

Unification News

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Volume 18, No. 12

THE NEWSPAPER OF THE UNIFICATION COMMUNITY

December 1999

40th True Children's Day at Chungpyung

by Betty Lancaster—NYC

Have you ever celebrated a Holy Day with True Parents and 12,000 or more brothers and sisters—under one roof? Can you imagine it! Well, that was the situation on True Children's Day 1999, the last Holy Day of this millennium, in the huge new palatial Training Center at Chungpyung, called *Cheonsung Wanglim Palace*.

There it sat in all its splendor, alongside Chungpyung
see **CHUNGPYUNG**
on page 17

True Parents cutting the ribbon at the opening of the palace at Cheonsung Wanglim Palace Chungpyung



NEW FUTURE PHOTO

True Family Values Banquet in Chicago

by B. Russell Sucharoff—Chicago, IL

Nearly everyone thought that our church community was crazy. How could you schedule a True Family Values Banquet the day after Christmas. And yet when all was said and done, every seat in the banquet hall was filled and the 3rd True Family Awards banquet had been a huge success. I guess that God knew that the Saturday (December 26, 1998) between Christmas Friday and Church Sunday would be a free day for the pastors. And in fact, they were all relaxed and in the most joyous of spirits as the Chicago Ministerial community celebrated a full and exciting year. And one would not have to go back too far—to just Thanksgiving, 1997,

when again, everyone thought that the Chicago Church was crazy to think that 52 busses could leave Chicago at 7 pm on Thanksgiving night in order to make it to the RFK Blessing in Washington, D.C. on time. But alas, 52 busses (most of them paid for by the church members filling them) in fact left on time, Thanksgiving night and their church congregants had a splendid time at the RFK pre-banquet and blessing.

Our regional director Rev. Ki Hoon Kim has never been one to rest on his laurels. So in 1999, rather than challenging our 4th annual True Family Values Banquet by holding it on Thanksgiving night or the day after Christmas, Rev. Kim decided to invite our True Parents as the guest speaker
see **CHICAGO** on page 8



True Parents with Rev. & Mrs. Thompson, Dr. & Mrs. Taylor at left.

TYLER HENDRICKS

International Hoon Dok Hae Seminars III & IV

by Dr. Thomas Walsh—Louisville, KY

The series of International "Hoon Dok Hae" Seminars, sponsored by the Interreligious and International Federation for World Peace, continues to flourish. Recently, Seminars III, on October 10-13, and IV, on October 29 to November 1, were completed. Seminars V, VI and VII are scheduled for November 27-30, December 10-13, and January 20-23, respectively.

As stated in the earlier reports on this Seminar series, the program focuses on plenary sessions featuring readings of Father's words; hence the Seminars offer a *hoon dok hae* experience.

Through this direct encounter with Father's words, along with some very profound and illuminating commentary offered by Family Federation scholars and friends, participants deepen their understanding and appreciation of Father's teachings and the movement he inspires and leads. In addition to the *hoon dok hae* sessions, there are discussion groups each day, as well as special presentations on the practical applications of Father's teachings.

Responsive to True Par-



Hyun Jin Moon, Vice-president of FFWPUI, addressing the conference

ents initial direction, the FFWPU leadership in nations from around the world invite religious leaders, political leaders, academics and media leaders to each seminar. In effect, the seminar participants are leaders in their respective nations, and through the seminar they are inspired and empowered to work with more determination and effectiveness in restoring their respective nations.

Seminar III had two
see **HOON DOK HAE**
on page 6

FOUNDER'S DISCOURSE ON UNIFICATIONISM

This is an excerpt from a sermon given at the Belvedere International Training Center, Tarrytown, NY, on November 14, 1999. The interpreter was Dr. Chang Shik Yang and these unofficial notes were taken by Dr. Tyler Hendricks

In today's topic—*Na nun Chaekim Jilsu Itna?*—what kind of responsibility are we talking about? We are talking about the responsibility to pay indemnity. Can you think about indemnity? If you cannot take responsibility for indemnity, you cannot settle the ideal on the earth. There are eight stages of indemnity. They get more and more difficult. When you joined, was it harder than now? Now there is more activity than then. When we joined, even though there was a lot of persecution, we overcame it. But when we get older, our mind loses that edge. Young people, in middle and high school, were the troops who founded our church. They brought their lunches to support the church, to provide lunch or dinner for the church leader or pioneer missionary. We were

not welcomed anywhere; we were chased out. There was no way to get food. We always hid from persecution. What is the spirit of a pioneer? It is that of a spy of heavenly Father. Did you have the chance to do that? With a nice suit, how can we take that responsibility?

Did we have this nice facility when we first came to America? The CIA was always trying to find out about my activity. I am not small, so I always tried to hide, to stay in the shade, not a bright area. I started quietly, on a low level, with not so much as a good house. I started in a very humble place. From that low point I reached to the top, therefore I can connect with every level. I learned everything from the lowest level and reached the top, so I can understand every level. I understand fully about American life, each area, and department by department. That's why many nations will pay me a lot to speak and many investigators are looking at my staff, to catch some faults. Should I appear or not in front of them? Americans wonder why I don't appear officially in the public arena.

The CIA and FBI try to discover what I am doing but they can't. They seek to know what I am teaching. They realize in the process that wherever I go, I am teaching righteously. So they repent, some of them, and they decide to support me after they leave their job. Is there anyone here like that? Once they understand, they support Father.

The missionary in the shadow, in the darkness of hell, must be able to give light to the others. That's a heavenly spy. You Japanese sisters are like that in America. Your brightness is your witnessing, giving them the heavenly word. Remember what

Jesus said: "Don't keep your light under a bushel."

Who made the separation of languages? It was our ancestors rooted in Satan, who divides and divides. That's why we have a lot of languages, because of that disunity of our terrible ancestors. If we had unity, it would be one world and one language. We brought Japanese sisters out of Japan because it is the mother nation; you are my world-level wife, to educate the children all over the world. The mother's mission is to have absolute obedience to the father and to educate the children. Absolute obedience is a very important mission. On that foundation you become a wife, mother and queen. Not only physically, but also spiritually you must go up three stages, reaching the completion stage of the divine spirit. Then you can educate anyone, wherever you go.

If you go into hell, the shadowy world, and bring light, then everyone feels happy. "Honto" (it means "really" in Japanese): if you reverse the syllables you get "to" (which means east) and "hon" (which means the original). So the original position is the east. "Ilbon" ("Japan" in Korean) means the same. It must be that the island, the original place of the rising of the sun, meets the peninsula. The ocean's mission reaches the continent through the peninsula. In the other direction, the marrow of the continent comes out through the peninsula to the ocean, that is Japan, and from there is carried over the world. The ocean symbolizes the female and the continent is the male, the father. Thus the Japanese mission is to be taken on by women, to receive from Father the DNA, the core, and carry it through the water to the baby, the new life in the womb. Educate the baby from inside the womb. After delivery also there is education. Through children, a woman becomes a mother, step by step. The mother is always concerned about the baby.

Mothers must give milk and change the diapers. That's why you have breasts. Some American women are against this mission, but it must be spontaneous and natural, just as the breasts naturally create milk after giving birth. If you don't give it, you may suffer the

consequences by having physical problems. That is the heavenly system.

There are the three worlds, the water world (womb), earth (physical life) and love (life in spirit world). This is comparable to a farmer's system to make rice survive, to make life continuously. The farmer welcomes water because it is so necessary for rice. Therefore the farm woman has to be concerned about water too. You laugh, ha ha, but "haha" in Japanese means "mother."

If a wife fights with her husband, she is already punished. If she fights in the morning, she must make unity later. Can a woman survive alone? Why are women suffering throughout history? Why? When I was born, there had to exist a girl who was destined to become my wife. After marriage she had to follow her husband. Then after reaching the grandmother's age, she has to follow her son. Why do women have such a suffering path? Why do women have a womb? What is its purpose? It works only temporarily, not your entire life. Without your husband, you never feel love. You receive your first feeling of love from him. What is a woman? If women never deliver a child, they have no meaning; they have stood against the purpose of a woman's life. Women attain their unique value when pregnant and delivering children.

Do you Americans understand this Japanese? If I could speak English well, you would accept what I say. But I do not like to speak English. A woman, no matter how beautiful, who does not give birth will suffer the disdain of her ancestors. In addition, she will be much more likely to divorce.

Our responsibility is fulfilled through indemnity. How? Should we remain in the same status, or rise to some new point? Should we settle here, or rise up? How do you think you can pay indemnity as Americans? With your life as it is, or by working worldwide? [Worldwide.] Worldwide, so as to reach God through the eight stages of indemnity. We have to reach all of humanity. After this world, what is the next level? Heaven. Heaven is the highest level.

There are two important H's: heart of God and hard work. You have to work hard to reach heaven. [Father

C A L E N D A R

DECEMBER 1999

- 22 35 Couples' Blessing (1976)
- 30 Un Jin Nim's 32nd Birthday (lunar)

JANUARY 2000

- 1 True God's Day (1968)
- 2 Day of Victory of Love (1984)
- 8 Shin Choon Nim's Birthday (12/2/90)
- 9 Hyo Jin Nim's Birthday (12/3/61)
- 10 Kook Jin Nim & Soon Ju Nim's Blessing (1989)
- 11 72 Couples of the Second Generation Blessing (1989)
- 12 1275 Couples' Blessing (1989)
- 17 Ye Jin Nim's Birthday (12/11/60)
- 25 Shin Yul Nim's Birthday (12/19/92)
- 30 Jun Sook Nim's Birthday (12/24/67)

FEBRUARY 2000

- 1 Day of the Opening of Heaven (1985)
- Shin Gil Nim's Birthday (12/26/87)
- 5 Hyo Jin Nim & Yun Ah Nim's Blessing (1999)
- Hoon Sook Nim's Birthday (1/1/63)
- 6 Inter-religious and International Federation for World Peace Established (1999)
- 7 Yeon Jin Nim's Birthday (1/3/81)
- 360 Million Couples' Blessing (1999)
- 8 1800 Couples' Blessing (1975)
- 10 Father's Birthday (1/6/20)
- Mother's Birthday (1/6/43)
- 11 Choongmo-nim's Ascension (1/7/68)
- 16 Couples' Blessing (1978)
- 20 In Jin Nim & Jin Sung Nim's Blessing (1984)
- Heung Jin Nim & Hoon Sook Nim's Blessing (1984)
- Shin Jung Nim's Birthday (1/16/83)
- 21 74 Couples' Blessing (1977)
- 22 430 Couples' Blessing (1968)
- 23 Day of Victory of Earth (1977)
- 24 Kwon Jin Nim's Birthday (1/20/75)
- 27 Shin Sook Nim's Birthday (1/23/84)
- Declaration of Parents of Heaven and Earth (1998)
- 28 One World Crusade Established (1972)

COURTESY OF KATHERYN COMAN

Congratulations!

We are happy to announce the birth of the first child of Hyo Jin Nim and Yun Ah Nim.

He is a boy and his name is Shin Chul Nim. This means "advance in faith" and "new start." He was born on Sunday, November 21, 1999, in White Plains, New York.

FOUNDER'S DISCOURSE ON UNIFICATIONISM

RESPONSIBILITY?

refers to the 4H club.] By four H's we can satisfy God's heart and settle there forever. Heartcore, the core is heart. To become the central figure we have love to east, west, north and south. By that we can become central figures and stay in the heart of God. Wherever Mother goes, everyone likes her. So she can become the True Mother. Wherever she goes, she receives respect. If she can do this, then she will become the real mother of humankind. Are you Japanese sisters trained just in America or other countries also? Stay in America for three years, then go south for three years, east for three years and north for three years. Then you can be a real mother, with four sons. By making the four children, you become an actual mother.

Would you rather have four daughters or four sons? [Four sons.] What is better, to have three or four sons? [Four.] Three represents the three stages of growth, but four represents the four directions. Three stages are vertical; the 4 directions are horizontal. Centering on the vertical we can reach the four directions. God points in four directions, and to reach God we have to go through three stages. Three stages in each of the four directions. Because of that, all mothers desire to have at least three sons.

So, three sons and three daughters make six. Japanese sisters, do you have to stay here 3 years and in South America for three years? If you have four children from around the world and three children from the center, you can unify the world. Seven is the happiest number. Your face expresses seven: two eyes, two nostrils, one mouth and two ears. This symbolizes the cosmos. To live on earth we need four, two hands and two feet. This connects heaven and earth. Seeds came from heaven and through the mother's womb they come to the earthly side. Then the mother always watches for how she can feed them. The man is looking to plant the seed, and then goes and looks to plant seeds again. The woman should stay at home and raise the seed. If she does not like that, it makes trouble, such as if she likes dancing and songs. Who likes dancing and singing more, men or women? How about ballet? Who is the central figure of the ballet? [Women.] She keeps the center, the balance. The man goes here and there. How difficult it is to dance like that, to embrace heaven and earth, with the toe shoes. [Father imitates the dance of a ballerina to everyone's amazement.]

Most western women like ballet. I understand that and so I established the ballet company. What do men like? [Soccer.] What is the difference between American football and soccer? In football, they stop and start, but in soccer

they are always running. They seek a good angle. Good soccer players do not have accidents. They are well balanced. I like ping pong for the same reason. You need good balance. Also I know the exact angle to shoot pool. Also I am good at wrestling. My body is very flexible and can do any sport even though I am 80. Be careful, I am not just a simple and humble man.

Our topic is responsibility through indemnity. Would you take it? There are four levels of taking responsibility. As the father, I'm the representation of paying indemnity for heaven and earth. I am the king father. We should be those who take responsibility better than Heavenly Father. I will become the king

mother, true family, true father's family, true mother's family, and so on. You should follow me in all these things. You become the central figure of the family in that way. Kingship includes responsibility for the whole family and relatives too. There are three stages. The completion of the individual and of family is one stage. Because of this we have to unite mind and body, family and tribes to make a nation. Through three generations living together do American's like that? You have coupleism, they do not like the family or tribe. That takes one to hell. It denies grandparents and parents.

Do we need to break through this or not? [YES.] Because of the fall we lost all four directions. To restore that we have to live together from all over

mother, true family, true father's family, true mother's family, and so on. You

will go to the Kingdom of Heaven. [Father sits on the stage and says it is more comfortable and that he wants to share just with a few members. Then he stands back up.]

Heavenly Father cannot find the ideal in the fallen world without [Dr. Yang's translation stopped here, and Father said in English: "without what?"] without the most glorious place, the place of loving with one's ideal partner from one's enemy nation. Wherever you go, go as an elder son, representing your father and mother. We'd better take responsibility for the entire indemnity to the extent that even Heavenly Father can borrow from us. Is that true? [Yes.] You Americans are cleverer than I am.

For what can I take responsibility? Indemnity. If you go to a good restaurant, do you take the good food first or last? Or do you give to others and later take what is left over? You should give to others. Why? Because it makes you the owner. To become the real owner we have to give the good food to others. When we go to a good sleeping place, we should let others sleep first. Whoever makes the most effort becomes the central figure. I started on the lowest level and invested a lot for the sake of others.

I can take responsibility in front of mother, in front of father, in front of everybody. Why do Japanese sisters and Americans like me, even though I warn that you will perish? I tried to chase out many Americans but they returned to me. Those who left ten or twenty years ago, they came back.

Jesus said, anyone who pays indemnity with delight becomes the child of God. Can I take responsibility? What is the answer? [YES.] From the bottom to the top, YES. Get down to the bottom and go up the path, saying yes and yes. The conclusion is that we will go this way. Don't be sad. Those who are treated by God as sinners can reach Heaven later. Can you take responsibility? [YES] You Americans, will you take responsibility alone or together? You have to do it alone; you cannot become a king together with someone else. We must understand God's dispensation to save my family, so that my family can become central figures of the cosmos and liberate Heaven.

What is the meaning of offering? The offering is a condition. By means of the condition, the owner is decided, on God's side or Satan's side.

Our life is one of absolute faith, love and obedience. Through this, we do not have any personal existence. There is no other way than this. Stages start with elder son, then spouse, and completion stage is that of parents, then the family is in the direct dominion and is the real offering condition. The family is the offering of Heaven and Earth. Christianity knows that the offering must be separated, and if God accepts it then it is a heavenly offering. It becomes heaven and earth. We have to understand the history of salvation in order to restore myself, my family and my tribe. Since I have come to America, I have suffered and paid a lot of indemnity. For whom? For each individual.

When we lost the individual we lost everything. Children and parents sep-



True Father with Dr. C.S. Yang

TYLER HENDRICKS

of indemnity and the king of fathers. Even Heavenly Father has no mother, but through indemnity I will find the mother's sphere. So that God can have a love partner, having sexual intercourse. [Amen!]

Do you want to be Cain or Abel or father or mother? Why did you come to America? To become king of the elder sons. You came to make the actual elder son nation. Those who go to Korea go to make the actual Father nation. The younger brother went to Africa, so you have to take responsibility here on his behalf. Do you westerners want to be defeated by the Japanese? If we become kings of brotherhood and motherhood, wherever we go we will be central figures. What is the family? Wherever we go, we will become central figures. From that point of view, can you take responsibility?

Children have to unite with the mother to reach Heavenly Father. What is my mission? [To save the world.] What does that entail? Parentship, true parentship, true elder sonship, true younger sonship, true wife, true father, true

the world as one family.

To become an original man and woman we need to have training. To make the Kingdom of Heaven on Earth, we have to work with the highest level in the fallen world. Can you love African parents more than your actual parents? Can you love elder brother couples, created between enemy nations? [Yes.] Without finding the way to love one's enemy, one cannot truly love one's children. In the fallen world, mind and body are enemy to each other, as are husband and wife. All are connected everyday as enemies. How can we make oneness? We make oneness through true marriage. Because of that, Father has blessed saints and murderers with each other. Villains are blessed on the same level as saints. Even Father proclaimed that America should be blessed with Russia or the enemy countries. This is international matching.

American women are always round. American men may not like Japanese wife because once she sits, she stays sitting all day. But when a couple from enemy countries love each other, they

RESPONSIBILITY from page 3

arated. How can they complete the unification? Our effort is not to save the world directly, but to save my family and connect it to the tribe and continue moving every step up, adding the necessary offering and indemnity.

The fruit position is my family. Why did Jesus Christ go to the cross? It was because of me, because of my family, because of my sons and daughters. We are the fruit of the 6,000 years of history, and hence today God allows us to pray in our own name, on the foundation of the victory of True Parents that I have inherited through the blessing. That liberates everything. We have to understand that this was the price of your foundation. Have a humble mind and you will reach the level of heavenly life.

Why have I suffered here for 27 years? If I had invested this time in Korea, I would have saved Korea and Asia. But after World War II, the providence centered on America. America sent missionaries to establish the Korean church. The first choice is America. I have penetrated America, penetrating everything. I have taken heavenly action in America. I did not fail.

[NOTE: The next three paragraphs were spoken in difficult English; I have done my best to interpret the meaning, but please don't take it as authoritative.]

When He lost America, God lost everything. It was because of MacArthur and Truman, who lost China, Asia, Korea and America was chased out of that part of the world. They lost their ownership after World War II. You lost Korea, China, Vietnam, Singapore, Poland and Czechoslovakia. Communists occupied the Eastern European area and the Asian area. The Christian world failed; only Reverend Moon understands. It all fell down. The young people lost their families to individualism. Privacy took over; youth became Satan's kids. Where is the public mind in America? It is gone. Always Satan is cooking up his message. What is left is no family, no society, no nation, no world, no God. You lost everything; God lost everything. The world became Satan's thing centering on individual love. You lost the center and wound up in hell. The world became this independent country centering on Satan. The world lost the true country. American tradition has that true idea. The fathers of America are what kind? The Pilgrim fathers, the Founding Fathers. Where did this wrong idea come from? Abel's country, Abel's one nation is America. Where is the Pilgrim Father's spirit?

This was that continent centering on the Protestant world. The Roman Catholic church members could also come and stand in that Protestant nation. Making that one nation under God, Cain and Abel united centering there. But by 1960 that country disappeared, with the leadership of Carter and Kennedy. The UN built up from

then but was too influenced by the left. American people do not know God's viewpoint on history. Only I understood. I have taught that hidden viewpoint for 40 or 50 years. Now you realize I have taught you that for so many years. Americans are researching and are amazed. They could not do that; always it was I. Why is America called a melting pot? The people are following America, that is, they are Americanized, but they should not be proud of being Americanized.

For many, I am a problem. I am considered an enemy because I am not Americanized and I am gaining more influence. But why are they against good influence? They are trying to remake America into their own country moving the other way. The Soviets

For that amount of historical sin, to receive so much grace of forgiveness, no matter how much we offer it is not a big deal. Why can I proclaim this interpretation? I can understand the principle viewpoint of history. No accuser can kill me. I have overcome so many difficulties and so much persecution. We stand in the position of king and queen of all the families in the world. The family kingship of all humankind will come after the 400 million couples blessing. One cannot compare the value of the king of families to that of any American president. It is higher than the position of a president.

Satan cannot directly accuse True Parents, so to fill this completion age, there had to be some sacrifice. True Parents and True Father on the nation-



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too, and China too, every country is studying my thought in order to solve spiritual malaise and family breakdown. But the cosmic system does not include the nationalistic spirit. Going up and creating God's national spirit, the Kingdom of Heaven, is no problem. I have that power. Mind and body unity within the individual is no problem. Once we establish that characteristic for man, woman, children and grandparents too, we will have only the Kingdom of Heaven. I taught you that ideology. Is that true? [Yes.]

You have to understand the meaning of the offering. When you have a plus, the minus will be attracted. When we mention a sister's hair, can it fit into heaven and earth? Is her sacrifice of her hair the best way to unite heaven and earth? Should we make that condition or not? The offering should be separated into two, and offered. Then you can become the ancestor of each tribe. Is that offering condition still effective? Is the message still valid?

History is full of so many sacrifices. Why has God allowed it? From God's viewpoint, historical offering is for the sake of making the foundation to receive the Messiah. If not enough indemnity is set, then God has to allow more blood to be shed. It seems as if there was enough sacrifice, but it was not enough. Why? To prepare for the new era of the Second Coming. Why do those closest to God get sacrificed? We have to understand that we as well as our ancestors failed to fulfill God's will and have failed to attend the Messiah and kneel down and repent.

To restore Adam and Jesus Christ and welcome the Lord of the Second Advent we are paying that indemnity.

al level and world level, Satan accused from the world level and we had to chase out Satan's attack. We are not ready to move from the national to the world level as blessed couples. All blessed couples should love the nation and world more than their own children, but we still identify with nations. Satan tried to kill me. The entire world gathered together on Satan's side and tried to accuse me but could not succeed. Unfortunately, the blessed couples could not absorb the accusation and it could reach the True Family. Did you think about giving your life to block Satan's accusation? Heung Jin was better than any security.

Always the second son becomes Satan's target. The second son position is the middle position, between top and bottom. It is the position to pay the indemnity. Jesus was the second Adam. True Parents also have that second son providence. The providence of Adam, Noah and Abraham all were the same. We have to study each one. Also my second grandfather passed away outside the home and my second son died. All second sons pay indemnity to protect the parents' level and grandparents' level. Because of that, the second son has to pay indemnity, because he is pointing both up and down. At the Won Jeon site is my second grandfather. My grandfather was a friend of Syngman Rhee and he graduated from Pyung Yang Seminary. He established a high school in North Korea. Many great leaders came from that high school. I went to middle school there until I went to Seoul.

The year 1919, just before my birth in 1920, was the year of the death of Yu Kwon Soon. Elder Moon visited

some areas in our great grandfather's region [of North Korea]. He received a letter from the home province so that we could find our great grandfather's grave.

I discovered the secrets of Satan and of God and could start the mission of the Lord on the basis of the sacrifice of the second son. Because of world level conditions, Satan could accuse the True Parents and True Family. Centered on headquarters, the second president, President Hyo Won Eu, was sacrificed. The second daughter, Hye Jin, and Hee Jin, my second son, through a different mother, and Heung Jin, the second son centering on True Mother, and Young Jin, the second son born in America, of a different nationality, all were sacrifices. Young Jin passed away as a second son. Hye Jin died eight days after birth, she could not drink her mother's milk.

Eve planted the seed of sin and at that time all Korean members should have loved the True Children more than their own children, but they failed. They could not protect True Parents with that mind. To solve that, instead of True Mother, who is also a second wife, the second daughter passed away exactly eight days after her birth. Eight means new start. That is why I have to bless Hye Jin before I turn 80. No one without the Blessing can go to the Heavenly Kingdom to liberate the Heavenly world from hell.

Centering on Eve there were three archangels, so three brothers of Hye Jin are in spirit world, representing the Old Testament, New Testament and Completed Testament ages. This applies even to the Messiah, even to Jesus. Without indemnity we cannot overcome. This is the principle, the heavenly law. Did you pay indemnity? No. Only Father and Mother together did. Korea could not support Father. America should support Korea. America is the elder son nation and if it abandons Korea, it will only be America's loss. It will lose its position in God's providence.

In 1984, Russia proclaimed it would control even America. I guided America on how to protect herself. A good movie on Afghanistan was made.

To go over the number nine there has to be a sacrifice. In 1960 at True Parents' wedding time it was also very difficult. To reach 2000 is also requiring indemnity. What is this year's motto? We have to get rid of Satan's blood lineage this year. By the 400 million couple blessing we have to reach all the youth. To do this, I blessed all the spirit world saints first. On October 23, 1999, I proclaimed the day of total liberation and blessing of heaven and earth. From now on, from the womb we have to receive the holy wine. We can connect with people any way and give them holy wine. It is the same as when the Israelites left Egypt: they announced it and put the blood on their doors. In the same way you reach your families.

Chun joo hwa means to expand to heaven and earth. From your family you have to reach all families, by all means. Push for it. Reach the nation. We have to reach from the individual to the cosmic levels, and on that foundation I proclaimed on September 23 the fourth Adam's era. To do this, we have to keep absolute faith, love and obedience. Before the fall there was the absoluteness, but the fall lost all

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True God’s Day Schedule

from the True God’s Day
Organizing Committee

We are blessed with the golden opportunity to host our True Parents for the 33rd celebration of True God’s Day, the millennial True God’s Day, in New York. To make this event a total success bringing joy to God and our True Parents, we know that all members want to invest their hearts and resources. A small number of dedicated staff will do their best to take care of almost 7,000 members, including children.

Our facilities will be very crowded, in the midst of a city that expects over 3 million people to celebrate New Years Eve in the streets outside our Hotel. It is vital that our security and ushering be perfectly organized. We cannot allow cameras or tape recorders in. To help you prepare, and make the event the most wonderful one for all to enjoy, we are providing this information.

We want you to enjoy a wonderful pre-midnight music and meditation program, the Midnight Prayer, the Holy Day Main Ceremony and Members’ Pledge Service, the True God’s Day historic speech, the world-class performance, the Pledge and speech on the Day of Victory of Love, and the International Leaders meeting. Best of all, we will be the family of True Parents and True Family on this cosmic occasion. It is the best way to begin the third millennium.

We request that all members who

live in the greater New York area NOT plan to stay overnight at the hotel.

Accommodations for all others: 1. Stay with a friend who lives in the New York area. 2. Bring sleeping bags because there will be floor space and rest room facilities available namely, the 7th floor of the Manhattan Center, and other areas if we can find them. This will not be tremendously comfortable but it is the best we can offer. (There will be no charge for that floor space.) The only requirement is that you are totally packed and groomed by 6 a.m., because that room will be used for the General Members Pledge Service at 7 a.m.

New York is expecting 3 million people to come for the New Years’ Eve celebration in Times Square. Allow extra time and use public transportation. Good luck.

GOD’S DAY SCHEDULE

Friday: 12/31/1999

- All day Registration for international guests and Japanese missionary sisters on NYHotel 2nd Floor
- 6.00 pm - 11.30 pm Registration at the 34st entrance of the NY hotel for all US residents
- 10.00 Doors open to Hammerstein ballroom. Doors closed at 11.50. Music and guided meditation
- 12.00 God’s Day Prayer and midnight address Hammerstein ballroom
Overflow / children (12 and younger) MC 7th Floor ballroom
After the speech those wishing to sleep overnight may go to

the MC 7th floor ballroom. The ballroom must be ready for pledge by 6.00 am”

Saturday 1/1/2000

- 7.00 Main pledge ceremony in NYHotel grand ballroom (invited guests only)
General pledge on MC 7th floor ballroom
Breakfast served in Crystal room to main pledge participants
Breakfast served in MC 7th fl. to pledge participants
- 7.00 - 10.00 Registration at the 34st entrance of the NY hotel for all US residents
Doors open to Hammerstein ballroom
- 9.00 Morning address Hammerstein ballroom
Overflow / children (12 and younger) MC 7th fl. and NYHotel grand ballroom
Lunch served at seat for all participants
- 4.00 Doors open for evening entertainment
- 6.00 Evening entertainment, All ages admitted

Sunday 1/2/2000

- 7.00 Main pledge in NYHotel grand ballroom (invited guests only)
General pledge on MC 7th floor ballroom
- 9.00 Day of Victory of Love speech MC 7th fl.
Overflow NYHotel grand ballroom

- 2.00 Conference with True Parents at NYHotel grand ballroom (participants by invitation only)

Ticket Price

- \$120.00 Per adult. Children 20 and younger free. This Includes
Admittance to all events. (seating first come first served)
God’s Day commemorative program / Evening entertainment program
New Holy Songbook
Simple breakfast after pledge service
Box lunch after main speech

TO PREREGISTER

If you live in the following areas please call the phone number below in order to pay and receive your receipt

- Manhattan 212 869-6935
- Upstate New York 914 752-3007
- Harlem 212 678-0910
- Connecticut 203 332-1489
- Bronx 718 365-5532
- New Jersey 973 916-0329
- Brooklyn 718 421-5932
- New England 617 227-2305
- Queens 718 445-8700
- Washington DC 202 462-5700
- Long Island 516 481-7322
- Westchester 914 366-6171
- Other: Makiko at (212)997-0050 ext 215 9.00 am - 5.00 pm EST, Mon - Fri before Dec.24th.

You Must Bring Your Receipt For Entrance ❖

RESPONSIBILITY from page 4

of that. The world is now at the turning point to go over the fall. Between your family and True Parents family is a big gap. As it stands, you cannot get to this level, so you have to clean it up and deny it all. The only absolute center is True Parents concept and viewpoint. So we keep absoluteness. Then there is a one way highway for our families to go there freely. To reach that, we have to pay indemnity.

The Cain side could not protect the world, so Satan tried to attack True Parents directly and the True Children had to take it on, through the second son. Because of that, Satan cannot accuse True Parents, because True Children protected with their life. Young Jin left this world, but it was an accident, not a suicide. There is no evidence of suicide. He had money in the bank. Young Jin drove 8 to 10 hours from Las Vegas to Reno and arrived at 8 a.m. There he took a rest, ordered lunch and dinner by room service, and took some air to refresh himself. As he opened the door and cold air blew in and he was confused and there he fell. By the toxicology report there were no drugs or alcohol in his system or in the room. He lived in Las Vegas for two months in a humble apartment. The accident happened as he was preparing to continue his studies.

It happened on October 27th, around 9:30 p.m. I received the report on the 28th. When I slept on the 28th, I meditated on his situation and could realize what had happened. He will work

with Hee Jin, Hye Jin and Heung Jin. If he had committed suicide, I would have said to cremate his body. But he didn’t commit suicide, so after seven days I allowed him to go to Korea. So we had the Seung Hwa on November 12th.

All Unification Church members worldwide should understand that we stand on the sacrifice of these four True Children, the direct lineage. We have to understand that we stand based on this incredible sacrifice of True Children and inherit their spirit. I told Mother not to cry, but with delight and a strong mind, support Young Jin. Our children in spirit world departed from the three levels of school and from baby level.

It is to protect my life and all of you must have the same determination. All Unification Church members must stand up and sacrifice. Even if all twelve children suffer greatly, we have to stand strongly to create the Kingdom of Heaven on Earth. North, east, south and west eventually become the number twelve. Through the 12 stages, all Unification Church members can connect with True Parents through the True Children. We can go by becoming absolute. The purpose of the indemnity way is to become perfect.

You have to inherit True Parents’ victorious foundation, representing 6,000 years, in 6 or 7 years. Work for the public purpose for 7 years. The

entire world Unification Church members should mobilize, go village by village, and concur with principle. Achieve “tong ban kyok pah”, break through in your community. All of you have to stand based on the sacrifice of Heavenly Father, the True Children and Jesus. We have to hide nothing and offer everything. Originally we were to



TYLER HENDRICKS
Grandfather and grandson

inherit true love, then true children and then all things. But because of the fall, we first have to offer all things, then the children and then the parents, as Old Testament, New Testament and Completed Testament offerings. After the blessing, the couple is in Completed Testament Age.

I have taught God’s principle clearly. Do you understand? [Yes.] Then you have to take action. “Un haeng shin-

sa” means “word and action united centering on the mind.” But when you take action, it needs to bring some good result. We are standing on the base of incredible sacrifice. To take effective “un haeng” (word and action) you need to do hoon dok hae. My words are the record on the battlefield. If you understand and do not take action, you will

suffer — it’s the law of the universe. Inherit the spirit of the members who passed away. If you have great offspring, send them to UTS and then send them as foreign missionaries. I even sent all my second sons to spirit world, where they are working. Don’t send your children to the Ivy League schools. From my viewpoint, that is not valuable.

Many theologians proclaimed that God is dead. But once ministers hear the truth they can never persecute us. The truth is more powerful than an

atomic bomb. Open your mouth and use it. So, do you take responsibility? Christianity and the True Family and I paid indemnity to save your family. We are sinners if we have not paid indemnity by taking out our bones and flesh. When we pass away, we have to determine with our lives that we will pay everything. Did I not sacrifice everything? [Yes!] ❖

HOON DOK HAE from page 1

hundred and sixteen participants representing sixty-two nations, and Seminar IV had one hundred and seventy-nine participants from fifty-two nations. For both Seminars, the *hoon dok hae* Readers were Mr. Tom McDevitt, from The Washington Times, and Mrs. Karen Smith, from Women's Federation for World Peace, USA.

Plenary Discussants at the two Seminars included Dr. Gordon Anderson, Professors World Peace Academy, Dr. Andrew Wilson, Unification Theological Seminary, Dr. Thomas Selover, University of Saskatchewan, Dr. Anthony Guerra, University of Bridgeport, Dr. Michael Grant, University of Bridgeport, Dr. Sulayman Nyang, Howard University, Dr. Muazzam Gill, Center for Economic and Religious Freedom, Mr. Patrick Hickey, former Nevada Assemblyman, Dr. Gene James, Memphis University, Dr. Thomas Ward, University of Bridgeport, Dr. Hycel Taylor, Second Baptist Church of Chicago, Mr. Michael Marshall, World & I, Dr. Jane Williams-Hogan, Swedenborgian College, and Rev. Michael Teague, Youth Advocacy

Program.

Special Presentations were offered by Rev. John Gehring, Religious Youth Service; Mrs. Michelle Myers, Pure Love Alliance; Mr. Tim Elder, World Newspaper Project; Rev. Joong Hyun Pak, True Family Values; Taj Hamad and Karen Smith, United Nations Initiatives; Dr. Frank Kaufmann, Rev. Michael Jenkins and Dr. Hycel Taylor, World Summit of Families.

Although True Parents were unable to be present at Seminars III and IV, we were blessed with the presence, at both Seminars, of Mr. and Mrs. Hyun Jin Moon. Despite and exacting schedule, including his studies at Unification Theological Seminary, Hyun Jin Nim—Vice-president of FFWPUI, came to greet the participants and speak on behalf of True Parents. In his message, he emphasized several important themes: 1) overcoming conventional barriers of race, culture and especially religious dogmatism; 2) going beyond a narrow view religion as having only “other-worldly” or simply transcendent concerns, and developing a religious vision that involves practical action in worldly affairs; 3) realizing that family is the most basic and critical foundation for

restoring the world; 4) accepting responsibility to take what they've learned in the seminar and applying it in their own families, societies and nations.

Another blessing that comes with participation in the Seminars is the opportunity to meet early each morning with Rev. Chung Hwan Kwak. At these meetings each morning, after pledge and *hoon dok hae*, Rev. Kwak speaks to us about our life of faith, calling us always to check ourselves, and emphasizing the importance of daily *hoon dok hae* within our own families. On many occasions, Rev. Kwak would report on the previous night's phone conversation with True Father, for, almost every night, Father would call Rev. Kwak for an update and report on the Seminar and the response of participants. These morning meetings also feature reports—including both the problems in need of solution as well as the moments of inspiration—and testimonies from a variety of FFWPU Continental Directors, National Messiahs and staff. Serving on the staff of these Seminars is an honor and a privilege.

In many respects these Seminars represent a crossroads of the world, both in terms of our movement and in terms of world leaders.

Participants' comments and reflections continue to be overwhelmingly positive and uplifting. Rev. Dr. Scott Griffin, USA, says, “Thank you, Rev. Moon, for showing us the heart of a man who has paid the price to know the heart of God.” Rev. Amos Owoseni, Nigeria, says, “If we practice what we have learned here, our world will change.” Senator Flora de Lara, Columbia, says, “Rev. Moon has gone far beyond all religious traditions and is establishing the unification of humanity.” Dr. Nelson Ngoh, Cameroon, says, “I was so happy to learn about the Pure Love Alliance and the Religious Youth Service. I want to promote these in Cameroon.” Congressman Jose Marcelo Dotti, Ecuador, says, “I have had a fully positive

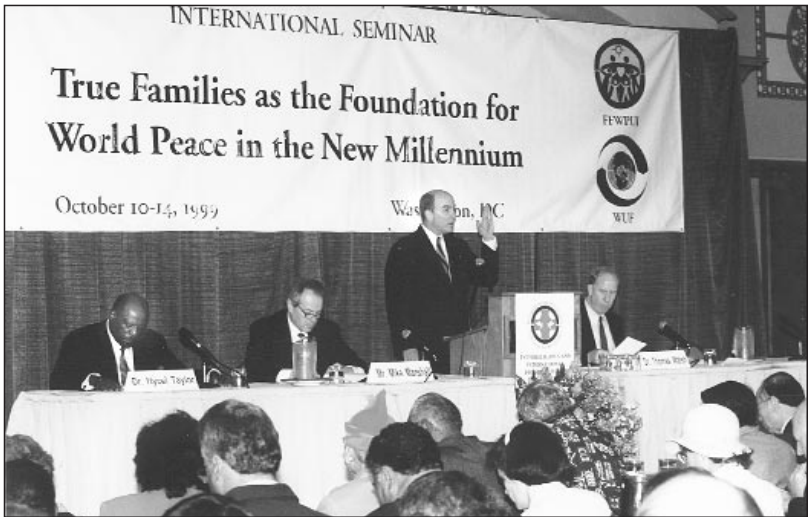
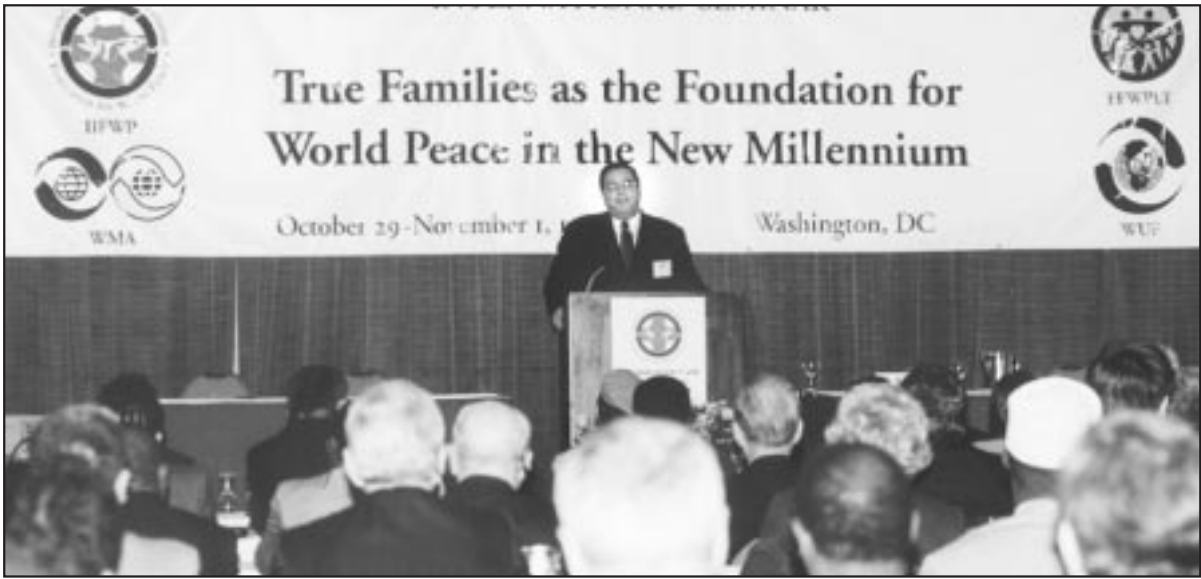
and uplifting experience and I want to work together with this movement in Ecuador.” Rev. Michael Rich, a Mormon from the USA, says, “Excellent. Outstanding. I was enlightened by Rev. Moon's teachings.” And, Rev. Plezzant Harris, Liberian Council of Churches, said, “I came to this seminar with one type of vision of Rev. Moon, as a cultist. Now through this meeting I see the work he has done and realize that this work will benefit mankind.”

Dr. Hycel Taylor, in his comments, stated the following: “What is it then that Rev. Moon is calling the great religions of the world to bring to the table of the United Nations ... It is the vision of a redeemed human being and a redeemed humanity that has overcome its estrangement from the infinite spirit of God....I hear Rev. Moon saying, 'Look at what suffering has done to me and for me. Like Jesus, my spirit has been purified, and I am the representative of a redeemed person, and therefore redeemed humanity is possible....Like Jesus I am the macro-God condensed in micro-man.'”

There are so many positive results of this Seminar series. Most importantly one sees a steady, if not increasing level of quality among the participants. At the most recent seminar, there were former heads of state, leaders of churches with as many as five million members, and parliamentarians from nations who are looking for ways to implement the ideas they've studied. Furthermore, these leaders are developing a close relationship to our movement, and, on the foundation of these seminars, are better prepared to collaborate in national level restoration. Many participants, for example, are eager to help organize national level seminars.

When the IIFWP was inaugurated on February 6, 1999, few—at least not me—could imagine that these seminars would be among its initial and most central activities. However, it stands to reason, if we are to transform the present world and create the Kingdom of God, what better way to begin the task.

Already, a manual has been prepared as a guideline for organizing national level seminars. For information on obtaining a manual contact your Continental Director or contact IIFWP directly as <<iifwp@iifwp.org>>. ♦



Family of Peace: a World of Peace

by Hyun Jin Moon

This address was given at the Closing Banquet of the conference on October 31, 1999. Mr. Hyun Jin Moon is the Vice President of FFWPUI.

This is the third time I have come here to give congratulations to participants of these conferences. As I stand here before you I am in awe by the spirit of your participation here and the openness with which you engaged in my father's ministry. That to me, as a son, is something that is tremendously moving and gives me personally a tremendous amount of hope, and tremendous amount of positive inspiration in human beings. That they can actually go over dogma, differences in culture and language and actually recognize what is common and recog-

mention this, the reason why I like to reinforce this understanding to you today is because I want to leave an impact. The essence of my father's ministry has been a ministry on building true families, if I had to sum it up.

Now the span of my father's ministry has been more than fifty years. In that time he has engaged in tremendous breadth of activity, as Neil suggested, ranging from the academics to even business. Yet the fundamental essence of what he has preached that maintained its continuity, and that connected all of these various projects was the centrality of the family. Why? It's because the family, if we want to talk about the human condition, should be the first point of discussion, of which we are, of what we are. Is it not in the family that we as sons and daughters recognize our love for our parents and

our obligations to them? Is it not in the family that we, as brothers and sisters, recognize compassion, recognize the humanity in our fellow man? Is it not in the family that we also overcome the very difficulties that might underlie brotherly disputes, or sisterly disputes? Is it not from our own experiences of resolving and reconciling these differences within our families, as adults, as leaders, as teachers, we fall back on these experiences to recognize how we should deal with

human circumstances as leaders, as teachers.

So the point I want to really stress to you here today, and I think Professor Rich, if I may be so bold as to mention your name, I think he hit it right on the dot, that my father's message is a universal message. Once we shed all of our dogmas that separate religious leadership, once we shed our cultural differences, habits and traditions, once we shed our own biases and we look at what is common we recognize that truly the family should be the core of discussion as we enter the new millennium.

nize the common element, which is family. This should be truly the focus of discussion as we prepare for the new millennium.

I gave a message to the last conference talking about how my father's ministry and message is not just a so-called "spiritual message". I emphasize the fact that my father's message is also grounded in practice. In other words it is a practical message. It's not something that is beyond human experience. It's not something that we cannot feel and grasp. The reason why I



It is in the family that we as human beings share something in common. I think to understand my father you have to understand this because this is the way that he looks at the world. He looks at the world as one God-centered family. He believes that his mission, whether you believe he is the Messiah or not is a mission of a True Parent. It is a mission of somebody who recognizes the very essence or the importance of the family in the human condition. He tries to bridge the difficulties, all the strains that might exist in family, to bring resolution as a source of inspiration for all the various conflicts that we face in the world.

I have been a student of history. One thing that I have noticed in history is that conflicts arise out of misunderstanding. If you look at conflicts from the perspective of nation we can almost give it some human type of expression, saying that one nation, just like one brother, might not understand my position. Just like an individual brother might not understand my position. If we start looking at the world from this perspective couldn't we start building the bridges within ourselves to actually reach out and bring an end to these hostilities that we see in the world today? We no longer have a monolithic ideological enemy such as communism. We no longer have any type of ideology that separates mans' or our conversations, our daily conversations anymore. Truly the next battleground is a battleground that is going to be rooted within our societies, that deals with, "How do we as human beings learn to live with each other? How do we resolve the various conflicts between generations, meaning parents and children? How do we resolve conflicts between brothers, and therefore actually nations? I think it is so appropriate at this time that my father has launched these Hon Dock Have Confer-

ences where you can see clearly what his true message has been for the last fifty years. It has been a ministry of family. It has been a message of peace, focusing human conflicts or difficulties within the context of the family.

This century has been a century of tremendous difficulty. Within this century alone we have experienced two world wars. Those are world wars when the

world was in conflict. It touched each and every one of us regardless of where we came from. I am a Korean. I know the devastation that was brought unto my nation after World War II. I know, because I can see it and I can hear from the experiences of my parents as well as the scars on their bodies that these conflicts weren't something that was somewhere out there. These were actually experiences by people I care about. That has made a tremendous impression on me. This has been the legacy of this century. The century has been a century of tremendous hardship and conflict.

I want to impose a challenge on each and every one of you. As academic leaders, as political leaders and especially as religious leaders let us make the twenty-first century, and the new millennium not of conflict and war, but of peace. That is why I say that the Hoon Dok Hae Conference focuses on the family. It is such an appropriate conference for discussion as we enter the new millennium.

I know that as a young man I need inspiration, not only from my parents, but from such prominent leaders from many different religions as well as political groups as well as academic fields. Why? In order for us to establish a millennium of peace we have to work together. We have to work in concert. As a member of a new generation, as a young man, I want to challenge you to set the precedent that we can inherit of dialogue and peace, of thrusting down our dogmas, our entrenched beliefs, and touching that which is common in all of us to solve the very fundamental questions that plague each and everyone of us, irregardless of which nation we come from.

I want to once again congratulate each and every one of you for coming here today. I also want to challenge each and every one of you. Please take what you have learned about my father. Please take what you have learned about the importance of family in our discussions when we talk about the new millennium of peace, when we talk about the twenty-first century. Please take that to your congregations. Please take that to your classrooms. Please take that to your political forums and make it the source of discussion for all mankind so that we elevate the position of the family as a standard bearer for peace. ❖



Mr. & Mrs. Hyun Jin Moon



CHICAGO
from page 1

ers. Our Chicago leaders discussed this during our monthly October Committee Leaders meeting and we began to pray that True Parents would consider coming to Chicago for the event. Then at the end of October during our 2nd Hoon Dok Hae meeting, Rev. Kim passed out flyers announcing that True Parents would be the guests of honor at our November 20th True Family Values banquet.

From this point we began to focus on bringing our Christian ministers to the banquet. One of the greatest assets proved to be our Japanese sisters. Our strategy was this—we would attend Sunday Service, weekday Bible studies and many of the Church banquets for the next month. And we would bring along our secret weapon—the Japanese Missionary True Family Values Choir. I must admit that I was personally struck with the choir when they would sing before our evening program at the center—it was amazing—they sounded so beautiful—but it was a spiritual beauty beyond just the sound of their melodic voices singing in unison.

Then they began to bring their magic to the different churches of Chicago. One particular event which was so very important is when they came to sing at the anniversary banquet of one of our very best ministers, the Rev. Leroy Elliott. One of Rev. Elliott's special guests was one of the most significant and influential ministers in Illinois. I truly believe that it was the Japanese choir, more than anything else that melted his heart at the banquet. They visited him again at his weekly bible study and shortly thereafter, he signed a check for \$400 buying a whole table at the banquet. This pattern was repeated many times in the next 4 weeks. The Choir continued to visit ministers and then the day before the banquet they serenaded two of the leading political Leaders in the state—both of whom attended the banquet the next day.

Meanwhile, our community was continuing to pray for the arrival of our True Parents. Eventually we would begin an all night chain prayer with each department taking one night from midnight until 6 am. They say that faith without works is dead, so



Rev. Kim then dispatched Rev. Michael Jenkins to East Garden to plead our cause. I am not sure what happened in New York but Rev. Jenkins was able to meet with our True Parents. During this time we began to receive many proclamations honoring our event and many letters of greeting from top political leaders both honoring our work and also wishing our True Father a "Happy 80th birthday." One special card came from the White House and was signed by President Bill Clinton and Hillary Rodham Clinton. I was told that True Parents were very happy when Rev. Yang read them the card. Another special effort was presented by the Rev. A. I. Dunlap of the Mt. Olive AME Church in Chicago. Rev. Dunlap wrote a beautiful testimony to True Parents. He explained how grateful he was to have participated

in True Parents' projects over the past 20 years and that he was proud of the fact that he had been arrested for defending the good name of our True Parents 12 years ago. In closing, Rev. Dunlap implored our True Parents to come to Chicago to be our honored guests at our banquet.

Meanwhile we continued to visit our best churches. In fact the Sunday before the banquet, we held a very limited Sunday Service and all of our members attended Christian Churches. Rev. Kim himself, even preached in a very influential Baptist Church and of course, he brought along the Japanese Choir. During his sermon, one Japanese sister saw Jesus standing beside Rev. Kim, who had the congregation fully enveloped with the Holy Spirit. His sermon dealt with the topic of having the faith of a mustard seed. Amazingly the next day we received a letter of greeting from one of the most important members of Congress. He stated that "although Congress has the power to enact many important laws to help our society, he feels that prayer in the family is the most significant thing that one can do to help to save America. Then he said, if the American family-in prayer-can just have the faith of a mustard seed, we can overcome all the obstacles that are preventing our Christian nation from building the Kingdom of God on Earth.

The following Monday night we gathered at our church for a rally to prepare to receive our True Parents on Saturday. We were joined by 2 of our most supportive and powerful Christian ministers, Rev. Helen Cooper and Rev. Constance Bansa. They each gave a beautiful testimony to our True Parents and you could feel the spirit that our community was coming together. We continued to move forward. Then on Tuesday we began to hear some rumors and our Wednesday, we received confirmation that True Parents would, in fact, be coming to Chicago on Saturday.

Now, all we had to do is to make sure the event was a success. We continued to prepare, to visit church services and bible studies (always with flowers, gifts and the Japanese Choir whenever possible). We continued to receive proclamations and letters of greeting and we continued to confirm tables and individuals to fill our banquet hall of 1200 seats. So many details, and so much incredible hard work and sacrifice from our brothers and sisters. We received a beautiful letter of greeting from the City of Chicago who also provided a Police Escort for our True Parents to and from the Hotel.

True Parents arrived at 10:00 am. They were joined by Hyun Jin Nim and Jun Sook Nim. They immediately met with our members until 11:00 and the banquet began promptly at 11:30. One thing that struck me was how healthy and wonderful they both looked. I had been with True Parents in Jardim just 4 months earlier—now, here in Chicago, Father and Mother both looked so healthy and vibrant.

The program itself was wonderful. The room was packed—over 1200 guests filled every seat in the banquet hall. We present—
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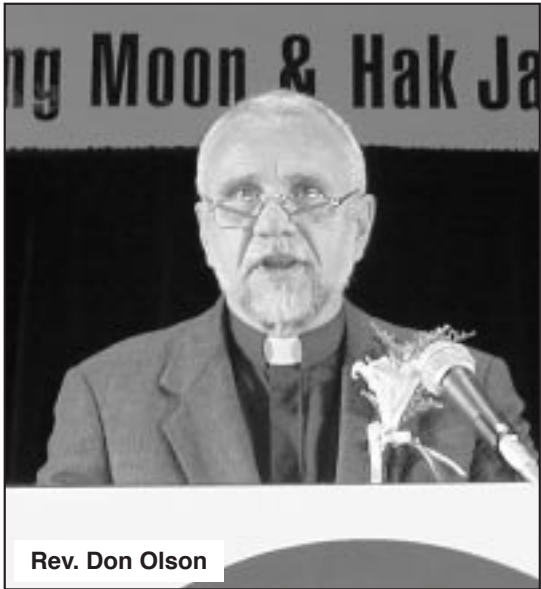
Jesse White



Minister Ishmael



Michael Jenkins



Rev. Don Olson

CHICAGO
from page 8

ed some of the most powerful choirs in Chicago. Then 6 of the leading clergymen and clergywomen in Chicago, representing the Baptist, the Catholic, the Lutheran, and the Church of God in Christ gave beautiful testimonies to the life and work of Our True Parents. The amazing thing is that each of the clergymen gave testimony, looking directly at our True Parents and referring to them as True Parents. Rev. Yang said that he had never experienced an event quite like this one. One after another each religious leader shared his heart of gratitude to the life and works of our Father and Mother. As they passed in front of the podium, the Catholic Priest and the Lutheran Minister hugged each other. Rev. Constance Bansa remarked that when she opened her eyes after her prayer, the only thing that she could see in the room were True Parents. Then, Dr. Hycel B. Taylor gave a brilliant, heartistic and spirit-filled introduction to True Father.

True Father delivered his speech, "Everyone Wants True Love," in Korean while Rev. Peter Kim gave simultaneous translation over our headphones. At the conclusion of the speech True Parents received gifts and flowers from Rev. Dwayne and Mrs. June Luckett (RFK '97) and then one of our U.S. Congressmen presented True Parents with a beautiful crystal bowl mounted on a plaque as he read the birthday greetings from President and Mrs. Clinton.

Still, the program was not over. We were now to hear from Pastor T.L. Barrett. Pastor Barrett's church had been the first in America to host True Mother during her speaking tour and his Life Center Church of God in Christ was also the first Christian Church in the world to fly the FFWPU flag. Now Pastor Barrett took the stage and implored the Pastors, ministers, clergymen and congregants present to prepare to fill Seoul's Olympic Stadium in February for Blessing 2000. Pastor Barrett gave an impassioned plea that left our True Parents smiling. He committed himself to go to Korea and asked every pastor in attendance to bring at least one couple from their church to be blessed.

We then presented our

True Family Values Awards to Rev. A.I. Dunlap from Mt. Olive AME Church in Chicago, Father Lawrence Fares from St. Ronald's Catholic Church in Detroit and Mother Tynetta of the Nation of Islam.

Chicago, is known for many things, but the brevity of our programs has never been one of them. True Father was looking at his watch. His flight was due to depart at 3:30 pm. However, we still had a cake to cut. So we once again welcomed True Parents on the stage and they were joined by each speaker and honoree. True parents joyfully cut the beautiful cake and then flowers and a copy of True Parents' newest collection of speeches were given to each program participant. Afterward, the book was given to each of the 1200 guests. The program was then beautifully closed by our Japanese Choir singing one of True Parents favorite Korean songs. Finally, that same Baptist minister who was so moved by our choir at the banquet last month gave a moving and emotional closing prayer.

True Parents then left immediately for the airport. At exactly 3:30 they were comfortably seated in their airplane and at the behest of Rev. Kim, True Father was signing one banquet program after another. At the last minute we presented True Mother with just one more plaque-from Rev. Bansa, honoring her for her support of Rev. Bansa's



annual Jericho Walk-to break down the walls of racism and injustice in America.

As the plane taxied down the runway, still accompanied by the Chicago Police Escort Jeep, Rev. Chang Shik Yang, Rev. Joong Hyun Pak, Mr. Dong Moon Joo, Rev. Ki Hoon Kim, Rev. Michael Jenkins and many of our leaders waved good-bye and our True Parents turned to the north and headed for Alaska. As they departed, all we could think of was the love that our True Parents had talked about in their speech and the love that was given to us during their presence in Chicago. It is a fitting conclusion to reflect on the experience as one minister greeted True Parents by saying, Father and Mother, "Thank you for the love."

One additional reflection-nearly every guest that participated in the program

had to overcome some scheduling adversities. One minister came in the middle of the program, directly from a wedding that he had just conducted, one minister came directly from his annual board meeting, the Congressman came directly after attending 3 funerals in the morning, one state official came in between 2 other media engagements and literally changed his airline flight in order to stay at the program 15 minutes longer. Our Catholic Priest attended his morning mass in Detroit and jumped on the next plane in order to make it on time, the minister who gave the

benediction finished officiating at a funeral a fought rush hour traffic in order to get there in time to close the banquet-and he apologized for being late. Dr. Don Olson a Lutheran Minister from Florida who has been working with us for nearly 20 years flew up from Florida for the event on the heels of being inspired by a recent Hoon Dok Hae conference that Rev. Jenkins had attended in Florida 2 weeks earlier. There are many more examples, but let me suffice it to say that the response is being spurred by the Holy Spirit in ways that we have heretofore only dreamed possible.

Excerpts from some of the Proclamations & Letters of Greeting received for the banquet:

State of Illinois: "Whereas the FFWPU will be holding its 4th annual True Family Values Banquet and Whereas,

as, your international founder will be celebrating his 80th birthday, we therefore declare November 20, 1000 as Family Federation for World Peace and Unification day in Illinois."

City of Chicago: "The strength and solidity of family life is at the heart of our society and is fundamental to the well-being of our nation. I commend your efforts to uphold and nurture the critical role of the family in America."

The city of Chicago wants to extend a special welcome and birthday greetings to the Reverend Sun Myung Moon, the international president of the Family federation for World Peace and Unification."

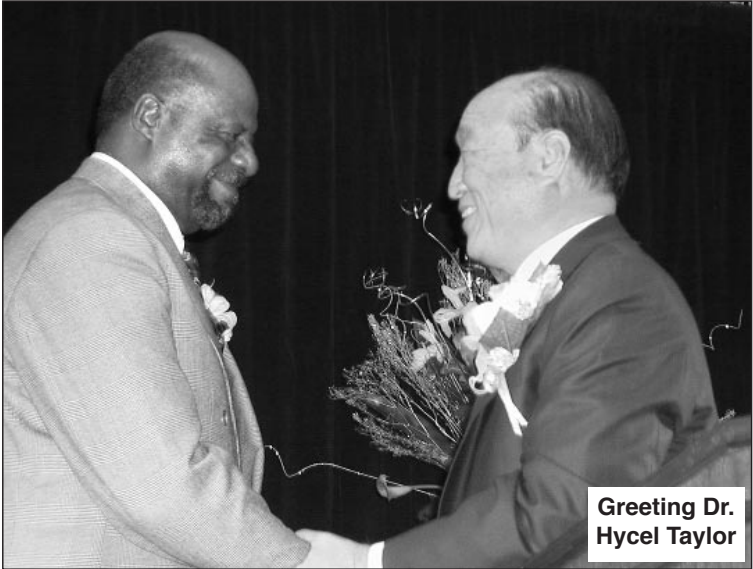
Congressional Leader: "Let me take a moment to congratulate both of you on reaching personal milestones as you prepare to celebrate your birthdays-on the same day no less, in February of the year 2000.

State of Illinois: (Proclamation) "Congratulations to reverend Sun Myung Moon on your 80th birthday."

Testimonies:

Dr. Tyler Hendricks: "I tell you, I have never heard the kind of accolades poured upon our True Parents from anyone, "inside" or "outside", in my life. Father and Mother seemed very happy and sat-

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Greeting Dr. Hycel Taylor



Pastor T.L. Barrett points to the promised land

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isfied.”

Some comments from Rev. Michael Jenkins: “The religious leaders paid for their tickets and the banquet was paid for by the guests. No Honorariums were given. Our receipts exceeded our expenses and the surplus was given as an offering.

“All the religious leaders affirmed that Father and Mother are the “TRUE PARENTS”. They did it from the heart. As they were passing each other on stage during the Tribute to True Parents portion of our program, Father Fares and Rev. Don Olsen representing the Catholic and Lutheran Traditions embraced—symbolizing the substantiation of the concordant recently signed ending their traditions long history of division. When they hugged True Mother almost fell off her chair laughing. True Father gave a big smile.

“Rev. Barrett gave the altar call.— One church brings one young couple to Korea. Rev. Tom Jackson—of the Church of God In Christ and Minister Ishmael the top leader of the Nation of Islam under the Hon. Minister Louis Farrakhan gave heartfelt congratulations and support to True Parents.

“Dr. Hycel Taylor—who read Michael Breen’s book on Father’s early suffering life. Is having a profound effect on the Washington IIFWP conferences. He introduced True Father as our True Parent. Father Fares said, Rev. and Mrs. Moon are my True Parents and then he led a cheer for Long Life for True Parents—VIVAS, VIVAS , VIVAS

!!! Rev. Bansa, who was inspired by True Parents had a profound spiritual experience as she spoke before True Parents. She had her speech completely prepared. She was going to testify about her blessing at RFK and her participation at MSG. When she got to the stage she felt two words ringing in her ears — TRUE PARENTS. She started proclaiming before everyone—”Father



and Mother Moon—you are the True Parents—you are the fulfillment of God’s dream for a Man and a Woman to stand as the model parents for the world families.—You are the True Parents”.

“One of the State of Illinois’ Highest Elected Officials— (We have worked with him since 1983 when he was a State Representative and our brother David Caprara won his heart with the govt. cheese give away provided by Project Volunteer) had attended True Mother’s HDK tour in 1998 and her speech in 1999. A Congressman and close friend did the same. My honest reflection is their attendance at True Par-

ents speeches they are now part of our family

“Mrs. Erikawa related Father’s words recently. “The purpose of the Japanese sisters in America is to work with Established Christianity. The UC and Christianity must unite and then a spiritual fire will sweep this nation.” I’ve seen this with my own eyes.

Olfat El-Mallakh Professor, World

of Islam guests were so kind, polite and loving.

“I am a Coptic Christian from Egypt. My Father left Egypt in 1954 because of the religious persecution that was going on there. Last week’s Insight magazine talked about problems that Christians are now having in Egypt. I am so grateful to be in America and to be able to experience the religious freedom that we have. I feel that Saturday’s banquet took full advantage of the freedom that God has given us here in America.

Mrs. Phyllis Taylor, J.D. (Mrs. Taylor is the wife of Dr. Hycel B. Taylor who introduced Rev. Moon at the banquet- She also attended the Madison Square Garden Blessing where her husband offered the prayer representing Black Christianity in America).

“I love coming to your conferences. There is always so much love here.”

Illinois State elected official: “There is so much love here. Whenever I come to your conferences, I experience so much love.”

Rev. Olivia Jones, (Rev. Jones has been participating in our conferences for over 15 years. She is a graduate of CAUSA, ICC, Common Suffering, WFWP, Hoon Dok Hae Seminars and True Parents Speaking Tours. Every year in her anniversary bulletin she gives thanks to True Parents for being given the gift of the opportunity to attend these conferences). “The banquet was wonderful, but the most valuable thing is that we were able to hear Rev. Moon himself speak.” ♦

HAPPY HOLIDAYS

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Alaska Workshop with True Parents

by Eugene Harnett—Kodiak, AK

From November 20, 1999 until November 28th True Parents held a workshop with Korean, Japanese and American leaders. Never before did True Parents come to Kodiak at this time of year, when the snowfall has come. Hyun Jin Nim and Kook Jin Nim also came to go hunting and Father wanted to join them. Cheong Jin Nim, the youngest daughter, was also in attendance. About 50 Japanese leaders attended, and about 30 Korean leaders, half from Japan and half from second generation CARP leaders in Korea, and only four American leaders stayed in attendance throughout the workshop (nine Americans came for the first three days).

As an American, I had no clear reason why Father wanted us to be there. He only addressed us directly very briefly on the first evening. I have one sentence of him speaking in English: "Please live by the tradition and way of True Parents." We were fortunate that one Korean sister who lives in America stayed for the entire workshop and helped translate. Father did say at one point that the children (America) were witnessing or participating in the relationship between the mother and father nations, Japan and Korea. Father, I believe, needed some American representation there to experience the Mother and Father nations becoming one.

ing one.

This workshop started with 40 days remaining until God's Day 2000. Father, intently, emphasized this workshop is held to create the condition of unity for North and South Korea. That was the theme. We read over the course of the week for Hoon Dok Hae the entire Volume 2 books, Parts 1 and 2. These deal with Father's providential work in Korea over the years and his desire to create unity between North and South. Personally, I had not read these complete volumes before. Father interrupted often during the readings to interject much comment.

Also, we read twice the new letter from Sung Han Lee in spiritual world. He explains that each proclamation that True Parents have made over these past couple years has created an explosion of love, light and warmth in the spiritual world that emanates continuously throughout the heavens. Additionally, Lucifer's old cronies are more active now, witnessing and organizing their evil compadres. As well, on the Heavenly side, the feelings are like the

original excited feelings of the early church members, according to Sung Han Lee. And throughout the darkest regions of hell, where no light ever has shown, there now pass rumors about the light that people have seen. He wishes that we might believe in this reality. Father emphasized this letter's truthful contents.

The letter was in Hangukmal. If I can, I'll get my translation notes typed up later.

We celebrated Thanksgiving dinner together with joyous entertainment by Hyun Jin Nim and True Parents. The graceful voice of Mother as she sang moved our spirits to feel a peaceful tranquillity.

Father at the end was dancing and all members joined in around his dining table. Father, by the way, will make any teenage dancer envious. He has got the moves. I was stunned.

Immediately following this lively expression of celebration, Father emphasized spirit world and had us read Sung Han Lee's letter again. He declared that at all gatherings from now to speak or

talk about spirit world and at HDH to read some part of the spirit world books. "Every day" it says in pledge number five. Father also mentioned that he doesn't pray at this time, because as soon as he does spirit world will act. Father seems to be waiting. He says that all of spiritual world is waiting for his directions. They will act immediately, if he gives some direction.

Father spoke often during the workshop, very strongly, to the Japanese members. Very strongly. But then he loved them very much, too. He told them to sell their blood like they did in the early days to raise money. This condition in Kodiak was to create unity between the Korean and Japanese leaders, the mother and father nations, witnessed by the children. From my own observation, I could not tell the difference between them as they mixed together well. I perceived them as a united husband and wife. Father wants to create North and South unity in Korea. The HDH series we read is entitled such.

We could not go fishing but once because of the weather. We did go hiking and rabbit hunting. Hyun Jin Nim brought back two deer from hunting. We watched sometimes with Father our Il Hwa soccer team on video. They had won, recently, a tournament in Korea amongst and beating all the best teams. ❖

Leadership Seminar: Establishing the True Family Culture

by Frank Kaufmann—NYC

On Friday, December 3, 1999 Hyun Jin Hyung Nim convened and directed a one day seminar on "Establishing the True Family Culture." Approximately 45 people were in attendance, representing Pure Love Alliance, Korean CARP, Korean 2nd Generation, NY Region, Unification Theological Seminary, Special Task Force, Japanese CARP, Kodan, USA Regional Directors, Women's Federation, European 2nd Generation, Japanese 2nd Generation, Japanese Blessed Family Department, International Education Foundation, Korean CARP, New Eden Academy, USA Family Federation, and others.

The conference ran from 9:30am - 5:30pm. Dr. Tyler Hendricks, US Family Federation president, served as conference MC. He called the meeting to order and gave introductory remarks explaining the purpose of the conference. Dr. Chang Shik Yang, North American Continental Director followed with brief remarks and an introduction to Hyun Jin Nim.

Hyun Jin Nim spoke for approxi-

mately 1 hour and 45 minutes delineating the purpose for the conference in the context of the transition of the Unification family into the settlement era. The essential points of emphasis were, 1. Building an awareness that settlement must include both 1st and 2nd generations, and 2. The necessity to build an homogenous community of faith, based on a vertical standard of heart. Hyun Jin Nim presented his view that cultural barriers obstruct blessed families and members from relating fully and freely in the realm of heart.

Following Hyun Jin Nim's Discourse, Jin Man Kwak read an academic thesis written by Hyun Jin Nim in which the latter analyzed the splintering of Christendom. He argued that this historical phenomenon can be traced to the fact that Christianity as a religious faith lost its moorings and rootedness in the family traditions of the chosen nation.

Following these presentations, conference participants divided into five discussion groups, led by Dr. Kathy Winnings, Dr. Anthony Guerra, Mr. Young June Kim, Mr. Michael Balcomb, and Dr. Frank Kaufmann. These groups

met until the mid-day lunch break. Following lunch, group leaders reported the findings of their groups and, participants then engaged in open discussion and debate on the conclusions and positions of each group.

Next, department specific, small groups convened for the purpose of identifying concrete actions to advance the two express conference emphases, namely united generations, and vertical traditions. Following that discussion, small group leaders once again reported to the group at large. Individuals committed themselves to the actions and projects described.

Based on these conversations and public reports from small groups, Hyun Jin Nim offered approximately 30 minutes of closing remarks. His remarks were impassioned and well received.

Following the formal conference, international guests, US leaders, and group discussion leaders joined Hyun Jin Nim in the skylight room on the 39th floor. There folks reflected on the conference in a more intimate setting. Once again, those in attendance expressed genuine appreciation to Hyun Jin Nim for his insights as well as his own willingness to embrace and take up responsibility for the Unification community in its current time of transition. He is passionately concerned that Unificationists fulfill conditions for settlement in a worthy manner and according to eternal standards. ❖

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COMMUNICATE WITH THE UNIFICATION COMMUNITY THROUGH THE UNIFICATION NEWS

HSA-UWC Kodan: Appreciation and Congratulations Banquet

by Rev. Eric Holt—NYC

On Saturday, November 21, 1999, more than two hundred church leaders and elders gathered in the chapel at the Church National Headquarters to express their appreciation to Mrs. Yoko Kobayashi for her outstanding leadership as the President of Kodan since its inception some six and one-half years ago. Mr. Hiroshi Inose was welcomed as the new, incoming President of Kodan.

After the invocation by Mrs. Hee Sook Chin, the leader of Korean Kodan, HSA-UWC President, Dr. Tyler Hendricks shared warm words of welcome. As the sumptuous banquet began, Ms. Rikako Asanuma performed a delightful selection on the piano, followed by a heart-felt rendering of song from a choir of visiting Japanese sisters from around the nation.

During her address, Mrs. Kobayashi shared the deepest moments of her tenure as President of Kodan. Trained as an operatic singer, it did not come naturally to her to lead such an organization involved primarily in financial matters. Nevertheless, from her loyal heart of filial piety, Mrs. Kobayashi

sacrificially guided the organization from its humble beginnings to its becoming a trusted and invaluable part of True Parents' work in the US.

HSA Vice President Rev. Michael Jenkins is a brother who has been personally touched by the love and dedication of Mrs. Kobayashi and his rousing testimony deeply affected the audience. Mrs. Kayo Pederson shared her experiences of living and traveling with Mrs. Kobayashi and observing, firsthand, her unflagging dedication.

Another operatic performer, Mrs. Yoshimi Kadota sang powerfully as the congregation awaited Mr. Inose to come to the stage. In his address, Mr. Inose revealed the heart of a humble, sincere soldier who has dedicated his life to educating and counseling brothers and sisters on both sides of the Pacific Ocean. Expressing his gratitude to Mrs. Kobayashi, Mr. Inose pledged to continue her work and to work in harmony with brothers and sisters of all nationalities in this melting pot we call America.



The evening concluded after Dr. Chang Shik Yang, the Continental director of HSA-UWC, North America offered

his thanks and congratulations to Mrs. Kobayashi and Mr. Inose. Mr. and Mrs. Kobayashi and Mr. and Mrs. Inose cut the ceremonial cake together, and thus a transition was effected as the ceremonial knife, or should one say the baton, was passed from one generation of leadership to the next.

Many thanks are due to the dedicated cadre of volunteers including: Abdel Mesbah, Kanae Holt, Tsumiko Szalowski, Chi-

haru, Mrs. Kono, Midori, Daniel, Jose, and many other smiling faces. ❖



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UB Computer Team Wins Regional Contest

by Chris Corcoran—Bridgeport, CT

A three-student team from the Computer Science and Engineering Programs at the University of Bridgeport finished in first place in a regional computer problem-solving contest, beating out teams from the University of Rochester, Rochester Institute of Technology, Middlebury College, SUNY at Buffalo and Colgate, among others.

Students Mher Grigorian, a graduate student, and Tomas Vitulskis and Igor Bolgachenko, both undergraduates, had six hours to solve six computer software problems at the North East North American Regional Preliminaries at SUNY Oswego on October 16. The UB team was the only one out of the 18 teams to solve all 6 problems.

The contest is sponsored by IBM under the auspices of the Association of Computing Machinery, a national professional organization for computing science. "Our first place finish was a pretty big surprise for most teams since we solved three of the problems during the last 30 minutes of the contest," said Grigorian. The second team from UB competing in the contest came in 13th place.

"We are extremely proud of our team's win," said Dr. Tarek M. Sobh, the director of the School of Engineering and Design. "Our Computer Science and Computer Engineering Programs are unique in that our undergraduate students do research and publish scholarly papers. The reason we have this caliber of student is due to the fact that we offer great scholarship packages, a strong internship program

and small classes," said Sobh.

The first-place UB team will advance to the regional finals held on November 6th at Westfield State College in western Massachusetts. Other teams there will include Harvard and MIT. The winner of that contest will advance to the world finals in Orlando, Florida. The UB team has consistently ranked in the top twenty percent in the computer competition since it began competing three years ago, Sobh said, adding that the Department would like to add a Ph.D. program in computer science and computer engineering in the near future.

The Bridgeport and the UB Stamford campus combined computer programs have grown from 100 students in 1994 to approximately 550 this year, including both graduate and undergraduate students. ❖

UB NEWS

Neil Salonen New President of UB

by Chris Corcoran—Bridgeport, CT

Neil A. Salonen, Chairman of the Board of Trustees of the University of Bridgeport, was today unanimously appointed ninth President of the University during an Executive Session of the Board of Trustees. Mr. Salonen succeeds Dr. Richard L. Rubenstein, who has served as President of the University since January 1995.

"The experience I bring to the University is my ability to put teams of professionals together and help them work in harmony toward a defined goal," said Mr. Salonen. "Our goal at the University will be to strengthen our already successful programs and continue to give our students a high quality undergraduate and graduate education with a global perspective."

Mr. Salonen noted that while he does not have a background in higher education administration, there has been a recent trend toward hiring presidents who have strong managerial and financial capabilities. He has served on the University Board of Trustees since 1992 and has been Chairman since 1995.

"The caliber of students, faculty and administration at the University is outstanding and they are extraordinarily

loyal to the institution," said Mr. Salonen. "One of my primary objectives will be to increase the range of resources and opportunities available to them and, in general, ensure the smooth administration of the University. I've been working with the campus community for the past seven years and I know many of the challenges facing it. I look forward to bringing fresh approaches and expertise to meeting them."

"Dr. Rubenstein has been an excellent President and has restored confidence in the academic stature of the University. I will be a different kind of President but I hope to be effective," said Mr. Salonen.

Mr. Salonen has served on a number of boards over the years, most notably as Vice Chairman of the Professors World Peace Academy, which is in partnership with the University, and as President of the International Cultural Foundation, which sponsors a number of programs and conferences

both in the US and abroad.

He is 54 years old, is married and has two grown children. He was born in New York City and reared on Long Island. He attended Cornell University and graduated from the University of the State of New York with a Bachelor's degree in 1980. He subsequently has done graduate work at the George Washington University. He and his family currently reside in Rockville, Maryland, and will be moving to the Bridgeport area.



Neil Salonen at a recent Hoon Dok Hae conference

COMMENTS

President Richard L. Rubenstein

"The Board of Trustees has worked with Neil Salonen for seven years. They know him very well and have learned to respect his abilities as an academic leader. In their wisdom, they have chosen him as the University of Bridgeport's next President. I hope I left the institution in better and sounder con-

dition than when I arrived and I feel a profound sense of gratitude that I had the privilege to serve this institution as President. I will continue to serve this institution for many years to come. I look forward to working under the new President, Neil Salonen. There isn't another man or woman anywhere I'd rather see as my successor."

President Rubenstein will continue at UB, both as a faculty member and as director of a new research institute focusing on the holocaust. He was recently named to the steering committee of the British foundation, "Remembering for the Future 2000", a group which hosts international conferences for scholars studying the holocaust. It is based in Oxford.

Frank Zullo, Esq., UB Board of Trustees Vice Chairman

"We are extremely fortunate to have a person such as Neil Salonen assuming the position of President of the University of Bridgeport. He is a highly intelligent, talented, hardworking individual, as clearly demonstrated by his years of service as Chairman of the Board of Trustees. He is totally dedicated and committed to the University and I have no doubt that he is the right person to lead the University into the new millennium. ♦

The One-Day Masters Degree at UB

by Beth Bruno

Earn a graduate degree and teacher certification in two years—one day a week (9:30am-2:30pm), no nights, no weekends, no kidding!

The University of Bridgeport's School of Continuing and Professional Studies, Stamford Riverbend campus, in cooperation with the School of Education and Human Resources, launched a new teacher certification program in September of 1999 with an initial enrollment of 22 women and men. The program has been so well received by working professionals eyeing career change, that a new class will form in January of 2000 (also in Stamford) and expand to the main campus in Bridgeport in September of 2000. One of the prerequisites for admission is a Bachelor's Degree.

Rhonda Ginsberg of Stamford was thrilled when she heard about the one-day-a-week degree program. "I searched everywhere for a graduate program in teaching that would fit into my family and work life," she said, "but most required late afternoon and evening classes and travel to satellite campuses." Ms. Ginsberg had worked in the computer field for 25 years, the last seven of those years as the owner and founder of a computer consulting business. During her consulting years she began volunteering in the schools,

first as a math/science tutor and later as a parent-teacher for the "Learning to Look" program, sponsored by the Metropolitan Museum of Art. Working with individual students, especially those with challenging learning problems, captivated her interest, both personally and professionally. Rhonda plans to teach 4th or 5th grade after graduation. Later she may continue her studies in the field of special education.

"The schools need teachers like us," Rhonda commented. "We're professionals with maturity and life experience. We have families and knowledge about learning problems just from raising our own kids. It's good for my sons to see me back in school and studying hard, yet they also see that mom's still available to them."

Kris Kivela of New Milford entered the certification program after working many years as a senior financial analyst. Her job involved extensive travel and long hours that didn't mesh well with marriage and a growing family. "In the business world, people were treated too much like machines," she said. "I liked the atmosphere in the schools much better."

These days Kris teaches piano lessons in her home studio to 19 students. "I discovered that I love teaching children and seeing the light click on in their eyes," she said. "Finding this program is making a dream come

true for me." Wednesday-only classes make it possible for Kris to continue working and studying around her family's hectic schedule. She spends about 15 hours a week outside of class on homework assignments.

Rhonda and Kris especially appreciate the quality of instruction and the supportive, proactive role that student advisors take in helping them map out their two-year class schedule and identifying possible placements for student teaching. "Sharon Klebe, Dean of the School of Continuing and Professional Studies, not only goes the extra mile with us, she goes the extra two miles!" Kris remarked.

For a master's degree, students must accumulate 33 credit hours, at a cost of \$360 per credit. Following completion of all coursework, the CT Department of Teacher Certification requires 12 weeks of full-time, supervised student teaching.

This particular degree/teacher certification program leads to elementary or secondary certification. In the elementary certification program, all classes are offered on Wednesdays between 9:30am and 2:30pm. Students who pursue secondary certification are required to take some of their courses in a chosen field of concentration, such as math, science, English or history, courses which may only be offered in the late afternoon or evening. The Stamford Riverbend campus, which

opened 13 years ago and offers classes seven days a week, provides library and computer facilities and a student/faculty bookstore.

The University of Bridgeport offers a broad range of undergraduate and graduate degree and professional programs at the main campus and at satellite campuses in Stamford, Waterbury, North Haven and Trumbull. Weekend graduate degree programs also exist in the fields of business, computer science, counseling and human resources.

For further information about these and other programs, contact: Sharon Klebe, Executive Director of the Stamford Campus at Riverbend PO Box 4585 5 Riverbend Drive Stamford, CT 06907-0585 Telephone: 203-358-0700 Fax: 203-967-3735 Email: klebe@bridgeport.edu Tempe Reith, Director IDEAL Program (for accelerated undergraduate degree) University of Bridgeport 276 Park Avenue Bridgeport, CT 06601 Telephone: 203-576-4800 Office of Admissions University of Bridgeport 126 Park Avenue Bridgeport, CT 06601 Telephone: 203-576-4552 Toll-free number: 1-800-392-3582

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ADVERTISE IN THE
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NEWS

by Konstantin Krylov—Moscow

On Nov. 5, 1999 the final hearing took place in the St. Petersburg City Court of two separate suits to liquidate the Collegiate Association for Research of the Principle (CARP), a public student organization founded by Rev. Sun Myung Moon. Judge Svetlana Masolova rejected the claims of the City Prosecutor and the St. Petersburg Justice Department.

Cases against CARP have been going on in St. Petersburg for more than four years. City authorities have wanted to shut down this organization in order to demonstrate their determination to fight against non-traditional beliefs in Russia. CARP was officially registered by the Justice Department of St. Petersburg in December 1991. When members of CARP attempted to register a branch of the Unification Church in St. Petersburg in November 1994, it attracted the unwelcome attention of Justice Department officials and anti-cult activists. The Justice Department immediately began an investigation into CARP activities and sent an official warning, threatening to close CARP, which it accused of violating its charter by conducting religious activities. Although CARP did not violate its own charter or Russian law concerning activities by public organizations, the CARP charter does claim the study of Unification Principle as one of its activities, a point that was not disputed by the Justice Department when CARP was first registered in 1991.

At the same time, the Justice Department rejected the attempts to register a local branch of the Unification Church, stating that it did not consider it a religion, this in spite of the fact that the Unification Church had already been registered as a religious organization on the national level by the Russian Federation Ministry of Justice in May 1992.

In July 1995 two anti-cult groups, the Committee for the Protection of Family and Personality and the Interregional Committee for Salvation from Totalitarian Sects, simultaneously launched suits at the Dzerzhinsky District Court of St. Petersburg, seeking to liquidate CARP and demanding compensation for supposed moral damage. CARP was accused of “destroying the genetic fund of Russia,” turning its members into “zombies” and hindering their intellectual development. They demanded a total of 80 billion rubles (approximately \$13m in 1995), which they claimed was necessary in order to establish rehabilitation centers providing psychiatric aid to the “victims.” The head of the Interregional Committee for Salvation from Totalitarian Sects, Ninel Russkikh, for example, demanded that her 22-year-old daughter,

St. Petersburg Authorities are Rebuffed in Their Attempts to Ban CARP

a CARP member who is also a Unification Church member, be forcibly confined to a mental institution for 16 months.

In the course of the hearings the court ordered a psychiatric evaluation of the CARP members whose parents were bringing the suits. The evaluation found the CARP members to be mentally healthy and competent. In addition, criminal experts who studied CARP and Unification Church literature found nothing unlawful in their teachings or activities.

In March 1996 one of the two anti-cult committees, the Committee for the Protection of Family and Personality, withdrew its suit. On Nov. 19, 1998, the judge of the Dzerzhinsky District Court suddenly “remembered” about correct procedure and, after three-and-a-half years, concluded that the case brought by the anti-cultists had been mistakenly accepted by the court, thereby dismissing the case of the Interregional Committee for Protection from Totalitarian Sects. The judge ruled that neither of the anti-cult organizations had, according to Russian law, a legal right to demand the liquidation of a public organization, although this very point had been repeatedly raised by CARP lawyers Galina Krylova and Helen Khudiakova since the case first started in 1995. An important factor in helping the judge to “remember” this “mistake” was the fact that CARP lawyers had discovered the source of funding for the “socially beneficial” anti-cult activities. Documentary evidence was presented proving that the lawsuits of the parents were actually paid for by a special budget from the St. Petersburg City Hall. In other words, the St. Petersburg City Hall was financing activities that could have resulted in the forcible commitment to mental institutions of adults whose beliefs differed from their parents.

The decision by the Dzerzhinsky District Court to recognize the “mistake” and dismiss the case was not welcomed by the authorities. In February 1999 the Interregional Committee for Salvation from Totalitarian Sects was successful in its appeal against the ruling of the lower court. However, on July 21, 1999, four years to the day after the initial hearing, the anti-cult committee officially withdrew its suit. But the chairman of the committee, Ninel Russkikh, and the vice chairman, Nikolai Babkin, submitted their own personal suits with the same claims.

It must be noted that in May 1998 these same anti-cultists lost an almost identical case against the Unification Church of Russia in Moscow.

When it became clear, in the autumn of 1998, that the anti-cultists’ efforts had not met with the expected success, the St. Petersburg City Court scheduled a hearing on the City Prosecutor’s case demanding the liquidation of CARP on the absurd charge that it conducted religious activities in 1994 and 1995. (The warning that the Justice Department sent to CARP about suspected religious activity in 1994-1995 was disavowed by the Justice Department in May 1999 due to a lack of evidence.)

We again see Mrs. Russkikh and Mr. Babkin as star witnesses for the prosecution. When the judge of this new case recognized the weakness in the Prosecutor’s case, the hearing was postponed for about a year.

The case resumed in October 1999 when the Justice Department of St. Petersburg joined the City Prosecutor with its own claims to liquidate CARP, on the grounds that CARP had failed to re-register by the July 1, 1999 deadline, as stipulated by the new law “On public organizations.”

This new suit of the Justice Department was patently absurd. Firstly, the Justice Department had more than once rejected CARP’s attempts to re-register on the grounds that there was no final decision on the City

Prosecutor’s case. Secondly, the State Duma approved the extension of the period for re-registration of all public organizations from the previous deadline of July 1, 1999 to July 1, 2000.

Over several years the prosecutor’s office had been trying to bring a criminal case against CARP and in 1996, with the support of the Justice Department, a criminal case began, only to end in May 1999 when the Prosecutor agreed that CARP did not violate the law.

The absence of any sustainable legal arguments forced the City Prosecutor and the Justice Department to openly display their ideological bias and to forgo even the pretense of following legal norms. As a result, on Nov. 5, 1999 the City Court of St. Petersburg rejected the City Prosecutor’s and Justice Department’s suits to liquidate CARP and, at the same time, accused the city Justice Department of acting illegally when it rejected the attempt by CARP to re-register.

This decision finally vindicated CARP, despite the attacks and opposition from the authorities. This victory also provides a glimmer of hope for the establishment of an independent judiciary in Russia.

For more information contact the Public Relations Center at: Tel/fax: +7 (095) 234-3292 ; e-mail: mrc@glasnet.ru or on the web at <http://www.prcenter.newmail.ru> ❖

Sun Hak Choir Seeks Contributions to Make Invitation to Perform in Korea Come True

by Nancy Calhoun Kubo —Seattle, WA.

For the last seven years, Seattle has been home of the Sun Hak International Children’s Choir, which has been blessed by True Mother on many occasions. Not only did True Mother grace our group with its name—“Sun” from Father’s name, and “Hak” from her name, she also signed our logo with her precious signature, gave us a grant for uniforms and education, praised us for our extensive Korean song repertoire, and prophesied that out of the Sun Hak Choir will come the American counterpart of the Little Angels School. True Mother said the Sun Hak Choir has given her hope that Blessed Children in America can and will learn the Korean language.

On the secular side of our accomplishments, we sang with Celine Dion in 1998 to a crowd of 20,000 in Seattle, winning the praise of her production team as one of the best children’s choir’s that Celine has sung with around the country. At this time our Senior Chorus consists of 28 Blessed Children and 4 non-Unificationists, and our Junior Chorus has 9 Blessed Children and 3 non-Unificationists.

The Korean FFWPU has invited Sun Hak Choir to perform in the entertainment for Father’s 80th Birthday Celebration, to be held at Sejong National Cultural Center in Seoul on February 10, 2000. What an unforgettable honor this will be for these children!

The choir has been practicing furiously since the invitation came, and is fundraising whenever possible with candy and bake sales to raise the money for their

tickets and other travel expenses. But these efforts won’t be enough to cover everything, and many of the parents, who work low-paying jobs and devote all their extra time to blessing and matching activities, have no way to pay for their child to make the trip. The cost for each child is approximately \$1000, and with 32 children going and 8 adults, the total comes to an enormous \$40,000!

Sun Hak Choir humbly asks your assistance to make this dream come true. Contributions of any size, from \$5 to a full \$1000 sponsorship, would be an immense help, and would be so deeply appreciated by these deserving children. We promise to represent America well on this historical occasion of our True Parents’ Birthday! Upon returning from our trip, we will send you photographs and a report of our tour!

We are incorporated in the State of Washington as a non-profit organization. Below you will find our address for mailing checks, payable to “Sun Hak Choir”, and our bank information for wiring contributions.

Very truly yours, In True Parents Names, Nancy Calhoun Kubo, Director, Sun Hak International Children’s Choir

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IRFWP: A Vision for the World's Religions

by Frank Kaufmann—NYC

The mission to support and advance harmony and cooperation among religions and faith traditions is central to Reverend Moon's self-understanding. It is not properly understood if perceived merely as a good activity that Reverend Moon decided to add to the many religious and humanitarian projects he has imagined and implemented over the years.

In numerous sermons and public talks Reverend Moon describes his calling and responsibility in relation to "The Three Great Headaches of God:" 1. Militant Atheism, 2. The Moral Decline of Youth, and 3. Strife and Disharmony among Believers. This latter-most pillar of his mission is expressed not only through the expansive and multi-form associations and interfaith organizations which he has founded and maintained throughout the decades of his ministry, but it can be recognized as an innermost facet of his own faith community and religious teaching. What was once called "The Unification Church," is in fact an abbreviation of the formal name: "The Holy Spirit Association for the Unification of World Christianity," none other than an association for Christian ecumenism!

As Reverend Moon's arena of ministry expanded beyond his native land of Korea to a mission of global outreach, so too did the ecumenical quality of his work. Ecumenism within Christianity expanded to become the pursuit of harmony and cooperation among all believers in all traditions, and not merely those of a single family of faith (in this case Christianity).

Until 1972 Reverend Moon's mission proceeded up to the national level. During this time the mission to dissolve the "third headache" was taken up in numerous and substantial ecumenical initiatives among Korean Christians. But in 1972 Reverend Moon, received God's direction to begin work on a global level, and so traveled to the land of all peoples, the United States of America. There, the re-planting of all three pillars of his work became globalized, and the ecumenical labors were universalized.

In less than three years the foundation was laid, and history's first ever multi-religious seminary was opened on the banks of the Hudson. The Unification Theological Seminary brought under one roof professors from differing, and even opposing religions. This intellectually and spiritually fertile environment proved to be a hothouse for the blossoming of interfaith activity. On these pages just the slightest surface of this work can be touched through a word here and a picture there. In order to realize the fullness of this work, one would need to pour through the libraries of interfaith reflection which have arisen through these projects, and the share the hearts of the thousands whose lives have been transformed

through their participation.

In addition to the daily embodiment of interfaith which the seminary itself was, a number of independent interfaith initiatives arose and became institutionalized there. The first of these was New ERA (1979), the New Ecumenical Research Association, an interfaith community comprising essentially of scholars. These men and women are the ones whose imaginations and inspiration provided the impetus for many subsequent, interfaith initiatives and organizations.

One of the first projects generated by New ERA leaders was the YSWR (1982), the Youth Seminar on the World's Religions. The Youth Seminar was an annual pilgrimage of youth. Each year over 150 youth leaders, representing every religion and denomination would travel the world together on a pilgrimage to the holy sites of each religion. At each site believers from the religion of that site would become the host of their friends from the other religions. By traveling together, and experiencing the many faces of the sacred and the eternal, these young people forged life-long bonds of love and affection across lines once marred by historical hatred.

New ERA continued its vigorous schedule of dialogue conferences, and publications, and in 1981 introduced a conference series of uncommon impact

entitled, conferences on "God the Contemporary Discussion," or "the God Conferences." There was an air of excitement and challenge to the status quo there, as hundreds of scholars from around the world and from every tradition gathered on a regular basis to do what philosophy and theology had declared no longer possible, namely.... talk about God. The published "God Series" remains seminal to this day.

In 1984, a distinct point of orientation arose. Until that time, the leading force behind this interfaith was primarily scholarly leadership. At this point the Council for the World's Religions (CWR) was founded with the express purpose to work with clerical leadership from all traditions.

This new organization had the mission to engage religious leaders, while New ERA engaged religious scholars. Of course important cross-fertilization constantly occurred.

The CWR broke important new ground in the history of religious affairs through its series of "intra-religious" conferences, in which classical forms of "ecumenism" (traditionally thought of as a Christian enterprise) were introduced to every living faith on earth. Each religion thus began with steps towards internal harmonization of its own inner factions.

As the work expanded beyond New

ERA to include other free standing interfaith organizations IRF, the International Religious Foundation, was incorporated to serve as an umbrella under which these many types of interfaith work could develop and flourish.

In 1985 IRF convened the largest international gathering of religious leaders on American soil (and perhaps the world) in human history. This was the AWR, the Assembly of the World's Religions. By inviting members from the various IRF projects and beyond, the AWR gathered over 1,000 top religious leaders, scholars, and young people in McAfee, New Jersey, for over a week of interfaith encounter and activity of every sort, including experiential and theoretical aspects.

At this first Assembly, organizers announced the founding of a new project, the RYS or the Religious Youth Service. This program incorporated the best elements of the YSWR pilgrimages, but added to that the component of social action. In RYS projects, the young people, instead of touring to pilgrimage sites, spend their time together laboring in areas of need. During the work days inter-religious teams of young people would work in areas of poverty, natural disaster (both rural and urban) and so forth on such tasks as digging fresh water wells, building schools or medical treatment centers, re-forestation and so forth. This labor is paired with educational time in which the young people study the world's religions and customs both from each other, and from invited faculty and experts.

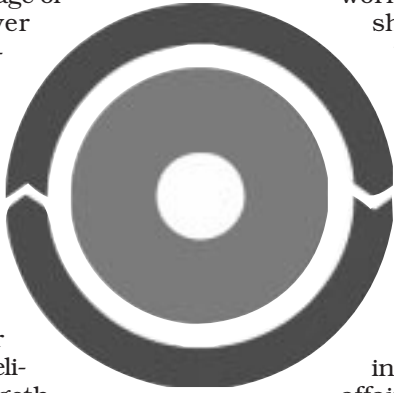
Activity over the next years was massive. All projects proceeded vigorously. Interfaith conferences, work projects, pilgrimages, summits, marches, and all forms of investment abounded literally in hundreds of projects. Each year an Assembly was held for the hundreds of participants and activists who had been involved through out the year.

In 1991 the entirety of this massive and diffuse fountain of interfaith work came under the single namesake, The

Inter-Religious Federation for World Peace (IRFWP). From 1991 until the present time, each of the initiatives and orientations described above persisted either under its original name (as was the case with the RYS), or within the newly defined brief of IRFWP itself.

In addition to maintaining the on-going work described above, the IRFWP has been instrumental in areas of emergency and conflict resolution. The IRFWP has been active among leaders and decision makers at the very highest levels on such occasions as the Gulf War, the Ayodya Mosque outbreak, the Bosnian War, Northern Ireland, and elsewhere. ❖

In numerous sermons and public talks Reverend Moon describes his calling and responsibility in relation to "The Three Great Headaches of God:" 1. Militant Atheism, 2. The Moral Decline of Youth, and 3. Strife and Disharmony among Believers. This latter-most pillar of his mission is expressed not only through the expansive and multi-form associations and interfaith organizations which he has founded and maintained throughout the decades of his ministry, but it can be recognized as an innermost facet of his own faith community and religious teaching.



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pyung Lake. A nicely paved road led up to its majestic front, with gigantic lamp posts lighting the way. It was hard to believe that just one month earlier our team of 52 American leaders had arrived for a brief visit and our buses could not even get up the muddy road, now so beautifully paved. At that time, in fact, we got out of the buses and walked up the road, avoiding large construction vehicles as we headed to the building to be greeted by Mrs. Hyo Nam Kim.

So now to have True Parents standing there on Sunday November 7, officially cutting the ribbon to commemorate the opening of this beautiful place now completed, seemed like a miracle. Korean Headquarters had prepared a ring for Father to present to Mother. Sprays of flowers surrounded the front leading up to the entrance. True Father did a traditional calligraphy, a very large, 24-foot one. However, the brush was too wide so it was not as neat as usual.

Of course, before the ribbon cutting there was 5am Family Pledge and Hoon Dok Hae. True Father gave the morning talk in the super-large third floor auditorium. He spoke very strongly on Purity. The hall—and the hallways—were overflowing and so was the very large auditorium on the second floor, better known as the “Small Hall.” It had large viewing screens. Another overflow room existed somewhere on one of the lower levels.

After the speech Father prayed and Father and Mother cut the cake. Awards were then presented to Heung Jin Nim

(received by his small son); to Dae Mo Nim (received by Mrs. Hyo Nam Kim); to Choong Mo Nim (received by an elder of the Church); and to some who were involved in the construction of the building. The formalities ended with an announcement of a treasure hunt from the front of the palace to the top of the mountain. Treasures were hidden along the way, to be exchanged for

gifts.

That night a Congratulatory Cultural Performance was held on stage. The entertainment was elaborate and sophisticated. A special video presentation accompanied the entertainment

on both Sunday and Monday nights. True Parents ended the Sunday evening's performance by coming on stage to sing, to everyone's delight.

True Children's Day, November 8, began with 7am Family Pledge and

Hoon Dok Hae. Holy Robes could be seen by the thousands, packed solidly on the third and fourth floors. The reading was from *The Way of Unification*, section 2. At some point, Father interrupted and spoke for a couple of hours.

A video was shown (I think it was about True Parents history) and True Father then gave the celebration speech. Parents cut the cake and Father prayed with Mother. A gift was presented to Parents and they posed for photos. We ended with manseis. The evening entertainment began at 6:30. A Korean play, a true story taken from the era of the Yi dynasty and portrayed in modern language and in the context of spirituality, was very well presented and a Korean choir performed. A video of Japan's church history was shown, accompanied by a Japanese choir. About six other singers performed. Again, True Parents concluded the evening with song, this time from their seats.

Staying at this beautiful new center and being a part of these events was quite a unique experience. “Purity” would best describe the hallowed halls of this place, with

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the white marble floors and stairs throughout. Huge pillars are present in every room to support the massive structure.

The cafeteria on the lower level is so large that at any one given time it never seemed to be even half filled. It was quite amazing to me how the staff fed all those thousands of people, albeit with simple food, yet filling and satisfying. Certainly I thought of Jesus with the few fishes and loaves of bread that mysteriously increased to fill thousands of hungry followers to the satisfaction of all.

The building is so spacious that during waking hours one is hardly aware of the great numbers of people there. The weather was crisp and autumn-like so many were outside going up and down the mountain. Nighttime, however, was a different story! We were very aware then of the multitudes present. Members slept everywhere—wall-to-wall people—in all the auditoriums, in all the meeting rooms, even in some of the hallways. Whole families attended so there were many, many children of all ages.

At some point, during one of the programs, it was announced that God had sent a message to Mrs. Won Pok Choi honoring her for her faithfulness and loyalty to God and True Parents down through the years.

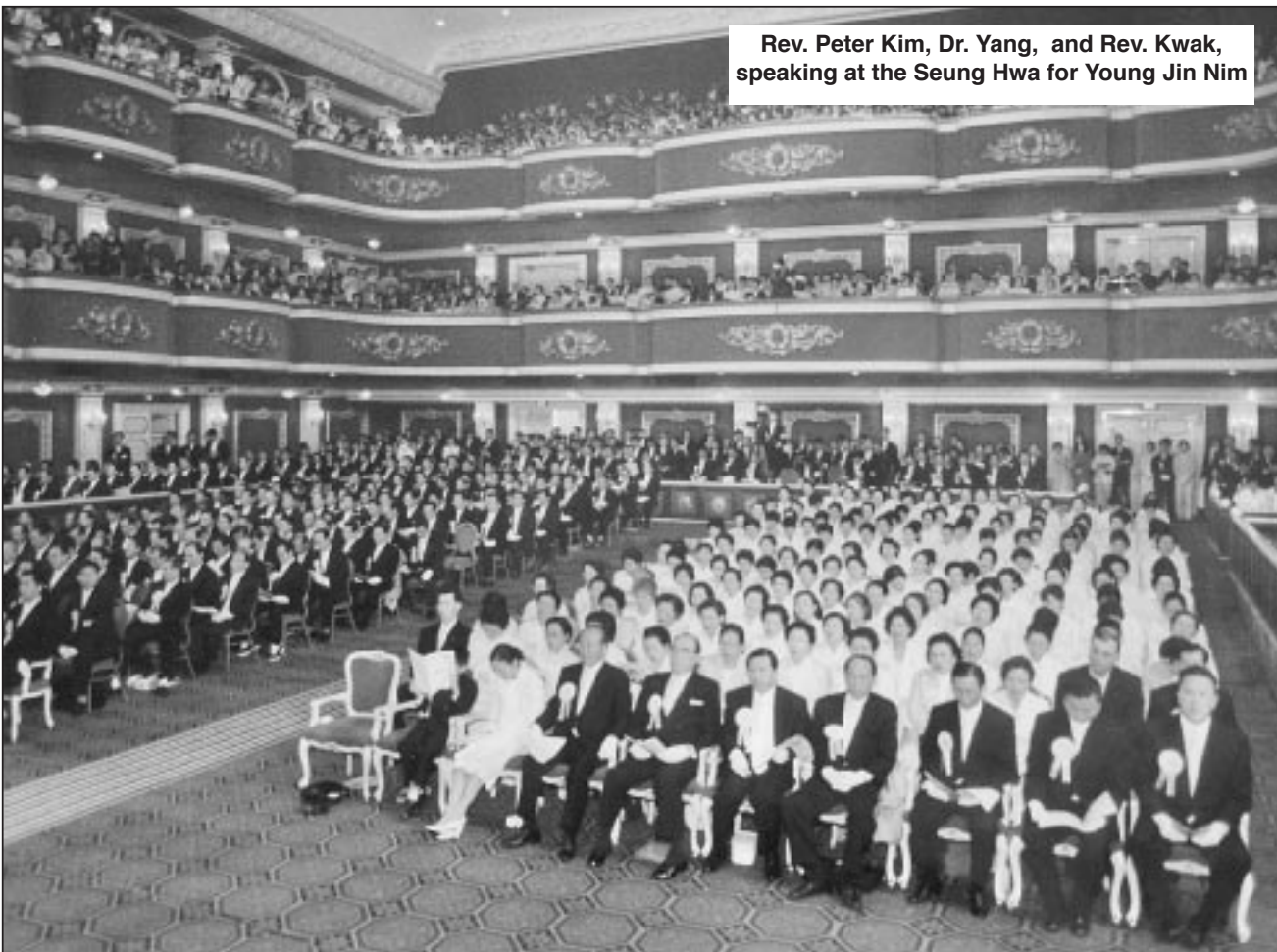


NEW FUTURE PHOTO

True Father held a general international leaders meeting on the third floor on the morning of November 9. In the afternoon we moved to True Parents small auditorium on the fourth floor. This room had thick carpeting and exquisite small chandeliers. It was intimate, elegant and comfortable. We met here again with True Parents on the 10th. Parents sent us out on a leaders' treasure hunt on the mountain. Prizes were awarded to winning ticket holders.

True Parents concluded the meetings at Chungpyung and we departed for Seoul where we attended Young Jin Nim's Seung Hwa Ceremony at the Little Angels Auditorium and then joined the True Family at the Won Jun for the ceremony there, as True Parents and True Children attended Young Jin Nim. Young Jin Nim remained in a perfect state even after the passage of 17 days. It was quite amazing. And though he protested from the spiritual world, True Father insisted that he be honorably placed opposite the site of Heung Jin Nim's Won Jun. Young Jin Nim was offered up as a sacrifice for the new millennium.

I want to end on a note about Chungpyung. It was indescribably enriching to have large numbers of representation of the whole world come together as one family. It makes one acutely aware of the need to build a palace in every nation, especially the providential ones, not only to accommodate the one family of God but most especially to honor the Prince of Peace and King of Kings. ❖



Rev. Peter Kim, Dr. Yang, and Rev. Kwak, speaking at the Seung Hwa for Young Jin Nim

The Won Jun ceremony for Young Jin Nim

TRUE PARENTS' HISTORY FOR CHILDREN

by Linna Rapkins

She loved peace and quiet. She loved reading and music. She was intelligent and studied well. Her life was quiet and protected. She was like a lovely, lonely flower living in a greenhouse, away from the rest of the world. Suddenly, she was thrust into the center of a noisy battlefield where those around her were witnessing and trying to restore the world. She was a little raft in a mighty torrent. On March 16, 1960 (lunar calendar), she became the bride of the man the members knew as their True Father. Hak Ja Han would be the True Mother for all people of all time.

The women of the church in 1960 were busy day and night. They cooked, cleaned, sewed, shopped, and in addition to this full schedule, they also found time to witness. (Witnessing is when you go out and tell people about God, the Divine Principle, and about True Father.) Some of these hard-working women found it hard to accept Father's new wife, Hak Ja Han. They knew she was to be the mother of all people. The True Mother. Their True Mother! Yet, the women in the church were all older than she. They had been born earlier and had joined the church earlier.

Some of these women thought, "She's so young and inexperienced. How can we respect her?" A few even felt that they could have been a better wife than she. They truly loved Father, and they didn't really want to complain, but jealous feelings were strong day and night. They churned around and around inside their hearts, giving them a sick feeling. Sometimes they murmured critical things about the young bride among themselves.

"What are we supposed to call her anyway?" they asked each other. "Should we call her Hak Ja-nim?" (Koreans add "nim" to the end of names when they want to show high respect for a person.)

Some were uncomfortable with this. "It would look strange to people outside the church if we called her Hak Ja-nim," they said. "In their eyes, she's just a child."

"Actually, I think we are supposed to call her Omoni (mother)," said one of the women.

"Maybe even Omonim (honorable mother)," said another.

"Well, she's only been in the church four years, and she hasn't witnessed or gone on a 40-day condition or anything like that," they objected.

"Yes," added another. "And Father looks more like her father than her husband. He's 23 years older than she is."

"True, true," chimed in the others, nodding their heads grimly.

"Well, I have to tell you," announced one woman. "I received in a dream that she is the mother of only the Growth Stage."

Another woman added, "Now that you mention it, I had a dream that she is in the John the Baptist role and that Father's real wife will be announced later."

The women thought about this a moment. "Now that does make sense. A young girl for the Growth Stage and an educated, capable woman for the Perfection Stage."

Mother's Course

One woman interposed, "Still, her birthday is the same day as his. So maybe she really is the right one for him."

"Well, that's what she and her mother say," answered another. "Maybe they just made it up. Do we have any proof?"

"No, we don't," answered several. "What if it's all a clever trick?"

"I say we watch her and

see what she does," said one. "If she fails, he'll have to get rid of her."

"Fine. We'll watch every move she makes."

One of the oldest women had another concern. "What about her mother, Soon-Ae?" she asked. "She's probably gloating now that her daughter is the bride of Father. And she's only been in this church four years herself."

Several nodded in agreement. "I must admit I was thinking the same thing," said one.

Others vented their feelings. "I suppose she'll live like a queen now. Maybe even live in his house."

"Do you think we have to bow down to her, too?"

These ladies were not evil. They were just confused. Some of them thought God had said, "You will be the bride of the Messiah." Maybe these women didn't know that sometimes people receive false revelations. Maybe they didn't know that they must pray about it and be very careful. And maybe they didn't know that God was really telling them they were all brides of the Messiah in a spiritual sense.

As Soon-Ae Hong hurried out of the kitchen and around to the front of the building at the Chung Pa Dong church, she finished drying her hands by waving them in the air.

"I wonder why I have been called by Father," she thought to herself. Now that her daughter was his wife, everything had changed so much.

"I don't know what to do anymore," she murmured to herself. "How should

the mother of the Messiah's bride act, anyway?" So far, Father had not asked her to do anything. In fact, it was as if he had forgotten all about her. And to make matters worse, she hardly ever saw her dear daughter anymore.

She reached the top of the stairs and turned to the sliding doors of Father's little room. He waved her in. Her shoes had been left at the door downstairs, so all she had to do was bow and sit on the mat-covered floor before him. Out of respect, her eyes were cast down.

"Your daughter is well," said Father, knowing how much she wanted to hear those words. "Won Bok (Choi) is doing a good job caring for her and raising her up."

She nodded her head, grateful for this bit of information. How she longed to ask questions. How she longed to go help her daughter, but she remained quiet.

He continued, "Now I have some directions to give you. I must ask that, from this time, you stop thinking of her as your daughter. You raised her. You offered her to Heavenly Father. Now she is not really your daughter any longer." He looked at her intently. "Can you accept that?"

It would be hard for any mother to accept such a direction, but Mrs. Hong loved him and always obeyed him. Her very name meant "Obedient Love." It had been given to her by a minister.

"Yes, Father," she said softly, without looking up. "I can accept that."

"Good," he said. "Then Won Bok Choi will be her mother from this moment on. Do you understand?"

"Yes," she answered. In her heart, maybe she could not fully understand everything, but she sensed that what he was asking was very important. At that moment, even though she was his mother-in-law, she felt like his child and her heart beat with love for her father. She was about to stand up to leave, when he added another surprising direction.

"Furthermore, from now on, I want you to stay away as much as possible," he said. "If you come to Sunday service or any other activity, you should use the back door and sit in the back. Don't ask to see her—or me. Just go about your work in the kitchen and serve everyone humbly." He paused a moment and then added rather sternly, "And furthermore, you must never, never tell your daughter that she is to be pitied or that you wish she didn't have this position. If you ever speak like that, it will be the greatest crime. You will hurt her terribly—and you will hurt all women."

"Yes, Father," she said. Her voice sounded calm enough, but as she

backed out of the room, her head was reeling. Had she done something wrong? Did he hate her? Why was he rejecting her? It was as if a knife was cutting out her heart.

As she went about her duties in the days following, Mrs. Hong felt as though she had no family or friends anymore. She couldn't visit her child. The people in the church seemed to be uncomfortable around her and wouldn't look at her and some of them appeared even to dislike her. Why? What had she done? She was so lonely. Because of these difficulties, she often became sick. The stress affected her stomach, and she was in a lot of pain. For months on end, she could only eat a small bit of rice each day. She grew worn and thin.

The other women soon noticed how difficult her life had become, and before long they took pity on her.

"Look how she's treated," they said. "She's an outcast, a nobody. She has to come and go by the back door. She has no friends. No family. I wouldn't want to be in her situation, poor woman."

Through these difficult years, Soon-Ae Hong focused on her love for Heavenly Father and for True Parents. She thought about how she had been led to the Holy Lord Order and then to Ho Ho Bin's group and then to True Father himself. As far as she knew, she was the only person to have been in all three of these important groups, and she knew God had been guiding her. Therefore, she would be faithful always. She would never give up.

No one could know at that point that it was important for Mrs. Hong to suffer and be rejected yet never complain. No one could explain it to her and make it easier for her to bear. It was a test that most women might have failed. Soon-Ae trudged onward, shielding her faith like a candle in a high wind.

Many years later, Father would praise and honor Soon-Ae for her faith. Many years later, Father would even gently tease her about how strict he had had to be with her in those days. He would give her the heavenly title of "Great Mother." But there was no hint of what was to come in those difficult days back at Chung Pa Dong church.

Hak Ja Han's life, too, had completely changed overnight. One day she was quietly studying in Chun Chon; a month later, she was married to Father. Now, everyone watched her to see if she would be a good wife and mother. Deep in her heart, she knew God had prepared her for this mission. He had already taught

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MOTHER
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her to deal with loneliness, to work hard, to persevere, and to keep herself pure and centered on God. She had also learned to love God’s wondrous creation.

On the other hand, nothing could have prepared her for this new life. She was on her own. Her mother was not allowed to visit her. Her husband was always with the church members or on the mountain praying or in his little room praying. His closest disciples were always around. She lived in a separate building, and once in a while Father would visit.

Although no one said anything to her personally, she could feel jealousy from some of the women. She could feel eyes watching her, ready to criticize her if she failed. Not only did she feel rejected by many members, she also felt rejected by Father. He never discussed things with her or chatted or shared his feelings with her. He didn’t ask her opinion on anything. He didn’t ask her how she was. Sometimes he would be warm and kind; the next day, he would be cold and tyrannical. In fact, he treated her more like a servant than a wife. Whenever Father gave a lecture, she was expected to be there, but she had to enter by the back door and sit in the rear of the room. She shed many tears.

By early summer, she learned that she was going to have a baby. As the scorching heat invaded all corners of Korea, she hid her feelings of nausea and stayed active.

The food at that time was better than in the earlier days, but they still ate barley instead of rice most of the time. Every Korean knows that only very poor people ate barley, yet rice was too expensive for the church members. Father insisted that they both should eat barley just like everyone else.

Whenever Father traveled around in the jeep to visit the members in other towns and in the countryside, she went along. Korean summers are always very, very hot and bouncing around in a dusty jeep with the wind in her face made it unbearable. The wind tried to blow through the lace sleeves of her Korean dresses, but there was no relief from the humidity. Many days, she was so very, very tired, but Father never asked her if she would like to rest. Instead,

he was more likely to tell her to walk faster or come along to another meeting.

Oh, how she missed her mother! If only she could go to her and cry and rest. She was constantly tired. And always, she felt overwhelming loneliness. Even the flowers of Cheju Island would have made her feel less lonely at that point. At least on that island, where she had experienced loneliness so many years ago, there weren’t hundreds of eyes watching her all the time.

By and by, after the cold winds of winter blew in from the North, the time came for the birth of their first child. They called the doctor—Shin Wook Kim (today we call her Lady Dr. Kim). The women who came to help realized what an important day it was. As they scurried about preparing for the blessed event, they started singing joyfully, making up the song as they sang, “The prince is come! The prince is come! Hallelujah, the prince is come at last!”

That day, December 11, 1960 (by the lunar calendar), the baby was born. It was a girl, a little princess! Her name was Ye Jin. But was Mother congratulated? Probably not much, for the members were expecting a boy. They were shocked that a girl was born first.

“You see?” some of them said. “She can’t even produce a boy. She’s failed.” After the first year of marriage, almost all of True Mother’s time was centered on having babies, nursing babies, and taking care of babies and little children. She still traveled with Father as much as she could, but many times she had to stay home. Mrs. Choi helped her with little Ye Jin-nim.

Two years after Ye Jin-nim was born, on December 3, 1962, a second baby was born in the same room. This time it was the son everyone was awaiting—and his name was Hyo Jin. Mrs. Eu was asked to help care for him.

Two and one-half years later, a third child was born—a baby girl, In Jin. And just one year and three months later, the fourth child was born—a second son, Heung Jin. By this time, Ye Jin-nim was almost six years old; Hyo Jin-nim was almost four; and In Jin-nim was a one-year old. When the 7-year period ended, Mother had given birth to four children and was already pregnant with the fifth, a daughter, to be named Un Jin.

After the first three years of marriage, Mother moved into Father’s room in the Chung Pa Dong church. Now she wouldn’t have to be alone so much. However, she soon realized that she had only traded the old problems for a new set of problems. Father and Mother had one small room of their own. All they had to do was close the sliding door to have peace and quiet. Right? Unfortunately, it was not that simple. For one thing, the walls were so thin, you could hear everything in the rooms even when the doors were

closed. Secondly, there were always people in the room talking to Father until midnight, one o’clock, two o’clock in the morning and even later. Night after night, Mother’s body would be crying out for rest, but she couldn’t pull out her mat and lie down on the floor when people were still in the room.

“What can I do?” she thought. “I must get some sleep. But these meetings are so important, I don’t want to disturb them.”

Then she had an idea. “The bathroom!” she thought. “No one will be in the bathroom at this hour.” So she went to the bathroom, sat down on the cold floor, leaned against the wall, and soon fell asleep with exhaustion. Only when everyone had gone for the night and Father had finished his prayers could she finally return to their room to sleep properly.

After only two or three hours of sleep, however, Father would bolt awake and call for Mrs. Choi or Mr. Eu. He was already thinking of the problems of the world.

Sleep was finished for that night! Within a few minutes, Mother had to be up and presentable because that was about how long it took for Mrs. Choi or Mr. Eu to come when they were called. Mr. and Mrs. Eu slept in the room next to True Parents and Mrs. Choi often slept in the living room. Many times, they slept in their clothes so they could go to Father quickly when he called. Mother had to be even swifter to rise than they were.

Meanwhile, Mrs. Hong was having dreams. Night after night, it was the same dream. Her daughter would come running up to her. She was in her nightgown, and her hair was flowing free in the wind. Mrs. Hong could see that she was very, very tired, and her eyes were red from crying. She would just collapse in her mother’s arms and cry, “Oh, I’m so tired and sleepy!” When Mrs. Hong awoke, however, she was not allowed to go to her daughter to comfort her. She could only relive her dream in silence and cry in silence.

There were days when Mother thought she couldn’t continue. “Everyone thinks I should already be perfect,” she said to herself. “But, of course, I’m not. The standard for being True Mother is too high! It’s almost impossible to achieve!”

While she was going through this seven-year course, no one explained to Mother why she was being treated in such a terrible way. No one told her, “You see, Father is making you suffer on purpose. There’s a reason.” No one said, “It won’t be like this forever. Just hold on for seven years, and then things will be better.” No one explained, “You have to start out from the very bottom, as a servant, before you can go to the top as True Mother.”

No. She was told nothing. She just had to endure. If she cried, she cried in the privacy of her room. And never was she allowed to complain.

The first three years, it was her struggle alone. The last four years, not only did Mother suffer, but the four children

suffered, as well. They all lived together in their small apartment in the church. As toddlers and preschoolers, the children wanted to run about and shout and play and have fun, the way all children do. But always they were told, “Shhhh! Father is teaching. . . Be quiet! Father is praying.” And always, the adults were watching to see if they were good children.

After a few years, an improvement came about. A house was bought next door to the church where their family could live. The first thing they did, however, was build a passageway directly from the house to the church, so there still wasn’t a lot of privacy. But at least now the children had a little more space, and they didn’t have to stay so quiet all the time.

As these years went by, there were some good moments for Mother, too. For one thing, Mrs. Choi loved her and took such good care of her that soon she seemed like her real mother. True Mother felt comforted to be with her.

The most wonderful part was that Heavenly Father never forgot her, and He often came close to encourage her. She learned that when one goes through hardships, Heavenly Father comes closest. He can’t resist. Heavenly Father is very drawn to lonely and suffering hearts, because His own heart has been so lonely and suffering for so very long.

Also, despite the complaints of some members, there were many other people who were very kind to her and really tried to help. In this way, she learned how to experience both hardships and joy, rejection and love.

On December 31, 1967, True Mother’s first seven-year course came to an end. Father had treated her like a servant. He had treated her like a child. He had treated her like a younger sister. Through all these trials, she had totally sacrificed herself. She had given her total obedience; she had given her total love to him. She didn’t let herself get discouraged and give up. She was completely obedient. And above all, she had never complained! She had grown to the point where she could be True Mother.

One day, Father prayed in front of everyone, “Dear Heavenly Father, please look at your beautiful daughter. She has succeeded. She suffered for seven years, but she is victorious. Please bless her now.” Tears streamed down his face as he prayed, for it had hurt him terribly to make her suffer for seven years in order to properly raise her up. He’d had to be like the strictest of teachers, the strictest of fathers in order to make sure that this very young and inexperienced woman grew properly in her training, step by step. No one had realized how much pain he had felt in his own heart during that time.

The very next day, January 1, 1968, Father announced the first God’s Day. Not many people had understood the importance of True Mother’s role in the creation of God’s Day. After that, many people repented for the way they had treated Mother.

“We are sorry we complained about her,” they cried. “We can see that she is, indeed, our True Mother. We can see that she is the only bride for Father. And we can also see that Mrs. Hong must be respected. This is truly the central family of Heaven.”

Mother remained quiet, pondering these things in her heart, and bearing no ill will towards anyone. ♦

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DIVINE PRINCIPLE STUDY

GOD'S GOAL FOR HUMAN HISTORY

Volume 4 • Part 1

In the Autumn of 1921, as he sped westward on the fabled Orient Express and gazed out on the moonlit Turkish countryside, the young British scholar Arnold Toynbee was inspired to jot down a list of topics on a half-sheet of paper. Little could he have known at that time, but thirty years later, having ranged over all recorded history and having examined the rise and fall of twenty-six civilizations, Toynbee had developed that list into his classic twelve-volume A Study of History.

Among his other conclusions, Toynbee came to feel that underlying the turbulent progress of human affairs was a divine purpose. "History", he wrote later, "is a vision of God's creation on the move."

Despite the extensiveness of Toynbee's research, there are many who would disagree with him. Karl Marx, for example, sneered at the spiritual dimension of existence and insisted that economic and class tension hold the real key to history and universal truth. Charles Darwin would no doubt argue that history simply express an evolutionary struggle whose solitary meaning is to be found in the survival of the fittest.

The Future

What can we look forward to in the future? A few centuries from now will our descendants be living in the Marxist materialist ideal of the "dictatorship of the proletariat"? Or may we more properly anticipate the prophetic, spiritual vision of the earthly Kingdom of God, such as Toynbee suggested?

On the other hand, perhaps we should envision no glorious fulfillment of history at all - whether it be proletarian or divine.

Certainly realities such as the atomic bomb, overpopulation and global resource depletion suggest the prognosis for the human family is not good. Supported by such grim realities, more than a few individuals cite the Bible to

proclaim the final destruction of the earth and the end of time.

The second Letter of Peter, for example, states that at the end of history the heavens will pass away and the elements will be dissolved by fire (II Pet 3:10).

Likewise the Gospel of Matthew presents us with the vision of the sun being darkened, the moon not giving its light and the stars falling from heaven.

With the combination of ancient prophecy and modern crisis, it is no accident that such books as Hal Lindsay's The Late Great Planet Earth have made such an impact with certain segments of our society.

Paradoxically, while apocalyptic Biblical references foretell the ultimate demise of our planet, other Biblical writers assure us it will endure eternally. The preacher of Ecclesiastes, for example, writes that "A generation goes and a generation comes, yet the earth remains forever." (Eccles. 1:4)

How then are we to understand the meaning of our past, and the prospects of our future? How is the God who is traditionally regarded as the Lord of history working in the present day? How may the apparently conflicting strains of Biblical prophecy be reconciled? Section Four of the Divine Principle Home Study Guide examines some of these issues of the "Consummation of Human History".

The Universal Ideal

Traditionally those from the Judeo-Christian heritage affirm that an almighty God created a first man and woman, placing them in a earthly paradise called by the author of Genesis the "garden of Eden". Since the original meaning

of the Hebrew world for Eden is "delight" or "joy", we may surmise the Biblical belief is that man was originally intended to live a life of joy and delight.

For Divine Principle, such an ideal vision reflects the original hope of God. If the untoward event known as the Fall had not occurred, the spiritually mature Adam and Eve would have discovered true love and joy in living and would have multiplied descendants who would have inherited their spiritual blessing.

As these descendants multiplied, forming families and clans, we may imagine this mini-society would have overflowed the original garden, ultimately forming a society, nation and world centered on God. Had Adam and Eve attained oneness with God, the world itself would have become a global Garden of Eden. The Kingdom of God on earth would have been a substantial reality.

The idea that the world was originally intended to be harmonious, loving and beautiful is an assertion that is likely to play on the deepest layers of our cynicism. There is little in our experience that suggests human society could ever be this way. Nevertheless, we must recall we all experience life from a jaundiced perspective.

Had there been no disturbance at the essential core of human origins, had we ourselves been raised in a just and loving society, had, in many cases, our family experience been more nourishing than it was, we would be likely to see things from a quite different perspective. Perhaps then we would be able to see the possible reality of an ideal human soci-

ety.

The question is with what spirit could this ideal have been achieved? For Divine Principle, it was to start with the loving individual and his family. And there was originally to be a complete unity between God and each person. Apostle Paul urged the early Christian at Ephesus to "be imitators of God" and to "walk in love." (Eph. 5:1-2) so all the people and families were to embody God's spirit, loving as He loves, had this spirit originally penetrated the earth, a history of goodness, peace, and prosperity for all people would have existed. In short, the world would have been a literal Garden of Eden, a Kingdom of Heaven on earth. ❖

LETTER

Help Wanted...

IRFF Cameroon is operating two Good Go Boats in Douala Cameroon. These two boats are making money but no where near their potential as we need someone with experience in this area.

If there are any seafarers out there (male or female) looking for good money and great adventures this may be an opportunity worth exploring.

Boats at this time are used for transport as well as fishing. The stories about the big fish that got away are all true here in Cameroon.

For more information contact: Michael Lamson at: Cameroon@irff.com or just hope on the next Swissair flight and see for yourself! ❖

LETTER

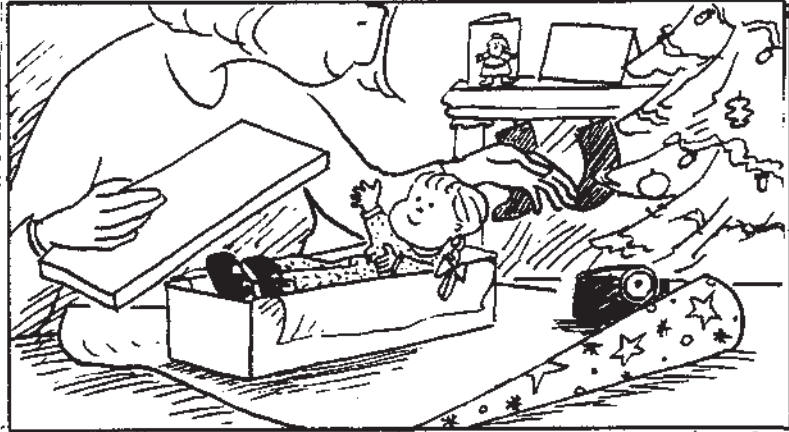
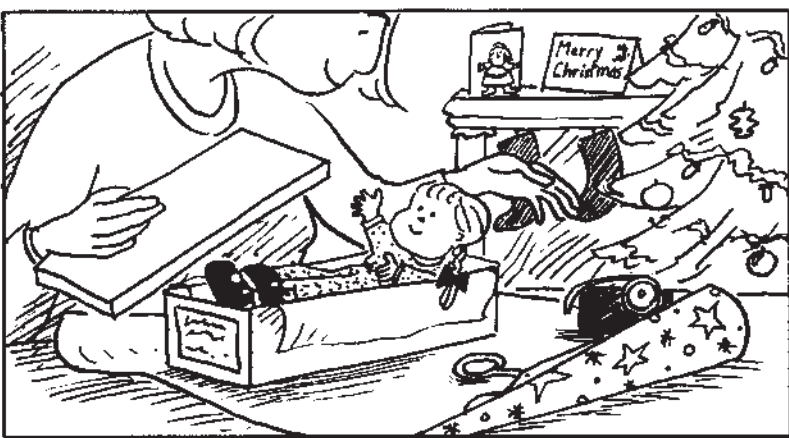
Appeal from the Congo

Dear Community Members, I'm 20 years old, a member of the Unification Church and blessed in 1999. I'm also a secretary of the Youth Federation for World Peace, in charge of culture and sport. I have a scientific general certificate of education. I would like to pursue my studies in the U.S.A. African students are not studying in good conditions here because of the political disturbances. We are also unable to get good paying jobs and I would like to come to the U.S.A eventually. Our universities are not well ruled. I am looking for American blessed couples who can help me. My address is:

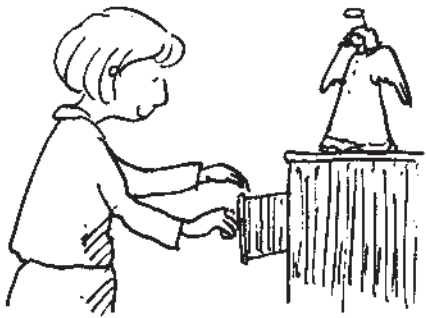
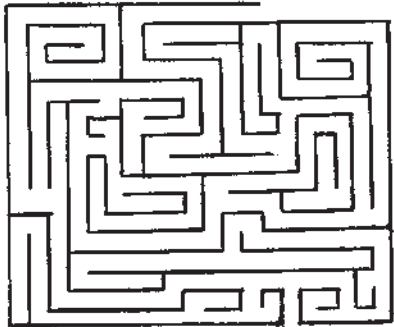
Ndzeli Ngakosso Tsana
Federation des Familles pour la Paix
Mondiale et l'Unification,
B.P: 1089, Brazzaville - Congo ❖

FOR KIDS

by Françoise



Find the seven differences between these two drawings of wrapping up gifts



Help them find the scissors

by William D. Deurwarder—Barrytown, NY

This is derived from a paper presented to the Comparative Messianism class of Dr. Robert Price at UTS,

There isn't a concept or title that is more intriguing, captivating and enigmatic than the concept of The Messiah. Well, except for that of religion—the category and context that it generally falls under—which is a mystery in and of itself. This messianic figure is a being endowed with divine qualities, who is supposed to destroy God's enemy and establishes a theocracy. The situation becomes more intricate and complex on the phenomenological level simply because no one knows for sure what the Messiah would look like. People have an idea as to what he is supposed to do, but no one knows exactly how he is to pursue his divine mandate. Devoted believers who eagerly await the appearance of the messiah are in a conundrum as they try to calculate when the messianic event will occur. However, despite all these seemingly unresolved puzzles, the hope of an imminent appearance by the messiah is very much alive.

The root of this phenomenon can be traced back to ancient Judaism. The term Messiah is Hebrew for anointed one, and denotes a king whose reign was consecrated. (Helmer Ringgren, "Messianism: An Overview", Encyclopedia of Religion, p.469.)

But Israel wasn't always a kingdom, it was a confederation of tribes that was constantly harassed and victimized by the surrounding kingdoms (who's Kings were believed to be divine). So the people of Israel petitioned their prophet-judge Samuel, demanding a king like the other nations. But their experience with kings was not pleasant. There were great kings and there were terrible kings, there were times when they prosper and there were disastrous periods. Eventually, Israel was taken captives and exiled in Babylon. Here is where the saga begun.

An anointed king, the Messiah, would become the object of Israel's most profound longing. After the exile, they looked to God to restore an idealized king like David. The source of this longing for a messiah-king for Israel was a legitimate one. They need someone to lead them out of the present impasse, and more importantly someone on whom they can fasten their hopes and ideals. (Walter Wink, "Messianic Complex" Christian Century, May 18-25 1924, p.523)

Early Christianity took many of the Jewish ideas about the Messiah and applied them to Jesus. Very creatively they interpret every coronation and baptismal passage from the Old Testament so that they all point to the inevitable advent of Jesus. The Messianic plot became really messy when the early Christians began theologizing about the nature of Jesus. That's a topic (Christology) entirely by itself, so I wouldn't discuss that here. However, some of the features that Christianity added to the messianic scrip were: The Greek word 'Christos' for messiah became the designated title;

Jesus was regarded as the son of God, and was at the same time identified as the suffering servant. But the most innovative element has to be the fact that, even though Jesus "has already in person fulfilled the messianic expectations, he is to Return in order to bring the final Fulfillment" (Helmer Ringgen p. 471).

Ironically, despite its long period of messianic expectation the Israelites never received a messiah on the national level. There were many that came and proclaimed that they were the 'One', but their appeal and followers were limited. Subsequently they either faded away or were crushed by the very enemy that they were to destroy. The messianic ideal that was established was so high that mere mortals were unable to measure up. But this wasn't the original Idea of Judaism; all they wanted was a righteous king to fight their battle. It seems to me that this mystifying of the messiah was an egregious misunderstanding.

While Judaism

was unable to identify, adopt and embrace a messiah, Christianity was able to glorify theirs and is now awaiting his return. The messiah's return, The Parousia, can now be considered as being the core or at least one of the core elements of Christian faith and veneration. To safeguard this mystery from human impostors the Christians then warned against the Anti-Christ that will appear, coincidentally, just around the same time the True Christ is to return. Now guess what? There have been a proliferation of so called anti-Christ over the years and still no sign of the True Christ. I think that this very safeguard can be dysfunctional to the Christian cause, since all this doctrine does is arouse skepticism and generate persecution. As a result, Christianity now seems to have monopolistic control on messianic orthodoxy, which might not be a healthy situation for religion and humanity as a whole. If the messiah is coming with the revelation of God in order to 'save the world', then it goes without saying that he should be free to choose the manner and place of his advent. As is written in the Book of Revelation, "You must again prophesy about many peoples and nations and tongues and Kings." (Rev. 10:11)

However, this Christian model has become the standard for all messianic

claimants in the Common Era. They were able to do this by reconstructing the image and at the same time fabricate an explanation that appeals to the mysterious ways of God.

The Unification Movement is a contemporary messianic movement that regards itself as being in line with the Judeo-Christian tradition. In other words, it believes that the God of the Old Testament and New Testament is the same, with Jesus being the link between the two traditions. Like the early Jesus

movement unification Messianism was able to stay clear from popular imagery and all the concomitants that goes with prevailing messianic expectations. Therefore, what it did was to present a new Christology coupled with dynamic proselytizing.

According to the Unification perspective, the messiah comes to fulfill the purpose of God's work of salvation, which became necessary as a result the fall. The Rev. Moon in a recent speech explained, that the basis for the coming of the Messiah is to reject the sinful lives of those with a fallen lineage and under the dominion of Satan. "The Messiah has his root in God, and comes as the second Adam, who wipes away all that was committed by the first Adam. This is the reason God cannot send a superman Messiah who will work only through miracles" ("True Love and True Family", FFWPU 1997, p.10).

God's original purpose of creation was the establishment of the Kingdom of Heaven on earth. Consequently, history is viewed as God's restoration plan, which will culminate with the return of the messiah. ("Exposition of the Divine Principle" HAS-UWC 1996, p.111.) Thus this approach is eschatological like the other two traditions but it is not apocalyptic which is an element that later crept into Judaism and is very much apart of Christianity. The Divine Principle also contends that the historical Jesus will not be the person who will return at the Second Coming. So then, who will it be?

Contemporary Analysis

One of the most prevailing approaches to the study of Messianism is Max Weber's treatment of charismatic leadership. The charismatic leader is characterized as having a special gift that attracts people to them. A list of such leaders always comprised the virtuous as well as the noto-

rious; thus it isn't uncommon to see Jesus positioned next to Hitler. From a social scientific point of view such a list does not pose a problem, but from the perspective of religion it's blasphemy. What Weber posited is merely an "Ideal" typology, a mental construct that can serve as a tool to enable understanding of social phenomenon. The study of Messianism does fit nicely into Weber's typology, but is it the appropriate paradigm for a religious/mythical phenomenon? This model along with the generalizations of Berger et-al illustrates that there is a growing effort to rationalize a mystery.

Contemporary Messianism has applied the term too loosely and thus includes too many groups. I am not being a typical bigot who is trying to shun other messianic groups. I am simply trying to argue that not every rebel who rode into Jerusalem shouting freedom should be considered as a messianic figure. Neither should a leader and his followers who fought against invading imperialist be labeled a messianic movement. Though the cause of such group is noble the vision is too narrow.

According to George John Hoynacki, "any expectation that the present order of the world will end and a new utopian life created is labeled milleniarist, and any appearance of a 'savior' figure within such movements designates them messianic." Hoynacki further explains that there are basically two type of messianic figures; "one type represent a social phenomenon in that human charismatic visionaries rise up from among the people and achieve some dimension of 'divinity' either by self proclamation or devotee acclamation... The other represents a spiritual phenomenon in that divine saviors will appear..." (George John Hoynacki, "Messianic Expectations in Non-Christian Religious Traditions" Asia Journal of Theology, October 1991, p.374.)

My problem here is that why can't the charismatic visionary be at the same time a manifestation of the divine savior who will appear? In other words the elements seem to overlap.

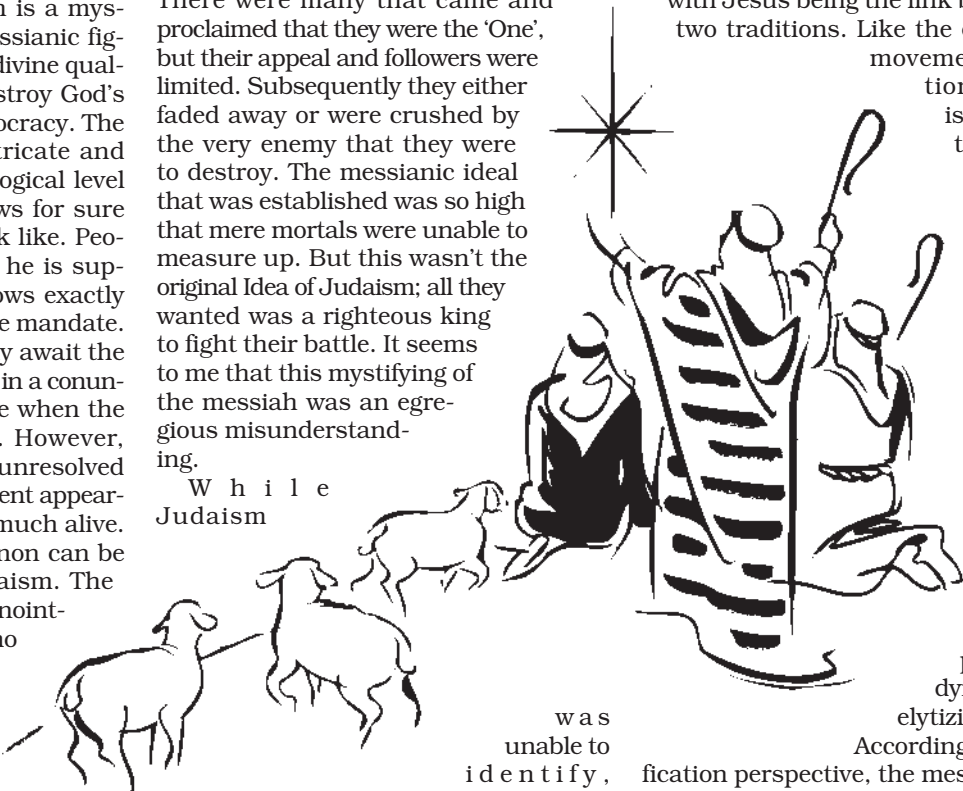
Hoynacki has set up a duality that appears to be fairly reasonable, on one hand, there is the social fact and on the other hand there is divine intervention. In this case I don't think I can choose one or the other, the characteristics of either structure is not as clear-cut as presented. So instead of a choice between two ideal types, I am confronted with a dilemma (paradox) that besieged me from the beginning: Mystery or Misunderstanding!

Towards a new Paradigm

Messianic figures especially the more successful ones, never claim to be relying on their charisma, instead they appeal to divine authority. What they offer is a theology which often serves as a new worldview, even though it may be a kind of revision of existing perspectives. It is in this new theological worldview that I suggest we explore in our quest for a new paradigm for understanding Messianism. (Please permit me to share a few casual observations.)

Judaism was able to develop and maintain a more ethical culture because of their messianic expectation (debatable but plausible). But that mysterious Hope has caused them to constantly adjust

see **MESSIANISM** on page 23



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The Acceleration of Child Development

by Diesa Seidel—Red Hook, NY

Today's competitive society is constantly looking for new ways to advance educationally, technologically, athletically and socially. Since our children are the inevitable future of our civilization, we are prone to focus our efforts on their optimum maturation. The extent as to how much we should try to accelerate a child's development has been an issue for generations. Should we strive to indoctrinate our children to the fullest magnitude possible, or should we simply "live and let live"? A balance of these two extremes seems to be an equitable decision, but finding it remains a struggle.

Psychologists, teachers, parents, peers and friends all play a part in the appropriate nurturing of a child. Vygotsky's theory of cognitive development deals primarily with the zone of proximal development, which is the difference between what a child can accomplish with assistance and what he or she can do alone. His strategy emphasizes adults or elder peers working alongside children to give aid in case they encounter an area of difficulty. I believe that this method can prove to be highly effective. As I experienced, we tend to achieve more when we are placed in a situation where other people

are more proficient at the task at hand. We are challenged, yet guidance is readily available to ensure our success.

Piaget had another way of evaluating a child's development. He characterized children's understandings of the world by using schemes. Schemes are psychological structures which organize experiences which the child encounters throughout life. Piaget believed that infants, children, as well as adults, form these theories to understand the world around them. Accommodation takes place when schemes are modified based on experience, and assimilation is the process when new experiences are readily fixed into current schemes. If we utilize this hypothesis, we can conclude that by exposing children to the world more efficiently, we are creating more applicable schemes for our children, and thus advancing their cognitive development. How much an infant or a child is capable of taking in is another question. Can an infant really benefit from a trip to the Louvre? Is he or she truly competent enough to be able to process

the information being presented to them so that he/she advances intellectually? Recognizing the mental age of a child is always something to consider when seeking to find a pertinent balance.

The term acceleration, as applied to child development, can be defined as a process which further promotes a

child's intellectual ability at a faster rate than the norm, by exposing the child to various situations and learning techniques. Signing up one's child for little league baseball, soccer, piano lessons, girl scouts/boy scouts, dance, music, and/or art classes are all common practices which parents offer their children in expectation of enhancing their knowledge of the world. When does it become too

much? Are children ready at age three to dedicate themselves to an activity because their parents have high hopes for them? Should we as caregivers constantly offer new hobbies, or should we take a step back and allow our children to enjoy their youth as it is? I believe that children need their own

space as much as they need our guidance. If we bombard our children immoderately, they could end up feeling overwhelmed by the circumstances which approach them. We ought to put ourselves in the child's position and inquire whether we are taking pleasure in life, or if we are under too much stress because of the expectations of others.

I believe that it is imperative to participate actively in the lives of children to the extent that the child is still able to "act its age." I perceive the benefits of overindulging a child in order to accelerate its development to be very limited, and this even holds the possibility to put the child at a disadvantage. Childhood is a time in a person's life when one is permitted to make mistakes, take risks, be dependent on others, and simply be themselves free of responsibility. Once adults try to attach an identity to a child for the purpose of competing with society, the child feels trapped and confined to what is expected of it.

Children should be profoundly cared for through guidance and encouragement to ensure a healthy self-concept and self-esteem. We should not overwhelm them with what we want them to become nor what we want to become ourselves. Children need us for approval of their actions, rather than a dictatorship for their doings. ❖

Should we strive to indoctrinate our children to the fullest magnitude possible, or should we simply "live and let live"? A balance of these two extremes seems to be an equitable decision, but finding it remains a struggle.



**HAVEN
BRADFORD GOW**

Mr. Gow
is a TV and radio commentator
and writer in Eudora, AK

According to an article in the Nov. 9, 1999 *Washington Times*, the number of out-of-wedlock births to young women skyrocketed in the 1990s. Census Bureau statistics reveal that between 1990 and 1994, 41% of girls and women aged 15-29 were unmarried when they gave birth to their first child, while the number 60 years earlier was only 8%; moreover, the number of first babies conceived out-of-wedlock by young women in the 1990s nearly tripled from the 1930s (rising to 53% from 18%).

The nationwide epidemic of teen sex, pregnancies, illegitimate babies, abortions and sexually transmitted diseases is one of many bitter fruits of the sexual revolution ushered into American society in the 1960s by Hugh Hefner, the founding father of Playboy Enterprises, Inc.

Mr. Hefner long has recognized that recreational sex has been and is an immensely profitable business; thus, in his popular and successful magazine, he has emphasized photos of naked

women in sexually suggestive positions and editorials, articles and cartoons trying to provide some sort of "philosophical" justification for premarital and extramarital sex, oral and anal sex, voyeurism, incest, necrophilism, child sex abuse, sequential and simultaneous affairs, homosexuality and abortion.

Consider some of the VCR tapes being offered by *The Playboy Catalog*:

*GIRL MEETS GIRL: "Sexy Swedish college student Bibi travels to the home of her beautiful young aunt. When she finds herself attracted to her aunt's sexy girlfriends, she decides to seduce them all. Lesbian love abounds as Bibi experiences all-girl orgies and steamy passion."

*BOUND: "A passionate lesbian love affair with the sexy girl next door leads a gangster's moll to swipe two million dollars of the Mob's money."

*DEVIL IN THE FLESH: "Debbie is the hot new girl in school, and she's got her sexual sights on her teacher. But what he doesn't know about this young seductress is that what Debbie wants, Debbie gets—or else."

Clearly, a nexus exists between the Playboy philosophy and lifestyle and the pernicious moral/sexual climate per-

meating society. The Playboy lifestyle reduces sex to a plaything, human beings to mere bodies and human bodies to sex machines; it denigrates the sacredness of sex, marriage, family and human life; it is a lifestyle designed for insecure men and sexually frustrated women who view sex not as the communion of life and love within the sacrament of marriage, but rather as a mere tool of masturbatory and voyeuristic gratification.

In sharp contrast to these hedonistic, self centered and self- and socially-destructive sexual attitudes and practices is the Judeo-Christian philosophy of love, sex and human beings which celebrates and affirms the sacredness of sex, marriage, family and human life.

According to the Christian perspective, sex should be and is the language of the body which conveys a communion of hearts, minds and souls within the sacrament of marriage. True love means we desire the genuine good and happiness of the person loved; it means a genuine regard for the moral, spiritual, mental and physical well-being of the person loved. True love within marriage means a husband and wife not only become two-in-one physically but two-in-one mentally, psychically and spiri-

tually as well.

Probably the most beautiful description of true love appears in the New Testament. According to St. Paul, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."

Prior to his conversion on the road to Damascus, St. Paul was a hateful, violent man; but after his conversion, he experienced a change and purification of his heart, mind and soul; he then was able to understand and convey the message of true love.

Many members of our society likewise need to experience a change and purification of heart, mind and soul so they too can understand and practice true love.

Mr. Gow is a TV and radio commentator and writer living in Eudora, Arkansas. He has appeared on TV and radio in Washington DC, Chicago, New York City and across the nation on cable TV to discuss today's sexual climate and the need to practice purity. ❖

MESSIANISM from page 22

their moral and ethical mores. In the case of Christianity, which has spread literally to all corners of the world did so not because of Jesus' superhuman nature but rather to his universal appeal, brotherhood and inclusiveness. There were messianic groups that preached violence and destruction and they were

the ones that were destroyed, some even instigated their own death in order to self-fulfill their prophecy. The lesson from all this is that Messianism is part of the whole metaphysical-mythical milieu through which mankind receives revelation. A divine message through human agency.

The Unification Messianism has brought a new emphasis to the fore, True Parents. The True Parents are the symbolic representation of True Love, True Life

and the True Lineage of God. And through the Blessing of new marriages that pass on a new lineage, the True Parents will be able to give salvation to all humanity. In other words the messiah will establish a True Family, thus creating the basis for the Kingdom of Heaven on earth. Not only God's messenger stands in that position but it is also the universal call as well.

In conclusion, I would reiterate that Messianism need not be over simplified,

(charismatic paradigm), neither should it be over mystified –superhuman manifestation. If this were to be done then the effect would be that the extremes at both poles would be eliminated. Consequently, the focus will thus fall on the analysis of how the messianic hope has been able to propelled mankind forward in the direction of moral, social and spiritual integration. ❖

by Catherine Ladolcetta—Irvington, AL

It’s rainy again,” thought Little Paul to himself. He didn’t mind the rain. He crouched in the window looking out, his chin in his little hands and his elbows on his knees. He looked down, down, down at the busy New York City streets where cars were already creeping up and down, darting suddenly at one another at every corner. He thought that they looked like those funny bugs in the park which rolled up when he poked his finger at them.

Little Paul was a little sleepy because it was so early still. He was the only one awake so far. Ana and Cristal, his two older sisters, were still snugly tucked in across the quiet room. He wanted to jump on them and shout, “Let’s get going!”—but it was too early.

Today was Sunday and they were all going to the Museum of Natural History. He couldn’t wait to see the huge, white, bony creatures which stayed there. They never moved, but they had been walking about in his imagination since he first saw them one cold, windy day when all the red, yellow and brown leaves whirled around him in the park. It seemed like such a long time ago.

Little Paul looked out the steamy window. He rubbed away the mist and looked again. He leaned his forehead right up against the glass and strained to look straight down. What was he seeing? He was puzzled. He pushed harder trying to see better.... A light. It was a big, round light—white and strong. He rubbed his eyes and bumped his head against the window pane. The light rolled on down

the sidewalk. It was so bright—it spread all around, covering everything with a glow much brighter than moonlight. He saw other, pale lights following and those were somehow swallowed up by the radiance and warmth of the very biggest light.

Little Paul was confused. “What is it?” he asked himself. He looked out through the rain, which was falling faster.

“Where is it, where is it?” he cried out as he searched frantically up and down the street. Just turning onto Fifth Avenue, he caught a glimpse of the light—then around the corner it sped and was gone.

“Little Paul, what’s the matter with you, anyway?” Chrissy punched him in the back. She was seven and a little rough sometimes. “C’mon, breakfast’s ready. We’re going to see the dinosaurs today, remember?”

Little Paul stared up at her. He felt like laughing, but he felt like crying, too. He followed Chrissy to the table where Ana was already drinking her juice. Mama was there, smiling at him. He ran to her and holding her skirt tightly with both hands, he began to cry. His tears were big and very wet. They poured out of his round, brown eyes. Mama held him on her knees and cuddled him in her arms.

“Baby boy, baby boy, what’s wrong?” Her voice was soft and patient. He seldom cried, even when the bigger boys downstairs teased him too much or his sisters wouldn’t let him play with them.

Ana climbed down from her chair and wonderingly touched his wet cheeks. She bent over and kissed him. At five, she was closer to him than anyone else and she seemed to know what he thought and felt.

Little Paul was only four, but quick and curious. He was always looking around himself and he was always serious about what he saw.

“Little Paul?” Ana patted his shoulder, “You never cry; what did you see?”

But he couldn’t say what he’d seen. He just shook his head and let go of Mama’s hand. He was suddenly hungry for pancakes and ready to go downstairs. He didn’t think about the giant skeletons anymore. He was thinking about the way his white light had looked as he watched it disappearing around the corner.

Every morning Little Paul woke up early and hurried to his window. He watched expectantly, waiting moment by moment, morning after morning, to see his white light again. And though he did not see it, he never gave up hope. His light became his closest friend. In his heart, love for his white light grew and grew. Sometimes, when he thought of his white light, huge alligator tears, hot and wet, dropped from his eyes. He didn’t know why because he didn’t feel sad. He missed hi light and he waited for it to be on the sidewalk again.

Christmas time came. His family was happy and excited. Ana and Chrissy whispered and giggled together and the rain turned to snow! The snowflakes were so big and fancy that Little Paul was distracted by them as they floated one by one past his grave little face peer-

ing out the window.

Suddenly, he looked down and cried out, “Oh! My Light! There you are!” As he pressed his face against the window, Ana crawled up beside him and looked down, too.

“What do you see, Little Paul?” He was still, holding his breath almost, watching something so intently that he didn’t even notice that she was beside him. Ana saw nothing—just the little cars and a group of people walking on the street below.



“The people got into a big, black car, Mama,” Ana told her mother, “and they drove away and turned onto Fifth Avenue. But a lot of people were still there—I think they were waving at the car.”

Little Paul leaned against his mother’s neck and cried softly. This time there had been three white lights, brighter than the rest—but the one in the middle was the brightest one of all. His light.

Mama was worried. She knew that Little Paul was a special sort of child—given to serious thinking and deep feelings for one so young. She couldn’t understand why very early every morning she found him perched on the radiator cover, looking expectantly down onto 38th Street. He ate, and slept, and played, but somehow he was different from before. He had discovered something important, but what it was, she couldn’t imagine.

New Year’s Eve came. New York was wet with brown slush everywhere; then the snowflakes began falling, making everything white and pure again. Little Paul felt very excited, but it wasn’t because of the party his parents were giving in the living room. He was excited because he was sure that he would see his white light again soon.

He watched; he waited. Midnight was coming. Ana and Chrissy came into their darkened bedroom with their mouths full of chocolates and their hands full of cookies. They stopped when they saw Little Paul kneeling on the radiator in the dark. He had on his coat and hat. They pulled candies and salted almonds from their pockets and laid them beside their brother. He didn’t move—he just watched. His heart was filled with joy and hope, and when his light came, he was going to go and meet it.

He was alone again and as he watched, he put on his shoes and pushed his small fingers into the new mittens Mama had made him for Christmas.

Little Paul saw a light shining through the falling snow! It was growing brighter, coming closer on the street. He didn’t hesitate. As fast as he could, he ran through the kitchen and out into the foyer. He left the door into the hall wide open as he flew around the corner and dashed towards the elevator. Its doors opened and out stepped some people who were coming to his parents’ party. He jumped in as the doors were closing and reached way up to push the DOWN button. The elevator dropped silently to the lobby. When the big doors opened,

he flew the cold outside air and darted past a group of surprised grownups just coming in. The door swung closed behind him, and Little Paul was out in the street, running through the fluffy, new snow toward his light.

The cold snow came into his small navy blue and white sneakers, but his yellow and black bumblebee mittens with red thumbs and his red stocking cap kept him warm. As he ran, Little Paul could see his light moving down the sidewalk. This time, only one other bright light was beside his friend, though many smaller lights were all around them.

“Light, Light, wait for me—wait for me!” he called. Tears were pouring down his bright, smiling face and joyous laughter came tumbling out from deep inside him.

The smaller lights closed around his light and the other very bright one moved nearer. But the boy ran on with no thought except that his beloved light was there and in a moment he would put his arms around his friend and they would finally be together.

“Little Paul, Little Paul, where are you going?” He faintly heard his mother calling to him, but he ran on.

Little Paul’s light was in front of all the others now and, kneeling down, opened his arms for the little boy. Little Paul threw himself into those arms, crying and laughing at once.

Suddenly, he saw that his light was really a man. The other light was a dark-haired lady who was kneeling in the snow beside his friend. She was laughing and it sounded like singing. Their eyes weren’t round and wide like his, but had points on the sides and were only half-open. Their voices were different, too—the man’s was husky and deep and as the words came out, Little Paul could barely understand what he said. He didn’t care. He felt the same love he’d felt when he watched his light from his window. He knew this man was his light—his friend—and he held him tightly around the neck as he was lifted up. The man laughed happily and hugged Little Paul tightly, too.

The gentle lady patted him and, as she buttoned up Little Paul’s coat, she spoke softly to one of the young men beside them.

“Those are his parents. Please ask them to come over.”

Little Paul looked up and called, “Mama, Mama, here is my friend, the one I always watch for from my window!”

Mama looked surprised. “Aren’t you Rev. Moon?” she asked.

“Yes,” he replied with a broad smile, “I am.” Then, to her astonishment, he added, “Little Paul and I have been friends for a long time.”

Ana called out from her father’s arms as they came nearer, “Mama, that’s the big, black car I told you about, the one I saw at Christmas.”

“Come on, Little Paul, let’s go home now,” Mama said, smiling at Rev. Moon, as she reached out her arms.

Little Paul looked at his precious friend. Rev. Moon kissed his cold cheek and said, “Go home, Little Paul; we’ll be together again soon.” Then he whispered into Little Paul’s ear something no one else could hear except Mrs. Moon. The boy nodded and let Mama take him into her arms.

Laughing, Little Paul waved good-bye to his friends. Then he turned to look happily into his mother’s loving face. He put his cold, pink hands on her cheeks and patting them softly said, “Mama, I love you. Happy God’s Day!” ❖

A Gathering

Exiting our century
stating an emergency
three distinguished personalities
felt the need for worldwide peace;

So the prophet Mohammed
spoke aloud and passionate
“Father”, whispered JesuNim
feeling sorrow from within
and you saw the Buddha smile
saying nothing for awhile.

And the three thought: when they meet
who should sit then at whose feet?
They decided: world peace vowing
comes along with mutual bowing;

So they bowed the intellect
for truth has to be perfect;
meeting heaven with nirvana
meeting providence with karma
till the truth among those earls
shimmered once again like pearls.

When the hours growing longer
and their friendship growing stronger
Jesus heart was getting lighter
Mohammed’s passions turning brighter
and the Buddha, leisurely
stretched one, then the other knee;
till the love among these kings
all embracing, spread its wings.

And this world peace trinity
in a state of ecstasy
wants to share now all its bliss
just exactly as it is;

So the prophet Mohammed
speaks aloud and passionate
“Father”, whispers JesuNim
Feeling sorrow from within
and you see the Buddha smile
saying nothing for awhile.

Ina Conneally



PAUL
CARLSON

The month's article is born of serious concerns. Some of its ideas may be shocking, so consider yourself forewarned.

A special thanks to webmaster SuGin Bowman for her keen insights, and also to Rev. B. H. Kim and the members of northern California's Second Generation Club.

Our movement has reached a phase where hundreds of Blessed Children are entering adulthood, and facing all the life choices that entails. They're enrolling in college, and for the first time in their lives, moving out from under their parent's wings. They're also old enough to be matched and Blessed.

Discussion

In August 1999, the Bay Area Family Church held a Youth Panel. About a dozen High School age members shared openly with their parents, church leaders, and other concerned Unificationists. The discussion was very frank, and some parents heard concerns and confessions for the first time.

Those young folks cared enough to be there. But some of the Second Generation (SG), not to mention their parents, didn't bother. This reflects our larger movement, with many of the SG choosing not to participate in the Blessing.

The reality our young people face is daunting. While they have very comfortable lives (compared to most of the world), they're meeting great tests.

Challenges

Our SG bears all the pressures of modern teens, plus the challenge of keeping a high standard religious life. Many of their concerns have been echoed by teenagers throughout the ages, and as ever, the young folks themselves seldom realize it.

Their major concern is "communication." Bridging the gap between parents and children, and in today's fast-changing society, between generations.

Another is "temptation," especially that of substance abuse.

Many teens endure "harassment," because they're different, or for girls, just because they're female.

Some teens complain about "overprotectiveness," especially daughters.

There's the issue of "romance," and curiosity about dating. Also the gray area of cross-gender friendships.

Note: except for the worst parents, these concerns are shared by *all* families.

Religious Life

Certain issues are specific to religious families.

Christian teens are charged to share their faith with others. They're also expected to lead a clean life, even when surrounded by degradation.

A few issues are specific to Unificationists, such as attendance of our matching and Blessing. Also, explaining these to secular friends.

A less common issue is the Notorious P. K., the amplified rebelliousness of the "preacher's kid." This author heard many P. K. stories while fundraising in Bible Belt states.

Another Unificationist issue directly

involves the Principle. Several teens reported that, to their parents, "the Principle is the answer to everything." Not its daily, real-life application, but as an entirety. Figuratively speaking, answering every concern by slapping down a copy and announcing: "It's in there! Read this and it'll solve everything!"

Solutions

How do we address these concerns?

Communication between parents and teens must be sought out. Teens tend to forget that their parents were once that age—and it usually doesn't help for parents to point it out.

Timing is important. For girls, casual remarks can lead to better sharing than a tense "family meeting." Some guys enjoy "just driving around with their dads," perhaps dining out, and sharing whatever is on their minds.

Temptation can be handled in many ways. No teenager sets out to be a drug addict or an AIDS patient, yet thousands manage it every year. Some (but not all) school based programs actually help teens refuse drugs. Peer pressure, abetted by anger towards parents, is almost always the cause.

As one minister said, "If you talk about football all day, study football, and hang out with people who play football, chances are you'll end up playing football too." Substitute "sex" for "football" and little more needs to be said.

Many SGs have sought, and found, a better group of peers. Positive friendships also lend practical support against the advances of bullies, hormone-soaked athletes, etc.

All worthy parents struggle about protectiveness. Innocent daughters can be taken advantage of. On the other hand, attending some event where (gasp!) boys are present isn't going to kill them . . .

Friends of the opposite sex (like study partners) are a daily reality that cannot be denied. Remaining "just" a friend is difficult. Good family communication is absolutely essential here.

Most SG teens are uncomfortable sharing about their faith, yet they're often asked, "Why don't you date?" It's easier to shut up and act "cool," but inevitably, if their faith means anything to them, they'll have to draw the line somewhere. Many have discovered that when they do, their schoolmates respect them much more!

Actually, many traditions conflict with American sensibilities, such as Orthodox Jewish boys wearing a yarmulke, or the Sikh custom of carrying a small knife. Sometimes these conflicts end up in the courts, and on the news.

SG teens who *have* explained the Blessing often discover that their secular friends are interested, even envious. Especially those from abusive or broken homes.

The Notorious PK issue arises because most Unificationists claim a high standard of faith, and are as active as ordinary ministers. It's been highlighted by several tragedies involving the True Children, who are expected to follow the highest standard of all.

We must understand that *all* church-

es are peopled by mortal beings. If our SG could take the time to visit dozens of churches, sometimes for years on end (as this author has), they would learn that others struggle with far more scandal, contradiction, and doctrinal controversy.

There is a popular Christian story about a prospective church member meeting with the Pastor and exclaiming, "But there are so many hypocrites in your congregation!" And the Pastor, seeing all too well, replies, "There's always room for one more."

Lifestyles

Some of the SG would rather take the secular "lifestyle gamble" than follow the Providential course pioneered by their own parents. This is unfortunate for every-



one concerned, whether they realize it now, or years later. And that's not even asking how God feels about it . . .

Often the SG's dilemma is based upon what they've seen in their own families. Perhaps their parents sacrificed time and finances, even going away on distant missions. Perhaps they quarreled, seemingly unlike the Ideal Family we profess.

Psychologists know that couples usually form when they "feel comfortable" with each other. People really do look for mates like their own parents; a partner who won't "rub them wrong." They wonder if it's love, and if the inner reply is loud enough, they tie the knot.

Fifty percent divorce anyway, usually leaving children to suffer a broken home.

Unificationist tradition is utterly different. Our couples must unite not only themselves, but the world's diverse languages and cultures. The challenge is far greater, and so is the reward.

College

Unificationists send their offspring to college. It is *de rigueur* in Asian cultures. True Father values a college education highly. (This author knows: he spent hours sitting quietly while Father matched brothers with PhDs, on down to guys who spent maybe five minutes in college.)

Father wants his followers to be respected. College does tender respect—and many perils. Father *also* rejected

a future of "breathing chalk dust until he died." Then what is its actual value?

It isn't always knowledge. Outside the hard sciences, most schools are mired in "ethnic studies" and "political correctness," to the point where firms must give remedial courses to the graduates they hire. In this age of the Internet, the world's knowledge is at one's fingertips.

It isn't money. Bill Gates of Microsoft, and Filo and Yang of Yahoo!, are billionaires who never graduated. Many skilled, blue collar workers make more money than their tie wearing neighbors—and they don't have to endure ulcer-inducing "Dilbert style" offices.

Many SG members lose their faith while at college. Why?

It can stem from being "out on one's own" for the first time, a heady experience for any person.

There are probably more sincere Marxists at American universities than there are in Russia or China. Worse, colleges are the home of a bitter, nihilist doctrine called "deconstructionism." Belief wrecking is its stated goal.

Campus life manages to seduce most of the students who'd preserved their virginity through High School.

Overprotectiveness may produce a sensitivity to relationships. Naive women can easily fall head-over-heels for the first guy who shows them sincere personal concern. One prominent SG sister was in an accident, and while in the hospital, she fell in love with her physical therapist.

Males must constantly battle their hormonal inclinations towards women—and sometimes, "liberated" females are hot on their heels.

One might attribute all this to demonic influences, but even without those, the danger is there.

Front Line

The evil spirit world is real, and it can be overwhelming when confronted, especially for the first time. Any one who's spent a while on MFT, IOWC, or any front line mission, has almost certainly endured such confrontations. The guidance of one's elders, and the support of brothers and sisters, helps one persevere and break through.

Thus it is important for SG teens to go out on the front line. Our Summer Camps are a good start. These days, the PLA and Special Teams provide the best opportunity.

Ultimately, our SG must embrace Unificationism as *their own* faith. Not something they copied from their parents, or what they do to get along; but perceiving its true value, and choosing it all over again.

The need for an "affirmation experience" is very real. Without it, the Jews, having gained few converts, would have vanished a thousand years ago. They faced far worse persecution than we ever have!

Is the Blessing a sufficient rite of passage? In the Ideal World, it will be more than enough to cement our eternal faith.

True Father has specifically endorsed our New Hope Academy and Sun Moon University. The new Il Shim ceremony is another valuable step. But until fallen society has changed a great deal, we'll still need some "School of Hard Knocks" experience. ♦

Paul Carlson

ERRATA

Dear Readers, Last month I intended to publish a brand new version of "Opposing Forces," but due to my oversight, the original 1993 version appeared instead. I apologize for the painful (and misprint-garbled) reading, and we'll run the new version later on.

by Richard Panzer—Westwood, NJ

Have you ever dreamed about becoming rich? Imagine you won the lottery or received an inheritance of \$1,000,000. What would you do with it? Some people who receive a million dollars spend it on buying expensive gifts, parties, fancy cars or clothes or traveling on expensive vacations and within a very short time, most of it is gone. This “spender” kind of person will have a lot of partyseekers around as long as he or she is rich and famous, but after the money is spent, most of the friends will be gone, too.

Other people who receive a million dollars have the idea to invest it so that it grows in size. They may not have as much fun right away, but they are building for the future. They may buy land, renovate an old building or start a new company to create jobs in their community. Or they may spend the funds on advanced education for themselves or ones they love. This “investor” kind of person may not be popular with the partyseeking crowd, but people of value will be attracted to this “investor” as someone with a promising future.

You may say that you’ll never receive a million dollars from anywhere and probably you’re right, but the fact is that you’ve already received several things that are far more valuable than a million dollars! (You didn’t know that, did you?) What are these six things you’ve been given which are far more valuable than a million dollars?

They are: Your health which allows you to do things and enjoy life, your mind which allows you to think, to talk, to imagine the future and remember the past, your heart, or your ability to feel, which allows you to love and to be sensitive to others and to have friends, your will, which allows you to be active, to do things, to have the courage to challenge things that are wrong and to make them better, your conscience, which helps you to know right from wrong, good from evil, and to have the desire to become a better person, your sexuality, the fact that you are male or female with the potential to establish a mature man /woman relationship and the ability to create new life. These things are far more valuable than a million dollars. Why? Because if you were missing any of these things and you were a wealthy person you’d probably spend all you had to regain your health, your mind, your heart or ability to feel and to love, your conscience, or your sexual being. Without these things, life just isn’t as fulfilling. Of course, just as it would be foolish to squander a million dollars, wouldn’t it also be a waste if you misused or squandered any of these six aspects of your life?

5 Star Sexuality

If you think about it, mature, complete sexuality includes five parts, not

just the physical one:

- 1. Intellectual—involves talking, getting to know each other’s plans and dreams, thoughts, hopes, sense of humor, way of looking at the world, attitude about life, etc.
- 2. Emotional—involves sharing feelings, heart, truly caring about someone’s long-term happiness.
- 3. Social—involves getting to know each other’s families. With sexual intercourse potentially creating a new human being and a new family related to and merging the two lineages (father’s side and the mother’s side).
- 4. Moral/spiritual—all actions have a motivation which are more or less selfless or, alternatively, self-centered. Love, in its true sense, is inherently

★ Intellectual

★ Emotional

★ Social

★ Spiritual

★ Physical

moral. It involves unselfishly giving, serving, and sacrificing oneself for the sake of one’s beloved. Complete sexuality is based on a concern for, and commitment to, the other’s well-being more than one’s own desires, so it always involves this moral dimension. It also often involves spiritually-based beliefs about the meaning of sexual expression.

5. Physical—includes attraction between mature male or female coming together in sexual union with possibility of creating child, includes several possible negative consequences if not a committed, lifelong marital relationship between two people who have prepared for this relationship.

Many people just look at the physical side of sexuality, but that’s just the last spire in the 5 part star of complete sexuality. You’ve heard about the dangers of AIDS, sexually transmitted diseases and pregnancy and you may have heard that using a condom can protect you completely from AIDS, sexually transmitted diseases and pregnancy. Is that true? No. Using a condom reduces the risk for some of these, but not completely.

But even if using a condom did provide complete protection from the physical damage of sex at the wrong time, would using a condom guarantee that you were being protected from the damage of uncommitted, immature sex in these four other areas? (intellectual, emotional, social, moral/spiritual) No,

as they say, condoms can’t protect your heart. You want to be loved not just for your body, but for your whole self, your mind and your heart.

Also, if you think about it, being able to share your sense of right and wrong with someone you’re committed to is very important. For example, what if someone you find attractive likes you a lot but happens to be a mass murderer or someone who hurts a lot of people? Would you want to have an intimate relationship with someone who is evil in that way? Relationships always involve moral and spiritual issues, although hopefully not this extreme as these!

Also, what if someone likes you, but they don’t like your family or have no interest in even getting to know your family? Then aren’t they rejecting a part of you, too? Complete sexuality includes this social dimension. You accept and become part of someone’s family. If you create a child through a sexual relationship you are creating someone’s grandchild or another person’s niece or nephew. Sexuality always includes this social dimension.

A study by researchers at the University of Louisville in Kentucky found that college women chose good character as the most important trait in a potential mate, higher than a large income or good looks. Good character included such things as honesty, kindness, dependability, and willingness to listen. A bad character included shiftiness, moodiness, inflexibility, and difficulty in understanding another’s problems.

If you want to achieve anything in life, self-control is important. An athlete has to overcome fear, fatigue, and other obstacles to achieve success. The same thing is true for achieving success in the man/woman relationship. Developing self-control is part of becoming a mature man or woman because your sexuality is powerful. Used at the right time in the right way, it can create joy and even a new human being. Used selfishly or irresponsibly it can lead to pain and regret.

Does it take self-control to control your sexual desire? Yes. Can it be done? Yes. Are there rewards for exercising sexual self-control? Definitely. As explained in the section on Marriage, on average married couples have the most fulfilling sex lives and sense of well-being. Self-control is essential to building trust with someone. And isn’t trust, in turn, essential to having a successful marriage? If you delay having sex until the right time, you’re protecting not just your health, but also your heart and mind to share at the right time, ideally with someone who’s capable of making a commitment, truly cares about you and wants to share life and real, lasting love with you, and you alone.

We all want to find lifelong love with someone who will cherish and respect us, but we need to exercise wisdom in order to make it last. Animals are con-

trolled by their hormones. When a dog is in heat, it will just go ahead and have sex no matter what, with virtually any partner. Other animals are the same. But a human being is able to go beyond feelings of sexual attraction because we don’t just want sex, we want love, we want to enjoy sexual intimacy with someone in the context of lasting love.

Mature sexuality involves the intellectual, emotional, social, spiritual and yes, physical, dimensions. If you really love someone, would you ever want to deprive that person, or yourself, of having the chance to experience complete five-part sexuality?

Windows and boundaries

Did you ever think about the importance of boundaries? Your own body has a boundary. It’s called your skin. The skin is designed to keep most dust, particles or germs out. Your body does have a few windows or openings to let things in or out: the eyes, nose, ears, mouth, genital opening and anus.

What would happen if you just put anything in your mouth? Dirt, garbage, spoiled food, anything? You’d get sick pretty fast. Your body has a second line of defense for germs that are able to get inside your body. These are your white blood cells. The white blood cells travel around your blood stream checking the (genetic) “ID.” of anything they encounter. If a germ doesn’t have the right “ID.” it gets attacked. What happens if you receive a gift that’s really valuable—do you just leave it anywhere? If someone gave you a lot of money or something that was very important to you would you just leave it on the street overnight? Of course not. Something that’s valuable needs to have a boundary which is a line of protection. What about your mind and heart? Do you value your own mind and heart? If so, then don’t you want to protect it, or do you just let anything in? You’ve heard the expression “garbage in, garbage out.” What we put into our minds through what we choose to look at or listen to will have an effect on who we are and who we become. Someone might say that “I can’t help what my eyes see” and in a sense that’s true. You can’t control what billboards or magazine ads or TV shows are being created. These are the results of the decisions of other people who have their own reasons for creating these kind of media. But you can usually control what you choose to look at and what you allow your mind to dwell on. There’s a saying that you can’t control which birds fly overhead, but you can decide whether to let them build a nest in your hair! Thoughts of all kinds may come into your mind, but you don’t have to let them stay by continuing to think about them!

If you see a TV show that you know is bad for you, you have a choice whether to keep on watching it or to change the channel. Or you may hear some friends saying bad things about someone you know. You can choose to keep listen-

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ing or stand up and say you don't want to listen to gossip or badmouthing behind someone's back. What about your personal space? Do you let just anyone get really close to you or do you set a boundary? Within a family, there's a lot of hugging because you're related to each other. Sometimes girls will hug each other or guys will slap each other on the back. But regarding physical contact between guys and girls, do you let just anyone touch you? Isn't setting a boundary, and only letting a select few in closer, one way to show that you value yourself? And, isn't not entering the personal space of people of the opposite sex one way to show that you respect them?

Our society is badly in need of some boundary-setting. Adolescent girls, especially, are vulnerable because of the lack of sexual boundaries in our society. In the past, a girl could depend on strong social back-up when she wanted to say no to sexual intimacy. "My dad would kill me," she could say. At one point in history, she could say, quite truthfully, "My dad would kill me and you both." She could say, "It's wrong and you know it," or "I'm not that kind of girl," and there was some social muscle behind what she said; there were some social norms. That is much less true today. Therefore, every "no" is likely to be perceived less as an easily understood and respected statement of personal conviction, and more as a personal rejection of the boy, harder for her to give and harder for him to accept.

Dr. Mary Pipher, author of *Reviving Ophelia: Saving the Selves of Adolescent Girls* and a psychologist, asserts that women are more oppressed by sexual "freedom" at the dawn of the 21st century than she and her friends were back in the much-maligned 1950s. Girls are now growing up in a highly sexualized, media-saturated culture where women are seen as sex objects.

They allow themselves to be treated as such because they believe it is expected of them. It has become the social norm so that girls feel they have a lot more explaining to do if they don't want to have sex. Dr. Pipher sees in her patients "a deadness; an inauthenticity from giving away too much." They've given away too much too easily. They no longer feel they have anything special left to give.

Prior to the Sexual Revolution, most girls set their criteria for sexual intimacy at lifelong commitment. This was supported by religion and by law. When Dr. Pipher asks some of her clients to set criteria before they will have sex with a boy, some of them say things like, "He has to say he likes me. He has to be nice to me—take me to McDonald's or something." What does this say about a girl's self-image and self-esteem? The sexual bar has been lowered so far that we are actually training young men to think they have a right to expect sex if they spend money on their dates! Is this prepar-

ing them to be able to have healthy relationships with women in the future? Selfishness in the sexual area has a way of corrupting the rest of one's relationships with the opposite sex.

Dr. Pipher theorizes that eating disorders are an attempt to be sexy at all costs, even at the cost of one's health, in a society that defines sexy as thin and equates a woman's value with her sex appeal. But girls and women are not passive, helpless victims in this distortion of sexuality. By buying into and accepting false and immature concepts of sexuality they help to perpetuate destructive patterns that lead to unhappiness for both genders.

Men and boys suffer, too, from the loss of boundaries. Even if they want to respect a girl by waiting, they often feel a lot of social pressure to have sex. If they don't, they're afraid their masculinity will be challenged. They'll be called names like "fag" or "punk." But, who is the real "punk?" Who is the real man? The one who takes something that really doesn't belong to him or the one who unselfishly decides that sexual intimacy with a girl belongs to her future husband?

Setting Boundaries

What are some of the reasons people refuse sexual advances? Let's list them. Are all of them fair or legitimate? Is it ever right for one person to trick or force another person into sexual contact? Surprisingly, two thirds of teens in one survey said it was okay for a boy to force sex on a girl if they've been dating for more than six months. A large number of boys and girls said that a boy/man had a right to take sex from a girl/woman if he'd spent a lot of money on her. One in three students said it was acceptable for a guy to force sex on a girl if she had been sexually active before. Clearly, there is a lot of confusion about boundaries.

A failure to understand male/female differences in sexual arousal is another part of the problem. A boy and a girl who are kissing or touching each other may have very different views of what they are doing. From the girl's point of view she may feel they are just sharing some pleasurable affection with each other. Since most males are sexually aroused more quickly than girls, he may feel very differently. To compare their respective sexual feelings to the speed of a train, she may feel that they are going at a safe 5-10 miles an hour, while from his point of view they are already going 50 mph. This may be part of the reason for reported cases of "date

rape" (although this gender difference doesn't ever make it right or acceptable).

A couple who wants to avoid sexual intercourse needs to be aware of this gender difference and decide what limit to set on sexual intimacy in advance. To be effective wouldn't it be wise to set the limit a good way before the "point of no return" not just for one partner, but for both?

Efforts to reduce sexual misunderstanding are made more difficult by the fact that our culture floods us with sexual messages. Billboards and magazine ads show half-naked women who are used to sell products and to draw quick visual interest to video games and movies. Rap groups push sick images of what women want and like. If a man were to base his view of women on these media alone it would be easy for him to believe that women are—lustful, seductive, dangling something in front of him that he is supposed to rush out and get at any cost. Women are not the only victims. Men are bombarded with sexual images by the culture, but then when they try to approach a real woman and she is not as receptive as they have been led to think she should be, they feel rejected, even angry.

Guys and girls need to see through media manipulation and to become

more discerning about what it means to build a truly loving, respectful relationship with a man or a woman. Mass media feeds an immense worldwide market and is extremely profitable. While it's hard to accept their self-serving statements that their constant use of sexual and violent images are merely reflecting society and has no effect on people's behavior, it's also true that all of us who are consumers of their products are not helpless victims. When we consume their products we collaborate with them in creating a culture which cannot help but reduce men and women to the status of objects to be used, or discarded, rather than full-fledged human beings.

This text is an excerpt from the Relationship Training curriculum, 17 chapters, 170 pages in loose-leaf binder. Teacher's guide (\$24.95 plus s&h) also includes Lesson Outline and slidescript for 60 accompanying slides. Accompanying slideset \$119.95 plus s&h. Powerpoint presentation on CD-ROM, \$69.95 plus s&h. For more information, contact Center for Educational Media, P.O. Box 97, Westwood, NJ 07675/1-800-221-6116/Fax: 1-201-358-9013/Email: <CenEdMedia@aol.com> Website: <Lovesmarts.com> Credit cards accepted. ❖

KOREAN LANGUAGE STUDY IN KOREA

Enrollment for Academic Year 2000-1

Students who wish to improve their Korean language skills can do so by taking the Korean Language Intensive Course for Overseas at the Korean Language Institute of Sun Moon University. KLI has two 16-week intakes per year. The first semester extends from March 6 to June 24 and the second semester from August 21 to December 12. You can take one or both semesters (sessions).

Description of classes: Classes are given at 3 levels of proficiency, from introductory to advanced level. **Course Schedule:** 20 hours of classroom instruction, each week. Classes meet 5 days a week Monday through Friday, for 4 hours per day from 9:00 to 13:00.

The program gives them extensive practice in listening, speaking, reading and writing Korean while covering grammar, composition, vocabulary development, Korean culture and history, religious education, cultural training, etc. **Lodging:** Students can live in the College Residence Hall or in a rental house. All the applicants are eligible to apply to this Hall, which consist of study-bedrooms with 2 twin beds shared by four students. **Student Advisors:** Faculty advisors keep track of students' academic progress, assist and guide them about life and faith, health problems, individual study, entering university, etc.

Required Documents for Admission: (1) Application form for the KLI; (2) International or Travel Insurance for health and injury, and its certificate; (3) Note of the applicant's state of health, signed by a doctor; (4) Personal Resume; (5) Proof of payment of US\$70 (fee for registration). Confirmation of enrollment, school invitation letter and other supporting documents for obtaining visa will be forwarded to the student after you have submitted all the required documents to the office of the KLI.

Application Deadline: Jan. 20, 2000 for March entry (one month prior to session in order to process visa). Fees (per semester): US\$1270=Tuition US\$1,200 + Registration US\$70 (non-refundable). Other: (1) Cultural Trip 100,000 Won; (2) Textbook 40,000 Won; (3) Lodging 800,000 Won (including meals).

Admission inquiry letters must be followed by a notice of payment for registration (US\$70) made out to Mr. Lee Hun Ki by postal money order. Account #313694-0055220 Chonan Post Office, Ministry of Information and Communication of Korea. (Except for the registration fee, tuition (US\$1200) and other fees can be paid upon arrival at the KLI.) Applying for Visa: Students should apply for a training D-4 visa at the Korean Embassy or Consulate in their countries. The tourist C-3 visa is not proper. However, visa procedures vary slightly from one consulate or embassy to another. Before you apply for your visa, check with the office where you plan to apply in order to determine exactly what supporting documentation is required. Free Airport Pick-Up Service (March 2-4): This service is available to new students. Those wishing to be picked up at the airport by the staff of the KLI are required to send the "On-Campus Arrival Form" to the KLI at least 3 days prior to their arrival in Korea.

Important Reminders:

* Once you decide to study at the KLI, you need to make travel arrangements as soon as possible. Make sure that you arrive ahead of time before the semester starts. Bring as little as possible of the right type of clothing for the weather at the time of your arrival. Bring with you enough money to cover the expenses of the period of your stay. Make sure that you have a one-year round-trip ticket. Prepare 12 head-and-shoulder size photos (3cm x 4cm) and other personal items.

* Opening Ceremony: March 6, 2000. For further information, please contact us at the following addresses: **The Korean Language Institute of Sun Moon University, #381-7, Samyung-Dong, Chonan-si, Chungnam, KOREA. TEL: 82-417-559-1333, 4 / FAX: 82-417-559-1339**

Internet: www.sunmoon.ac.kr e-mail: sjlee@omega.sunmoon.ac.kr



DR. TYLER O. HENDRICKS

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

We Unificationists understand that sovereignty is an attribute of the true love manifested by the perfect original father, true Adam. Adam begins by reaching the status of a true elder brother. He then is blessed and becomes a true father, and a true parents with Eve his wife. They together assume the authority of king and queen in their own family and lineage. This translates into governmental authority or sovereignty.

As we pursue the fulfillment of this vision, we Unificationists should understand that the idea that Adam is the root of the human race is not unique to the Divine Principle. Nor is the idea that Adam's lineage is the root lineage of the world new, or the idea that there is a central lineage, the heir of which is the rightful king. The belief that Adam's lordship over his own family translates into his central descendant's lordship over his extended family, the entire human race, has been around for well over a millennia. The problem is that it was rejected with the rise of democracy. It is precisely what John Locke argued against in his first treatise on government.

Of course, we counter, what Locke was rejecting was the kingship of the false Adam. Unfortunately, Locke did not realize this point. He thought that the problem was with the very notion of kingship and its inheritance from Adam, not with the fact that kingship was being exercised by an imperfect man. Hence Locke helped construct a system best suited to the world of imperfect men—democracy. Now we come along with the confidence that we can become perfect men, and in the process affirm that the true government, based upon kingship, will be restored. To get there from here, we have to cover a lot of difficult territory.

Locke's second treatise advanced the basic arguments for modern democracy. These together with those of Shaftesbury, Montesquieu and others form the philosophical foundation for the American constitution. Perhaps you have never heard of Locke's second treatise, but if you have, you know that it is easy to find; there are many published editions. On the other hand, it is very difficult, nigh impossible, to find Locke's first treatise. It just is not available. I don't imagine that anyone planned to suppress it. I suppose that few copies exist simply because there is little interest in it. Which is a shame.

In order to set forth his vision for democracy, Locke, being a responsible man, first had to counter the arguments against democracy. This he did in his first treatise. I suppose that modern people are so convinced in the rightness of democracy that they are not even mildly interested in the arguments against it. Consider, even Marxist communism is presented as a form of democracy, a one-party rule by the people who are so liberated that they agree about everything. But we who are situated at the end of the second millennium might reconsider. Fukuyama,

after all, wrote an influential essay called "The End of History." Times are changing dramatically. We have to check all of our assumptions.

The West's Destruction of Lineage

Are Locke's arguments against the opponents of democracy persuasive to us today? As Unificationists, we should know that what Locke was arguing against was that sovereignty is rooted in Adam's fatherhood and Adam's lineage. We should know this because we strongly affirm what Locke denied. We believe that sovereignty is rooted in Adam's fatherhood—that is, true Adam's fatherhood. Our formula is eldership, parenthood and kingship.

In his first treatise, Locke argued against the writings of one particular royalist, Sir Robert Filmer. If there is anything more difficult to find that Locke's first treatise, it is Filmer's writings. Filmer's successors include those French thinkers who said "I told you so" after the French Revolution, including Joseph de Maistre and Rene Chateaubriand. Alexis deTocqueville had traces of this royalist longing in his blood, which is how he could gain the critical distance necessary to carry out his brilliant and affectionate discussion of democracy in America.

Unificationists can benefit from knowledge of these things in our quest for national sovereignty. Of course, True Father's quest centers on the nation of Korea, and it is probable that the foundations and assumptions that undergird sovereignty in the East differ from those in the West. After all, the East knows nothing of Adam and Eve, of the human race originating from one family. I would like to know how the East explains and justifies political authority. It has something to do with the mandate of Heaven, I guess, and that often boils down to the might of arms, just as in the West. But rising above brute force, superior civilizations must have a better justification for their sovereignty. But at the moment I can speak only of the West.

As I stated, Filmer's view, the view of Christian royalists, is that authority rests in Adam's fatherhood, the God-given right of the father to rule his wife and children, set forth in the Bible. In overturning this, Locke made a move as radical as that of Charles Darwin in revising man's understanding of his origins. In Locke's view, we did not originate in an original family with original parents, but rather as an array of individuals living in the state of nature, a society with no laws (a society as least as mythical as the Garden story). A Unificationist might say that Locke begins with Adam's descendants, all of whom had forgotten their common origin in an original set of parents.

In Locke's state of nature, each individual is his own king. Each has sovereignty over himself or herself. It is a world of complete individualism. Unfortunately, some individuals happen to be criminals—Cain-types, we would call them—who by dint of superior physical force rob, plunder, rape and murder their fellows. In order to protect against this, that is, in order to protect their possessions and selves from plunder, they entered into an agreement with others for mutual protection.



tection. This agreement became a covenant, a constitution. By this agreement, a corporate body was created. This corporate body was nothing more than their shared agreement to help each other and live by agreed upon standards. These standards were called laws. This corporate body, ultimately,

responsible citizens. Conjugal love he dismissed as of no importance. For Locke, after the offspring are on their own as citizens, there is no purpose to hold a marriage or family together. This was Locke's thinking in the second treatise. This is the foundation of Western democracy.

SOVER

was called a nation.

This was Locke's explanation of the origin of sovereignty—of, by, and for the people.

The nation establishes procedures to protect the rights of its members. These procedures include police, courts, lawmakers and so forth. Only the police have the authority to mete out physical punishment. They do so on behalf of, in the name of, and representing the authority of the entire nation, for the sake of protecting its members.

In order to gain the protection of the nation, each citizen has to surrender his own natural sovereignty. For example, in the state of nature, if I feel someone has hurt me, then I can punish that person (or at least attempt to). No one else will do it for me. In the state of civilization, if I feel someone hurt me, I cannot punish that person by myself. I have surrendered that right. Instead, I have to report my problem with this person to the authorities. The authorities then investigate and come to a conclusion as to the bone fides of my complaint. If I am judged to have been wronged, then the authorities decide the punishment due to the one who aggressed against me.

This model is called democratic because the authority lies with the agreement made by the people. The sovereignty rests in each individual, and is turned over by the individual to the nation in return for the benefits granted to the citizens a society governed by law. Now, there are certain elements of natural sovereignty that cannot be turned over, alienated, to the state. These are the "inalienable" rights. It is impossible to alienate a person's right to say and publish what he or she feels must be said, hold his own faith, meet whom he desires to meet, possess his own property and so forth. The state exists in part to guarantee that no one robs the individual of these God-given rights.

As True Father says, modern democracy recognizes no parents. John Locke, in fact, relegated the role of parents to nothing more than that of nurturing

Armed Revolution

The king did not adopt Lockean democracy. The English monarch understood himself to be the God-anointed head of the state and also of the church, with powers derived from God through God's anointing of the royal lineage. In this, the king of England was carrying forward the ideal of Christendom, that of one church underpinning one national sovereignty. When the church in England refused to cooperate with him, Henry VIII managed to transmute it into the church of England, with the king standing in the position of the "Supreme Head." The Pope at that time was also the secular lord of most of the Italian peninsula, so it was a short jump. Henry concluded, to allow the man who was secular lord of the green hills of England to also serve as head of the church. Why, he opined, should the king of Italy rule the English church?

Filmer wrote his treatises on the rightful power of monarchs during Henry's period. Seventy-five years later, when Locke wrote, the spiritual and political climate in England had changed. The Presbyterians and then Congregationalist Puritans were gaining power in both church and state. They resisted rule by the king in the state and by the bishops in the church. Among the most fervent rebels were those who took their lives in their hands to migrate to the wilderness known as the new world. The claim for sovereignty that eventually called into being the United States transferred across the Atlantic with them. How this happened is instructive.

From the viewpoint of sovereignty, three types of groups came to America. The first type saw themselves as directly under English sovereignty, subject to a royal governor, a personal agent of the king. This typifies the groups that settled from Maryland south. The second type wanted nothing to do with the throne. These were radical independents, among which the Pilgrims who settled in Plymouth, Massachusetts, are the most famous. Their lack of political sense rendered them ineffective as agents for political change at the time, however, although their ideas concerning the independence of the church from the state eventually won the day. In other areas the Pilgrims were less than successful.

Their years of starvation after the first winter resulted not from harsh conditions as much as from their Christian/Platonic utopianism—they held all things in common. They were socialists and, as are all socialist economies so far, theirs was a complete failure. After privatizing ownership of land and tools, they prospered.

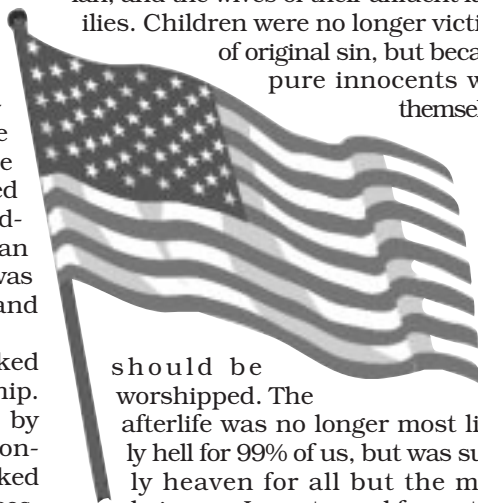
The third type were the Puritans of the Massachusetts Bay Company. Unlike the Pilgrims, who were commoners, the MBC consisted of wealthy landowners, lawyers and merchants. And unlike the socialist dreamers of Plymouth Bay, these Puritans knew how society works. They departed Eng-

wealth maintained its sovereignty. The Puritan revolution came and went in England and much to the Americans’ dismay the kingship was restored in church and state. With the popular reaction against the Puritan regime in England, the king determined to break down the Puritan sovereignty in the New World as well. He revoked the Charter of the Massachusetts Bay Company and sent a royal governor to represent his authority over the state. This governor was universally disliked because he was not elected. Sovereignty had returned to the king. And the king sent a bishop to establish the Church of England. He never succeeded

based upon materialism. After that, the final relationship to be worked out is that between man and woman. We are presently in the midst of that struggle.

This is the struggle between the realm centered upon the false Adam and Eve, with Eve in subject position, and that centered upon the true Adam and Eve, with Adam in subject position. The Bible’s book of Revelation refers to this false Eve as the whore of Babylon, who is worshipped by the merchants and kings of the world—the false Adams. I think that the realm of the false Eve is best denominated paganism. It is a pluralistic world of many gods, of wealth and luxury, of worshipping beauty, of, as Oscar Wilde put it, overcoming temptation by giving in to it. It is the world of free sex. The world of paganism places women, the object of beauty, in the position of subject. The first to succumb to its allure is, naturally, women themselves. They give their bodies in return for power over men. This is why Reverend Moon is so critical of American women, who represent this fallen sovereignty.

He is quite right. Read Ann Douglas’s *The Feminization of American Culture*. Douglas describes how feminization began in the 1830s through 1880s, the first decades when women had time and ease. The culture became softer, centering on liberal Christianity. Douglas observes a virtual conspiracy between liberal clergymen, mostly Congregationalist and Unitarian, and the wives of their affluent families. Children were no longer victims of original sin, but became pure innocents who themselves



should be worshipped. The afterlife was no longer most likely hell for 99% of us, but was surely heaven for all but the most heinous. Jesus turned from stern judge to loving and ever-forgiving friend. This era saw the introduction of the Jesus with Lady Clairol hair. This era saw the rise of pulp romances in paperback books, and then magazines full of advertisements. Laws of inheritance were changed, allowing women equal access to wealth in the cases of death and divorce.

While none of this seems evil in the least bit, it led to the world of, to get to the main point, pornography, which

is the blatant, unselfconscious worship of the female by both sexes, the viewer and the viewed. And there are books on the emasculation of American men, leading to the status of “fatherless America” and the myth of the happy single mother.

Advice

To gain sovereignty, short of violence, one must work through the political system. To make progress through the American political system, one must make compromises. In making compromises, one sacrifices the purity of one’s cause. One famous example of this was the abolitionists, those who demanded an immediate end to slavery beginning in the 1830s. They were a small vociferous minority and most Americans wrote them off as wackos. They were uncompromising and they could not win election to any public office. To succeed, they had to make alliances, and to make alliances they had to make compromises. By making compromises, they entered the mainstream and eventually got their man into the White House, Abraham Lincoln. Lincoln was no abolitionist, but he opposed slavery and was able to steer the north through a devastating war to end it.

For we Unificationists to attain our goals, we must work with our natural allies. To do so, we must make compromises. Some may feel that we are sacrificing the purity of our cause and may feel that it is unacceptable. Jesus certainly did not sacrifice the purity of his cause. True Father is not one to sacrifice the purity of his cause. What about us? We are not in the position of parents in this society; we are brothers working with our siblings. We have natural allies—in America, our natural allies are the pro-family religionists, Christian, Jewish and Muslim. True Father has said that we cannot accomplish the blessing of 400 million without Christianity. After all, if embracing one’s enemy is what true love is all about then we should surely embrace our friends.

Working with our allies in the culture war will lead to a society that is friendly to families. The goal of such a society is the protection of its youth from the fall. The pagan society, the fertility cult society, turns its youth into sexual fodder. That is clearly the result of sex education and the message of our popular media. This is a cause around which all people of conscience will rally. To achieve such a culture in our lifetime is nothing to be ashamed of. It is nothing short of messianic. And it is the key to true sovereignty. ❖

E I G N T Y

land with everything they needed to prosper. And to top it off, they brought with them, in their briefcases as it were, their legal sovereignty. It was they who established independent sovereignty, the right and authority of self-governance, in the New World. And they did it completely legally. How did they do this?

It all had to do with their company’s charter, its articles of incorporation. They wrote into those articles the right of self-governance. By signing it, the king of England handed over his sovereignty to the Company. He gave the company’s board of directors the authority to rule every aspect of life in their lands on his behalf. This was the Massachusetts Bay Charter. No other company before or since accomplished this. The American nation began as a business corporation!

Thus, the governor of the Massachusetts Bay Company had all the power of the king of England, lifted out of that island and set down upon a continent thousands of miles away. Thusly the Puritans embarked upon their providential experiment, to create what they called “a Model of Christian Charity,” that is, a model of Christian love, for the world to see. This model was democratic in form. It established the Congregationalist Church as the state church. It called for periodic elections of all magistrates including the governor himself. It granted broad rights to congregations in the church and communities in the commonwealth.

For nearly sixty years, from 1630 to 1689, the Massachusetts common-

in doing so, in New England at least, and within 94 years, the royal governor was thrown out as well, by the victorious armies of George Washington. American sovereignty, based upon government of the people, by the people and for the people, became a reality.

Stages Of Sovereignty

I will conclude with some constructive theology. With the fall of man, Satan gained sovereignty in stages. First he controlled Adam through Eve, based upon Adam’s body taking dominion over Adam’s mind or spirit. Then he controlled Abel, the humble and weak, through Cain, the arrogant and strong. From there he could establish false kingship based upon Cain-type leaders. Cain founded the first city, the origin of human civilization. Abel tended flocks; he was a nomad with no place to settle and hence no sovereignty.

The American Revolution marked the liberation from the false kingship. The children overturned the rule by the false parents. Next the relationship of the brothers had to be worked out, i.e., the relationship of the races. The next major wars—the American Civil War, World War I and World War II, were fought to defeat the notion that one race is superior to another, that sovereignty is racially-determined. Next, the relationship of mind and body had to be worked out, that is, the relationship between the material and spiritual realms. This was the essence of the struggle between communism and democracy. The fall of communism signaled our liberation from sovereignty

room. Children say, I have to go pee pee or poo poo.”

“Pee pee or poo poo?”
“Yes, or Number One or Number Two.”

“Number One and Number Two?”
Then I realized it was getting too complicated so I said, “Just say rest room.”

“Rest room.”
“Yes, it’s more easy. Besides, pee pee and poo poo aren’t polite. You shouldn’t say while you’re in a meeting, excuse me, I have to go pee pee. Or I have to go Number One.”

I could see that I lost them at that

point. “Just say, I have to go to the rest room.”

One night everyone in my house had gone to bed except for Aiko and me. We sat on the living room floor listening to various music CD’s, and singing some songs together from an old folk song book. We sang “Greensleeves” and “Amazing Grace.”

Even though we couldn’t share our deepest thoughts, a level of warmth and real friendship had blossomed. Before going to bed, she hugged me and cried and said, “Kim-san, your family so much kindness. Thank you.”

I hugged her back and said, “No,

ORIGAMY from page 30

“Pusan?”
“Yes, a city in Korea. Maybe Pooh-san is from Pusan.” More laughter. “But then,” I said, “There are other meanings for poo. For example, sometimes my friend calls me, Kimmy poo. Or I call my husband Petey poo. Kind of like chan.” (Chan, (rhymes with Ron) is added to the name of children as an affectionate suffix, as in, Horatio-chan.)

And I went on, “But poo is also the children’s word for going to the bath-

YOU have so much kindness.” They came from Japan without much English, only their love and desire to do something for other people. Everywhere they went they were giving love in some form or another. I have been quite humbled by them. They have reinforced in me the realization that love is the greatest universal language, and is the only tool that can build real bridges between people.

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



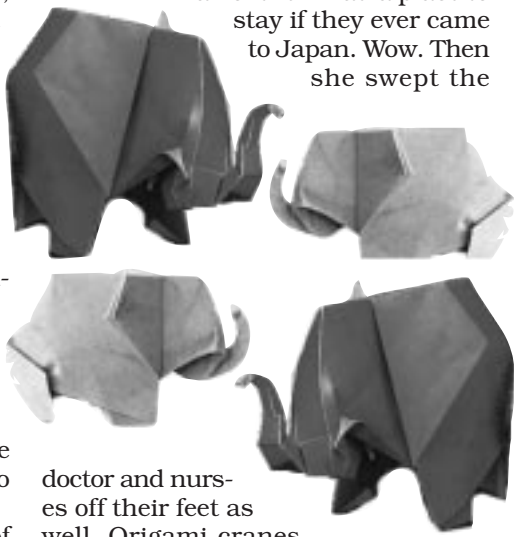
**KIM KORMAN
BROWN**

The Night of the Origami Chicken

We peered into the drive-thru window of the Hardee's. We had been waiting for what I would loosely call "fast food" for a full ten minutes. It seemed nothing was happening in that mysterious kitchen, except for a teenage girl flouncing to and fro, listening to a headphone, with her back turned continuously toward us. I tooted the horn a few times trying to get her attention but either she was ignoring me, she was taking an order, or she had the restaurant tuned out and was listening to the Rapping Dirtmouths in quadrophonic sound. My new friends from Japan were with me. Even though we haven't been able to speak many common words because of our language barrier, we have been able to communicate through a lot of laughing and gesturing. As we waited, we grinned at each other and then Aiko reached into her purse and pulled out a stack of colored paper. Soon she was folding a little blue crane, which is the Japanese symbol for happiness. Then she folded another. By then the box of greasy chicken and biscuits, ("the uninviting delicacy"

cy" to quote Hercule Poirot) had arrived. The Hardee-girl was about to lose herself in headphone-land again when Aiko jumped out of the van and ran around to the window and gave the cranes to her. Clearly thrilled, the Hardee-girl waved at us in wonderment and we waved at her and drove away. Wow, I thought, it only took a moment but through the small gesture of giving the little handmade treasures, Aiko left love in her wake. I was impressed. As we drove home, I asked her, "Was that an origami chicken?" which sent Aiko and her two friends, Atsuko and Nagako, into peals of hilarious laughter. Aiko had also turned on the origami charm at a doctor's office while she was waiting to have her throat swabbed. As we chatted in the typically unfriendly atmosphere of the doctor's waiting room, an elderly lady overheard us talking about Japan. She politely asked Aiko about her visit to America. On that cue, Aiko took her stack of colored paper and made origami cranes for everyone in the doctor's office; patients, office help, nurses and even the doctor. Each recipient was thrilled. As she worked, she smiled and made small talk with the various old and

young people sitting there. I helped a bit with translation. By the time she was called for her examination by the nurse, she had exchanged names, addresses, phone numbers, hugs and even tears with the other patients. Mutual postcards were promised and all of them had a place to stay if they ever came to Japan. Wow. Then she swept the



doctor and nurses off their feet as well. Origami cranes were proudly perched on computer monitors and counter tops by the time we left. The three Japanese missionaries have been staying with our family on an exchange program from our church. Interaction with them has been a delightful adventure. There was the night when one of them asked if we liked liver for dinner. I said, not really, and then we found out that they meant, "laver". Laver is seaweed formed into sheets which is used in making 'sushi' (seasoned rice and slices of raw fish which to some people sounds like a

good idea) and "onigity" (which are rice balls and should not be confused with a racial slur.) We found out that the Japanese word for octopus is tako. Then I showed them a "Taco Bell" (same pronunciation) restaurant and we giggled at the prospect of tako tacos. When they come home to my house in the evening, they often sit with the children making origami with them. Atsuko and Aiko have a book with hundreds of designs. Origami cranes, frogs, boxes, flowers, and even a type of balloon. Nagako, whose English is quite good, sometimes gives my husband and I shiatsu massages and acupuncture treatments. One night while we were talking, I mentioned that my little boy had made a mess doing something. I said that it was "Yucky poo." "Yucky poo? What meaning yucky poo?" "Well, it's kind of a children's word." "Yucky poo. Yucky poo." "Well, it means like sticky or dirty. But then poo can mean something else, too," I said. "Poo?" "Yes, like Winnie the Pooh." "Winnie the Pooh?" "Yes, do you have Winnie the Pooh in Japan? Like Mickey Mouse, Bugs Bunny, Winnie the Pooh, Tigger..." "Poo? Ooooooh!" they said with recognition. "Pooh-SAN". "Pooh-san? You call him Pooh-san?" I said, laughing. "No, wait. Pusan is in Korea."

see **ORIGAMY** on page 29

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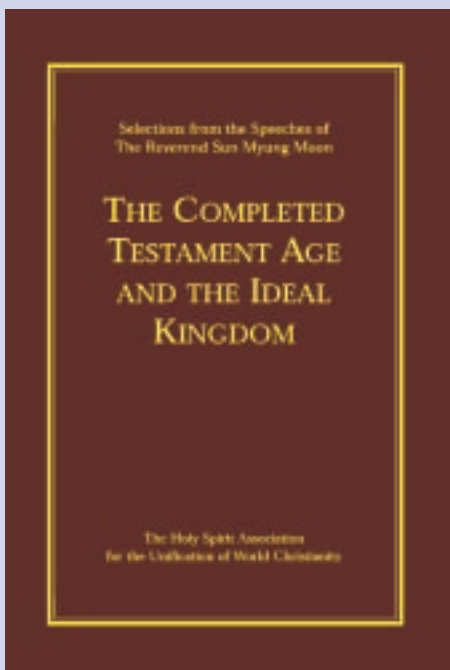
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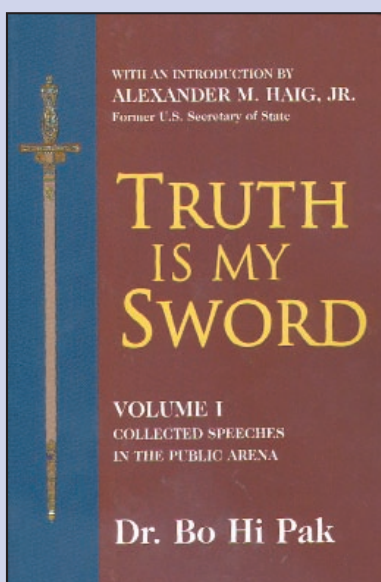
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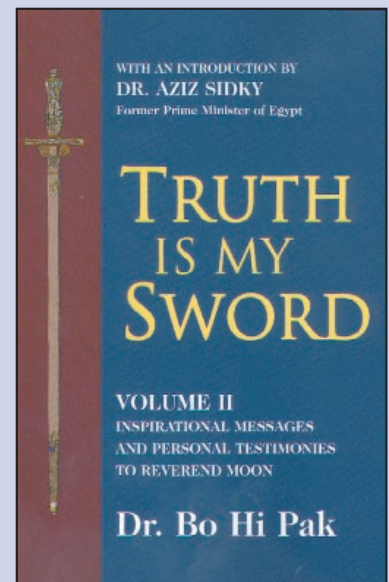
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