

Unification News

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True God's Day 1998 and Leaders' Meeting in Uruguay

by Michael Kiely—Chestnut Ridge, NY

Do you want younger, energetic leaders or more mature leaders 60 years old or older?" True Father asked suddenly in the middle of a speech to a gathering of over 600 National Messiahs and other Unification Leaders from around the world. The leaders stood on a grassy slope outside True Father's home in Punta del Este, Uruguay, on the Day of Victory of Love, January 2, 1998.

The Koreans in the crowd responded immediately. The rest of the crowd, straining to hear translations in English, Japanese and other languages, was unable to answer before True Father launched into a new topic. For two days he said nothing more about this.

Then at a meeting on January 4 in a large temporary amphitheater constructed by the Uruguayan

family for the True God's Day celebration, True Father called Korean continental leaders and national messiahs to the stage. He began to list the qualifications of a continental leader. As he spoke, the leaders left the stage one by one to disqualify themselves until only eight remained, all 60 years old or older. Just as he had done in matching national messiahs with their countries over a year earlier at Chung Pyung Lake, True Father assigned a continent to each of these eight remaining elders by lottery.

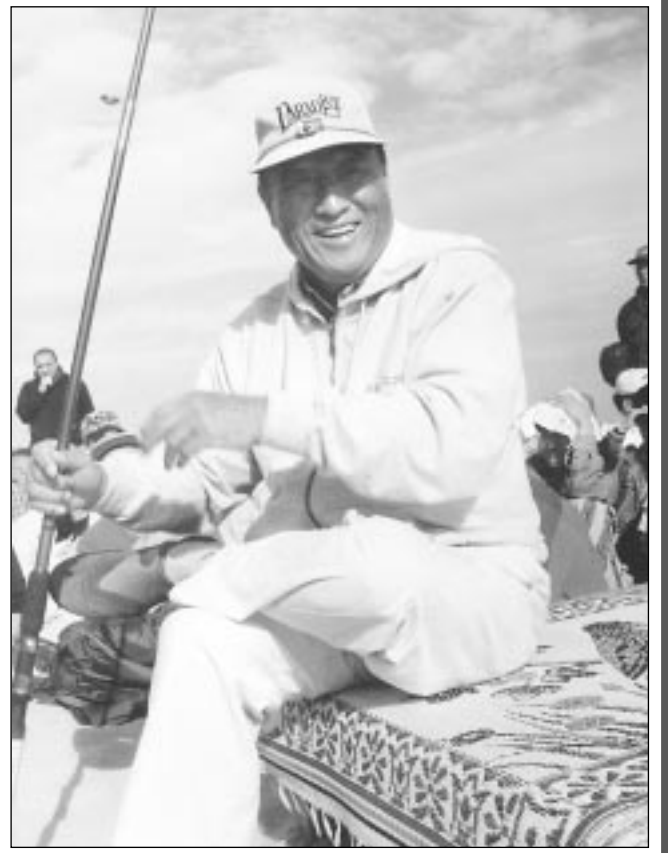
"As in the past, Father allowed God, through the lottery, to choose the new continental directors," one leader observed afterwards. But it appears none of the leaders present had anticipated True Father's replacement of the continental directors.

With just a few weeks notice for many leaders, True Father had invited continental leaders, all four members of the national messiah team in each country, ACC and state leaders to fly to Uruguay

for the True God's Day 1998 celebration and the official launching of the 360 Million-Couple Blessing. They were to bring tents, sleeping bags, surf casting rods, summer clothing and, oh yes, "a sweater

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NEW FUTURE PHOTO



Fourth IRFWP Congress

by Frank Kaufmann—NYC

The year 1997 was a challenging year for Unificationists, but a rich one for those who held tough and saw it through. The fact that the World Culture and Sports Festival III (WCSF III) was held in Washington, DC and Blessing '97 in RFK Stadium created even greater challenges to American-based Unifi-



cationists.

One reason the venue for these core providential events created a unique burden on seasoned American members was due to the confluence of labor that hitherto had been equitably divided. Past WCSF's took place in Asia, allowing the Korean family to concentrate on the awesome demands of orchestrating city-

see **IRFWP** on page 5

New Continental Directors

by Dr. Tyler O. Hendricks

January 11, 1998, we held the Transition Ceremony bidding fond farewell to Rev. and Mrs. Joong Hyun Pak as our Continental Director, and welcoming Rev. and Mrs. Dow Soon Yim as our new Continental Director. It was a lovely ceremony, with approximately 150 New York area leaders in



attendance at the 43rd Street Chapel. Regional Directors from Washington, DC, Boston, Chicago, Minneapolis and Los Angeles also attended.

A number of plaques, gifts, letters and so forth were presented to the Paks, honoring their 24 years of dedication in North America. After Rev. Pak's farewell address, Rev. Dr. Yim gave his open-

see **DIRECTOR** on page 4

Universal Ballet Tour

by Anne Inoue—Seoul, Korea

The ballet company which appeared in a quiet rehearsal room on the third floor of the Little Angels School in the spring and summer months of 1984 in Seoul has been advancing with every passing season. Now, in its 14th season, Universal Ballet has grown into a strong troupe of 52 well-trained dancers. Under the direction



of artistic director Bruce Steivel and prima ballerina Julia H. Moon, the company now offers about 80 performances a year, including regular seasons in Seoul, overseas tours, and performances in other Korean cities. Mr. Steivel became the artistic director of Universal Ballet in 1995, after working as the director of

see **BALLET** on page 6

YFWP Third Congress

by Alex Colvin—Washington, DC

From November 27 through November 30, over 300 delegates and observers from 140 countries gathered at the Hyatt Regency on Capitol Hill for the 3rd World Congress of the Youth Federation for World Peace. The theme of the conference was "Youth for the Family, Nation, and World." A spirit of family was created the



first evening when, after dinner, Dr. Jin Sung Park-Moon, President of YFWP/USA, shared a deep and personal testimony, entitled "Love, Sex, and Marriage."

Jin Sung Nim began by relating how he maintained his purity through high school and college. He then shared

see **YFWP** on page 7

FOUNDER'S DISCOURSE ON UNIFICATIONISM

by Reverend Sun Myung Moon

This is the text of the Founder's Address at the World Congress of the Youth Federation for World Peace at WCSF III.

I am truly happy that we are able to hold the III World Congress of the Youth Federation for World Peace in Washington, D. C. , the capital of the United States, together with representatives from more than 130 countries.

It is particularly meaningful that this gathering is held as a part of World Culture and Sports Festival III, centering on the 3. 6 million couple blessing ceremony.

This is not only because you pure-hearted men and women from around the world, transcending boundaries of race, religion and nationality, have been chosen to form the main pillar of the blessing ceremony. It is also because, ultimately, you young people are the ones who must put into practice the results of all the conferences being held during this festival in preparation for the 21st Century. I would like to express my heartfelt congratulations and gratitude to you YFWP members for dedicating your heart and soul in all areas and levels of society for the sake of bringing about world peace, and for the contributions you have made to that end.

I would particularly like to thank heaven and praise you for the fact that your activities, along with those of World CARP, the Women's Federation for World Peace, the Family Federation for World Peace and Unification, and others have provided a worldwide realization of the true family ideal. This brought about the surprising result that the original blessing goal of 3. 6 million couples has been exceeded by tenfold, to 36 million couples, even going several million couples beyond that number. I hope that you members of the YFWP will work with even more enthusiasm to stand in the forefront of the blessing event as it is expanded in the future to 360 million couples.

Today, we stand on the threshold of the 21st Century. Already, in many places around the world people have begun the countdown to celebrations that will mark the beginning of the 21st Century. As humanity looks forward to the new century, their hearts are filled with fervent hope that this will be a time for a new world that is better than anything humanity has experienced at any time in the past—a world in which we are able to establish God's new family values of absolute true love.

In the history of the world, humanity's strong desire for an ideal of true love has been the motivating force for change. Because you young people pursue a loftier ideal of true family and possess a greater capability for realizing this ideal than anyone else, you are undoubtedly the initiators and principal actors in this time of major historical change. For this reason, you

are the symbols of hope for a humanity that is opening the gate to the new century with an earnest desire that it will lead to the new ideal family.

During the course of history, there have been many literary works and recorded accounts giving praise to young people and to their roles and special characteristics. I think, however, that the roles and responsibilities of young people in the family, nation and world have rarely been of such critical importance as they are today, most notably in terms of a revolution for ideal families. Thus, I think it is very timely and appropriate that the discussions of this conference will focus on the theme, "Youth for the True Family, Nation and World."

Today, families, nations, and even the world are facing serious dilemmas. The more that industry and technology develop around the world and people enjoy more conveniences, the more we find that the family institution that forms the foundation of our lives is being eroded.

According to data from the U. S. Census Bureau, the divorce rate in the United States increased threefold between 1970 and 1990 to the point where each year one couple in six divorces. Across the United States, 30 percent of children are raised in single-parent families. Even further, we see that the decadent, end-of-century phenomenon of same-sex marriage is becoming more prevalent.

There are reports that as many as 40 percent of American girls between the ages of 14 and 19 become pregnant.

It is shocking to see that the rate of suicide among young people has dramatically increased 300 percent during the past 30 years. The breakdown of the family is cited as the most critical issue facing modern society. On the national level, too, the limitations of political power have been revealed in the face of drugs, violence, AIDS, chronic economic imbalances and other social problems that have accumulated everywhere in society.

The world today continues to agonize over issues affecting all of humanity, such as the threat of war and terrorism, discord among races, antagonism among religious groups and the destruction of the environment. We cannot ignore the continuing reality that many regions of the world experience the miseries of hunger and disease. If we evaluate these realities as being the outcome of all the ideas and activities that humankind has experienced during the past 20 centuries, then the result of this evaluation would be a failing mark. Thus all families, nations, and the entire world are urgently seeking change. As we enter the new century, it is imperative that we give priority to developing an awareness of our responsibility for bringing about change in the family, nation and world.

Our task is to establish for youth a new status as initiators of change and to open a new age for true

families, true nations and a true world.

In a time when everything must be renewed, those who cannot make themselves new will decline and ultimately perish. A seed that fails to sprout at the appropriate time just rots away. When the new morning comes, we must put on a new set of clothes; when the new season arrives, we must arrange a new living environment for ourselves. What is most important here is that we ourselves must first be renewed as true families and true nations in order that we may harness the winds of change for the creation of a true world. Members of the YFWP, what is the one means by which we can renew ourselves, our families, our nations and our world, and change the flow of history?

As we stand on the threshold of the 21st Century, the ideology of true family, true nation and true world is opening up a new historical horizon as a basic philosophy for world peace. Reverend Moon has taught and exemplified this philosophy.

Originally, God's ideal of creation

HISTORY OF THE MAJOR BLESSINGS

Couples	Date	Place
3	April 16, 1960	Seoul, Korea
33	May 15, 1961	Seoul, Korea
72	June 4, 1962	Seoul, Korea
124	July 24, 1963	Seoul, Korea
430	February 22, 1968	Seoul, Korea
43	13 February 28, 1969	Washington DC,
	8 March 28, 1969	Essen, Germany
	22 May 1, 1969	Tokyo, Japan
777	October 21, 1970	Seoul, Korea
1800	February 8, 1975	Seoul, Korea
74	February 21, 1977	New-York, NY
118	May 21, 1978	London, UK
2078	July 1, 1982	New-York, NY
6000	October 14, 1982	Seoul, Korea
6500	October 30, 1988	Seoul, Korea
1275	January 10, 1989	Seoul, Korea
1267	April 10, 1992	Seoul, Korea
30,000	August 25, 1992	Seoul, Korea
360,000	August 25, 1995	Seoul, Korea
3,600,000 36,000,000	November 29, 1997	Washington DC

C A L E N D A R

JANUARY

- 1 TRUE GOD'S DAY (1968)
Hyo Jin Nim's 36th Birthday
- 2 Day of Victory of Love (1984)
- 7 Hyo Jin Nim & Nan Sook Nim's Blessing (1982)
- 9 Ye Jin Nim's 37th Birthday
- 10 Kook Jin Nim & Soon Ju Nim's Blessing (1989)
- 11 72 Couples of the 2nd Generation Blessing (1989)
- 12 1275 Couples' Blessing (1989)
- 17 Shin Yul Nim's 6th Birthday
- 22 Jun Sook Nim's 30th Birthday
- 24 Shin Gil Nim's 10th Birthday
- 28 Hoon Sook Nim's 35th Birthday
- 30 Yeon Jin Nim's 17th Birthday

FEBRUARY

- 2 Father's 78th Birthday
Mother's 55th Birthday
- 3 Choongmo-Nim's (Father's mother) Ascension
- 8 1800 Couples' Blessing (1975)
- 11 16 Couples' Blessing (1978)
- 12 Shin Jung Nim's 15th Birthday
- 16 Kwon Jin Nim's 23rd Birthday
- 20 In Jin Nim & Jin Sung Nim's Blessing (1984)
Heung Jin Nim & Hoon Sook Nim's Blessing (1984)
- 21 74 Couples' Blessing (1977)
- 22 430 Couples' Blessing (1968)

MARCH

- 8 Shin Won Nim's 10th Birthday
- 16 Jin Sung Nim's 36th Birthday
- 25 Shin Chul Nim's 6th Birthday
- 28 TRUE PARENTS' DAY (1961)
Sung Jin Nim's 51st birthday
- 31 Hyun Jin Nim & Jun Sook Nim's Blessing (1987)

FOUNDER'S DISCOURSE ON UNIFICATIONISM

Family, Nation and World

sprang from sacrificial true love that is capable of giving and forgetting and then giving and forgetting again. All of God's creative effort is sacrificial in that it involves the investment of His own power. Because the investment is motivated by the power of love, however, it returns to God in the form of joy that is tens of thousands of times greater.

If parents, motivated by true love, invest in and sacrifice themselves infinitely for their children, then the children will feel infinite gratitude for having received this true love. And the parents will experience great joy in place of their sacrifice. In this way, the power of sacrificial true love initiates give and take action that establishes an eternal relationship of joy and peace in the true family, true nation and the true world. It is here that the ideal world of eternal life is manifested.

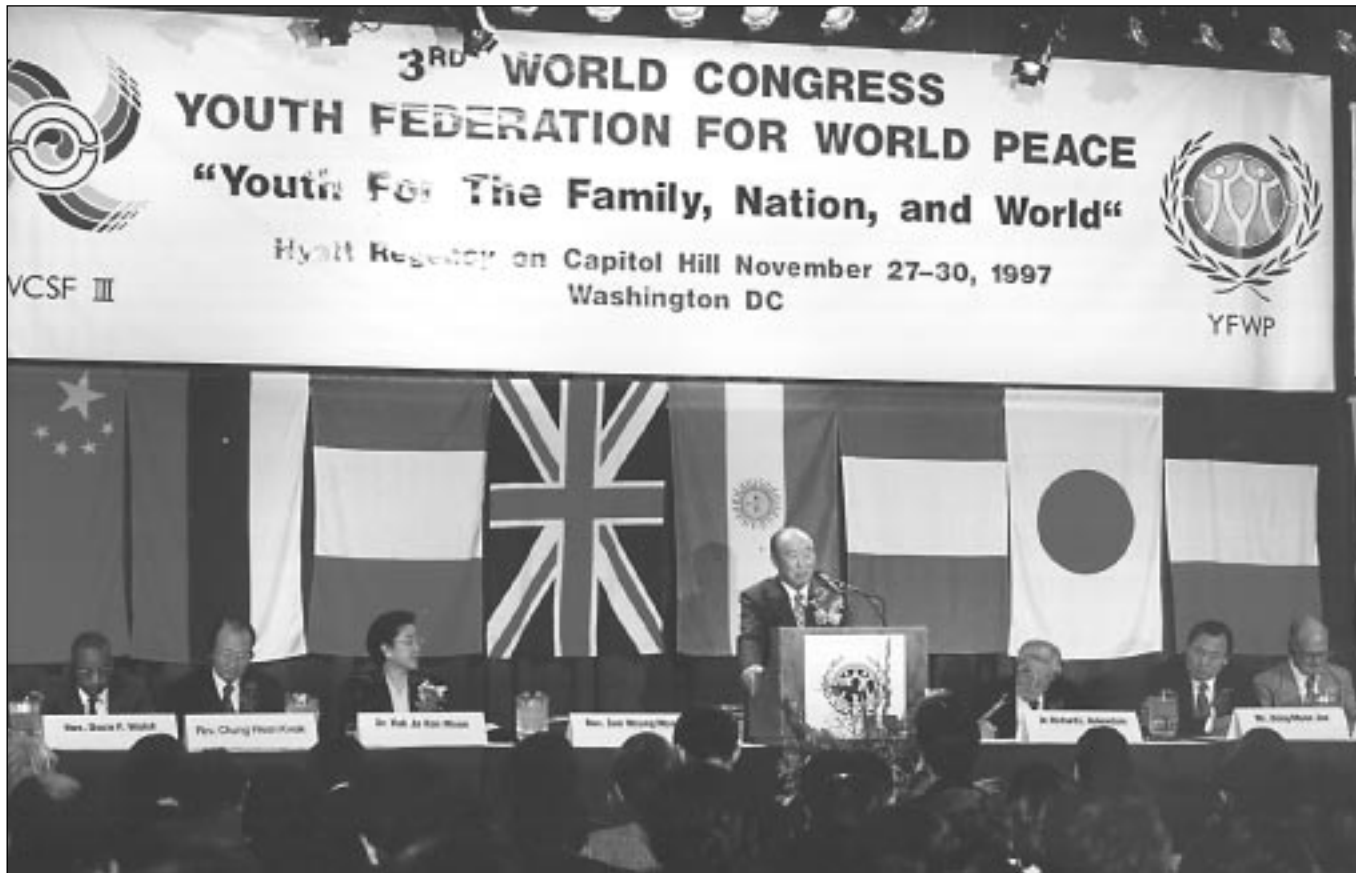
On the other hand, the family, nation or world that lacks such true love is nothing more than an empty shell, and will degenerate into a breeding place for all types of distrust, animosity and immorality. It is in the family that our pure true love grows and is perfected. The true family is the initial stage on which the different types of love, between true parents, true husbands and wives, true children and true brothers and sisters are put into practice and jointly grow to fruition.

The true family is the fundamental nucleus of a peaceful world, for it is here that we learn about God's true love through the love of true parents; it is here that we are trained by means of the true love of true brothers and sisters to acquire a universal love for the true nation, true world and all humanity.

Not only that, but the true family is the basic unit of historical linkage, for it is through true love being handed down from parent to child that the generations of the past, present and future are linked together in a consistent value system.

Just as we cannot expect infertile land to bear bountiful fruit, we cannot expect a family that has been destroyed to produce a person who will function appropriately in society and the world. Thus, each of you young people in this age is first of all to become the embodiment of true love and the principal actors in building the foundations for a true family culture and true family tradition.

Beyond the true family, it is in the context of the nation that young people are able to put their ideals and energies into practice. For this reason, the strength of a particular country must



be measured not on the basis of its political, economic, or military might, or by its cultural influence but rather by weighing the temperament of that country's young people and their sense of patriotic loyalty. The young people are the sprout; if the sprout wilts, then the tree has no future. But what is the reality of young people around the world today?

The ultimate problems faced by all countries are those concerning young people.

Political, economic, social and environmental issues can be addressed through such means as institutional improvements and government funding. Laws, military power and economic strength, however, cannot solve the problems of youth. These problems cannot be resolved through coercion. There is no other way than for young people to be responsible for themselves. For that to happen, young people must lead sacrificial lives and become manifestations of true love, thus establishing their positions as masters of true love.

True love, which is the starting point of all ideals and whose action will continue eternally into the future, will serve as a force for young people that is more powerful than life itself. When young people acquire a new outlook on their country that is centered on true love, then that country will discover new possibilities for advancement. When diverse groups in the nation adopt an attitude based on true love, they will be able to rise above the limits of their conflicting interests and bring about a society of cooperation, harmony and progress.

The primary force that moves a country forward arises from true love in the form of sacrificial and patriotic loyalty. Among the numerous national heroes whom we respect today, there is not one who did not exemplify a life of patriotic sacrifice rooted in true love.

Also in today's world, there are many challenges arising from differences in region, race, religion, culture, custom, language and citizenship that we must

overcome in order to bring about a unified world of peace. If we view the world from the perspective of the creator of all things in the universe, that is, through God's eyes of true love, then we can see that the world is one despite differences of race, language, religion and ideology.

When young people dedicate themselves to sacrifice and service centering on God's true love, then they can start to solve world poverty and hunger and begin to heal the wounds caused by differences in economic standards and by feelings of animosity and hatred arising from different historical experiences.

True love is loving even that which cannot be loved. From this definition we can acquire a clear sense of direction for overcoming relationships of enmity and conflict. The philosophical tension between freedom and equality also can be resolved in the presence of true love.

Within the philosophy of true love, it is also possible to reconcile the historical conflict between God and humanity, as well as conflicts among human beings themselves. In true love, God gives and gives and then forgets that He has given. His only desire is to continue in the act of giving. It is this true love that will enable us to overcome selfishness and move forward into a world of harmony and prosperity.

The logic of true love is that the family sacrifices for the country, the country sacrifices for the world and the world sacrifices for the sake of God. This enables us to see beyond tribalism and national self-interest and to set our sights on an eternal world of peace.

More than at any other time in history, the problems we face today force us to view all the people of the world as sharing a common fate. Problems that arise in any particular region or between any two countries can have an immediate effect on the world's balance of power and on its economic supply and demand. As a result of advances in

communications media, the lives of people around the world are separated only by hours, minutes, and sometimes even just seconds. Even at this moment, we can communicate our thoughts to the entire world simultaneously by logging on to the Internet. Through the more than 200 communications satellites in space, the world has already been brought together as one community, and the people of the world are living together as one universal family on Earth. The power and philosophy of true love is that, as a master key, it is capable of comprehensively unlocking problems of all individuals, all families and all nations of the world, thus bringing about universal peace on every level. And it is you, the youth of true love, who are to be the principal actors in putting such true love into practice.

Purity, freshness, vigor, strength, courage, challenge, progress, sacrifice, endurance, ideals, hope—these are all words of blessing that are bestowed especially on true youth. These words manifest their real value for the first time when true youth practice true love in the family, nation and the world. Furthermore, true youth represent the substantiation of true hope.

It is a truth well established through history that only those who present a new vision and direction and put this into practice can become the principal actors of a new age.

Through a movement for absolute love and absolute purity, you should establish a true youth culture centering on true love. You must never forget that the greatest enemies of you true youth, who must protect the family centering on true love, are the social trends of moral degradation, including moral decadence and self-indulgence. The establishment of true families that will be the foundations of true love is the supreme task we face. This will determine whether humanity will survive or be destroyed.

From this standpoint, the movement for the future blessing of 360 million couples will be a global cultural revolution which the world must accomplish. Human survival itself is at stake. This event will establish the beginning of a new moral epoch such as has never before been seen in human history.

I firmly believe that when you, who are the true youth, become the embodiments of true love and the principal actors in the building of true families, true nations and a true world, then the coming 21st Century will unfold in a future of hope and vision.

Thus, in order to accomplish the 360 million International Blessing in the future, I would like to ask that you return to your countries, create supporting organizations, and enthusiastically work for this effort.

I pray that God's blessings may be with you. Thank you very much. ❖

New North America Continental Director

DIRECTORS from page 1

ing speech. This is a brief resume for Rev. Dr. and Mrs. Yim:

Born in Chunjoo, True Mother's hometown in what is now North Korea

Joined May 1, 1959, went out as a pioneer missionary in 1960 Blessing in 1962, a 72 Couple, with Myung Ok Shim Yim. She has served the True Family since 1973.

Dr. Bo Hi Pak is spiritual parent of him and wife. He went to the same high school as Dr. Bo Hi Pak (in Chun An province, after relocating in the South). She is Dr. Pak's spiritual daughter.

Chief of Security at Han Nam Dong Caretaking Han Nam Dong Served as Ocean Church Director for 3.5 years

Served as Regional Director of Seattle, Chicago and Atlanta.

Regional Director of Seoul Region, three separate times.

Vice-president of HSA-UWC Korea. Ph.D. in religion from Faith Seminary, Philadelphia, 1988.

National Messiah of Kenya—7 million couples blessed—won award from TP for blessing results, 5th place worldwide

Rev. Yim's speech had the most dramatic ending of any speech I have ever heard. He said that just before coming to the event that afternoon, True Mother had phoned him. She asked if the inauguration had yet taken place, and Rev. Yim said no, but that it would start

soon. Then Mother said that as soon as it finished, Rev. Yim should come to Japan to lead a special evangelical team there for the next three or four months! And, in the meantime, Rev. Pak is Special Advisor for North America in Rev. Yim's stead.

He testified strongly to his desire to learn from and inherit everything which Rev. and Mrs. Pak have accomplished in America. He called himself a kindergarten teacher suddenly in the position to teach doctoral students.

In his speeches he emphasized several important themes:

The blessings received by America compared to Africa.

The importance of personal and family spirituality.

The importance of learning Kore-



Rev. Dow Soon Yim and Rev. Joong Hyun Pak at the conclusion of the transition ceremony in NYC

an. Witnessing about the Blessing.

Continental Directors

The new Continental Directors announced at the True God's Day Leader's Meeting are:

Asia Rev. Jin Hee Yu

(72 Couple)

N. America Rev. Dow Soon Yim

(72 Couple)

S. America Rev. Sun Ho Jung

(previously married couple)
Oceania Rev. Zin Moon Kim
(430 Couple)

Africa Rev. Bong San Yoo
(124 Couple)

Middle East Rev. Sik You
(124 Couple)

Europe Rev. Myung Won Jung
(124 Couple)

Northeast Rev. Geun Sik Song
(72 Couple) ❖

A Blessing in Rostov-Na Donu South Russia

by Patrick Nolan—Moscow

Katya Karmanova is a 20-year-old University student and 7 months a church member. She is one of the youngest members in our region (physically and spiritually) and only this Sept. became active and moved into center. She was matched by Father one week before the Blessing and was unable to contact her spouse (an even younger, one month member from Nizhny Novgorod) before she left to attend the Blessing in Moscow. On Thursday night, the time that this brother should himself leave to Moscow, his very negative mother called to the center informing them that her son was not coming and would stay at home. Meanwhile, Katya has already arrived in Moscow and expects to meet her spouse the next day.

Instead, three hours before the holy wine ceremony, she received the message that her spouse was being kept at home and was out of contact with his center. No one knew his situation—if he still wanted to participate in the Blessing or even if he was still a member. His being so young and his parents being so negative and the Blessing being such a spiritually intense event (you know how much Satan wants to destroy it)—easily one could expect the worst. Nonetheless, Katya decided to go through with the ceremony alone, believing that her spouse would spiritually attend even if physically he could not. She bought a handsome frame for her spouse's photo and went

to receive the holy wine.

As she saw so many other sisters together with their spouses—talking, smiling, laughing, praying together—she felt alone. Of course, other people were also there without their spouses, but they had at least spoken to each other. They knew where their spouses were and who they were and that they too were thinking and praying for the sake of the Blessing—if not actually attending a ceremony somewhere else. But Katy did not know such things and she began to feel sorry for herself. At that same time, one Japanese sister came to her—this was her spouse's spiritual mother! God had sent her at just the right moment! With a great desire to comfort Katya, but with very limited Russian, she spoke all she knew and felt about her spiritual son and his serious faith in God and True Parents.

That night, Katya prayed a long time and shed many tears, but now not for herself. She shed tears thinking of the love that Heavenly Father had shown to her through this Japanese sister and through giving her a spouse. She shed tears for True Parents who had endured so much suffering to give this Blessing to mankind, but must suffer more when they see Satan trying to prevent it. And she shed tears for the sake of her young spouse, who at that very moment may be fighting for his spiritual life—fighting to be able to receive the Blessing that would bring salvation

Katya said that never in her whole life did she feel so substantially close to God.

to his family, the same family that is blocking his way. She never met him, never even heard his voice, but she would pray deeply and cry a long time.

On November 29th, she proudly and brightly stood with his photo and attend-

ed the wedding ceremony, representing their couple before God and True Parents. During that time, she tried her best to imagine that her spouse was at her side but it was difficult. Instead, she found that someone else was beside her—it was Heavenly Father! Katya said that never in her whole life did she feel so substantially close to God. And when she saw True Parents and heard Father's prayer, she felt so deeply that these were HER parents and that this was the moment that they were embracing her with all their love. So many joyful tears poured out. Katya thought that even her spouse's not coming was a gift from God. If he were there, she would have paid more attention to her spouse's presence and maybe would not have noticed God's.

After that, she had no more worry about herself. As others spent their time together with their spouses, Katya spent her time helping and serving them. She didn't look for anyone's pity, instead she spread joy and a bright spirit wherever she went. When she returned to Rostov, her testimony and her determined, hopeful spirit moved everyone to tears. When her mother called and

she needed to explain about what happened in Moscow, she spoke honestly and with words of faith and hope—so that her mother would have nothing to worry about.

And still, every night, she spent a long time in tearful prayer to Heavenly Father for the sake of her spouse—whose situation remained a mystery. She knew that he would be her Messiah and she would be his and she hoped to save him—liberate him—through her prayers. (And all her brothers and sisters joined her in this.)

Finally, seven days after his mother's disheartening call, this brother appeared in the church center, still faithful and determined to become worthy of True Parents' blessing. Then, he called to Katya and said he was sorry to have missed the ceremonies. But the smile on her face and tears in her eyes showed that no apologies were necessary. His freedom and faith were all she had prayed for and all she needed to hear about.

Other elder brothers and sisters repented in front of Katya after hearing her testimony. Their situations were without difficulties and they could share that precious moment of the Blessing together with their spouses. But they were so caught up with their emotions and expectations and external things, they never had such an experience with God or True Parents—such an experience of faith and true love. They felt sorry that they somehow had missed the blessing of the Blessing, but felt sure that Katya had found it. ❖

Fourth IRFWP Congress at WCSF III Founders and Shapers of the World's Religions

IRFWP from page 1

wide logistics involving stadiums, housing, travel, and hosting a vast international community, while leaving the "departments" (all based in America), namely those small administrative pockets of brothers and sisters, to the job of creating quality conferences.

This year was different. With WCSF III in Washington D.C., the manhunt for skilled and experienced personnel turned quickly to those places where one finds brothers and sisters who do such things "for a living." Such was the case, for example, with the IRFWP. By God's Day 1997, the IRFWP had been reduced to a conference staff of zero; a mild version of "wilderness." From this nadir arose an event much Blessed by God, and one which from all reports seems to have provided some solace and brightness for the WCSF founders, Reverend and Mrs. Moon. Under such circumstances one sees God frequently, and when the job at hand is of the sort that pristine organization is an absolute must, then one sees God most often through the brothers and sisters whom He provides, and through whom He works. A quiet bow. You know who you are.

The Fourth IRFWP Congress took place November 25 - 28, 1997 as part of WCSF III. All Congress participants were invited as guests of honor to "Blessing '97" in RFK on November 29, 1997 and all but very few enthusiastically attended. The Congress was host to 117 full participants, with a total of 183 guests counting observers and spouses. This fourth Congress convened leaders and scholars under the concept of "Founders and Shapers of the World's Religions."

It was essentially an academic affair with deliberations transpiring in seven committees around five sub-themes. A powerful spiritual anchor was present throughout in the form of committee seven, called the "Religious Leaders Forum." These small groups took most of the conference time. They were in ways the more "immediate family" for the participants, which allowed more intimate engagement, and alleviated the anonymity which might otherwise characterize participation at a large conference.

The four themes into which the six academic committees were organized

were: 1. Founders and Shapers of the World's Religions (just the same as the Congress title itself), 2. Ethics and Social Visions of the Founders and Shapers, 3. Women Founders and Shapers, and 4. Founders and Shapers: Soteriological Significance and Millennial Expectations.

A scholarly word or two (forgive me all who need it not). The primary interest for this Congress was founders, The Buddha, Confucius, Jesus, and so forth. The concept of shapers however was included for a number of reasons. Many believers identify strongly with a shaper within a major tradition. For example, a Lutheran may be so fond of Luther that is possible for her or him to be actually hostile to non-

Lutheran followers of Jesus Christ. Paul, for example, might be considered nearly as influential in forming the nature of Christianity as Jesus himself. Also, as religions persist through millennia, often times the modern manifestations we see today can be traced to reformers and other figures who exert vast influence on given major traditions.

Concerning committee four (above), the term soteriological refers to questions concerning "salvation," and millennial alludes to matters involving the return (e.g., second coming) of founders.

In these committees all participants presented scholarly papers. A total of 87 papers were created for this conference which will yield a number of publications including journal articles and books. (Committees 1 and 2 were divided into two sections so that the discussion groups would not be too crowded.) The seventh group consisted of 26 top religious leaders who operated under a slightly different format than the scholars.

Scholars look to their colleagues to critique their research and theories and in this way advance more rigorously the study of religion. Critique and criticism are actually welcome. Scholars look to the intelligence and acuity of their colleagues to improve

their work. Leaders, however, have somewhat of a different demeanor in their exchange. Leaders are sensitive to matters of protocol. Because each holds a high position, and represents a religion, his or her colleagues do not freely criticize as scholars do. Instead

the leaders adopt an atmosphere of shared interest and mutual support, each offering to the group whatever they know, and whatever they have achieved in areas of religious leadership. Leaders report: "concerning the problems of youth, we do things this way," or "our seminary and training of the priesthood is like this," and so forth. For these leaders whose lives are lonely and isolated under the great burden of spiritual responsibility, forums like this in which they can exchange and learn from their peers in other traditions is cherished. It is virtually nowhere else to be found on such a grand scale.

In the four days of deliberations the religious leaders discussed a total of 18 issues facing their respective ministries. A small sampling of the matters under consideration are: "The matter of extreme poverty and the role and responsibility of religious leaders," "the role of religious leaders with relation to international, geo-political developments," "the challenge of consumeristic materialism and its spread through communications technology," and so forth.

The Congress program also included a vital spiritual element. Each morning a variety of worship and ritual experiences were made available to all participants. The format for this is that the ceremonies and services must be authentic, not a teaching or display version of the worship in any given tradition. Each service was conducted simply as it would if a group of Buddhists gathered for their morning devotions, or a group of Catholics etc. The only difference was that the services were open to all participants from every tradition. This provided a rare opportunity for participants to experience directly the worship traditions of their brothers and sisters in other religions. Morning worship services were offered in Catholic, Native American, Buddhist, Zoroastrian, and Sikh traditions.

In addition to the small group sessions which constituted the significant majority of working time, plenary sessions were held each day. Plenaries included the opening Plenary in which Reverend Moon was the keynote speaker and presented an address entitled "View of the Principle of the Providential History of Salvation." Also in that session, prior to Reverend Moon's address, Professor Durwood Foster presented a



Patriarch of the Eritrean Orthodox Church



Durwood Foster



El Bikai Kunta



history of the interfaith activity initiated and sustained by Reverend Moon throughout the decades.

On the second day the afternoon plenary included Mr. Taj Hamad speaking on "The United Nations Declaration of Religious Rights," and Mr. Abdurahman Wahid speaking on "Religion in Indonesia and Southeast Asia." That evening Minister Louis Farakhan spoke on the conference theme "Founders and Shapers of the World's Religions." On the final working day of the conference plenary speakers included Sri Swami Satchidananda presenting the talk "Truth is One, Paths are Many," and Kamba Lama Jojilav



Mary Pat Fisher

Dambajav speaking on "Religion in Mongolia."

The final point to note concerns the key role played by IRFWP guests at the Blessing event itself. For the first time ever, the Blessing ceremony began with invocations and prayers of blessing from



Sheikh Ashirov

six major religious leaders representing as many traditions. The prayers were heartfelt and profound. Great love poured out from these exceptional men of faith and religious leadership, as they beseeched God's love and blessing to preserve and ennoble the young couples before them and the millions around the world sharing in the ceremony. These prayers and spiritual messages of warmth and

encouragement came from Swami Satchidananda (Hindu) Archbishop John (Orthodox), Venerable Duk Soo Jeon (Buddhist), Minister Louis Farakhan (Muslim), Father Francis D'Sa (Catholic), and Professor Bhai Kirpal Singh (Sikh). These gentlemen joined Reverend and Mrs. Moon together with other dignitaries for the remainder of the festivities and celebration throughout the day and most of them later that evening.

While much more should be told, hopefully this report provides some sense of this IRFWP Congress. ❖

Universal Ballet Comes of Age: Tour of United States Planned

BALLET from page 1

the Hong Kong Ballet. He had earlier danced with ballet companies in the US, Canada and Europe, and worked on the artistic staff of several companies in Europe.

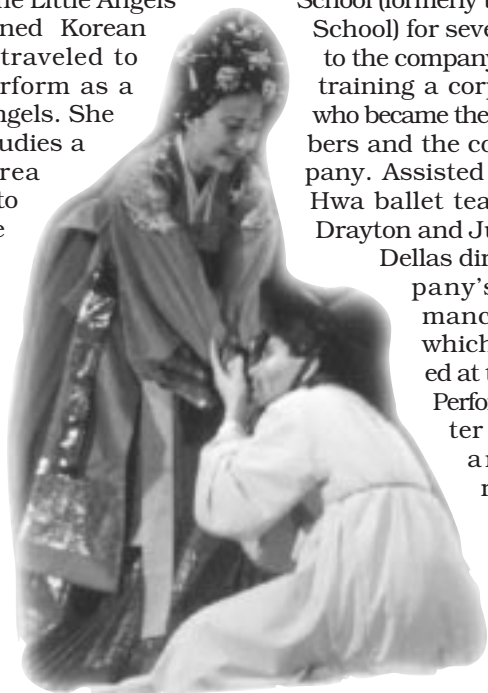
Julia Moon studied ballet in her native Washington, DC before traveling to Korea to attend the Little Angels School, where she learned Korean folk dance; she then traveled to many countries to perform as a member of the Little Angels. She picked up her ballet studies a few years later in Korea when ballet was added to the curriculum of the school, and continued studying ballet at the Royal Ballet School in London and L'Academie de Danse Classique de Princess Grace in Monaco.

Her career as a dancer began in the United States at the Ohio Ballet, followed by the Washington Ballet. When Universal Ballet was founded in 1984, she returned once again to Korea, where she became one of the company's founding members. During her years as a principal dancer with Universal Ballet, she has traveled to many cities around the world, including St. Petersburg, Russia and Bucharest, Romania to perform as a guest dancer, performing the lead roles in Giselle, Swan Lake and other works.

Universal Ballet's performance scheduled for March 13 of this year at the Luckman Fine Arts Center in Los Angeles marks the company's US premiere, and opens a seven-week tour which will take the company to 12 North American cities. Since its first tour to Southeast Asia in 1985, Universal Ballet has done ten tours of Japan, Italy, Austria and Taiwan. For this first North American tour, the company will present two full-length ballets, Swan Lake and Shim Chung.

Universal Ballet was founded by Rev.

and Mrs. Sun Myung Moon in 1984, and from its early years until the present, the company's featured principal dancer has been Julia Moon, who more recently also took on the responsibility of serving as General Director in addition to her dancing. In its early years, the company was under the direction of Adrienne Dellas, who had been teaching ballet at Sun Hwa Arts School (formerly the Little Angels School) for several years prior to the company's appearance, training a corps of students who became the founding members and the core of the company. Assisted by fellow Sun Hwa ballet teachers Francis Drayton and Judy Breen, Ms.



Dellas directed the company's first performance, Cinderella, which was presented at the Little Angels Performing Arts Center in July 1984, and later she returned to her native United States, where she is now teaching on the faculty of the Kirov Academy of Ballet in Washington, DC.

In addition to Julia Moon, principal dancers Jae-Hong Park and Sun-Hee Park and soloists Sook-Kyung Jeon and Yoo-Mi Lee are still remaining in the company from that beginning core.

Since the first season in 1984, the company has added many other works to its repertory, both full-length story ballets and one-act works. Focusing its attention during its early years on the well-known classic masterpieces of ballet, the company has performed Giselle, The Sleeping Beauty, Swan Lake, Don Quixote, La Fille Mal Gardee, La Sylphide, Coppelia, The Nutcracker, and others. Beginning in 1986, and continuing through several revisions until the current version was completed in 1988 for the Seoul Olympics Arts Festival, the ballet Shim Chung—The Blindman's Daughter, based on a favorite Korean folk tale, was created especial-

ly for Universal Ballet, with choreography by Adrienne Dellas, and new music by American composer Kevin Pickard which was commissioned for the project. Shim Chung and The Nutcracker, which has become a holiday classic in Seoul, as it is in so many cities around the U.S., have been joined by Swan Lake, unquestionably the best-known ballet in the world, as the company's three most often performed ballets.

The ballet Shim Chung is based on an old folk tale which is as well known in Korea as the story of Cinderella is in the United States. The story tells of a young girl, Shim Chung, whose mother dies soon after she is born. Her blind father raises her alone, surviving by begging for food from the local villagers. Learning that an offering of three hundred bags

of rice to the local temple will restore

her father's sight, Shim Chung contracts herself to the captain of a sea-going ship as a sacrifice, to be thrown into the raging sea in a storm, in order to protect the ship from the anger of the Sea Dragon King. Receiving the money from the ship captain, she gives it to the monk at the temple, and leaves her sobbing father to accompany the sailors back to their ship.

A storm arises, and at the peak of the ocean's rages, she prays and jumps overboard. Immediately, the sea is calmed. Although she is received with great ceremony by the Sea Dragon King, Shim Chung is concerned when she discovers that her father's sight has not been restored, and begs to return to the surface to find out what went wrong. In the final act, she is finally reunited with her father after a long search, and in his joy at seeing her alive, his sight is finally restored. The choreography used by Adrienne Dellas in transforming this folk story into a ballet, in combination with Kevin Pickard's music, have produced a wonderful evening of ballet, which has moved audience members to tears both in its native Korea and in all the other countries where

the company has performed it on tour. Swan Lake has become classic fare for every major ballet company since it was first choreographed by Marius Petipa in 1894 at the Maryinski Theater in St. Petersburg. Along with Sleeping Beauty and The Nutcracker, it is one of the three great ballet works that have survived from the collaboration between Petipa and Tchaikovsky which have taken their place in history as the best known ballet music in the world today. The choreography in Universal Ballet's version follows the original very closely, with some additions and adaptations made by Oleg Vinogradov, who has been the artistic director of the Kirov Ballet, the resident company at the Maryinski Theater where Swan Lake was first performed, for over twenty years. The sets and costumes for UBC's production, although constructed in Seoul, were designed by designers from the Kirov, Simon Pastukh and Gallina Solovieva. Swan Lake tells the tale of a young



maidens, Odette, who has been turned into a swan by the magician Baron von Rothbart. She is discovered, along with her swan maidens, by the young Prince Siegfried, who falls in love with her. Returning to the palace from the lake, Siegfried's eye is again caught by the daughter of von Rothbart, and he pledges his love to her, too. Suddenly, remembering Odette, Siegfried runs back to the lake, where he and Odette over their time together, until they are interrupted by the reappearance of von Rothbart. They struggle with him, finally killing him and breaking the spell.

In addition to the classical story ballets, the company's repertory also includes a number of more contemporary



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<p>Tokyo \$699</p> <p>Nagoya \$699</p> <p>Fukuoka \$779</p> <p>Seoul \$850</p> <p>Amsterdam \$399</p> <p>Paris \$399</p> <p>Frankfurt \$399</p> <p>London \$399</p> <p>From New York, Round Trip, Tax Extra</p> <p>FARES ARE SUBJECT TO CHANGE WITHOUT NOTICE</p>	<p>(212) 889-1141 Call Toll Free 800-451-5112</p> <p>Fax (212) 889-7965 401 - 5th Ave., 4th floor New York, NY 10016</p> <p>Fort Lee, New Jersey Branch Toll free: 800-944-2330 201-363-0177</p>
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YOUTH FEDERATION OF WORLD PEACE

Third World Congress: Love Sex and Marriage

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anecdotes of his matching and blessing to Rev. and Mrs. Sun Myung Moon's daughter, In Jin Nim Moon. His account was poignant, touching, and laced with humor. The audience listened intently.

"Fourteen years have gone by. Now, I find that every day my wife and I are bursting with joy in our marriage."

Offering advice on how to become men and women of peace capable of fulfilling the broad mission of YFWP, Jin Sung Nim said, "Follow your conscience. Do the right thing."

In conclusion, he shared insights on True Parents and ideal family gained through living with Rev. and Mrs. Moon's family. The True Parents embody God's love. Rev. and Mrs. Moon are assuming responsibility for world problems, national problems, societal problems, and family problems and are constantly finding ways to solve these problems with a true love approach.

General Assembly Meeting

Proceedings began in earnest the following morning at the General Assembly. Mr. Thomas P. McDevitt, Secretary General of YFWP, introduced Mr. Dong Moon Joo, World President of YFWP, to share his welcoming remarks.

Mr. Joo outlined the vision of YFWP as the organization that would solve the world's problems in the coming century. He reviewed the growth of YFWP and explained the criteria for the World Youth Service Awards. Mr. Joo and Mr. McDevitt also explained the basis of the International Peace Fund Scholarships. These scholarships, endowed by the Co-Founders of YFWP, are conferred on selected organizations from around the world "for exemplary conduct to support and inspire the next generation of world leaders in service to God and humanity."

Reverend John Gehring, Conference

Program Coordinator, announced the seven World Youth Service Award winners: YFWP/Korea, YFWP/United Kingdom, YFWP/Japan, YFWP/Kenya, Pure Love Alliance/USA, YFWP/Taiwan, and YFWP/Zambia. Mr. Joo presented to individuals representing these award-winning organizations with a beautiful crystal globe together with a leather-bound certificate. Certificates of honorable mention were awarded to YFWP/Ivory Coast, YFWP/Malaysia, and YFWP/Ghana.

Reports by Award Winners

Participants heard reports from Korea, Kenya, Japan, Zambia, and the United Kingdom.

Mr. Bong Tae Kim, President of YFWP/Korea showed a moving video of a Friendship Seminar between North and South Korean students in Beijing and outlined Korea's devel-

opment of 3,768 chapters performing a variety of educational, cultural, sports and service activities.

Mr. Yufnalis Okubo, Vice-Chairman of YFWP/Kenya, told of Kenya's nationwide AIDS education program in the schools, 100-day leadership training seminars, service projects, and participation in a conference on the Constitution of Kenya.

Mr. Ichiro Inamori, President of YFWP/Japan, gave an extensive report on friendship seminars with Korea, Pure Love Alliance activities, and Japan's educational and volunteer programs.

Felix Muzungu, Secretary General of YFWP/Zambia, explained how YFWP in Zambia researched the Internet to find out what activities other youth groups were doing, and then developed a series of conferences, fundraising pageants, environmental projects, and service activities in six out of seven of the provinces of Zambia.

Rev. Marshall D. de Souza, National Director of Religious Youth Services in Great Britain, and Dr. David E. Earle, Project Coordinator of Religious Youth Services in Great Britain, together gave a moving presentation including a slide show detailing the many Religious Youth Services projects which have been held in the United Kingdom.

These reports not only demonstrated the substantial results which YFWP is achieving throughout the world, but inspired the delegates from all of the countries with a standard of excellence to guide their development.

Opening Plenary Session

The Congress was so fortunate to have Dr. Robert Muller, Former Assistant Secretary General of the United Nations and currently Chancellor of the University for Peace in Costa Rica, as its keynote speaker. Dr. Muller knew



Dr. Robert Muller addressing the YFWP World Congress

the horrors of World War II, of being a refugee, and of Nazi occupation and imprisonment. After the war, an internship with the United Nations led to a forty-year-long career focusing his energies on world peace. He has been called the "Philosopher" and "Prophet of Hope" of the United Nations.

In his address Dr. Muller shared his optimism that, for the first time in human history, true peace is possible for mankind. He said that his perception of events and his hopes have led him to a conclusion that is strikingly similar to Rev. Moon's thinking. Love, he announced is the next step in man's development. We are going to enter an age of love. We need new wisdom and new values. Dr. Muller said that he was especially pleased to learn of the work of the Pure Love Alliance. He advised young people to love themselves, keep a journal, be faithful to their dreams, and never to complain or consider anything to be impossible.

"If you render service, the invisible forces of the universe will recognize and assist you," he told the audience, and concluded with the comment, "People like Rev. Moon and I never grow old."

After finishing his speech and just about when the next speaker was to be introduced, Dr. Muller jumped back to the microphone with his harmonica and played to the delight of all participants a

lively rendering of Beethoven's "Ode to Joy."

Founder's Address

Dr. Richard L. Rubenstein, President of the University of Bridgeport (Connecticut), and a highly distinguished American theologian and educator, introduced The Rev. Sun Myung Moon to deliver the Founder's Address entitled "Youth for the True

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A conference participant meets a resident of a senior citizens home in Washington, DC, as part of the YFWP's Filial Piety Program



With Mr. Dong Moon Joo (far right), World President of YFWP, are recipients of YFWP's World Youth Service Award conferred on organizations. Winners are Pure Love Alliance/USA; YFWP/Zambia; YFWP/Taiwan; YFWP/Kenya; YFWP/Japan; YFWP/Great Britain and YFWP/Korea. Three Honorable mentions went to YFWP/Ivory Coast; YFWP/Ghana and YFWP/Malaysia.

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rary ballets including George Balanchine's *Serenade*, *La Sonnambula*, *Who Cares?*; *A Handel Celebration* by Vicente Nebraska; *In the Glow of the Night* by Choo San Goh, the most successful Asian ballet choreographer; *Wedding Party*, *Pulcinella* and several other works by Roy Tobias, who served as the artistic director from 1987 until 1995.

Universal Ballet is comprised primarily of Korean dancers, trained in the best ballet schools in Korea; it includes graduates from the Sun Hwa Arts School ballet department, graduates from many of the more than 20 colleges and universities in Korea which offer a major in ballet, and Korean dancers who studied ballet abroad before returning to Korea to join the company. In addition to the Korean dancers, the company currently has dancers from Italy, Japan, Taiwan, China, Romania, the United States, Mexico and New Zealand. In the past few years, five graduates of the Kirov

Ballet Academy in Washington DC have joined the company, including principal dancer Yena Kang, a native of Korea, and soloist Dragos Mihalcea, from Romania.

The artistic staff of Universal Ballet and the two ballet schools in Korea which are affiliated with the company—Sun Hwa Arts School's ballet department and the Universal Ballet Academy, located nearby—also include a combination of international and Korean talent. Former UBC principal dancer Min-Hwa Choi serves as the director of the Universal Ballet Academy, while another former dancer from the company, Mi-Na Kim, is now one of the UBC's ballet mistresses, along with Galina Kekisheva, a former soloist with the Kirov Ballet of St. Petersburg, Belgian ballet master Daniel Job and Korean pianists Jung-Min Ryu and Eun-Kyung Oh round out the artistic staff.

The company's preparations for the tour are currently under way in new rehearsal facilities built adjacent to the Little Angels Performing Arts Center and dedicated in May 1995. Everything from rehearsal tapes to sets, costumes,

props, toe shoes, orchestra parts and scores, and of course every step of the dancing, is being readied for the trip. A pair of 40-foot ocean freight containers will carry the hundreds of costumes, ballet barres, special dance flooring, Korean houses, grand chandeliers, candelabras, work boxes and special effects equipment needed to produce the two full-length ballets which the company will perform on the U.S. tour—Shim Chung and *Swan Lake*—when they leave the port of Pusan in early February for their month-long journey to the port of Long Beach, while the dancers and musicians remain behind to continue rehearsing the ballets until every step and every phrasing is perfect.

Everyone, ballet fans and newcomers alike, is sure to enjoy an evening at the theater with Universal Ballet in *Swan Lake* or *Shim Chung*. Keep your eyes open for news of our performances and bring along your friends.

Universal Ballet 1998 North American Tour: List of

Performance Dates and Theaters

March 13-15	Los Angeles, CA	Luckman Fine Arts Complex at Cal State LA
March 17	Spokane, WA	Spokane Opera House
March 19	Victoria, BC	Royal Theater
March 21-22	Riverside, CA	Memorial Auditorium
March 24	St. George, UT	Cox Auditorium, Dixie College
March 27	Lake Charles, LA	Civic Center
March 28	Shreveport, LA	Strand Theatre
April 3-4	Raleigh, NC	Raleigh Memorial Auditorium
April 10-11	Fairfax, VA	Concert Hall, George Mason University
April 14-19	New York City	City Center
April 25-26	Norfolk, VA	Chrysler Hall
April 28	Las Vegas, NV	Las Vegas Academy of International Studies ❖

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Family, Nation, and World."

Rev. Moon shared his conviction that it is the pure-hearted young people of YFWP who will put into practice the results of all the conferences taking place as a part of the World Culture and Sports Festival III. He praised the participants who, together with Collegiate Association for the Research of Principles (CARP), Women's Federation for World Peace (WFWP), and Family Federation for World Peace and Unification (FFWPU) members and friends, helped to exceed the goal of the 3.6 and 36 million couples. Rev. Moon encouraged the members of YFWP to work even harder to achieve the victory of the 360 million couple blessing.

Rev. Moon emphasized the power of sacrificial love. He explained that the strength of a nation is not measured in political, military, or economic might, or the degree of cultural influence, but in the temperament and patriotic loyalty of its youth. The ultimate problems of all countries are the problems concerning youth. The solution to all of these problems is true love.

"When young people acquire a new outlook on their country that is centered on true love, then that country will discover new possibilities for advancement. When diverse groups in the nation adopt an attitude based on true love, they will be able to rise above the limits of their conflicting interests and bring about a society of cooperation, harmony, and progress," said Rev. Moon.

He pointed out that the world is becoming one community through the global revolution in communications technology. In this situation, true love is the key to unlocking the problems of the individual, the family, the nation and the world. It is youth who are to be the principle actors in putting such true love into practice and creating a new age.

Rev. Moon concluded his address by encouraging all of the participants to return to their countries, to create supporting organizations, and to work enthusiastically for this effort.

Filial Piety Program

Following Rev. Moon's speech, participants visited three senior citizens

homes. The Mayor of the District of Columbia, Mr. Marion Barry, Jr., issued a special Proclamation declaring Friday, November 28, 1997, A Day of Filial Piety in the city of Washington, DC, as a day of appreciation and recognition by youth for the elders. Introductions were made, and conference participants and senior residents enjoyed a time of fellowship and friendship as conference participants presented gifts from their native countries to the senior citizens and shared their stories and refreshments.

After dinner, Dr. Stoyan Ganey spoke on the central peacekeeping role of the United Nations. Dr. Ganey was President of the United National General Assembly from 1992 - 1993, and is currently Vice President for International Affairs and Director of the New England Center for International and Regional Studies at the University of Bridgeport (Connecticut).

Blessing '97 at RFK Stadium

Conference participants devoted this entire day to attending the International Blessing Ceremony at RFK together with all the other events scheduled for the day.

As Blessing '97 took place, participants of the Youth Congress rose and shouted "Yes!" to each of the four vows.

Conference participants attended the Celebration Banquet at the Washington Hilton and Towers, which provided an opportunity to share with those who had been attending other WCSF III conferences and to hear a profound talk by Rev. Moon on the essential principles of absolute sex and a public minded lifestyle.

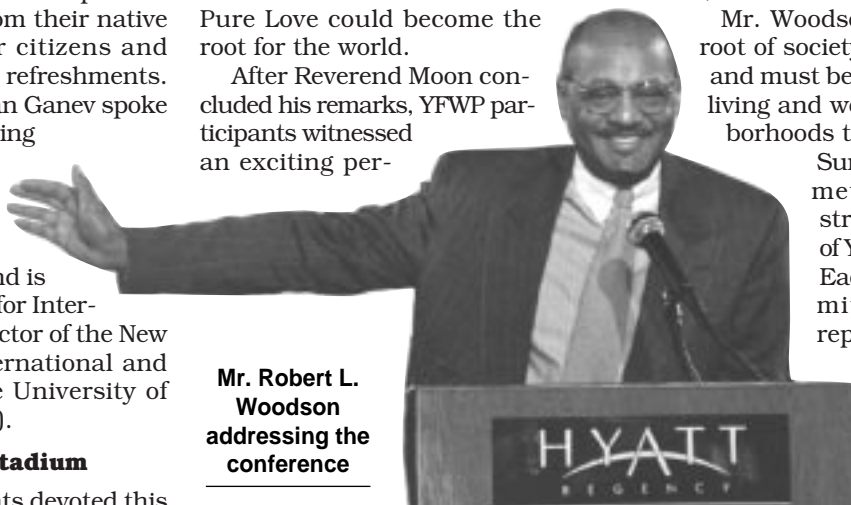
The SportsFest

On Sunday morning, participants attended the closing ceremony of WCSF III and heard the final remarks of its Founder, Rev. Sun Myung Moon. Youth Federation representatives arrived in time to see the procession of 1,000 athletes from around the world and hear Mr. Jin Hun Park, the President of Collegiate Association for the Research of Principles (CARP), introduce Rev. Moon.

Rev. Moon described his experience at the Seoul Olympics in 1988, inspiring him to create the World Culture and Sports Festival that would bring togeth-

er leaders from all sectors of society in a spirit of true love to seek a peaceful world and a new culture. Rev. Moon spoke of the value of the Pure Love Movement. Once the ideals of the Pure Love Movement become the standard, then the True Family Movement will emerge as the central standard for mankind. Rev. Moon encouraged everyone to become more active so that the ideal of Pure Love could become the root for the world.

After Reverend Moon concluded his remarks, YFWP participants witnessed an exciting per-



Mr. Robert L. Woodson addressing the conference

formance of step dancing, a sample of world class double dutch, and a thrilling demonstration of martial arts.

Breakout Sessions

Sundays sessions were devoted to practical presentations on "Youth for the Family," "Youth for the Nation," and "Youth for the World." Speakers included Dr. Marie-Pologne J. Rene, President of the Haitian Academy and of the University of the Haitian Academy; Rev. Nancy M. Burton, Ed. S., an educator and Mother of the Year from the State of Georgia (1994-5); Dr. P. Bertrand Phillips, President of Bermultinational Limited, and Acting President of the U. S. Committee for UNICEF; Mr. Tatsuya Matsumoto, Vice Chairman of Kinki Area Policy Guidance Committee in Japan; Mr. Godwin Hlatshwayo, an Organization Development and Management Consultant and Global Ministries Partner-in-Residence; Dr. Anthony J. Guerra, Dean of the College of Graduate and Undergraduate Studies and Vice Provost of Academic Affairs at the University of Bridgeport; and Mr. Massimo Trombin, Director of the International Relief Friendship Foundation in Italy.

Mr. Robert L. Woodson, Sr., was the Sunday luncheon speaker. Mr. Wood-

son, Founder and President of the National Center for Neighborhood Enterprise (NCNE), is a leader in the effort to empower low-income communities through faith-based action. Mr. Woodson testified that the attacks against Rev. Moon in the *Washington Post* strengthened his conviction to attend the Congress. "Only the planes flying over the target get shot at," he told the participants.

Mr. Woodson emphasized that the root of society's problems is spiritual and must be solved by people of faith living and working within the neighborhoods themselves.

Sunday afternoon, delegates met by region to discuss strategies for development of YFWP within their nations. Each session elected a committee chairperson who reported their conclusions in the evening to the Congress.

Concluding Celebration

The conference concluded with joyful celebration. Mr. Joo opened the evening by encouraging participants to work together with CARP, to build their national chapters, and to lead the way into the 21st century.

A representative of the District of Columbia's Mayor's Office shared a testimony that he saw his involvement as a way God is guiding his life and expressed his eagerness to work with YFWP in the future.

And then ... joyful entertainment and dance. Entertainment was provided by four vocalists from Maxim Sound; namely, June Maxim, Jeff Benson, Patsy Casino, and Yoshimi Kadota. A number of participants offered lively and moving songs from their native countries in their native languages. All joined hands and began dancing around the room as June Maxim led everyone in singing "Love Can Build a Bridge."

Secretary General Mr. Tom McDevitt offered a moving prayer of gratitude and determination. In the words of Mr. Joo, "We had truly become one family in the eyes of God." We had been blessed with a taste of Heaven. Now we were ready like seeds exploding from a pod to go forth and make the vision of true love that we had experienced a reality in the world. ❖

Blessing in Liberia

by James Coleman—Monrovia, Liberia

The Liberian chapter of the Family Federation for World Peace and Unification joined 184 other national chapters on Nov. 29, 1997 in sponsoring a mass wedding of 39.6 million couples. The program took place in Monrovia City Hall from 2pm to 6pm. Many dignitaries from all walks of life were present. Among them was the Hon. Chief Tamba Taylor, an advisor to the president of Liberia. Those who witnessed the activity in Washington, D.C. included the president of the Press Union of Liberia, Hon. Augustin Zayzay, minister of state without portfolio, among others. The ceremony included already-married couples as well as single candidates for blessing.

The total number of Liberian couples participating was 17,000. News of this activity attracted public awareness beforehand, because a radio interview was conducted by Rev. Gerald B. Coleman, president

of FFWPU in Liberia. Additionally, three major newspapers released information about FFWPU, bearing the photo of True Parents. As the news was publicized, people were attracted by the engagement of men and women who had never met each other before, as well as previously married couples.

The Blessing efforts are the collective results of work by Japanese, Koreans, Americans and Liberians. Teams were sent to the 13 counties of Liberia, conducting workshops and pre-Blessing ceremonies. One of the major pre-Blessings included the participation of the following ex-presidents of Liberia: Prof. David Kpomakpo, Dr. Amos Sawyer,



Rev. Ueda, national messiah from Japan with Chief Tamba Taylor and his son, Tamisa

the Hon. Sangarwolo and Mrs. Ruth Sando Perry.

The participating couples, both VIP and non-VIP, were brought to understand that this is a message given by God to True Parents, who have come to change Satan's evil control of humanity through eliminating evil by advocacy and practical measures. It points out that when God created the first parents of mankind, He desired to see the reflection of His nature in them. Had they succeeded in achieving that oneness with God, they would have produced the quality of parent in perfection. From that would have come children of goodness producing good history.

Through our education program, the participating couples were brought to believe that the purpose of the Blessing is to bring one into the blood



lineage of True Parents, and cleanse his original sin. The couples are also required to follow the pattern of True Parents and bring people to understand in the same way. ❖

by Gunnard Johnson—Vilnius, Lithuania

This is a brief report on our recent local Blessing Consecration given in Lithuania to connect on December 20th to connect all recently blessed couples with True Parents' Blessing given in Washington D.C. on November 29th. We called it "True Family Festival: Blessing '97—World Peace Through Ideal Families.

Here in Lithuania we had planned in advance to wait until now to give the final consecration of the 40 million couple blessing. We received a copy of the video which was produced and distributed in Washington D.C. and fortunately it was of a very high quality and could be used at our event.

We began our preparations with a telephone calling campaign, starting three weeks before the event. We called about 6,000 of our 10,800 couples, mostly within the city of Vilnius. The maximum seating for the event was 220 so, based on past experience, we thought we should get at least 500 confirmations in order to be sure of filling the room. In the end, we only had about 100 absolute confirmations on the day of the event so I was anticipating a three-quarters-filled room. As it turned out, we had an overflow crowd of 250, including great grandparents, grandparents, parents, teenagers and children so it was truly a "family affair!"

The FFWPU President spoke first. He had attended the Washington event with his wife and son and he spoke very candidly and respectfully about True Father. He spent most of his 10 minutes talking about Father's accomplishments and his role in bringing together all kinds of people for the sake of world peace and harmony. It was one of the most straightforwardly positive and honorific speeches I have ever heard anyone give about Father. In fact, I want to give a copy of his speech to Father himself.

The WFWP representative and the president of the Martial Arts Federation also spoke with respect and admira-

tion for Father. I then gave the keynote speech titled "The Ideal of the Blessing of Marriage" in which I contrasted conventional romantic marriage practices with the ideal of the Blessing. The second half of the two-page speech was a collection of quotations from Father's words in "Blessing and Ideal Family."

We then showed about fifteen minutes of video highlights from Washington D.C., focusing on the Blessing ceremony itself. It was so beautiful and pure to watch this ceremony again and the atmosphere in the hall was clearly elevated by this video. All of the guests stayed until the very end of our event, drinking in every moment. We concluded with awards given to the longest-married couples and those with the most children, followed by entertainment and refreshments.

As the event was ending, I couldn't believe my watch. It felt as though we had just started a few minutes before and now suddenly it was three hours later! And as the people were putting on their coats to leave and I was talking with many of the people I had met personally over this past year, it suddenly struck me that many of these people might be the core of our foundation here in Lithuania. Surely, others will come. We continue to reach out day by day to students, married couples and single people alike. We will work with many of these people on projects to educate university and school age children, to give love and family to the elderly who have no families, the children who have no homes or broken homes and the couples who are strugg-

ling to keep their marriages together. I felt as though we were witnessing the birth of God's hope for this nation.

Gunnard Johnson is National Messiah to Lithuania. ❖

'A Family Affair' in Lithuania

Science and Absolute Values

Twenty Addresses by the Reverend Sun Myung Moon

ISBN 0-89226-201-X, 247 pp., Cloth, \$10.00

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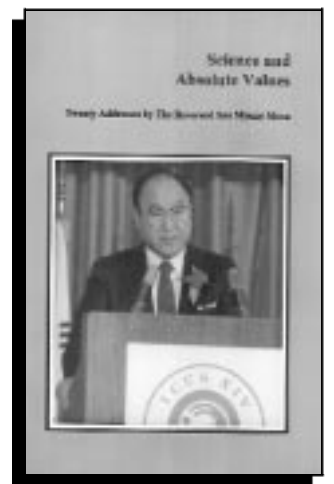
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Nigerian Prophet Links Jesus & Rev. Moon

by Michael Kiely—Chesnut Ridge, NY

In Nigeria there is a well-known prophet named Dr. Samuel Akin Adewole who was blessed in 1995. For the past three years he has been spoken of here as the greatest prophet in the nation, if not in Africa. Because he has accurately predicted political and other events and is known for this ability, he has direct access to high places and is a spiritual advisor of high repute. Recently heaven has revealed much to him not only about events in Nigeria and Africa but about True Parents and the Family Federation for World Peace and Unification.

Dr. Adewole was unsure whether he could participate in the Blessing on November 29 because of an important annual conference of his Celestial Church of Christ. But because he received a powerful revelation from God that morning, he decided not only to attend but to speak at the event. At Onikon Stadium, where the Blessing was to be held, there were the former Chief of the Air Force, a number of important traditional chiefs, the Secretary of Lagos State Government, a number of ambassadors, a Catholic Arch-Bishop, the Primate of the African Church, the Chief Imam of Lagos representing the Islamic community and some 120 other dignitaries. There were also thousands of other Nigerians assembled. At that gathering Dr. Adewole gave the following speech (taken from handwritten notes):

"Chairman of this occasion, distinguished guests of honor, and all brethren in the Lord, I thank the almighty, wonderful God today and I will continue to thank him forever for what he has been doing for the fortunate families of this generation and what he still wants to do through Rev. and Mrs. Moon. I thank him most especially for counting me worthy to join the millions of truly blessed people in Nigeria and the world at large, who are partaking in this special occasion today.

"As revealed to me by the almighty, wonderful and living God, the heavens are full of joy, and an uncountable number of angels are present here today with all the heavenly elders to give new peace, love, wisdom and earthly blessing to the few fortunate ones who are partaking in this special grace.

"In fact, until this morning I had not felt it was necessary for me to come here today because I had to prepare for an annual program in our church next

Sunday. I had a lot of running around to do to prepare for it. But at about 3 a.m. this morning our Lord Jesus Christ personally appeared to me in my dream. He called me three times and said that I must participate in the Family Federation Blessing today if I still belonged to him, because he, Jesus Christ, the heavenly elders and all the angels were going to be here before anybody else in order to bless and anoint all the participants.

"The second thing he told me (in the revelation) was that truly he has been working with me in my own little way in Nigeria, but He had been working through Rev. Moon long before he started working with me. He also said that the two of us will soon know and meet each other, within one year, as brothers in the Lord, and we shall work in one accord and be in peace forever.

"He further revealed to me that Rev. and Mrs. Moon will soon be in Nigeria in 1998. They will come more frequently to Nigeria than to any other country in the world from 1999 on because I (Jesus) have made Nigeria his (Rev. Moon's) second home, because Nigeria is my anointed country of grace."

"And finally, Jesus told me that Rev. Sun Myung Moon is His. He, Jesus Christ, lives in Rev. Moon. He (Rev. Moon) does nothing on his own, but through me (Jesus). I anointed him because I love him, because he loves all mankind and has suffered for me more than anybody else in the world. Therefore, whoever loves him (Rev. Moon) loves me (Jesus), and he that rejects him rejects me. Join hands with him. Heartily propagate and disseminate the good news to the nations. I bless you in the name of the Father, Son and Holy Ghost.' Then Jesus said to me, 'Stand and follow me now.' And we all flew together to Onikon Stadium with billions of angels and heavenly elders.

"Therefore, as a patriotic and peace loving Nigerian, I heartily support this Family Federation for World Peace and Unification in the interest of a lasting peace in Nigeria and in the world at large, and humbly implore and advise the federal government of Nigeria and every patriotic and peace loving Nigerian to join hands with Rev. Sun Myung Moon and Rev. Mrs. Moon to make this religious organization (FFWPU) a huge and remarkable success. I thank you all. God bless you"

Christian, Moslem Leaders Pray

In a nation troubled by religious tensions, top-level religious leaders from Christianity and Islam held hands at one point during the ceremony and prayed out loud in unison. Then a grand mufti representing Islam and a bishop representing Christianity prayed eloquently for the unity of their nation under God.

The satellite transmission for the event from the United States was crystal clear and flawless as True Parents some 5,400 miles away in Washington, D.C., officiated the Blessing not only in the USA but in Nigeria and other countries around the world. At the event four prominent Nigerians were given awards for their contributions to the "social development of the family." Also, both television stations and newspapers generously covered the event. A nationwide daily, "This Day," printed a full-page, positive article about the Blessing.

After the ceremony, literally hundreds of people expressed their appreciation for the ceremony which had deeply touched their lives and given new hope to their marriages. Claiming the Blessing had been an "eye-opener" for him, the Prince of Lagos said the program had given him "food for thought" about marriage. Many participants suggested that this should become an annual event, and one man observed that this was a "whole new approach to marriage in our times."

How 9.2 Million Were Blessed

We started with 70 teams of 3 brothers each in January 1997. They had to be equipped with the Holy Wine, Holy Water, Holy Handkerchiefs, Blessing certificates as well as bicycles, bush lanterns and megaphones to enable them to cover remote villages effectively. We developed a lecture on rural hygiene and AIDS as a foundation for presenting the Blessing. Because poor hygiene and AIDS both kill thousands of Nigerians, the Blessing is presented as a powerful antidote to both.

How to feed team members, how to accommodate them and how to transport them were some of the difficulties that had to be overcome, particularly in the rural areas. In some states, local people were initially suspicious and, as a result, several team members were arrested. However, all of our members in the country were focused on giving pre-Blessings, doing conditions every morning and making strong prayer conditions to protect the work of the Blessing teams. All of our movement's resources were used exclusively for the Blessing providence. To make limited funds stretch as far as possible, we continually sought to whittle down the cost of blessing one couple. From an initial cost of \$1.50 to \$2.00 per couple twelve months ago, we gradually reduced the cost of pre-Blessings to less than 10 cents per couple and now less than 1 cent. These economies meant that each donation of \$1,000 now make it possible to bless more than 100,000 couples.

Eventually, our members became well known for their work, and the villagers looked forward to their visit to receive the Blessing. In one incident several village chiefs argued with each other over who should receive the blessing team first. Some chiefs ordered villagers to attend the Blessing on time or pay a fine of \$2, a stiff fine for a peas-

ant farmer! Also, a number of local government leaders lent the volunteers their cars and even government personnel so the teams could move faster from village to village and be introduced to the local chief by a familiar government official.

A key factor in the success of the teams was their use of local ministers and newly blessed members to give the blessing themselves. In that way one member sometimes had ten, 20 even 30 non-members on his team doing blessings each day. Periodically their teams met for training in giving blessings and for verification that team members were doing blessings correctly.

But by far the most important factor was the mobilization of the spiritual world. Intense prayer, challenging conditions and harsh living conditions helped make team members and their surrounding spiritual world desperate. Visions, dreams and miracles became commonplace as thousands were led to the blessing by spiritual guidance. It is clearly a time of the outpouring of God's spirit on the earth.

As a result of this intense spiritual activity, now fully a third or more of monogamous couples in Nigeria have been blessed. Our goal in the next blessing is to bless the rest of those couples. That must include the Moslem northern states which, until now, have not been as receptive to the Blessing as the Christian south. But it is simply a matter of time and the intense and desperate work of brothers and sisters and of heaven.

When The Lights Went Out

For a blessing team member often the simple mechanics of life, which we in the West rarely consider, prove troublesome. Electricity, in villages that have it at all, is on and off, and may be off for days at a time. Running water, if there is any, may operate once a week or less. Tap and well water everywhere, even in large cities, is not potable, so one must boil and filter water or buy bottled water. Kitchens are often simply a kerosene burner on the floor for cooking simple meals and a tub for washing dishes.

While that may seem like a challenging and disagreeable existence, team members endure it willingly. For them, it is a privilege to be on a blessing team. Because of limited funds, only those who bless the most couples are allowed to participate directly in the blessing mobilization. Others become a support team in Lagos or other cities. So, to be a team member is an honor and a blessing itself. Those in the more developed world who have donated \$1,000 have made it possible for these teams to bless millions of couples.

For those who have not yet contributed, the Appeal for Africa opportunity is still available to you.

You may mail your contributions to: FFWPU, P.O. Box 1615, Spring Valley, NY 10977. (This is a NEW address; contributions should no longer be sent to 4 West 43rd St.) You may contribute by mail or check. Please include complete credit card information or make your check out to HSA-UWC WMD (not FFWPU) and write AFRICA on the bottom left. Please be sure we have your complete mailing address. Checks and credit cards will be processed by HSA-UWC in New York City. ❖



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by Katya Plaksina—St Petersburg, Russia

There are a lot of places this 19 year old Russian student never thought she would visit and one of them was the Philippines. For Russians, the Philippines islands are very exotic, a tropical wonderland, most unattainable, home to very beautiful and handsome people who have dark shining eyes and white friendly smiles. I experienced this most directly in 1996 when in Tokyo, to my great astonishment, I won the crown of Miss University 1996, and my co-winner was a very handsome, intelligent young man with a sparkling personality, Frederick Galang, from the Philippines. Sharing the stage with him was his compatriot, Tara O'Nil, Miss University Philippines 1996. They impressed everyone. So this year the competitors of 21 nations gathered in the Philippines to be embraced and impressed by people from this hospitable country. I and Frederick Galang met again, this time to give our crowns of Mr & Miss University of the World to the new winners.

This year the new Miss University of the world is from Kenya, Miss Carolle Maina. She attends Catholic University of Eastern Africa. One of her hobbies is fashion modelling. Her life motto is "To be upset over what you do not have is a waste of time." Her future plans are to further her L.L.B. degree, be a positive contributor to her nation by taking leadership roles in society, aspiring the Presidency of Kenya

Mr University of the World is from Brazil, Mr Diego Costa. He is a musician, singer and song writer. He plays in a band. He lives in Curitiba city, in the state of Parana, and attends Catholic University of Parana. His future life-goal is "To form a strong and beautiful family."

This year Russia has a new Miss University. Her name is Mrina Spirina. She is from Ekaterinaburg and studies at the Ural State University. On December 7 she and I arrived in Manila, Philippines after an arduous flight from Moscow where Siberian winds had blown Moscow down to minus 30 degrees Celsius (-20 F)! We walked off the plane in Manila in plus 30 C (90 F)! We went from the deepest Moscow winter to mid-summer Philippines. Wow! They used to temper Russian swords this way, but instead of pounding us with hammers they showered us with love. A happy Philippine delegation welcomed us with flowers. They gave us sashes proclaiming "Ms. University" and "Ms. Russia." We wore these sashes everywhere. We had a busy 9 days of special appearances and pageant events. When people saw us on the street, complete strangers would joyfully shout over to us words of one famous song (but unknown for me) "From Russia with love". We were so taken aback by our celebrity status. Where ever I went, even the grocery store, I was the center of attention. I would walk along the street and see my own picture in posters on walls. People would call over to me, "Hello Miss Russia!". One of our Filipino guides named Dan said that whenever he would lose track of one of us in the market he would look to where a crowd of people were starrng and there would be the lost Mr or Miss University. All through the city of Manila, where ever we went, we could see in the shop windows posters for the Pageant, inviting people to attend the main event, the Talent Contest and

The Thrilla in Manilla: Mr & Miss University Pageant 1997

Crowning Ceremony. It was so amazing to me that my own smiling face was looking back at me from so many shop windows. But I was glad that the event could be so popular in Philippines.

From the very first minute we felt a lot of care from two young Philippino women - Lily and Jasmine. You know with some people, when you first meet them, you feel as if you have known them already for a long time. Whenever we needed help (and we all the time needed help), Jasmine and Lily were always there. Not only they cared for us but so did many students from the Collegiate Association for the Research of Principle, the Philippines student organization which co-sponsored the Mr & Miss University Pageant. The motto of the Philippines people could be the word MABUHAY! At the same time it is the meaning of their national character: It means, "I'm always happy to see you and you are welcome."

This year 37 contestants came. This 20th year of the Pageant saw by far more countries represented than any of the previous pageants. Shown on Phillipines TV, and reshown on television in other nations as well, the Mr & Miss University Pageant has become a world class event. The 21 countries represented were: Korea, Latvia, Kenya, Croatia, Venezuela, Hong Kong, Hungary, Taiwan, Thailand, USA, Sri Lanka, Brazil, Romania, Tanzania, China, Nepal, Russia, Singapore, Malaysia, Japan and of course, Philippines.

If you ever tried to get a visa you may know that on our solitary spherical planet we are separated by many barriers. It can be just external boundaries or differences in languages, customs, cultures, and national peculiarities. We could spend our whole lives meeting new people and getting to know and appreciate their special lives, loves and outlooks. (In fact I think I will.) And while we spend our lives exploring our little planet, a speck of dust in the universe, we travel another inexhaustible universe. It is the adventure of the inner Self. That, I believe, is an equal and corresponding adventure to world travel and meeting new people to love as our friends. It turns out that, if you cannot conquer inner space, then a lifetime of travelling could easily end up to be nothing more than meandering. So I was exploring my Self, driven by a curiosity about my own thoughts and feelings, my memories of the Tokyo Pageant in 1996, my blind spots over the last year, my strengths and my weaknesses.

It is in this realm of the adventure of the inner Self that the Mr & Miss University Pageant excels and is like no other beauty pageant in the world. The emphasis is on inner beauty, as well as external beauty. This doesn't mean that the entrants were not beautiful. They were exquisite; yet all the more so because the judges in their home countries chose them for their inner beauty as well. An audience of 3000 very excited Filipinos filled the PICC Plenary Hall. In the judges panel

sat the Philippine Commisioner of Higher Education, 3 ambassadors, and representatives of the arts, media, and charity organizations. So in front of this celebrating audience and solemn judges we fielded questions. The answers to these questions will determine the future quality of life of humankind; questions designed to test our internal character and moral strength. "Do see any clear way to help young people overcome sexual immorality?" "What in your view is the best way a young person can prepare for marriage?" "What do you think of unmarried couples living together?" "What do you think of sex before marriage?" "What do

you think is the best way to prevent the spread of AIDS?" These can only be answered by people who have been traveling on the inner adventure.

The inner and external adventures met in each one of us as 37 young people, with their whole lives before them, each probably an influential leader of the future, came together in the loving home of our Philippines family, and understood each other, and understood our Selves. And the great victory was; We overcame the barriers. Without our understanding that the center of the human being's nature is the heart, it

We each left for our countries eager to multiply at home what we had gained.

would've been impossible to do. If I, from the bottom of my heart, I want to understand another person, and love her or him, then it is possible to achieve unity between even seemingly incompatible people. I believe this. I see it everyday in my hometown surroundings, and I tested it in Japan and Philippines. (Let me tell you, it is not easy for a Russian girl like me to travel abroad. Besides visas there are economic barriers. So I am grateful to the Mr & Miss University Pageant for these precious opportunities afforded me.) We each have the same Origin, we live under one sun, under one God and it's my dream that my children will grow up beautifully in the Century of freedom, peace, unification, and happiness. I want my children to be surrounded by one global family. I had a special feeling that we were young people of the next generation and we will definitely impact the world's future for the better.

One interesting thing I always see at such international gatherings, the same when foreigners come to Russia, is that for many special people it really doesn't matter if they know your language or not. For the Pageant it is really a plus to know English, which is the language of the Pageant. Though we contestants had each studied English in class, it doesn't mean we can actually understand or speak it! Our participants from Japan, Daisuke Nishio-ka and Junko Chiba; they really had a hard time with English, but still managed to communicate just fine. It seems the most friendly people were the ones who actually couldn't speak English. Any misunderstanding became a point of fun, interest and of deeper understanding. We became very good friends with the Koreans, Mr In Young Choi

and Ms Seo Hwanyoung. Neither one was very proficient in English, but they could communicate with others better than most of us. How this is done is hard to explain. There is a language of the spirit using the emotions such that, if you have the required determination, with the determination of strong will, and the confidence and happy peace that comes from growing up in love, people can communicate without language. We could devise many games and jokes playing with each other's names, comparing meanings in each other's languages and making up fun and interesting nicknames for each other. For example it is difficult for Korean people to pronounce and remember my name, "Katya". But one time InYoung said to Seo, "kaja" which means "Let's go." I thought they were talking to me. We had a good laugh over that and afterward my name became "Kaja." It fit because we were busy all the time, always on the go.

As the reigning Miss university, I looked over the new contestants with interest and concern. Their beautiful hearts brought me much joy. I felt as a helpful and caring elder sister, sometimes even their mother, and I was actively working with the staff to make the event a success. The contestants had fun together. In the week long events of the pageant there was not much time to be frivolous. In working together we could understand each other's sincerity. We found the language of heart. There is always a way. Just look for it. And where there is love, there is always a way.

It's exactly what the winner of this Beauty Pageant, Diego Costa, from Brazil sang in his talent presentation, "All we need is love...", which he says is the motto of his life. We became one family because the atmosphere was full of friendship, understanding and care. And we realized that we do not need a contrived environment like an annual Mr & Miss University Pageant to make this happen. We each left for our countries eager to multiply at home what we had gained. We want to be examples of purity and righteous for young people. We want to encourage them to prepare to overcome life's problems and to prepare themselves for the responsibilities of being spouses and parents. They need to study what it takes to make strong and healthy families. If that is not successful, then their lives cannot be successful in the full sense.

Through this we realized that unity and peace among nations are possible, not a dream. Our visions for the future were strengthened, and more, than 3000 people in the viewing audience and the 100s of thousand who watched the television broadcast - they too could feel the heart and catch the vision.

Each person I met in the Philippines took up residence in my heart so now I miss each of them. I'll always keep beautiful memories of these precious days we spent together. At the end Diego Costa composed a beautiful song "We Don't Have to Say Goodbye".

Katya Plaksina lives in St Petersburg, Russia and is a second year student in the Faculty of Cultural Education and Entertainment at the St Petersburg State Academy of Culture. ❖

TRUE PARENTS' HISTORY FOR CHILDREN

THE WORK BEGINS IN PUSAN

by Linna Rapkins

The calendars said January 27, 1951. The old train rattled to a stop at Pusan station. The two young men who climbed stiffly down from the front of the train were so blackened by soot and dirt, and so frozen by the January wind, that even their own parents could not have recognized them.

For two long months they had been crawling over snowy mountains carrying a man with a broken leg and trudging through rocky valleys and icy waters. For two long months they had been eating roots from the ground and buying small servings of rice whenever someone gave them a little money. For two endless months they had been sleeping on frozen ground without a warm blanket or coat. They had pushed themselves to their limits—and then they had pushed some more.

They peered out into the darkness; then looked at each other and smiled. Their smiles said, "Pusan at last!" But their weary bodies cried out to them, "A little rest, please! Some sleep!"

They looked all around the cold train station and found an old butter can left by the United Nations soldiers. In this, they made a fire and soon received a little warmth. Although they felt as if they were still rocking and bumping with the train, they soon fell into an exhausted sleep.

As soon as the morning sky began to lighten, Father and his beloved disciple, Won Pil Kim, woke up and wasted no time in venturing out onto the chilled gray streets of Pusan. On three sides they could just make out a city that seemed to wrap itself around the steep hills, and on the remaining side was a body of water. Pusan was a port city, and ships were being loaded and unloaded even at this early hour.

Father's first thought was, "How can I quickly find those who worked with me in Seoul and Pyongyang? Heavenly Father, you have been crying for them. I must find them quickly, quickly!"

As they pushed their tired bodies along, Father thought of the separation from his followers while in prison. He thought about his search for them in Pyongyang afterwards and his heart-breaking disappointment when he found so few. He thought about the possibility of finding them in Pusan, and new strength came to him.

Father and Won Pil Kim spent their first day walking the streets and looking hopefully into the thousands of faces. With the little money they had left, they bought a small snack, which was their meal for the day. It didn't give them much energy for climbing up and down the steep hills, but they kept climbing anyway.

Pusan was the only city in all Korea where no Chinese soldiers swarmed through the streets. It was crowded with thousands and thousands of people who had left their homes in the North to escape the threats of the communist soldiers. If they were very lucky, they had moved in with relatives or friends in Pusan. If they were a little lucky, they were living in tents outside the city. Others slept in corners, gateways, or any small space they could

find. Since Father and Won Pil Kim were among the last refugees to arrive in Pusan, every spot seemed to be taken.

They soon found someone Father had taught in Seoul about five years earlier, and they were invited to spend the night in his house. What a treat to sleep in an actual room and eat some steaming rice. It wasn't the white clean rice we eat today. It was hard and gritty and mixed with barley, but it was all that was available to most Koreans during those difficult war years.

Father looked around at the crowded room. He didn't want to cause more hardship for these already suffering people, so the next day he insisted on leaving.

Won Pil Kim thought to himself, "Because there are two of us, it will be very difficult for people to invite us in. I must find a way to take care of myself, so it will be easier for Father to find a place to stay." He told Father what he wanted to do, and soon he found a job in a restaurant with a place to sleep nearby.

Meanwhile, within a day, Father noticed a man looking at him. He was looking at Father's ragged dirty clothes and rubber shoes and thinking, "Who is that man? He looks familiar. But I don't know any beggars." Then his eyes lit up in recognition.

"Moon!" he cried excitedly as he came up to Father. Then Father recognized his schoolmate, Duk Moon Aum. They had gone to the university in Japan together years before. They laughed and embraced with joy.

Mr. Aum immediately invited Father to his home. He had become a professor and architect; yet, he lived with his family in only a small apartment. There was hardly any heat, and the food was simple, but at least it was a place to get out of the cold wind, and Father was grateful.

Instead of relaxing, however, Father immediately began talking to Mr. Aum about the ideal world, and he talked about Jesus. Mr. Aum was a Buddhist, so he didn't know much about Jesus.

That night he had a surprising dream. In this dream Jesus' sister spoke to him. "When Jesus was alive," she said, "his mother—our mother—didn't understand him. She kept fussing at him to stay home and become a good carpenter. Now in spirit world, Jesus feels resentment toward her. It might have been possible for him to succeed, if his mother had prepared him and supported him as the Messiah. The only person who can help Jesus now is your friend, Sun Myung Moon. Please, listen to him and help him!"

The next morning Mr. Aum told Father his dream. Father responded, "I have many things to explain to you." So they sat in Mr. Aum's little home, and Father told him all about the ideal world, the Fall, Jesus' mission, and God's heart. When Mr. Aum heard the wise words of Father, he came to understand that Father was very special. Even though they had been just friends before, he

began calling Father "Sungsangnim" (honorable teacher).

After about a week, Father told Mr. Aum he had to go visit some other people. Actually, he had no place to go, but he saw how crowded it was for Mr. Aum's family, and he didn't want to be a burden.

As he walked through the streets, Father prayed earnestly. It was a miracle, that among the thousands of people he met, he quickly found another friend from his earlier days. It was Mr. Kim who had been in Hungnam prison (the one who had followed Father's advice about working in an easier part of the prison and escaping when something looked suspicious).

They were also overjoyed to see each other. "I've been wishing all this time I could report to you," said Mr. Kim excitedly, "that I followed your advice in prison, and when the communists started killing prisoners, I was able to escape. At last, I have the opportunity to thank you for my life."

Father looked at him with a big smile.

"As you can see, I eventually made it to Pusan. I got a job, and now I'm happy to tell you I just got married. Will you

please come to my house and meet my bride? We would be most honored to have you stay with us."

Father agreed to go. When they arrived, he saw that Mr. Kim had indeed a nice wife, but he saw also that they had only one small room. He stayed two weeks so he could talk to his friend about Heavenly Father's plan for Korea and the world. But he understood how difficult it was for the newly married couple to have another man living in the same room with them. Again he moved on.

Father's first desire was to find more of his followers. However, there was no one to attend him, so he had to get a job. He found work at the docks, where he spent his precious time loading and unloading ships. It was backbreaking work, and he was still in a weakened condition from prison life and the long trip to Pusan. Although spring was just around the corner, the icy winds still whistled through this port city.

Father learned that, if he worked during the night when it was coldest, it helped to keep him warm. Then he could sleep during the day when it was warmer. Sometimes, he would sleep under someone's porch, but often he would climb one of the mountains, where he could pray and sleep undisturbed.

He also continued to visit Mr. Aum and Mr. Kim, and often he went to see how Won Pil Kim was doing at the restaurant. One day, he brought Mr. Aum and Mr. Kim along to the restaurant. Won Pil Kim went to his boss and asked, "May I offer this man and his guests some food? He is my honorable teacher."

"Alright," said the understanding owner. "They can use the private room in the back, and you may serve them

rice and a few things."

Won Pil Kim eagerly pressed the rice down tightly into the bowls, so he could pile more on top. He felt so much joy to be able to serve. Father thanked him cheerfully and asked how he was doing.

"I'm doing well," answered Won Pil Kim. It seemed like only a moment and Father's rice was all eaten. Won Pil Kim refilled the bowl, and again the rice was eaten almost immediately. Then he understood that, even though Father looked happy and well and didn't ask for anything, he was actually starving.

"Why didn't he tell me he was so hungry?" wondered Won Pil Kim. "Why didn't he ask for something special? He just accepts whatever I set before him." Then he promised himself, "I will make sure to prepare plenty of food for him whenever he comes." And he always did.

They had been in Pusan almost four months. In May, Father found a cheap room in a boarding house for homeless workers. He came to Won Pil Kim and suggested, "We could rent a room together at this boarding house. Then we could be together again, and save money, as well. How does that sound?"

"It sounds wonderful," said Won Pil Kim enthusiastically, for he missed being with his beloved teacher so very much.

When they moved in, they found that the room was more like a closet. They couldn't even stretch out full length to sleep. Later, when Mr. Aum sometimes spent the night with them, he had to sleep leaning against the wall. But they didn't care. It was such a great comfort to be together again.

As time went on, Won Pil Kim came to appreciate much more deeply the greatness of Father. He saw how he was always thinking of others. He saw that Father never complained about the cold that had chilled his bones day and night. He never mentioned the prison wounds that still caused him pain. He never mentioned the pangs of hunger in his shrunken stomach. He never said, "Oh, I wish I could taste some pulgogi and fresh kimchee and some really good quality white rice." Instead, he would look kindly at Won Pil Kim and ask, "Are you alright? Did you get something to eat today? Are you warm enough?"

Won Pil Kim always reassured him he was fine. But actually, he was hungry and tired most of the time, also. Neither one wanted to worry the other—so great was their love.

The pain in Father's heart was greater than the pain in his body when he looked at his young faithful disciple. "I'm sorry you must suffer so much," he said silently. "You gave up everything. Now you are in rags, and your stomach cries out constantly for food." Father's tears flowed for this dear young man who had come so many miles with him.

This is the kind of person Father was. This is the kind of person he is. When we suffer, he suffers. Perhaps we can say to him, "It's alright, Father. Don't worry about me. I want to help you. I want to be your disciple."

Then his eyes will fill with tears, and he will feel better. And God's eyes will fill with tears, and He will feel better. ❖



DIVINE PRINCIPLE STUDY

THE ORIGIN OF CONFLICT AND SUFFERING

Volume Two - Part Two.

The Bible tells us that God placed Adam and Eve in the Garden of Eden, telling them they could enjoy everything in the Garden. "But of the tree of the knowledge of good and evil you shall not eat. For on the day you eat of it you shall die." (Gen. 2:17)

We may imagine Adam and Eve followed God's commandment for a while. Soon, however, a serpent came to the woman and tempted her to sample the fruit. Beguiled by him she ate of it and gave it to the man:

"Then the eyes of both were opened, and they knew that they were naked and they sewed fig leaves together and made themselves aprons." (Gen. 3:7)

In this act, Adam and Eve separated themselves from God, bringing about their own fall and the Fall of all humankind from a state of blessedness and grace.

If you have ever gone to Rome, you may have had the opportunity of seeing the magnificent Sistine Chapel. On the Chapel's walls and ceiling, the great Italian painter Michelangelo depicted the history of God from the Creation to the Resurrection, covering the Bible from the Book of Genesis to the Book of Revelation. Michelangelo worked on this project for four years, from 1508 to 1512.

Included in this panorama is a scene depicting the Fall of Man. Michelangelo depicts a fruit tree, with a man-like serpent offering what many think to be an apple to a reclining, naked Eve.

For Michelangelo, as well as for millions of people before and after him, this action is what initiated the Fall. Indeed, this is exactly what Genesis describes, although it does not specify the fruit was an apple.

Literal or symbolic?

The question is, how are we to understand the Genesis passage? And in a larger sense, how are we to understand the Bible? Are we to think that its writers meant every word to be taken as literal truth or are some things to be understood symbolically? Specifically, is the fruit of the Tree of Knowledge to be understood literally or symbolically?

For Divine Principle, the Bible is the inspired word of God. It is the book in which the word of God among His people has been recorded. It is a storehouse of God's truth and wisdom, intended to enable us to find the true way of life, to construct God's Kingdom on earth and ultimately to gain our own salvation. Thus, the Bible is a mediator between God and man.

Nevertheless, the Bible must be properly understood. Whether its passages are accepted literally or symbolically, it is important to understand the message they are trying to convey. For example, in the Book of Jonah, the prophet is described as being swallowed by a great fish and living inside it. We now know that ancient Middle Eastern cultures often described a person who was in trouble as being "in the belly of a fish," much as today we might say he was "in a pickle." Thus, to think of Jonah as being literally in the belly of a whale would be to miss the point. In

fact he was in trouble because he was disobeying God.

Likewise, throughout the Bible spiritual truths are frequently presented through the use of metaphor or symbol. The parables of Jesus are an obvious case in point.

With regard to the story of the Fall, even those who claim to take the Bible literally often make an exception with the Adam and Eve narrative; both the ancient Jews and early Christians treated the narrative as pure allegory. Augustine, who was perhaps the most influential of all Christian theologians and a man who was particularly important in working out the traditional doctrine of original sin, argued that the Eden account should be taken both literally and symbolically; that is to say, taken partly as historic fact and partly as spiritual truth.

Heredity and the fruit

Whatever the sin of Adam and Eve was, it has affected the whole human race. Even today we suffer from its consequences. Therefore it must be an inherited sin. Could such a sin be caused by one's eating a fruit? Science proves that substances taken into the mouth do not have hereditary effects. Along the same lines, Matthew reports Jesus as saying:

"...not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." (Matt. 15:11)

One's eating a fruit will not affect the spiritual state of his children. It is impossible. Therefore, the fruit must be symbolic of something else.

Of course, for many people whether the fruit is symbolic or not is not the important issue. The very act of disobedience is the problem. God was angry when man disobeyed Him, and therefore quickly cast him out of the Garden.

But let us think. Would God be interested in testing the obedience of His children, particularly at the possible cost of their lives? Would any parent place some poisonous food in front of his children with the intention of testing their obedience? The answer is obvious.

By the same token, God is the caring Father/Mother of all people. As with any parent, God did not conceive His relationship with His children to exist solely on the basis of obedience. It is rather a matter of love. Disobedience is no doubt one component of the Fall, but it is not its cause.

If the fruit is not literal, let us examine what it represents. The Book of Genesis states that the fruit grew on the Tree of the Knowledge of Good and Evil. Yet if the fruit is symbolic it cannot grow on a literal tree. The tree, then, must also be symbolic.

In the Garden there were two trees, the Tree of Life and the Tree of Knowledge of Good and Evil. There were also, of course, two persons, Adam and Eve.

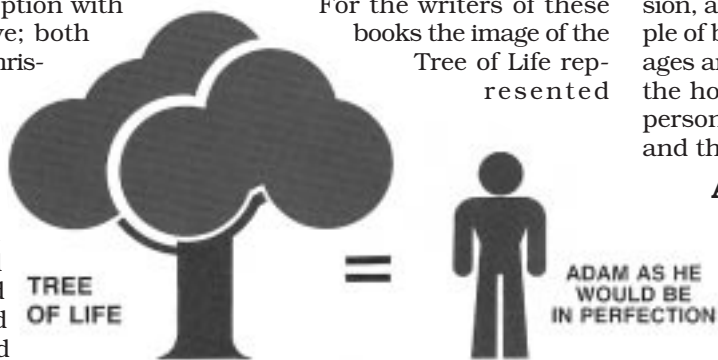
The Tree of Life is a rich symbol that appears throughout the Bible. In addition to the Genesis passage, it appears in the Book of Proverbs:

"Hope deferred makes the heart sick, but a desire fulfilled is a tree of life." (Prov. 13:12)

It also appears in the last book of the Bible, Revelation:

"Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates." (Rev. 22:12)

For the writers of these books the image of the Tree of Life represented



something highly desirable. It was the hope of people both of the Old Testament and the New Testament ages.

From reading Genesis, we can conclude the Tree of Life also represented Adam's desire. Genesis 3:24 states that God,

"...drove out the man; and at the east of the garden of Eden he placed the cherubim and a flaming sword which turned every way, the guard the way to the Tree of Life."

Because of his sin, Adam was prevented from reaching what he wanted, the Tree of Life.

As stated in the Principle of Creation, according to God's ideal the destiny of each person is to grow to full maturity and oneness with God. For this reason each of us is continually seeking higher degrees of happiness, self-expression, and love. By the same token, people of both the Old and New Testament ages and Adam himself must have had the hope to grow to maturity and full personhood, realizing their own ideals and the ideals that God had for them.

Adam and the Tree of Life.

If this was indeed Adam's desire, it is logical to conclude that the Tree of Life in the Garden symbolizes a man who has reached full maturity, the state of true life. Thus the symbol of the Tree of Life

represents Adam as he would be in perfection. If Adam had not fallen from God, but had accomplished the ideal of creation, he would have become a Tree of Life, giving birth to children of life.

Developing from this, his descendants could have established the Kingdom of Heaven on earth as a garden surrounding the Tree of Life. However as Genesis relates, Adam fell and his way to the tree of Life was blocked. ❖

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**GOD'S DAY
from page 1**

in case there is an evening chill after a hot summer day."

And chill there was. A phenomenon locals said was impossible at this time of year occurred. They said it could only have been the child of El Nino. First, on December 30 a relentless, chilling wind froze thinly clad leaders as they listened in the amphitheater to True Father speak till 4:30 a.m. the next morning. Many of the African contingent and others from warm climates were shaking with cold and stamping their feet for warmth.

Then the next day after a morning of practice surf-casting at the beach a 40-minute bus ride away, wind-driven rain began to fall. A city of tents, in neat rows by the continent of their inhabitants, had sprung up almost overnight on a long grassy slope overlooking a lake near True Father's house. As the rain became torrential, tent dwellers dug ditches uphill from their tents. But the grass was gradually transformed into slippery mud. Some smaller tents whose pegs had become loose in the rain-drenched earth were blown over. Of those tents that survived, many leaked, and sleeping bags and suitcases inside were soon drenched.

Asked afterwards what stood out in his mind about his stay in Punta del Este, David Payer, ACC member and owner of an Internet Service Provider in Iowa, quipped: "Mud!"

Umbrellas were of little use to those standing in the half hour-long line for God's Day Eve dinner because the wind blew them inside out and the wind-driven rain fell sideways. Even the best-prepared were not to keep dry that night as all experienced a drenching of near biblical proportions.

But delicious gourmet dishes by Father's Montevideo Plaza Hotel five-star chefs, who were imported for the holy day, made dinner festive nonetheless, even as wooden outdoor tables around which diners stood to eat glistened with rain.

Those who huddled afterwards around a log bonfire in their hooded ponchos for a moment of respite from the chill rain



looked like monks in prayer. But the conversation among them was in anticipation of Father's midnight prayer and speech.

"Do you suppose the rain will stop at midnight as Father prays?" one hooded figure asked.

A half-dozen heads nodded their agreement that it might. The monk-



like figures then sloshed away to their tents to don Sunday suits, dresses and soon-to-be-mud-encrusted dress shoes for the midnight prayer and speech.

Shortly after 11:30 p.m. the area around the back door of Father's house was a sea of umbrellas and parasols. Even from 20 feet away it was impossible to see what was happening under the open-sided marquis which had been erected for the celebration. The only sound was the splash of rain on hundreds of umbrellas as people waited in silent anticipation of Father's ushering

in of the New Year.

At the drop of midnight as fireworks crackled from neighborhood homes, Father began to pray. His voice was

low at first, then grew to a crescendo as the rain slowed to a drizzle. Within minutes after he had ended his prayer, the rain, which had poured down steadily for hours unrelentingly, stopped and did not fall again during the speech and for hours afterwards. It was, as one participant observed afterwards, as if the rain had completed its task of cleansing the earth in preparation for the new year.

After Father had written the 1998 motto on a long table with an oriental brush and ink and as he launched into his midnight address, the umbrellas began to be folded and lowered, and soon Father became visible to the whole assembly as if a curtain

had been drawn back. It was an awesome moment reminiscent of Jesus' quieting a stormy sea as the apparent master of the weather began to make his first speech of 1998.

As Father spoke, a handful of Koreans throughout the crowd sacrificed their own note taking to translate for Westerners and Japanese. It was a struggle to hear them as they spoke in low tones in order not to disturb the speech and to hear Father's words above the sound of their own voices. Even Peter Kim, Father's translator in America, put away his notebook and translated for those around him. The challenge for each of them was that Father did not stop speaking as they translated, so they had to hear in one language and speak in another simultaneously.

"Without understanding the beauty of convex and concave, you cannot understand the Universe," Father was saying. "Adam and Eve could have understood about love by observing (this in) nature."

He said God wanted to experience marriage through humankind. "Adam and Eve's marriage should have been God's marriage," he said with True Mother sitting next to him. After the Fall, "The Old Testament is about God's search for the pure marriage that was never realized in the Garden of Eden," he said. "God want-

ed his marriage and could not find it."

Reflecting on his own difficult course, he said, "Sacrifice is bleeding and total giving. Even though we bleed, we should not have (self-)pity. That is the nature of the offering ... On the foundation (of the blood) of thousands of martyrs in the New Testament era True Parents have appeared."

Emphasizing the importance of marriage and the family, he said, "The time

has come when all Buddhist and Catholic monks, priests (and nuns) should marry. We *must* have a family."

Through the 360 Million-Couple Blessing all things will return to God



if "we overcome selfish attachment to all things of this world, even from our children and myself," he said. "Even if we become like Gypsies, we *must* restore all things."

Father concluded on an upbeat note: "A new day of blessing is coming," he predicted.

A few hours — and a short sleep — later that morning after the main ceremony and the traditional cutting of the cake, a Korean elder read a long speech in Korean with little or no translation. As they stood in the intermittent rain around the back of Father's house opening and closing umbrellas and shifting from one aching leg to the other, the two-thirds of the listeners who did not understand the reading may well have been strengthening their new year's resolve to master Korean.

"How many times have I started to learn the language," one listener said afterwards, "only to forget it a year later!"

During their six or so days with Father, he reminded leaders regularly that they should master Korean and told them that in the future there would



be only one unified language. "I do not like hearing the sound of translation," he had said last year at True God's Day in Sao Paulo. And at other times he has said he will only meet with those who understand the language.

In his wide-ranging True God's Day speech, Father addressed the need for a religious united nations, proclaimed that True Parents Day should be celebrated around the world, waxed enthusiastic about True Love, and offered a solution to loneliness.

"The solution to loneliness," he said, "is that the self must disappear."

Exploring various manifestations of

1998 MOTTO

To be proud of and to love True God absolutely is to complete the 360 million couples Blessing and eradicate the blood lineage of the satanic world.

G O D ' S D A Y 1 9 9 8

True Love in nature, True Father likened thunder and lightning to a true love marriage in nature. "In the Amazon there are 3,000 kinds of insects all trying to fulfill God's love," he said. Only True Love can create "eternal relationships," he said.

Looking toward the coming Kingdom of Heaven on earth, True Father said, "If the world is united and God can use all His power, how much better (a place) the world will be!"

After a five-star lunch, earnest but mostly first-time fishermen launched Father's world fishing championship contest at the beach in quest of Dorado, Boga, Putado or Paku. The biting issue in preparing to fish was how to hold a squirming silver-dollar-sized crab, whose only purpose in life was

a business of bringing people to Punta del Este for fishing, he said. To push his point home, he added, "True Father will keep his word. What he says will come to pass."

"Whatever you do," he said with a broad smile, "please enjoy it."

As he was speaking, a passerby on the beach stopped to ask Regis Hanna, a national messiah to Panama and former missionary to Mexico, "What's going on here?"

"That's Rev. Moon talking to members," Regis replied.

"You're kidding! That's not really Rev. Moon, is it?" the passerby replied in astonishment.

Then Regis witnessed to him about Family Federation, the Blessing and other Unification activities.

Clearly impressed, he responded, "Wow! I'll have something to tell my friends now! I just met the Rev. Moon!"

Back at camp after another melt-in-your-mouth dinner the bilingual team



to pinch freshmen fishermen's fingers, on a large hook long enough to tie him to it. A few nips from his powerful pinchers was all it took to brush away any tears of sympathy one might have shed for the little fella becoming a Dorado's dinner.

"If you do not catch 160 fish, you cannot be a Unification leader," Father said in an ocean-side chat with would-be fishermen seated around him on the sand. Sitting cross-legged on the edge of a platform next to a small tent, he tapped members on their heads with a fishing pole to emphasize his points. "To catch 160 fish you should leave your tent and tackle here (in Punta del Este) with your name on them," he said. "The next time you come, bring 10 friends for each of the four kinds of fish," he suggested. With these 40 friends a member could start



of Larry Moffit and Steven Boyd co-hosted a generous three hours of evening entertainment. Larry, the manager of *Tiempos del Mundo* in Argentina and assistant publisher of the hemispheric edition of the paper, spoke English or Spanish and Steven, long-time missionary to Uruguay, translated Larry's untranslatable humor into Spanish or English as needed—to the delight of their multilingual audience. Some wondered out loud if

the inimitable Larry Moffit had met his match in Steven Boyd! Troop after troop of Latin and international dancers, singers and martial arts teams shared their art with True Parents and the assembled leaders. As a finale Hyung Jin Nim sang Jose Feliciano's *La Bamba*, and Hyun Jin Nim offered a thoroughly interactive rendition of Elvis Presley's *Blue Suede Shoes*.

The next morning, January 2, leaders gathered again outside Father's house in mud-spattered suits and dresses for the celebration of Day of Victory of Love. After the Main Ceremony, the cutting of the cake, and a recitation of Heung Jin Nim's biography, Father again had a long speech read in Korean. Known as *Hoon Dok Hwe*, the daily morning reading of Father's speeches is what Rev. C.H. Kwak called "the precious tradition of Unification Families in the future." Rev. Kwak said the speech should ideally be read in Korean, but a translation is also acceptable. Father himself reads his speeches with his own children each morning at 6 a.m.

In his celebration speech afterwards True Father said that no one is able to take responsibility for those who break the Blessing and warned that families which do not pay the blessing fee will be "in trouble" and will have a hard time when they arrive in spiritual world. He suggested that if a couple does not have enough money for the fee, they should go fund raising to get it. If all couples pay their fee, he said, then he will be able to restore the whole world. After the 360 Million-

Couple Blessing, he said, "the whole world will automatically turn around." Turning again to the family, Father said, "Now is the age of family-centeredness. No matter how great a man is, without a family he cannot take responsibility." Father said that the president of a country must first be president of a family. Then his wife will become the vice-president and his sons will be ministers. If a person wants to succeed in school or in his career, he said, he must first be centered on his family.

"From now on in the Unification Movement you will be recognized according to the state of your family," he said.

He said that members will need to write autobiographical reports about their family lives which "must be approved by people both on earth and in the spiritual world."

In his Victory of Love speech Father also announced the formation of a Special Dedication Fund to help Korea. Each member of a family, he said,



should make a donation that includes the number 12 (like \$120 or \$1200), at least half of which should be sent before True Father's birthday February 2.

Throughout the afternoons of January 2 and 3, the fishing contest continued. Each day Father visited and spoke intimately with members on the beach. While most members assigned to one of ten teams fished on the beach with 12 foot surf-casting rods, a small group picked from each team went out on a boat each day. Because almost no fish were caught from the beach, it was those who went out on the boat who won the fishing contest.

On January 3 the ten teams competed in track, soccer, volley ball and a tug-of-war for the championship. That evening with the Uruguayan Minister of Tourism and other dignitaries present, winners of the fishing contest received awards, and the next morning the winning teams received substantial prizes from True Father.

During Father's annual reading of directions for the year he said that the era of "great migration" is about to begin. Previously Father has said that in the future he will ask many members to move to Africa

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NEW FUTURE PHOTO



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GOD'S DAY from page 15

and other developing areas. It may be that Father is saying that he may give that direction in the near future.

Father also said, "For the National Blessing to take place, we need (True Father's) worldwide tour." This appears to suggest that the his coming world tour is a foundation for the National Blessing to occur, although he did not say whether there were other foundations or when the blessing would take place. In the past Father has spoken about three levels of Blessing that must eventually take place, namely, church level, national level and world level.

This was apparently a reference to that second level.

Finally, he counseled listeners to "be grateful every day without complaining." He said, "When you live with gratefulness, you will prosper."

On the final day, January 4, when leaders were free to leave and after *Hoon Dok Hwe*, Father gave his final speech. Speaking of God's plight and our relationship with him, True Father said God has no ancestors and bears everything on His shoulders. "One tear that is shed can glorify God," he said. "Even if I die 10,000 times, I must be grateful to God. He



then can come to comfort me."

He called on leaders to follow the path on which "God cannot abandon you" without excuses. "You must have the depth to face persecution as a given," he said. "That is the path of a messiah." God is looking for "the filial son of the filial son, a historical son," he said. "Even though you are not qualified, you are called to the position of a Holy Son."

Concerning our clans, True Father said that it is critically important to bless our own kinsmen. He said, "You cannot leave them in the path of death." He said once they are blessed, relatives can support one's mission.

On a hopeful note, Father said, "The period of going

around and around without results is over. (Now) you will have results according to your effort."

After the six-day celebration on their return home, some members toured Montevideo to see our foundation there. They visited the five-star Victoria Plaza Hotel complete with sky restaurant on the 25th floor and a swimming pool and spa. They also saw the Banco de Commerce, which has 23 branches in Uruguay, and visited the industrial park and educational facility where we will train Uruguayans to use machine tools to help increase the manufacturing capabilities of the nation. Also, the site will manufacture parts for cars produced in Argentina and elsewhere. Finally, the group visited the Montevideo editorial and production offices of *Ultimas Noticias* and *Tiempos del Mundo*, two major newspapers in Uruguay founded by Father. ❖



On July 26th 1997 our brother Larry Parker ascended to the spiritual world. He and his wife, Kiyoe Kadoya Parker were traveling from Chung Pyung Lake in Korea and a brief stop in Japan to Bless Kiyoe's parents when his physical body succumbed to sclerosis of the liver. Larry and Kiyoe have four children; Kiory 9, Therese 8, Masanari 6, and Aelita 5, their home is in Piscataway, New Jersey.

Larry joined the Unification Church in Oakland, California in July 1980. He worked in Chicago on MFT for 3 years. Upon a victorious foundation and due to education background Larry was chosen to work as an English teacher in a Bi-lingual school in Japan where he worked for one and a half years. Shortly after his return to the United States Larry began studies at UTS. He Graduated in 1988 as a Divinity student and a father of two girls.

After graduation Larry and Kiyoe moved to Highland Park, New Jersey where Larry worked as a waiter and then as an ESL teacher in Union City, New Jersey. Soon after, Larry's dream of owning his own home came true when they bought a little Cape Cod in Piscataway. Their son Masanari was born in May of 1991. During that summer he enjoyed working in the CIS and considered moving his family there. Even though they did not move, the next summer Larry had his Passport and ticket in hand but had to postpone his trip for a week due to a scheduling conflict. It is during that week that Larry was hospitalized. He was told that he had sclerosis of the liver. Two months later Aelita was born.

For the next five years Larry and Kiyoe searched for medicine, cures, answers, anything to help. They tried numerous conventional and unconventional treatments. Finally they came across moaksa treatment. Feeling that

IN MEMORIAM

Lawrence Anthony Parker

it was the last chance, Kiyoe trained to administer the treatment and they faithfully dedicated two hours a day for 120 days to undergo moaksa. Rising at 4 a.m. in order to do it before Larry left for school. Some days they worked outside in the dark until midnight. With weather ranging from freezing to stifling, still they carried on from March to July.

During these days the children consistently supported their parents. It was a time that gave Larry and Kiyoe an opportunity to talk and reflect. Toward the end of the 120 days Larry began feeling it was necessary to go to Chung Pyung Lake. They attended the ten day workshop and found that to be a wonderful and meaningful experience. Afterward they stopped in Japan to visit Kiyoe's family and offer them the blessing. During that time Larry's physical condition quickly deteriorated. Doctor's wanted him to stay in the hospital but he refused and desperately wished to get back to his children. It is on the trip back to New York that Larry quietly slipped into a brief coma and passed away.

Larry and Kiyoe shared a rich and loving life together. Larry was a devoted father who loved his family above all else. He always won the hearts of friend, family and associates with his gentle nature and love of creation. His faith in God and belief that God had his best interest in mind kept him going

in difficult times. He is missed but his sense of humor and his deep heart have touched many lives and will always be deeply appreciated.

Seung Hwa

Over 120 voices were raised in song to bid farewell to Larry Parker at his Seung Hwa Ceremony on July 30, 1997. Family and friends gathered from as far away as Kadoya, Japan to wish him in the words of Rev. Jerome Carroll, "bon voyage" on his final birth into life eternal.

At the Edwards-Dowdle Funeral Home, the viewing and prayer time (Gwi Han) came to an end, the casket was closed and a prayer offered for his peaceful passage into the spiritual realm. The Seung Hwa Ceremony officially began

with the singing of "Song of the Garden" and one of Larry's favorites "Oh My Little Lambs." Jeff Kingsley, a fellow teacher, Unification Theological Seminary graduate and friend lead the Opening Prayer. Debbie Gullery, who witnessed to him 17 years ago in California, offered the Eulogy. His older brother Danny, older sister Mary and younger brother Dennis offered short, but uplifting testimonies of his life. Greetings and incense were then offered as almost the entire congregation came up to offer their final farewells.

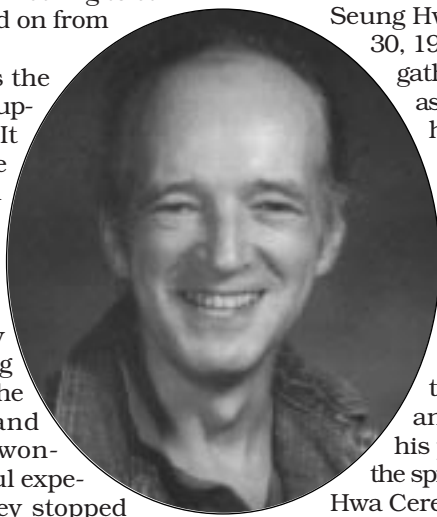
Referring to True Father's speech, as reprinted in *The Tradition* book and *Today's World*, he encouraged all present to understand that Larry was being

born again from the second womb (air) into the final womb (heaven). It is not a time of sadness, but a time of joy just as it was when he was first born from his mother's womb (water).

The closing prayer for the Seung Hwa Ceremony was given by Rev. Kil Hwan Kim, the regional director for the church in New Jersey, where Larry and his family resided. Red carnations were placed on top of the casket by family members as final farewell and the casket was carried to the hearse by relatives (Mickey Stewart, Chris Parker, Paul Parker, Michael Parker) and friends (David Ferraro, Robert Passalacqua, Tom Peterson, Bill Hilbert).

At the Won Jeun site in Sleepy Hollow Cemetary, Kyle Toffey lead the congregation in the Opening Prayer, after which Rev. Carol Pobanz, the New Jersey state leader, gave a short sermon. Speaking about how as a teacher in life, he continues to teach us even in his passing about life itself and how to live it with hope even in the midst of adversity. Rev. Kim again gave the Closing Prayer. The casket was then lowered, flowers were thrown into the burial site and representatives of his family and friends came up to place a shovelful of earth onto his casket. Everyone was then asked to forgive Larry if they had any resentment, anger or bitterness against him and they responded three times with a resounding "yes!" The casket was then entombed and we all gathered under the shade of nearby trees to take a little refreshment and have fellowship.

Jerome Carrole and Chris Ching ❖



GOOD & EVIL: Follow Your Principles, Not Your Feelings

Jim Stephens—Bloomington, IL 61704

This was written for, and published in a local newspaper

At our house the children are not allowed to watch television on school nights and are limited to 5 hours on weekend days. If I had my way, most commercials would be banned instead of just getting muted. Also we have a much longer list of forbidden words. It includes such things as "stupid", "shut up", "fool", "dumb" and the like.

Being from an engineering background, I really like things that make sense. One of the fundamentals of the Unification Teachings is the principle of what we call "Give and Take Action". This principle can be seen and demonstrated everywhere in the world around us and is one of the basic building blocks that God used in the Creation. I like it because it really has practical applications, like raising children.

All growth and development require "give and take action". How much you grow and develop and the direction of your growth and development are determined by "give and take action". Your body grows and develops by "give and take action" with food. Your mind and spirit grow and develop by "give and take action" with thoughts and desires. Hence as parents we must pay careful attention to what our children are having give and take with around them or on TV.

Everything in the universe exists through "Give and Take Action". Whenever two beings enter into a cooperative relationship of "give and take", then the result is energy. This energy is used

to create higher levels of being, provide energy for action and also for multiplication.

For example, protons and electrons are having "give and take action" at the lowest levels. It's an electromagnetic relationship. As we progress up the chain of elements, particles, molecules, plants and animals to mankind, we continue to see "give and take action". You cannot breath, circulate your blood or move a single muscle without the "give and take actions" going on within your body.

In human relations, this energy from "give and take action" feels good. "Give and take action" in itself produces energy and good feelings. However, it is very important to recognize that although we may like the feelings, energy does NOT have a moral component of "goodness".

For example, the members of a youth gang experience "good feelings" in their relationships with each other. A man committing adultery with his mistress experiences "good feelings" in bed with her. Members of the Mafia experience "family" and "good feelings" in their relationships with each other. The action of "give and take" itself produces energy that "feels good".

What is the difference between the "good feelings" that these people experience and the "good feelings" that devout Christians experience in fellowship with each other? Are the "good feelings" of a lifelong Christian husband and wife equivalent to the feelings experienced by two adulterers? When Mother Teresa received "good feelings" helping lepers, were those feelings equivalent or similar in intensity to a drug induced euphoria?

The answer is yes and no. They are all basically an experience of energy. The energy from "give and take" feels good, regardless of the foundation of the relationship. However, one is like eating a lot of "junk food". It tastes great and you feel wonderful and happy eating it. But then later, what have you got? Nothing! You're not satisfied and maybe feeling guilty. You are hungry again. Your energy is gone quickly and now you need another "hit". A continuous diet of "junk food" leaves you very malnourished and susceptible to diseases. Worst of all, you don't know what's wrong because you're eating plenty of food and have a full belly and it "feels good". Well, I have to tell you that there are also "junk thinking" and "junk morals".

Some people decline so far as to think, "Whatever makes ME feel good, therefore IS good." Their own good feeling becomes the standard of "goodness". Notice that this is totally centered on the feelings of the individual. There is no external or OBJECTIVE standard.

If you have children, you probably notice that line of reasoning everyday. As parents, it is our responsibility to give our children not only the best in nutritional health but also teach them the highest moral principles for the sake of their spiritual health. Society is only a reflection of our collective spirit. What stage do you see around you? Are we moral toddlers, children, adolescents or adults?

What our society really needs is a new set of Parents

and new standard of what is "good", a moral revival. We need a new objective explanation for what is "good", not one based on "feeling good". Jesus set the standard for love in John 15:13, "Greater love has no one than this, that one lay down his life for his friends." Jesus also sets the standard for what an "adult" is on the moral yardstick.

Do you think that Jesus would use the word "adult" to apply to pornography shops? Would we find Jesus, the most "adult" of anyone who ever lived, in an "adult" movie?

We should stop letting "good" be defined by feelings and have the courage to force a public debate about good and evil. Feelings can never be a valid measurement of what is "good" or "bad".

Don't fall for it anymore! Stop being programmed by society and start talking back. The next time someone tries to sell you something that will make you "feel good", better "just say no". Follow your principles, not your feelings. ❖

20 Years on NY Radio

by Gareth Davies—Barrytown, NY

Every single week for the past twenty years, the voice of Mrs. Sarah Witt has carried the Divine

Principle into homes throughout the Hudson Valley. On December 11th 1977, the first broadcast of the Unification Hour went out on radio station WHSH in Albany and, while the radio stations have changed through the years, the ministry has managed

to sustain a remarkable record of consistency. Today, the Unification Hour is broadcast by WKNY in Kingston as it has been for the past 17 years. The 15 minute program begins with the playing of Song of the Garden and ends with Tongil. The content of the program is based on the six hour lecture series of Divine Principle and consists of 36 tapes which were all recorded at UTS.

The program is paid for by Dr. David S.C. Kim and the IOWC. ❖



An Eight Year Old Explains God

Written by Danny Dutton, age 8, from Chula Vista, California, for his third grade homework assignment to "Explain God"

One of God's main jobs is making people. He makes them to replace the ones that die so there will be enough people to take care of things here on earth. He doesn't make grown-ups, just babies. I think because they are smaller and easier to make. That way, He doesn't have to take up His valuable time teaching them to talk and walk, He can just leave that to mothers and fathers.

God's second most important job is listening to prayers. An awful lot of this goes on, since some people, like preachers and things, pray at times besides bedtime. God doesn't have time to listen to the radio or TV on account of this. Since He hears everything, not only prayers, there must be a terrible lot of noise in His ears, unless He has thought of a way to turn it off. God sees everything and hears everything and is everywhere, which keeps Him pretty busy. So you shouldn't go wasting His time by going over your parent's head asking for something they said you couldn't have.

Atheists are people who don't believe in God. I don't think there are any in Chula Vista. At least there aren't any who come to our church. Jesus is God's Son. He used to do all the hard work like walking on water and performing miracles and trying to teach the people who didn't want to learn about God. They finally got tired of Him preaching to them and they crucified Him. But He was good and kind like His Father and He told His Father that they didn't know what they were doing and to forgive them and God said OK. His Dad (God) appreciated everything that He had done and all His hard work on earth so He told Him He

didn't have to go out on the road anymore. He could stay in heaven. So He did.

And now He helps His Dad out by listening to prayers and seeing things which are important for God to take care of and which ones He can take care of Himself without having to bother God. Like a secretary, only more important, of course. You can pray anytime you want and they are sure to hear you because they got it worked out so one of them is on duty all the time.

You should always go to Church on Sunday because it makes God happy, and if there's anybody you want to make happy, it's God. Don't skip church to do something you think will be more fun like going to the beach. This is wrong! And, besides, the sun doesn't come out at the beach until noon anyway.

If you don't believe in God, besides being an atheist, you will be very lonely, because your parents can't go everywhere with you, like to camp, but God can. It is good to know He's around you when you're scared in the dark or when you can't swim very good and you get thrown into real deep water by big kids. But you shouldn't just always think of what God can do for you. I figure God put me here and He can take me back anytime He pleases. And that's why I believe in God. ❖

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VISITING BEIJING AND PYONGYANG

by Nicholas Bikkal—Tokyo

I recently returned from a most interesting vacation: a week touring Beijing, China and Pyongyang, North Korea. While exotic over there it's a matter of course for me; as Etsuko would say "becoming" me.

It was my second visit to Beijing. The first one was just under 12 years ago. What I saw this trip was externally not so changed, just more commercial. The psyche of the people seems to have taken a major turn for the better. People are smiling, and in the streets one sees many little ma and pa shops. Prices are still low. Three of us toured Beijing in a taxi for about 35 minutes and the bill came to \$7 for the three of us. This nation has changed from being a communist country to being a very poor third world country. They are starting at the bottom. As you see and experience in many poor countries there are now many (and that's saying a lot) poor beggars roaming the streets peddling postcards, or anything that will make them a yuan or two. Many are poor and dirty.

The city is beginning to show signs of foreign trust and investment. I myself stayed in what was arguably the best hotel in Beijing, a luxury class hotel on one of the main streets.

The new privately owned buildings ranged from the Swissôtel to foreign banks, etc. They are big and beautiful. A nice feature about this city is the mixture of old Oriental architecture blended in with the modern Western. Both are a joy to see. However, for a city the size of Beijing the number of modern, big structures is very small compared to what lies just a few blocks away. In some areas it's like Madrid was some 30+ years ago: poor, dusty, narrow streets and homes with only crude brick wall finish. Some areas are clear shanty towns. Yes, there is new money but it will take generations before this city becomes a dreamland.

Like it was in my previous trip Beijing was again in the midst of celebrations. In both occasions it was by mere coincidence, it just happened to come out that way. People were in the streets, this time, in (what we would consider) regular street clothes, not expensive, but somewhat stylish. Many had cameras. Men wore less Mao uniforms and more smiles. In the streets there were people cutting hair in the open air, selling fruit, and anything else they could imagine and afford on just a little capital investment. Also shops on the main streets were filled with consumer goods. Although very poor, a welcome sight compared to almost 12 years ago. There is now a little money starting to go around. One must now also beware of pickpockets and other undesirables.

Pyongyang and North Korea was a different story. Anyone who had in any way experienced a communist nation

in the past saw a lot more than one now sees in North Korea. Possibly the first and most shocking impression is the total lack of commercial ads. NOT ONE. This includes posters, billboards, ads on the streets or anywhere else whether it be a Coke, Nissan, IBM, Samsung, etc. The other side of this coin is that there is no consumerism. If we can't see the promo it's because there is nothing to promote and sell. Anything not strictly focused on the revolution is prohibited. There is no private business, not even a ma and pa shop. The whole country and society is strictly geared to the person adoration of Kim Il Sung, the "Beloved Leader", and now Kim Jung Il, the "Dear Leader".



The Unificationist-run Potonggang Hotel in Pyongyang. Below, the gravesite of Father's parents. Bottom, the 38th parallel divide between North and South



There is a total stripping away of all thought that is not vertically and directly connected to the two leaders. It has now been several generations that the revolution has been going on that most have no knowledge or little memory of anything else. (This is far worse than China was in my previous trip when some consumerism existed.)

Are they really educated to hate Americans, and are they geared up for militarism? I believe yes. The tour guide at one point did talk about the evils of America. There is also little love for Japan. At one point I got up in the tour and spoke clearly to the guides and the tour members about this contention and told everyone that there is less hate and more good will than they thought, we would otherwise not be there. This cleared the air and the rest of the tour went quite smoothly, with no more negative talk. This earned me alone a Kim Il Sing badge. These badges cannot be

bought, as one can buy hundreds of others in stores for foreigners. Although I had asked for it in beginning the request was swept away as unacceptable. It was at this point that they decided to give me a Kim Il Sung badge. It was given, however, with clear instructions that it was to be worn on the left lapel, over the heart!

Public transportation was another interesting story. Many walked to work. Some took whatever available bus, or in Pyongyang also subway, there was. Most often, however, people rode in the back of trucks, especially in the rural areas. There are cars seen in North Korea. These are from many nations. Possibly the drivers have no idea where they come from. Many are clearly Japanese. Japan is one of a small number of nations with the steering wheel on the right. The North Korean community in Japan is large and it's well known a lot of Japanese yen end up in North Korea, funneled by these people. Vehicles are seldom new, with the exception of Mercedes Benz. All vehicles are almost always driven and ridden by people in uniform. The only other people using cars are the largely invisible diplomatic community.

The main industry in North Korea by far is farming. Any other industry, and this includes military of course, is revolution bent. Again, there is nothing that doesn't directly support the Kims' character adoration or Juche, the North Korean self reliance ideology. There are cement factories and most else is food industry, but not luxury level. What we, foreign tourists ate and drank were imported goods from South East Asian nations, usually lesser copies of brand name goods made elsewhere.

Homes are another sorrowful sight. There are many buildings which from afar look quite good. However, when looked at more closely are run down. (Something I also saw in China) There is no maintenance of buildings and structures not directly elevating the Kims. Many windows



are broken, the finish is chipping away, and in the more rural areas one often did not see electric wiring running to buildings. Heating comes from picked wood. I would really doubt there was and central heating in many homes. I did not see the areas where the famine

is taking place. Clearly it is a problem of distribution as well. Whereas they are now in the midst of harvesting I could see the crops are not thick or large. Everyone is involved in the harvest. Our guides had to go cut rice before going on our tour, and I saw many young teenagers with sickle in hand harvesting after school in the afternoons. There are rivers and lakes filled with water. Again, I found little government interest to invest in people to a large degree. Resources are limited. I saw they don't even make things attractive for foreigners to have something good to say other than their revolutionary statues.

One source of man made beauty are public buildings and monuments dedicated to Kim Il Sung, his son Kim Jung Il, and Juche. These are well maintained, beautifully finished, invariably very large, and usually with large grounds surrounding them. Some buildings, however look like something you'd find in Star Wars or other Science Fiction movie, with odd shapes. There is a building triangular shaped that is now being finished.

To the structures dedicated to the revolution add all the posters and billboards that are seen. When walking into our hotel there is a large wall sized mural picturing the two Kims walking down a Pyongyang bridge. This single minded focus on the two and the revolution is pervasive throughout the country. There are several statues dedicated to the signature of the senior Kim.

There are some nicely finished highways, well paved. However, they are most empty. A few of the uniformed driven cars run down them, and otherwise only sightseeing buses. What are their purpose? Military is all I can think of. You can sit for long periods along the side of one of these connecting Pyongyang and the DMZ and not have but a car or two come down them.

Who walks the streets? Only the people who have been granted permission to do so. Also there are few cars in the streets, just as the highway heading south. I said permission needed to be granted to walk in the streets during the day. Whereas people walk to work, during the day few are seen walking, driving or roaming around. I asked to be allowed to walk home from a tourist store about a kilometer from our hotel, clearly visible from where we were. I was not allowed. We are to stay in a single group, and not to be broken down into smaller ones. I didn't push it too much.

We went to the DMZ on the first day. It was a long waiting game at first. Other (Chinese), a group of Japan North Korean high school students and other locals were already ahead of us. We were given the gruesome story of how the US-led allies are the cause of the Korean peninsula division, and how the US is the big evil to be destroyed. Their literature, available for purchase, tells the whole story with pictures and newspaper clippings. We visited the buildings where negotiations were held with the South, and where armistice was signed. We

see **BEIJING** on next page

BEIJING
from page 18

saw the South's side of the DMZ, only a stone's throw away. One of the prefab buildings we were in literally went as far as the 38th parallel line itself. South Korean soldiers with binoculars on the other side kept a watchful eye on us as we visited, part of the continual cat and mouse the two sides are constantly playing. After the tourists walk away the security guards on both sides leave their positions facing each other standing at attention and go back to their office rooms. Usually they wear no guns, they only stand at attention facing each other. Here I did not feel as much tension as I had when visiting Checkpoint Charlie in Berlin some 30 years ago.

There was little direct communication with locals. I could ask few relevant, if probably embarrassing, questions, but there was no real need to ask for details of their life when we could easily see it and imagine the rest. I was not in a confrontational mood. There life is so simple and clear that one needs to ask no questions. There is a purpose in life which is clearly

defined and no one nor nothing strays from it.

As there exists in China there are the friendship stores where foreigners shop and spend their money. At several points during the trip the guides stopped to allow us to buy North Korean made goods. They need every foreign currency they can get. Also, as in China, these are the only visible department stores as we have in the West. All the others are small one room deep, at times wide, stores. On shelves there are few goods, often (alcohol?) drinks. I did not get to see a market, however. I would not expect to see high quality products. I didn't see high quality in China when I was there in the past, and would expect to see less now in North Korea.

How could I go into North Korea? US citizens are allowed in. It does not mean it's easy to do so. Because I am spouse of a Japanese, and I also reside in Japan I was accepted into North Korea at the Pyongyang airport. The police verified the above by asking me directly. I may have otherwise been sent back to Beijing or imprisoned, who knows? (Just joking) The only other way is to be part of a relief organiza-

Internet Locations of Key Speeches

Father asked that certain providential speeches be translated into all languages and read often. Thanks to Damian Anderson most of these speeches are available on the Internet.

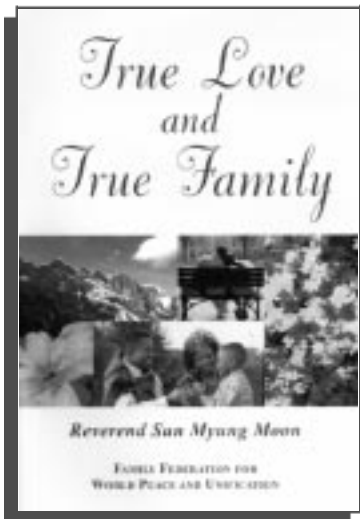
1. **The Family Pledge**
<http://www.unification.net/misc/fampledge.html>
2. **True Parents and the Completed Testament Age**
<http://www.unification.net/hjh/hjh930701.html>
3. **True Family and I**
<http://www.unification.net/1995/950625.html>
4. **View of the Principle of the Providential History of Salvation**
<http://www.unification.net/1996/960416.html>
5. **In Search of the Origin of the Universe**
<http://www.unification.net/1996/960801.html>
6. **True Family and True Universe Centered on True Love**
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9. **God's Will and the World**
<http://www.unification.net/gww> ❖

tion

Is there hope for North Korea? Yes, it lies in understanding the people and government and working with them. Slowly, ever so slowly they are making

their move. Today's official inauguration of Kim Jung Il's new taking of power of two other positions he had not officially held is the start of something new. We'll see. ❖

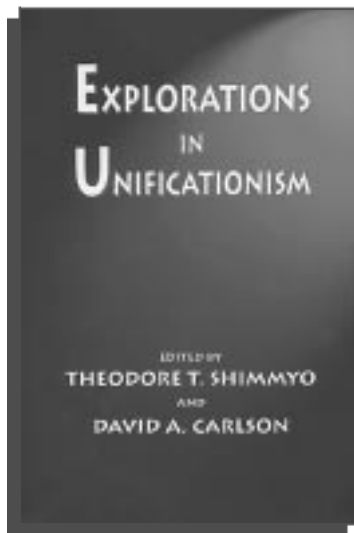
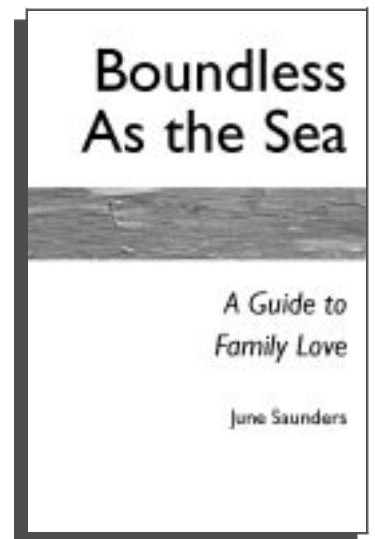
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CONTEMPLATING UNIFICATION THOUGHT

What Makes Us Human?



**DR. JENNIFER
P. TANABE**

Dr. Tanabe is
Special Assistant to the
President at UTS

Just recently I read an article in the American Psychological Association Monitor entitled "Defining the trait that makes us human." My first expectation was that it would be another article on consciousness, which is often cited as the defining human characteristic. However, the trait described in this article turned out to be empathy, the ability to observe the feelings of another and take them on as your own. The psychologists involved in the research conclude that while some of the mechanisms involved in empathy appear to be more instinctive and are evidenced in several species of mammals, others appear to be restricted to human beings. For example, they note that mediated association, i.e. when people hear of about another's tragedy or good fortune and are reminded of a similar personal experience which triggers an emotional response, and role taking, i.e. where someone puts themselves in another's situation and imagines how they would feel, or uses what they know about the person to imagine their feelings in the situation, require cognitive abilities that are only present in humans. Interestingly, another article in the same issue discussed forgiveness, another uniquely human ability, which at least one researcher believes to be mediated by empathy. So, I thought, is empathy the key to what makes us human? And, how does Unification Thought address the issue of what makes us human?

Well, to review the Theory of Original Human Nature, Unification Thought identifies three aspects of human nature: Divine Image, Divine Character, and Position. These are further divided such that Divine Image includes united Sung Sang and Hyung Sang, harmonious Yang and Yin, and individuality; Divine Character includes Heart, Logos, and Creativity; and Position includes two relationships to others, that of subject and of object. The details of all these characteristics are discussed in my earlier article on Original Human Nature in this series. By contrast, Unification Thought Ontology explains that other beings have Divine Image and Position. Thus, Unification Thought states that human beings are unique in their Divine Character. Additionally, the Divine Image of human beings contains specifically human elements beyond those included in other beings. To summarize, then, human beings have the following attributes in comparison with other beings: additional Sung Sang and Hyung Sang and Yang and Yin elements; unique individuality; and Divine Character of Heart, Logos, and Creativity.

So, let us look in more detail at these aspects that make humans different from other beings. Regarding the Sung Sang and Hyung Sang, Unification Thought explains that human beings contain those elements found in the mineral, plant, and animal kingdoms, and in addition we have the uniquely human elements of "spirit mind" and "spirit body" (Essentials of Unification Thought, p. 44-48, 93-95). In other words, human beings are unique among beings in this physical world because they also have elements that exist in the spiritual realm.

So, what are these spiritual elements? Well, the other characteristic that I mentioned at the beginning of this article that is often thought of as exclusively human is that of self-awareness or consciousness. Current artificial intelligence, whether it is the Deep Blue type that plays chess or the "microwave oven" type like Sojourner that explores Mars, as Martin Gardiner puts it, has no more awareness of what it is doing than a vacuum cleaner has that it is cleaning a rug. When it comes to animals, the problem may be a little different in that their level of self-awareness seems to cause them to view themselves differently than we do. Many people have found that ducklings imprint on the first being they see,

with the result that they may follow a human being religiously as their "mother." Also, the joke in my veterinarian's office, "Dogs think they are human and cats think they are God" rings true to dog and cat owners. One could conclude that the human invention of mirrors has assisted the development of our self-awareness! Actually, though, it is the level of self-awareness we have that allows us to recognize ourselves in a mirror, unlike my parakeet who is convinced he is seeing another bird.

Unification Thought explains that consciousness is a quality of all living beings, not just human beings. Unification Epistemology states that there is always a purposeful element of Sung Sang, namely consciousness, working in parallel to every physiological process, even on the level of the cell. In other words, cells are "aware" of their own structure and content. However, many actions take place simply as reflexes, i.e. without connecting to consciousness on a higher level in the brain. This means that lower levels of life function exclusively without being aware of what they are doing. Human beings, too, can operate on this level, but

we usually also process information and make decisions at higher levels that are purposefully controlled by our consciousness. Consciousness, then, in Unification Thought, is an essential element of life, operating on all levels. Self-consciousness, the awareness of the whole being as a self making decisions and value judgments, however, is limited to human beings because it is a function of the spirit mind which animals do not have.

Unification Thought also explains that the spirit mind pursues truth, goodness, beauty, and love and, in the original human nature (as opposed to the deprived fallen human nature evidenced in today's society) these values would be primary. Thus, the unique nature of human beings have eternal life after the death of their physical body (for a fuller discussion see my article entitled "Life After Death" in this series), self-consciousness, and that they seek the spiritual values of truth, goodness, beauty, and love not just the material needs of the physical world, i.e., food, clothing, shelter, and sex.

On this distinction let me note a couple of experiences I have had. When my daughter was young, still in a high chair at meal times, she took delight in using her spoon to drop food from the high chair to the floor. She would observe carefully where it landed (usually on the carpet of course!) and then take another scoop and repeat the procedure. It reminded me of my efforts in physics lab trying to determine the laws of gravity. If the spoon or plate or other such item fell down she would demand that I pick it up and return it to her, whereupon she would immediately begin the game of dropping it deliberately for me to retrieve. Funnily enough she never asked for any of the food to be returned.

On the other hand, we now have a kitten, maybe at an equivalent stage of development, and she takes delight in climbing onto the coffee table and carefully extracting nuts one at a time from the bowl and pushing them onto the floor. The fun does not stop there, however. She then jumps down and pounces on them, pushing them so she can pretend to chase them, until they disappear under something from which she can't extract them. Then she gets another one and repeats the performance. Is there a difference here? Yes, I say there certainly is. The cat is merely acting on her instincts in pouncing on a moving object and patting it (as cats do when they catch a mouse or such like) to make it move some more. She is not learning about gravity, or even how to retrieve objects that have disappeared. All her activities are related to her method of acquiring food. My daughter, on the other hand, was clearly fascinated by the fact that something, presented on a plate as food, when dropped from a height fell down to the floor and she was quite happy to leave it there, in fact wanted to add to the mess. My impression was that she was engaged in pursuit of

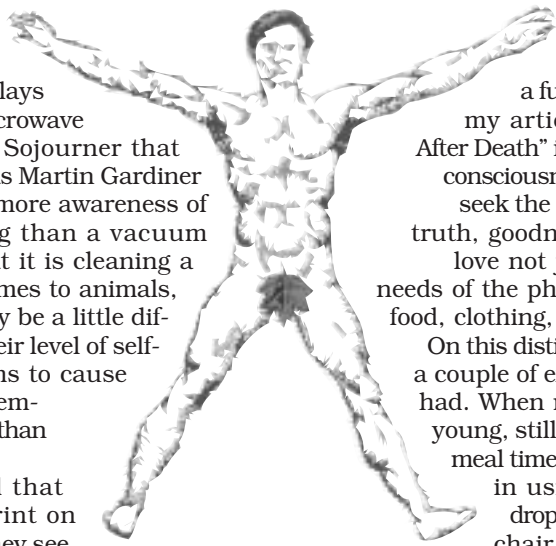
knowledge or truth about the world, in particular about the laws of the physical world. The cat, on the other hand, merely practices the skills that she would need to obtain food if I failed to feed her.

On this point of the priority of values, I would like to note that as a psychology student I carried out experiments with both animals and young children. In order to train and test animals it is standard practice to keep them hungry, to use food as rewards, and to feed them after the session is over. With infants and young children, however, the situation is very different. Can any parent imagine working with a hungry infant! Forget it. And, the best reward for infants is not food, but interesting sights or sounds, one of the best being the appearance of the mother. But, finally, even the appearance of the mother seems not to be the real motivator, but rather they seemed to be more interested in figuring out which action on their part caused the mother's face to appear, often hardly looking at the mother beyond ascertaining that she appeared. And you can give young children candies or other food as rewards, but they almost never eat them but rather gather them in a pile, thus making a new game. So, given the strange situation of the psychology lab, it seems that animals continue in their search for food, providing the experimenters with the behavior they want in order to get it, while humans, at least young ones, are entertained by the complexity of the tasks devised by the experimenters, and gather the food or even the sight of their mother as trophies rather than enjoying them as such.

Continuing with the differences between humans and other beings, there are also additional aspects of Yang and Yin. In this context let me mention that Unification Thought explains that the union of Yang and Yin in human beings is not simply the union of male and female for the purpose of reproduction, as it is with other beings. Rather, there are four points of uniqueness in the harmony of Yang and Yin in human beings: (1) husband and wife each represents one of God's dual characteristics so that their conjugal union signifies the manifestation of God; (2) husband and wife each represents half of the universe, so that their perfected union completes the creation of the universe; (3) husband and wife each represents one half of humankind so that their unity represents the unity of humankind; and (4) husband and wife each represents half of the family so that their union signifies the perfection of the family. Thus, harmonious unity between husband and wife is equivalent to the world becoming united (Essentials of Unification Thought, p.96-97). For a fuller discussion of what these mean, see my earlier article "Original Human Nature" in this series.

Individuality is also on a higher level in human beings than other beings. In the mineral kingdom, individuality does not refer to the specific characteristics of each molecule, atom or particle, but rather to their category because these are component elements of beings of higher levels. On the lowest levels of life there is little distinction among bacteria or amoebae of the same category, whereas as we ascend to higher levels of plant

see **HUMAN** on next page



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VIRTUOUS BUSINESS PEOPLE



HAVEN BRADFORD GOW

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

Is it possible to be a good, honorable and decent man and still be a successful businessman? Can a businessman serve God and the public, too? Consider:

- Robert Stuart is chairman emeritus of the National Can Corp. and past president of the Chicago Crime Commission; he states: "One should be guided on his job by one's religious faith (and should be guided accordingly to be ethical in all business practices)... I also believe companies serve their shareholders' interests best by doing good in their communities (e.g., providing moral and financial support for worthwhile charitable projects), as well as by upholding high ethical and professional standards."

- Jerome Sit is a TV repairman and a member of the Chinese Christian Mission at First Baptist Church in Greenville, Mississippi. Mr. Sit says,

"I view TV repair work as a vocation, as an honorable way to make a living, to serve God and my community. God has given me certain intellectual skills and talents, and I believe I must use these gifts from God to make a living and serve others. Whenever I do work on someone's TV, I aim for excellence and perfection."

- Mr. and Mrs. Tom Marshall are prominent business people in Eudora, Arkansas. Although they have achieved financial success, they have not forgotten about the less fortunate in society; they believe in providing employment to others so they can develop a sense of dignity and self-respect. The Marshalls believe that, instead of supplying people with hand-outs, they must provide people with employment and teach them a good work ethic so they can learn the blessings of hard work, self-sacrifice and team play.

- Mr. Petty owns auto body repair shops in Eudora and Lake Village, Ark. He declares: "If I do a job for someone, I do it to the best of my abilities and

charge a fair and honest price; if I find I can't do the job, I'll be honest with the customer and send him to a place where the job will be done the right way. I believe in being honest and fair in my business dealings." He adds: "I also believe in giving something back to the community. If someone has locked himself out of his car, he just has to call me and I'll come to him and open his car for him for free."

- Mr. Mack Mooney is a typewriter repairman in Greenville, Mississippi. Not only does Mr. Mooney provide excellent repair work; he also contributes to the betterment of his community by working with his church, the local Chamber of Commerce, the Boy Scouts and the Salvation Army. Each Christmas, Mr. Mooney puts on a Santa Claus outfit to raise money for the Salvation Army.

- Barney Payne, a car mechanic in Eudora, Arkansas, and a church official in Greenville, Mississippi, does good and honest car repair work and charges a fair and honest fee. If he finds that someone's car does not need

a brake or tune-up job, he will be honest with the customer and tell him the truth so he will not spend money on unnecessary car repairs.

- Rev. Albert Jones, Sr., pastor of Jericho Baptist Church in Eudora, Arkansas, and meat department manager for a local supermarket, says: "It doesn't matter to God whether you work as a janitor, car mechanic or meat cutter; if you do work in a prayerful, Christ-like manner, your work can be a blessing to others and for the glory of God."

- Mr. Tommy Mills is manager of a supermarket in Eudora, Arkansas, and Sunday School superintendent for a Baptist church in Jennie, Arkansas. Mr. Mills applies the Golden Rule in his personal and professional activities and relations; he insists business people can operate according to Christian principles and still be a financial success.

Indeed, good business people can serve the public and make a profit and, at the same time, serve and please God, too. ❖

HUMAN from page 20

and animal life individuality increases. When we reach the level of human beings, each human being is unique; our individuality is unique to each individual human being. Now, of course, we share many characteristics with our parents, ancestors, and siblings especially twins, but when we look at all three categories of appearance, behavior, and creative activity we find that no two people are ever identical. Unification Thought states that human individuality is absolute, not dependent on environmental influences, because it comes from God's Individual Image, which is the Universal Image individualized for each unique human being (Essentials of Unification Thought, p.14-16). Thus, human beings are unique because they are unique!

Finally, then, let us look at Divine Character. As mentioned above, there are three aspects here: Heart, Logos, and Creativity. Again, these are described more fully in my previous article. Here let us look at what defines human character as distinct from other beings. Heart is "the emotional impulse to seek joy through love; it is the source of love and the core of God's character" (Essentials of Unification Thought, p.99). Now the empathy that was mentioned at the outset of this article, suggested by psychologists as the trait that distinguishes us from other beings, is connected to the Heart element of human character. But Heart, as the source of love, is much more than empathy. Unification Thought emphasizes the importance of Heart in human character, noting that all human activities should be based on Heart in order to succeed in bringing joy. Thus, Unification Thought contends that the true human being has Heart as the core of their character, and should be described as homo amans, the loving being, rather than homo sapiens, the knowing being.

Logos is the aspect of human character that includes free will. A being of Logos is defined as one in whom free will and law are united; in other words, a person whose behavior never violates the laws of the universe, or society, out of their own free will. Now, free will has long been considered an important human trait. In religious discussions it is often

the fact that God gave us free will that is held responsible for the unfortunate state of affairs in the world today. And free will is something that is lacking in artificial intelligence, at least in the non-fictional kind.

Do animals have free will? Well, when dealing with our cat I often think so! Cats have the tendency to be perverse and choose whether to respond or not. But is this the same as human free will? If we look back at the previous characteristic, namely harmony of Yang and Yin, we can find an indication of the answer. There it was noted that the harmony of Yang and Yin is more than just the physical union of husband and wife for the sake of procreation. In the case of human beings, the union of husband and wife is so much more. And, is this not the place where free will has the greatest consequence? Free sex became the way of life in much of the world in recent years, meaning that people used their free will to choose sexual partners without any responsibility to the laws or norms of society. According to Unification Thought, this affects the manifestation of God, the completion of the creation of the universe, the unity of humankind, and the perfection of the family. This is really serious! And we can see this in the vast numbers of broken marriages, unwanted pregnancies, teenage pregnancies, and general breakdown of the family that has resulted. Perhaps my cat's perversity is free will on a lower, less important, level. Free will in human beings can be seen as distinct from that of other beings when we see the consequences of irresponsible choices in human life.

So, if we have free will, what guides our choices? Well, there is the conscience. However, Unification Thought points out that the conscience is insufficient to guarantee that we will live according to our original nature. The conscience guides us to do what we believe to be good, and this standard of goodness varies according to each individual. Thus, a very selfish person will regard actions that benefit himself as good, even when they do not lead to the benefit of others, or worse, lead to exploitation or harm of others. The conscience is not infallible; it must be developed through experience and education. It does, however, stand as something that distinguishes us from

other beings.

Creativity is the final characteristic noted by Unification Thought that sets human beings aside from other beings. Let me just mention a couple of current approaches to creativity. Silvano Arieti, in his work Creativity: The Magic Synthesis, notes that creativity is a human prerogative. He concludes, "although creativity is by no means the only way in which the human being can grow, it is one of the most important. The growth occurs not only in the creative person but in all those who are affected by the innovation." Gil Noam, in his chapter "Reconceptualizing Maturity: The Search for Deeper Meaning" in Development and Vulnerability in Close Relationships, concludes that "creativity has become essential - the basic life force. Life without it is not worth living."

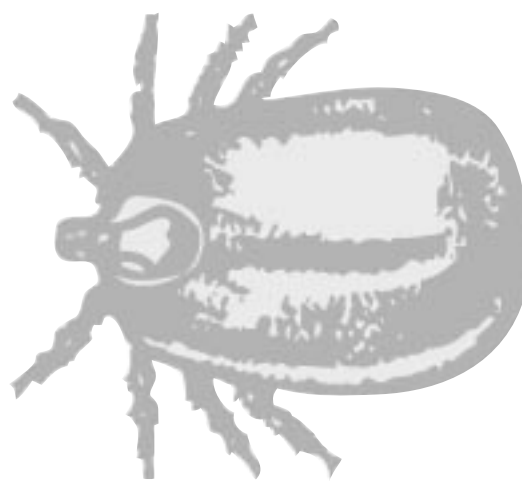
These researchers both observe that creativity is an essential aspect of human character. Why? From the Unification Thought viewpoint we can understand that it is because creativity is surely the closest we can come to being like God, the Creator. Now, human creativity may indeed be a "humble counterpart" of God's creativity, as Arieti notes, "Whereas theologians and religious people in general believe that God's creation comes ex nihilo, from spatial and temporal nothingness, human creativity uses what is already existing and available and changes it in unpredictable ways."

Unification Thought explains that creativity has two stages, equivalent to the two-stage structure in the Original Being, God, in His creative process. It is also noted that Heart should be the center of creativity, as it is in God's creativity. The two stages involve the formation of inner and outer four-position bases (Essentials of Unification Thought, p. 32-34, and 185). The formation of the inner four-position base is the development of a plan, idea, or design, and is equivalent to the Logos in God's creation. The formation of the outer four-position base is the construction or substantiation of the plan, idea, or design into an actual object such as a work of art. Development of creativity, therefore, requires development both of the ability to make plans or designs, through the acquisition of knowledge and qualitative enhancement of the mind, and of the technical skills

required in actualizing the designs. Thus, Unification Thought holds the position that all human beings have the potential to be creative, but that the extent to which they will actually be creative depends upon their experience and education. The fact that those people who fail to develop their creativity, or who are denied the opportunity to express it, suffer almost as if deprived of oxygen or sunlight, as Noam suggests, indicates that beyond being a distinguishing characteristic of human nature it may even be essential to our humanity.

So, let us conclude with a summary of how Unification Thought defines what makes us human: we are created to resemble God, whereas other beings are but reflections of aspects of God. How do we resemble God? Like God, we are creators: we have as an innate capacity the ability and even desire or need to create in order to experience our true human nature. We are eternal beings: our spirit continues to exist forever in the spiritual realm, which transcends space and time, just like God's realm of existence. We are beings of Heart, or love. The ability to empathize, and even to forgive, while uniquely human indeed, are hardly sufficient to define human nature. And, interestingly, the researchers who concluded that empathy was uniquely human did so based on the cognitive abilities required in certain mechanisms of empathy. Unification Thought takes a very different view, seeing human beings as primarily beings of heart not merely superior cognitive, or intellectual, abilities. We are also beings of free will, responsibility, self-awareness, and conscience. In other words, although we are created, or resultant beings, not our own creators, nonetheless, our Creator gave us the right to choose how to make use of our abilities, how to live our lives, even whether to relate to our Creator or not. The evidence of that is apparent: have we created heaven or hell in this world? So, we are beings with so much more than any other species. How we choose to use those great qualities, abilities, etc., is up to us. We can live lower than the lowest animal, or higher than the angels. But, ultimately, the greatest difference between all other beings and us is that it is our choice; and in that sense, we become our own creators. ❖

Article removed in Internet edition



SOCK CRITTERS FOR PEACE

Second-generation good Samaritans Hannah Selig and Rachel Herbers decided to fundraise and help the needy children in North Korea through the Summit Council Humanitarian Relief Fund.

They created "Sock Critters" and went door-to-door asking for donations. Their \$20 collection was matched by the Summit Council. ❖



Hannah Selig and Rachel Herbers with their "Sock Critters"

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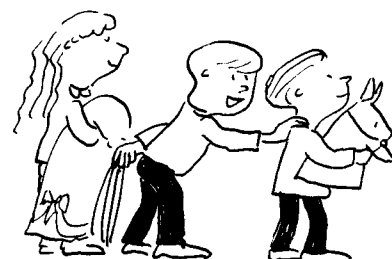
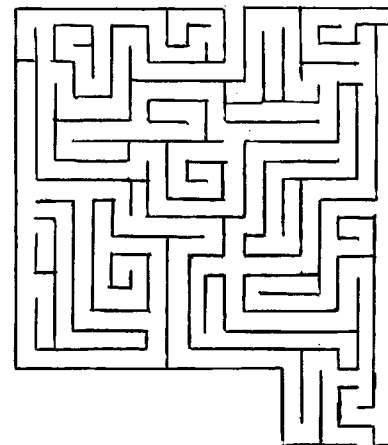
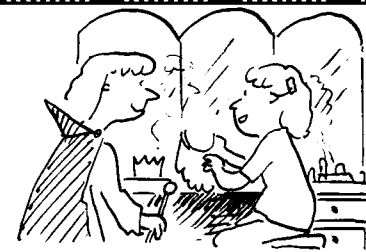
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FOR KIDS

by Françoise



Find the seven differences between these two drawings of backstage at the God's Day entertainment



Help them find the makeup



PAUL CARLSON

Mr. Carlson is involved with marine aspects of the Providence in the Bay Area

This is based on an article that first appeared in March 1993. Since that time, millions of Americans have invested in a booming Stock Market. However, during the same period, student test scores for math and economics have plummeted. A basic understanding has become more important than ever.

I used to think economics was boring. The constant barrage of "figures and indicators" can be mind-numbing. George Bernard Shaw once said: "If all the economists were laid end to end, they would not reach a conclusion."

Then I heard a speech by a famous investor, who actually made it all rather interesting. Still, as Will Rogers said, "There are lies, damn lies, and statistics." Hence, in this article I'll try to avoid numbers altogether.

There are many types of economies, from primitive bartering through caste systems, to modern information networks. Each is intimately tied to the particular tradition and government of its host nation.

The United States has the most successful economy in the world; in fact, in all history! We call it the "free enterprise system." The best description I've ever seen appeared as a popular office poster. (See illustration.)

Ironically, few realize that it was Karl Marx who coined the term Capitalism, referring to "a system of greed and exploitation, doomed to fail." Many people still believe this, but now they go by other names.

The United States was founded with a unique, untried system. It featured individual rights and responsibilities. Also, limited government. These gave people a chance to succeed -or fail- on their own initiative. Americans had a chance to profit from their own inventiveness, as much as from their skilled, traditional labor.

People were able to innovate, and advance themselves, without caste or regulatory limits. Thus America went from tallow candles to electric lights, from horseback to air flight. We advanced further in a few short decades than humanity had in the thousands of years before! (Read *The Mainsprings of Human Progress* by H. G. Weaver.)

Yet, even now, those with Marxist ideas are blaming America, and Capitalism, for all the world's ills. Every drop of our wealth was supposedly wrung out of some hapless slave, or "banana republic" laborer. Recently, we've been blamed for the "doom and gloom" of allegedly impending planetary destruction.

Did forced labor perfect the VCR? Did Central American bananas fuel our Apollo moon rockets? Will your lawnmower destroy the Earth? Some prominent people want you to believe it!

Business Ethics

A society can only prosper when both its citizens and government are "on the right track." Workers must be reasonably honest and reliable; willing to "work smart" and "until the job is done." Just ask Boris Yeltsin how it is when people haven't learned this yet . . .

Government must perform certain vital functions, such as coining sound money, verifying weights and measures, and ensuring safe goods and transportation.

(Opposite this, extreme Libertarians want to "privatize" the freeways, parks and rivers, and even the military.)

For the economy to advance, there must be free and fair competition. Better quality and service, lower prices; building a better mousetrap.

There must be protection for risk-taking inventors, in the form of patent laws. The best incentive is still the chance to make a decent profit! Great advances have come from the unlikeliest people.

Government can set standards for practical things, from lumber sizes to motor oils, to measures and signals. Imagine the confusion if things didn't "match up." That's what earlier societies had to contend with!

Government plays a key role in "worker's rights." My grandfather was a longshoreman, working on the docks, and he encountered some of the corrupt Big Bosses of his day. We must never tolerate the horrible "sweatshops" described by Jack London and others.

New businesses must be able to open up in various fields. Thus, there must be Anti-Trust Laws against exclusive "monopolies" and gigantic "cartels." Such have often used their power to crush an upstart, no matter how good it was. One true instance is dramatized in the movie *Tucker*.

There are modern examples. This author owns a rugged, sophisticated computer watch that cost \$80. I'm rather deaf, but a strong hearing aid (using similar electronics) costs more like \$1,000. Ranchers can buy antibiotics for a few dollars a pound. Doubtless the reader can think of other examples.

Unfortunately, well-intentioned government regulations can become outdated, overly complex, or just plain ridiculous. "Excessive taxes and regulation" have ruined or driven away thousands of businesses, and thus millions of jobs.

A good depiction of this appeared in the comic strip *Broom Hilda*. One of the characters decided to start a "shoelace repair" business, tying broken ones back together. He was immediately mobbed by officials wanting to examine every conceivable aspect of his business. He was told to get permits, meet zoning requirements, pay fees, submit written plans, file a steady stream of reports, etc., etc. He quickly gave it up, and declared his business a failure.

Again he was surrounded, this time by officials who offered him aid, relief, compensation, unemployment payments, retraining, and more. (Note that all of

these are tax funded—by *your* taxes.)

State Run

Sometimes governments decide to operate their own State Run Industries. This is more common in other countries—luckily for America. These are true modern dinosaurs: huge, slow, stupid, and dying out. The best American one I've encountered is Amtrak, and it still requires a tax subsidy.

In America there are many local-level creatures of this type. They are usually "municipal" or "regional" operations, such as buses and subways. These sovereign fiefdoms need not make a profit, and receive a hefty subsidy. They feature large,

Mass production has brought America cheap prices, wide availability, and simple maintenance for appliances, electronics, cars and more.

Marxists are always denouncing these corporations, regarding them as the very embodiments of evil. Greed, waste, pollution, exploitation—you name it, they'll blame the "military-industrial complex" for it.

Some go even further, saying "wealth itself is evil," so we must "soak the rich." This has gone well beyond rhetoric. Recently a Luxury Tax was passed, but instead of extracting piles of money from the rich, it threw thousands of boat, light plane, and other "big ticket item" makers out of

work. Within a few years it was actually repealed! (It's been replaced by a "marriage tax penalty," but that's another story.)

Several years ago, this author met an Islamic scholar. He explained something he'd learned from his Koranic studies, which we agreed is quite relevant today:

Suppose you have one million dollars. You wish to do as much good as you can for the poor families in your area. You could give it out, in a socialistic "wealth redistribution." Say, \$5,000 apiece to 200 unemployed workers. They would soon spend it, and it would be gone.

Alternatively, you could give the entire million to one competent, wealthy businessman. He could use it to start a new business. It would grow, and soon he could hire those 200 workers, at a good salary—and pay them for years to come. The Bible says much the same thing. (Read Proverbs 31 and Jesus' Parable of the Talents.)

Clearly, the Economy prospers when run by decent, reliable business people, with the *right* amount of regulation. Too often, we've seen people try to "make a quick buck," rather than build for the future.

Government can encourage research into new technologies. The Divine Principle speaks of technology bringing a better standard of living. However, it also warns against "empty materialism."

Almost everyone aspires to prosperity. In every nation, people envy and seek American culture and wealth. (Hopefully, its more positive aspects . . .)

I've read countless Science Fiction stories about possible futures: amazing high tech, but used in crime and war, not just in constructive things.

Imagine if we could restore our original natures, and fulfill that which God always intended. Few writers have even considered this, either in fiction or in "think tank" speculations.

Science has often opposed Religion, and sometimes visa-versa. When they finally harmonize, we'll enjoy tremendous freedom and prosperity. Thankfully, our True Parents are leading the way. ❖



How various governments treat the farmer. 1) Originally: The farmer with his two cows. 2) Feudalism: Government takes one cow. Overburdened farmer milks and plows. 3) Fascism: One cow seized. "Master Race" Farmer gets detailed instructions. 4) Socialism: Taxes and regulations take both cows. 5) Communism: "Kulak" farmer shot, both cows confiscated. 6) Capitalism: Farmer sells one cow buys a bull! Drawings by Masako Ozawa.

well compensated Administrations, who hire their pals, go on lavish "business" trips, and so on. They always have a unionized work force, who naturally push for higher salaries, benefits, pensions, etc.

Last in priority come the actual customers. They're always cowed by fare hikes, service cuts, aging equipment, strikes and other difficulties. (And some people wring their hands, and wonder why we keep traffic-jamming in our own cars.)

You can find similar "little kingdoms" in other public spheres, such as University, Prison and Power systems.

America became the most prosperous nation in history thanks to her freedom: political, economic and religious. She became the best place for the free enterprise system to flourish. The benefits have been immense. Even our poorest slum dwellers usually have a car, hot water, a TV, and plenty of food and medical care.

Corporations

Much of America's wealth comes from her large, privately-run corporations.

CHICAGO from page 28

tecostal and Unificationist representatives as well as the featured speakers and Rev. Ki Hun Kim and Rev. Joong Hyun Pak.

Rev. Melvin T. Jones is the pastor of the 2000 member Union Missionary Baptist Church in Lansing, Michigan as well as serving as MBC district president in Michigan. He sent 1 bus to RFK Stadium before flying in and taking a seat at the head table. "He was smiling all the time." said Rev. Hitoshi Onishi, former city leader in Lansing Michigan. Rev. Onishi has worked with Rev. Jones since 1985. "He went to ICC in Korea, Mother's UN speech and many other events. He was happy to see many Christian leaders."

Awards Ceremony

The True Family Values Awards went to strong ministers who reflected the passage from Joshua 1:9 inscribed on their plaques below the brilliantly colored emblem of The True Family Values Ministry; "Be strong and of good courage; be not afraid, neither be thou dismayed; for the lord thy God is with thee whithersoever thou goest."

Pastor Michael Eaddy received the TFV 1997 Public Leadership Award. Pastor T.L. Barrett, Jr. from Life Center COGIC received the TFV 1997 National Leadership Award. Rev. Dr. Amos Waller from Mercy Seat BC was awarded the TFV Leadership Award. Rev. Thomas Jackson, Jr. from New Original COGIC received the TFV Award for Outstanding Vision, Faith and Commitment. Rev. Connie and Dr. Emmanuel Bansa won the TFV Outstanding Pastor Couple of the Year Award.

All of these pastors worked tirelessly for the TFV Marriage Rededication Ceremonies in Chicago. They all brought their congregations to attend RFK Blessing '97. They were well deserving of their recognition.

Speeches, Blessing

The guests were treated to two powerful speeches by 2 great men of God. The first Guest speaker was Dr. Hycel

Taylor, a former President of Operation PUSH and pastor of the Second Baptist Church in Evanston Illinois. He is a close friend of Jesse Jackson and well known to many of the ministers who attended. His speech supported TFV in its quest to strengthen the family and stop family breakdown and acknowledged Dr. Moon's work in this regard. Everybody was very excited.

The second Guest Speaker was Continental Director Joong Hyun Pak. Rev. Pak moved people deeply when he announced that we can only enter heaven as a couple. He concluded by announcing the 360 Million blessing to enthusiastic applause.

Finally, we concluded with a Rededication of marriage ceremony. 700 people received the blessing as our ushers moved through the crowded aisles with their wine and holy water. Each guest had a copy of the 4 vows printed on the back cover of the banquet program. These men and women of God could feel God was working and heeded His call.

Secrets of Success

How was the True Family Values Ministry able to bring this kind of success in Chicago?

Yukimi Lemont, coordinator for True Family Values Ministry said that "The reason for our victory was that Rev. Kim brought unity between all the tribal messiahs centered on the department leaders and Rev. Kim and Rev. Jenkins and Rev. Vincenz. Also, the tribal messiahs visited churches. Each tribal messiah has at least 1 church which they visit each Sunday and mobilized to Washington DC for RFK Stadium. After RFK Blessing '97 I felt bad because the stadium wasn't packed

and I repented. All pastors and ministers are True Parent's spiritual children. I told Rev. Kim we can invite 1200 people. Yet 1 week before the event we only had 700 confirmations. I heard a voice, God said 'Bring 1,000. If you bring 1000 ministers big blessing will come to Chicago. Call the pastors and ministers. As many as you call, they will come' "



Guest speaker Dr. Hycel Taylor, Pastor of 2nd Baptist Church and former President of Operation PUSH.

K a t h l e e n Sometani, WFWP Midwest Regional Chairwoman said "Clearly the networking was important. People who went to the Blessing brought people to the Awards Banquet. People were getting inspired. Rev. Charles Horn brought 20 people to RFK and 30 to the banquet. I saw that a lot, people bringing new people. I saw a nice blend of old friends and new people."

Rev. Hitoshi Onishi added "Rev. James W. Hampton from Zion Healing Temple Cogic came with 40 members of his congregation, he was very happy."

Mrs. Sometani concluded "For a lot of our guests it's very wonderful that in our community they interact with us in WFWP, True Family Values ...we get them from all sides. One TFV awardee was originally a WFWP guest. We had connections with a lot of churches for a long time. The big point was the tribal Messiahs visiting churches and worshipping with them. Rev. Kim really insisted we open up the churches by fellowshiping. Many congregations were very moved. Yukimi Lemont and Maria Helena Tonneyck made the first contact but it took all of us working together. Our congregation going out won the hearts of the minister and the congregations. They are happy to see us worshipping with them"

Rev. Lloyd Hudson, state leader for

Illinois said "It was historical because we were able to raise a donation at the end." Rev. Leroy Elliott, a popular Chicago Radio Ministry pastor and pastor at New Greater St. John MBC gave the Benediction and started a collection of a love offering. Over \$4000 was collected. "Some new ministers and our old ministers were able to make offerings of \$50 and up. One minister who is fairly new to us even donated \$150. Based on that kind of victory we can see more and more ministers showing gratitude for the events we put on and True Father's vision." Rev. Hudson added.

Bearing Fruit

Events such as this bring many kinds of blessing. Through serving and working with Christian leaders such as these Rev. Ki Hun Kim, Midwest Regional Director has been invited to join the Board for the Coalition of Religious Leaders in Illinois. This prestigious position puts him on the Board alongside Francis George, Archbishop for the Archdiocese of Chicago and bishops from other mainstream denominations and leaders of important religious organizations in the Midwest. The Coalition has asked Rev. Kim to read a passage from the Bible on January 11, 1998 at a Commemorative Salute program honoring the late Joseph Cardinal Bernardin Archbishop of Chicago, Bishop Louis Henry Ford and Bishop Shepard Little. The Coalition will host many religious, civic and political leaders in honoring the accomplishments and service to humanity of these men.

Also, for the second year in a row Rev. Kim has received an invitation from Richard M. Daily, Mayor of Chicago to attend the Mayor's program honoring Dr. Martin Luther King on Jan. 15, 1998. Last year Rev. Kim was 1 of 3 ministers asked to pray on this solemn occasion. His prayer brought loud applause and congratulations on his heartistic understanding of this man of God. In ways such as this we can reach those religious leaders that God has prepared to receive His Blessing. ❖

TITANIC from page 25

insufficient number of lifeboats. One of the officers is overcome by the moral weight of his deciding who is to live and who is to die, and shoots himself. Two officers wind up on lifeboats. One, representing 19 of the 20 lifeboats, viciously threatens a woman pleading that they return to the scene to pick up the wretches floating in the icy sea. One of the twenty turns his boat around to rescue them, but too late. He finds but one still alive ... Rose.

Resurrection

Now, in the final chapter, we enter the realm of the resurrection, the second generation, as we pass through death into the next life. The world as we knew it is destroyed. Cal clings to the old rules, in vain. Lucifer has become Cain. He virtually insured Jack's death, and himself survived by cunning. He maintains his wealth and status but meets a miserable end later when the stock market crashes.

Jack is Abel, killed by Cain and by his premature love for Rose. But his death for the sake of saving Rose makes him a Christ figure, humankind's ultimate Abel. Rose, representing fallen humanity, strives even in her self-centered confusion to find salvation through true love. A betrayer of her mother and fiancé, she is redeemed only by her love for Jack, the Christ-figure, whom she (unwittingly?) leads to his death.

And yet Rose, fallen humankind, is the only trace of nobility left from the Titanic. She did not opt for a lifeboat, but rather abandoned her seat for the sake of love. Her life support now is no longer a million ton behemoth called Titanic, but a shard of wood. Jack's last

breath of life imbues in her the strength to live, as his bride in spirit.

When she disembarks in New York, she gives her name as Rose Dawson, taking on Jack's last name. She has a new identity in a new world, with a husband in spirit. And she pursues the life of a liberated woman, marries and has children, and lives to over 100 in order to tell her story.

Well, you might say, the story of the star-crossed lovers is nothing new in the west. Look at Romeo and Juliet. Innocent love is a valid justification for abandoning parents, tradition and morality. A compelling argument, that. It connects with the most morally ambiguous phase of the fall: Eve's striving to return to God.

This was a virtuous desire, but it was rooted in a selfish mind. Thus it resulted in Adam's fall, which extinguished the possibility of her salvation. By her action taken to save herself, she damned herself. But the gal-

lant attempt at liberation itself is appealing to the fallen world. We all are in the position of fallen Eve, striving to save ourselves but that very striving comes out of the selfish mind. We end up destroying that which might save us.

The ultimate appeal is that of Eve for Adam: the temptation of love. Whether Romeo and Juliet or Jack and Rose, it all seems justified by that tremendous, eternal moment of physical love. Jack and Rose in the back seat of the car, in infinite ecstasy, Rose's hand stiffly, involuntarily arching upon the steam-covered window. Wow, it must have been good!

That's the lie. It was *not* good. It's a made-up story, folks. The love of fallen Eve and immature Adam was a let-down. Rose and Jack go laughing into the night? Forget it; Adam and Eve hid themselves in shame, guilt and fear. Suddenly alienated from their bodies, they grabbed leaves to cover their sexual parts, they felt so bad. The vision of exultant illicit lovers, whose selfish love is legitimated by the joy they experience? This is where the Bible tells the truth and *Titanic* retells a destructive myth. ❖

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Titanic

and the Culture War

We are fighting principalities and powers, as the apostle Paul postulated. This is nowhere more true than in America's culture wars. The ideology of fallen man, is informing our culture in ways both mighty and subtle. Take, for example, that wonderful and hugely popular film *Titanic*. It's a great flick. We eat it up. But what is its message? What values does it express? What does it teach us?

We can look at *Titanic* on three levels. The first and most typically "Hollywood" is as an exemplary gospel of the politically correct.

Take, for example, the dolphins. Are there dolphins off the coast of Ireland in April? In any case, it is a nice plug for environmentalism. Are they necessary for the story? Not really, except to tell us that young Jack Dawson is, yes, a friend of the dolphins.

A second politically correct gesture: no furs, even in the coldest weather among the richest people on earth in 1912. This is hardly believable.

Third, the heroine, Rose, a sixteen year old in 1912, is a reader of Freud and collector of Picasso. She likes his art because it has no logic. How twentieth century! In other words, Rose is a member of what was to become the cutting edge of the American degradation, excuse me, *liberation* of the 1920s when free sex, relativism and youth rebellion entered the culture full swing.

The only politically questionable behavior on the part of the protagonists was Jack's and Rose's tobacco habit. But the pitch for drug use, which entered America in the twenties, outweighed the value of health. Jack and Rose are not health nuts; at least we can be thankful for that!

It hardly merits mention that *Titanic* champions the traditional Hollywood messages that businessmen and industrialists are corrupt, wealth is suspect (except in the hands of artists), parents are backwards and use their children for their own purposes, engineers are good, entrepreneurs are evil, and so forth. Irish immigrants are good, but not Muslims, who cannot read English.

Justifying the Fall

The movie's second level is its justification and reinforcement of the course and motivation of the human fall. We observe an amazingly accurate recapitulation of the fall narrative in *Titanic*. The fact that it is digested so easily and enjoyed so much by the audience testifies to the truth of the claim that this narrative is the deep structure of the human psyche.

Consider the narrative of the fall, which Reverend Sun Myung Moon fought to discover, and challenged God and Satan to deny. It explains that an innocent but immature mother of the human race, Eve, was seduced by the mature but selfish archangel, Lucifer. She lost her innocence and gained carnal knowledge. She was very aware of what she had lost, and, amid guilt, shame and fear, tried to recover it.

To recover it, she approached her brother and to-be-husband Adam. Adam is an immature yet beautiful young man. He is intoxicated with God and the world,

even to the expense of his responsibility for Eve. Eve approaches him and, finding him susceptible to her charms, seduces him. She thinks that by uniting with him, she can regain her lost virginity and her lost position as God's daughter.

She is wrong. The seduction merely pulls Adam down into the realm of the fall with her. Cast from the garden, they face a future tossed in the waves of a world without God.

Let's see how this works in *Titanic*. Cal, the archangel, is the heartless millionaire who has already seduced Rose, now his fiancée. Rose (fallen Eve) is sick of Cal's selfish love but is tainted by it. She sees Jack (immature Adam), an untamed young man, as a way to escape the false world of Cal and return to her original purity. But through her tainted love and selfish motivation, she violates her betrothal, her relationship with her mother, and, not becoming Jack's wife, seduces him to fall with her. They have no future but to run away from everything.

We love Jack because we love immature Adam's zest for life, his reckless faith that each day will bring its own reward, his abandonment of his life to the winds of an exciting world.

We love Rose because we see in her the longing of Eve to return to her state of purity, to escape the claws of Satan, who has seduced her.

We ignore the fact that Rose is no girl from Chippewa Falls. She is a woman of the world, a student of Freudian free sex and the bohemian Parisian culture of the *fin de siècle*. Jack, with his drawings of nudes, is a member of the same club. But he maintains his status as immature Adam by demurring that he had had no affair with his models, one of whom was a real fallen woman (contrary to the sophisticated and still girlish Rose), a "one-legged prostitute."

We like to believe that Jack is a virgin, and that



Rose is too, despite Cal's entreaty, "I thought that you would come to me last night." Last night she was in fact dancing in drunken yet innocent abandon with Jack and the salt of the earth—politically correct Irish step dancers! (And of course, Jack is an accomplished step-dancer.)

So Rose seduces Jack, first by offering herself as his nude model and then by dragging him into the back seat of her fiancé's car. It is the archetypal American fornication. Yes, sympathetic though they are, courageous, idealistic and pure-hearted as they are, what it amounts to is an act of fornication.

And they go laughing away, free-spirits into the night. Rose has violated her engagement to be married. Marriage? What does that matter? Husbands are boorish and violent. This is love! Rose has betrayed her mother. Mothers? What do they matter? Mothers are clinging and petty. Rose is a much better person than her demented mother! Rose has pushed herself and Jack into an abyss. What does that matter? This is a new world! This is love!

Here is where things become interesting.

The ship's lookouts are distracted by the laughter and kissing of these young lovers below them on the deck. At that moment, the iceberg came into vision, but they did not see it while they looked at the kissing Jack and Rose. When they turned back to their watch, there was the iceberg, dead ahead.

Consequence of Fall

Here we enter upon the third level of meaning, and the most encouraging from a cultural message point of view. The movie on this level is an allegory for the fate of the world. (Here I am indebted to insights from Rev. Joong Hyun Pak.) The ship *Titanic* is human civilization

in all its grandeur and pride evoking majesty. The captain and crew steering the ship are America. The fate of the world is, like it or not, in America's hands. The iceberg is the destruction lying ahead on the path we are pursuing.

The captain (America) is tempted by the illusion of fame offered by the entrepreneur (capitalism). "Just imagine if we arrive in New York Tuesday night! It will be in all the papers. We have not just the biggest ship, but the fastest ship." So is America deluded by her own seeming invincibility: is this a great country or what? Nothing can sink the *Titanic*!

Thus, the *Titanic* did not have by half the proper number of lifeboats. The engineer tells Rose, they thought the full number of lifeboats would make the deck too cluttered. Arrogance combined with a sharp eye for appearances.

Distracted by the titillation of immorality, the watchmen gawked at the illicit lovers. So too is our culture distracted by petty entertainments, cheap expressions of love.

The bowels of the ship represent hell, the realm of brute and brutal labor necessary in the fallen order of things to keep the rich and famous pampered in their self-indulgent ways. *Titanic* is a microcosm of the fallen world. On the top floor, for a price in today's currency of \$200,000 per ticket, are the elites, Cal and his friends the industrialists. In the middle are the steerage, the immigrants, the salt of the earth sharing accommodations with the rats. At the bottom are the laborers sweating like dogs, feeding the dynamos which keep the ship moving forward ... to its doom.

When the ship hits the iceberg, the laborers in hell are the first to die, washed away by the initial engulfment of the ship's lower holds. Next to go are the people in steerage, locked up like cattle by the boat's policemen until the decent people on the upper decks are all on lifeboats. Class consciousness receives new life!

The actions of the captain and crew are most interesting, for they represent America here, custodians of the ship of the world. There are several types of responses to the disaster for which they must take responsibility. The captain and engineer are most noble, each stoically going down with the ship, thinking not of their own safety. The officers have the thankless task of loading the

see **TITANIC** on page 24

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Chicago True Family Values Awards Banquet

by Richard Lemont—Chicago

The True Family Values Festival Second Annual Awards Banquet, Marriage Rededication & Awards Ceremony took place at the Martinique Restaurant in Chicago on December 27, 1997.

When Rev. Ki Hun Kim, Midwest Regional Director, and Rev. Joong Hyun Pak, the Continental Director arrived in Montevideo Uruguay on Dec. 30 they were invited to a private dinner with True Father. Rev. Pak and Rev. Kim showed Father the album of pictures taken at the event and reported details of the highly successful event. True Father excitedly turned the pages of photographs and smiled broadly as he listened intently to the victorious report.

"True Father was very inspired," Rev. Kim said. "Father said to make a videotape and give it to every region." So each Regional HQ can expect to receive a copy of the video recording the event and hopefully stage their own victorious events.

"There was a real family spirit," Rev. Kim added. "The main thing was that even guests were not like outsiders, they were our

blessed family members. We blessed 700 at that time."

Overflow Crowd

Over 1000 ministers and lay leaders from a broad range of different denominations and churches in Chicago attended the banquet and awards ceremony. 20 bishops and 100 pastors attended bringing their assistant ministers and lay leaders with them.

Maria Helena Tonneyck, True Family Values Coordinator, said "It is amazing the quality of pastors that we could bring to this event. We could never do that 4 years ago. As True Father says the spirit world is coming down to help us. If we make the effort and commit ourselves to follow Father's direction we are able to bring this kind of victory. I worked with Rev. Barrett for 4 years, for Dr. Taylor I've been working with him for less than 6 months. So only through God's



Rev. Joong Hyun Pak; Mrs. Pak; Mr. Chuck Bowen, Special Assistant to Mayor Richard M. Daley; Rev. Mike Jenkins, TFV; Rev. Dr. Amos Waller; Rev and Mrs. Ki Hun Kim.



Rev. Thomas Jackson, Jr., the President of South Shore Ministerial Association receives the TFV Leadership Award.

power we can continue and this kind of blessing can come."

Yukimi Lemont, Coordinator for True Family Values said, "On Dec. 5, Rev. Kim told me to help organize the banquet together with Rev. Jenkins and Maria Helena, to find the date, location and money. I was so lucky, when I called the Martinique Restaurant the owner himself answered and he gave us an incredible discount. Not only that, he personally took total responsibility until the end. When I asked him how he could do that he said "I am the owner! I can do anything here!" He said that he thought this group was very special."

True Family Ministries reserved a huge banquet hall with 70 tables besides the head table for the speakers and VIPs. Each table was set for 10 guests originally but it wasn't enough. Waiters were forced to add chairs to each table to seat 12 as more and more guests continued to arrive. Eventually an over-

flow room was setup and more excited guests crowded into their seats. Well over 1000 people attended.

Kathleen Sometani, WFWP Midwest Regional Chairwoman reported afterwards, "We were totally disorganized as far as seating was concerned, the ministers were expecting to sit at specific tables. At the end we were searching for seats even for some VIPs. When Rev. Chisum from The Gift of God Ministry came in and asked us how we were doing I told him 'We're not as well organized as your are.' He smiled and looked around and then leaned over and whispered 'Well, don't tell anybody! They'd never know it.' "

Attending Ministers

The event drew influential pastors and ministers clear across the denominational range. The head table seated a Catholic Monsignor, three bishops and Baptist, COGIC, Muslim, Pen-

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Ministers and congregation take part in the Marriage Rededication Ceremony.

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