World Unification Will Be Accomplished

March 2000

Shin Won Nim's Birthday (2/10/88)
Jin Sung Nim's Birthday (2/18/62)
New Ecumenical Research Association (New ERA) Inauguration (1980)

April 2000

Shin Chul Nim's Birthday (2/27/92)
True Parents’ Day (3/1/60)
Sung Jin Nim’s Birthday (3/1/46)
42 Couples’ Blessing (1959)
135 Previously Married Couples’ Blessing (1959)
57 Single Blessing (1989)
1265 Previously Married Couples’ Blessing (1992)
Women’s Federation for World Peace Established (1996)
Family Federation for World Peace and Unification Established (1996)
Un Jin Nim & Jin Hun Nim’s Blessing (1986)
36 Couples of the Second Generation Blessing (1986)
Shin Hwa Nim’s Birthday (3/11/88)
Kwon Jin Nim & Hwa Yun Nim’s Blessing (1995)
Sun Jin Nim & In Sup Nim’s Blessing (1995)
Day of the Resurrection of Shimjung (1960)
Day of the Resurrection of Substance (1961)
True Parents’ Blessing (3/16/60)
Noticias del Mundo Established (1980)
Jin Hun Nim’s Birthday (3/25/83)

May 2000

HSA-UWC Established (1954)
43 Couples’ Blessing (1969)
Day of the Victory Over Resentment (1974)
Shin Bok Nim’s Birthday (4/3/82)
Professors World Peace Academy Established (1973)
Shin Il Nim’s Birthday (4/4/81)
Unification Theological Seminary (1977)
Hyun Jin Nim’s Birthday (4/10/60)
Cheonu Haebang Shik Ceremony for the Liberation of the Universe (1999)
15 Couples’ Blessing (1961)
115 Couples’ Blessing (1978)
Shin Yeon Nim’s Birthday (4/23/90)
Declaratian of True Parents’ East and West (Global Victory) (1999)

C A L E N D A R

Thus, God’s philosophy is one of non-violence. Why is that? It is because, until the world of the heavenly ideal is manifested on this Earth, God must love the archangel who has become Satan, regardless of the circumstances.

So no matter how much trouble Satan may cause, God cannot punish him or cut him off. He must establish the condition of having loved Satan regardless of where he found Satan. God can only have complete victory when Satan confesses to Him, saying, “Oh, God, really is God. I surrender to You.” This is the problem.

Because of this, God is in the position of being tied up by Satan. Since the principle path of the providence of God is for God, before Satan’s surrender by loving him, we who are His children must walk this same path.

It doesn’t matter if a person is persecuted around the world and is considered a world-wide enemy. This person must establish the condition of having loved those who oppose him. From this aspect, there is amazing truth in God’s words to “love your enemies.” In fact, this is one of God’s battle strategies.

These words sound simple. No one realized, though, that they have marked the boundary line between victory and defeat in the battle between God and Satan.

If God were to adopt a philosophy of looking on Satan as His enemy and seek revenge against him, then God would never be able to stand on the pinnacle of victory. Thus, God has said, “love your enemies.” In the book of Revelation, God’s words to “love your enemies” are set forth as a standard of loving his enemies forever. The words “love your enemy” also represent the culmination of Jesus’ teaching.

It is remarkable that Jesus, the only begotten son of God, stood before Satan and prayed for him despite the fact that Satan was trying to kill him. If, as he hung dying on the cross, had held any feelings of malice toward his enemy, God’s Providence would have been turned upside down. It is because he crossed over death with a heart of praying that his enemies might be blessed and of loving his enemies that Satan surrendered in that instance.

This is where the qualification to be God’s eternal child comes. This is why Satan recognizes this qualification, and gives his signature. You, too, will be able to stand before God and say, “Hey Satan, am I not unmistakably the son of God?” and Satan will reply, “Yes, that is correct.” We must conduct ourselves in such a way that if we say to Satan, “You have no problem, then, if people who live like me expand God’s reciprocal realm, starting from the individual and moving to the family, clan, people, nation, and world.” Satan’s answer will be, “That is the Principle, so I can’t do anything about it.”

The unification of our countries involves more than the mere unification of territory. It begins with the unification of the human mind and body that were divided against one another as a result of the fall, and it is the model for the unification of the world that has been divided in two. Thus, this issue must be understood from the perspective of God’s viewpoint. It must be resolved on a providential level.

What is Satan’s ultimate target behind the history of struggle between good and evil since this conflict was brought into being as a result of the fall of the first human ancestors? Satan has his sights set precisely on God. God is eternal, unchanging, absolute and unique, and the standard of the ideal that He held at the beginning of creation must also have these qualities. If you were to ask God directly, I think He will confirm what I am saying. How can God reply when Satan says to God, “God, when you made me an archangel in the beginning were you acting out of a love for me that was temporal or eternal?”

I think God will say that He made him the archangel out of a love that was eternal. If he were to say that His love was temporary, that would be comparable to a ephemeral God. Unless He maintains a standard of loving Satan eternally, there will eventually come a time when He will no longer be able to exercise His authority as God with respect to Satan. Thus, no matter how much Satan may oppress Him, God has no choice other than to establish the condition of loving Satan.

Satan says to God, “I became an evil souldier as a result of the fall, but you and good people can’t use meth- ods that are similar to mine, can you? I may like to fight, but you’re not supposed to enjoy fighting. Even when you make a blow, you have to endure, don’t you?”

By Reverend Sun Myung Moon

This is the text of the speech given at the Opening Banquet of the WCSSF on Convocation on Feb. 10.

The new millennium that just began is a time to clean away the divisions and conflicts of the past century and to manifest the ideal of a one world family of harmony and unification. I would like to begin by thanking you for congratulating me on my eightieth birthday. Most of all, I would like to return to God all the honor and glory given to me, because it is He who has watched over me until this day.

As I look back, I am reminded that my life has never been easy. My life has been intertwined with the suffering history of our people and the numerous difficulties that our people have undergone in the midst of the global Cold War.

As a boy of 16, I came into contact with the will of Heaven through prayer, and throughout my life after that I have devoted all my spirit and energy to accomplishing God’s Will. I came to understand that the fundamental cause of human unhappiness is that the relationship with God was severed by the fall. As a result of the fall, human beings fell into a state of spiritual ignorance. In an effort to resolve the fundamental problems this has caused among humans and in the universe, I have spoken publicly on more than 10,000 occasions in many places around the world and set forth a true view of humanity, a true view of the world, and a true view of history based on Godism.

These speeches have been translated into twelve languages and published in three hundred volumes. The content of these speeches are not the result of a comprehensive study of historical documents. My conclusions are not the result of scholarly research. Instead, I arrived at these answers to basic and fundamental questions through my communications with both the visible and invisible worlds.

The issue of unifying the Korean Peninsula is the solemn desire of our people and the final act of bringing the global Cold War to a conclusion. So today, I express my gratitude for your having prepared this meaningful forum, I would like to share with you on the topic, “North-South Unification and World Unification Will Be Accomplished by True Love,” and lay out the basic answer for how to bring about unification.

The unification of our countries and the unity of the world involves more than the mere unification of national territory. It begins with the unification of the human mind and body that were divided against one another as a result of the fall, and it is the model for the unification of the world that has been divided in two. Thus, this issue must be understood from the perspective of God’s viewpoint. It must be resolved on a providential level.

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Satan says to God, “I became an evil soldier as a result of the fall, but you and good people can’t use methods that are similar to mine, can you? I may like to fight, but you’re not supposed to enjoy fighting. Even when you make a blow, you have to endure, don’t you?”
North-South Unification
by True Love

It is under these conditions that God has pursued the providence, with the Christian cultural sphere at the center. Whether we find ourselves on the path of sacrifice, in the position of martyrdom, or in the midst of bloody battle, we must carry out a movement of loving God and loving even our enemies. We must carry out this movement in our families, in our societies, and in our nations.

The Roman Empire severely persecuted Christianity, but it was forced to surrender in the face of the love by which Christianity loved even the country that was its enemy. This is how Christianity came to be a worldwide religion. The starting point for the path to heaven was within the country that was Christianity’s enemy. Until now Christians have only thought about loving their own personal enemies, but this is not correct. We must love the country that is our enemy, and even the world that is our enemy.

The starting point on the path to heaven is within the country that is our enemy. Unless we create the foundation of the tradition of true love and set this out on the basis of this foundation, we cannot bring about the Kingdom of Heaven on Earth. When the tradition is established in this way, there can never be an end on the basis of this foundation, there can never be an end on the basis of this foundation, there can never be an end on the basis of this foundation.

We must carry out this movement together in love and lead the Republic of Korea into fulfilling the will of Heaven, or in the midst of bloody battle, or in the position of martyrdom, or in the position of martyrdom, or in the position of martyrdom.

United States were enemies with one another. Given the circumstances of that time, Japanese and Koreans were enemies. Japanese and Americans were enemies. Americans and Germans were enemies. Yet, I practiced the way of true love of Heaven by taking Japanese and Germans to America, their enemy country, and telling them that America was falling into ruin and their help was needed to revive it. I emphasized to the Japanese and Germans that they could not establish a new thinking capable of leading humanity into a new world that Heaven desires unless they set the condition of having loved their past enemy, America, even more than their own fatherland. I set forth this foundation of true love, and created a new beginning.

Unless people erect a base and tradition by which they are able to love the countries that are enemies of their own, the Kingdom of Heaven cannot be realized on Earth. It is only within the true love of God that such a historic tradition can be constructed.

When I was humiliated by the U.S. federal government and unjustly brought before a court of law, my response was actually to work harder to give life to America by founding the conservative newspaper The Washington Times and a broadcasting station.

Recently, I am pursuing an effort to gather prominent strategic planners from around the world in order to assist China. This is one example of how all the organizations that I have founded are ready to involve themselves in any effort of Heaven that requires love. In the future, even those with superior ability will find themselves ruled by others if they have not accumulated accomplishments in true love.

Everyone here needs to bear this in mind. I was involved in the anti-Japanese resistance movement under the Japanese imperial rule, and from that perspective the Japanese people were my enemy. This was true for the Koreans as a whole and for me individually. Yet, after Japan’s defeat in World War II, I gave love to Japan. After the war, I could have reported the police who had taken me into custody for my activities in the underground independence movement and tortured me severely. Had I done this, they would all have been executed. When I came across a Japanese policeman who was running for his life, however, I packed some things for him and helped him escape to safety under the cover of darkness.

Do you know why so many young people in Japan place their eternal lives at stake and pledge their loyalty to me?

This is because there is a principle of cause and effect which dictates that they must return what has been given them. It is because I planted the seeds of true love in the world, transcending national boundaries and in accordance with God’s heart. It is because I planted the hearthistic foundation that leads people to a life of loving the countries that were the enemies of their own country.

Thus, Japan today is my prisoner. Without even realizing it, Japan is fulfilling its heavenly calling.

Under Japanese rule, I had reason to harbor resentment even toward the Emperor of Japan. But he has already been defeated. Heaven does not strike a person who is defeated. In fact, Heaven shows mercy toward those who understand their sin and apologize. Because this is Heaven’s way, a person who raises a sword and strikes a defeated person will find his own descendants driven to ruin.

The United States is also a country that considered me their enemy. However, I left my family behind and diverted my attention from my Korean fatherland to bring salvation to that country. I threw away everything that belonged to me in order to bring salvation to the world under Satan.

Think, too, of how much hatred the established Christian denominations have directed toward the Unification Church. It might be said that we are enemies. We must not fight each other as enemies, however. We must come together in love. What happens when we come together in love? The two come together in love and lead the Republic of Korea into fulfilling the will of Heaven...
en so as to digest North Korea. If the established denominations and the Uni-
fication Church had become one imme-
siately after Korea's liberation from
Japan, everything would have been
solved.

This philosophy must not be one that
seeks the fulfillment of individual desires.
Rather, it must seek the salvation of all
humanity. It must not be centered on
the self. Communists have the idea that
everyone should work for the sake of a
few top Party leaders.

This is why they eliminate any per-
son who stands out as a potential rival.
We are not that way. Our idea is to unite
with the reciprocal environment in order
to establish a reciprocal standard of a
higher level. That is, for Cain and Abel
to become one so as to receive their par-
ents on a higher level.

I do not believe South Korea should
attempt to overcome North Korea mil-
tarily. Instead, we must love our nation
more than they love theirs. We must
have the philosophical strength to love
Heaven even more than they love com-
munism. We must become capable men
and women of character who can bring
about their natural surrender. There is
no other way for us to absorb North
Korea.

In other words, we must become able to
impress them with how we live. We must
be able to amaze those people armed with
communist ideology in terms of our out-
look on life and our stan-
dard of character.

We cannot restore
the Cain-type nation
without maintaining
an environment by
which we are able to exert
influence over them. If
we cannot restore
the Cain-type nation,
we cannot establish the
restored country capa-
ble of entering into a
nationwide world cen-
tered on the Kingdom of
Heaven. Although
North and South Korea
are divided against one
another, we must lib-
erate North Korea with-
out fighting them.

The Korean people in both North and
South Korea fervently desire to see the
country unified, but how can this be
accomplished? Unification can only be
accomplished when a sophisticated
method for unification is put forward
that will allow both sides to live togeth-
er. When the South goes to the North,
or the North to the South, and says,
"Let's do it our way," unification will not
succeed.

Thus, we must find a love that will
benefit both sides.

If both sides insist on their own posi-
tion, it is certain that the situation will
again result in breakdown.

The question is what is to be done
about this. There must be a South Kore-
an person who loves North Korea with
a greater love than any South Korean
person has for his own country.

Also, there must be a North Korean
person who loves South Korea with
a greater love than any North Korean has
for his own country. There is no
option or solution other than this.

If there is one person whose
patriotism is greater than any
South Korean's and greater than
any North Korean's, then this is
where the path to unification can
come about. Can there be anoth-
er way? No matter how hard you
may think, there is no other way.

What are the Korean people to
do, then? Our country straddles
the boundary line between left and
right centering on the 38th Par-
allel. We are the ones who
have been placed on that line, so
what are we to do? This is the question.
The issue is how to resolve this
problem. The answer is that we
must suffer even more than North
Koreans, and even more than South
Koreans.

How are we to uphold such a
standard of patriotism, established
through suffering and transcending
nationality? This is the way to give
country life and solve its problems.

The same principle applies to
uniting the world of goodness and
the world of evil. Someone must
North and South are going in differ-
ent directions. One is trying to go south,
and the other trying to go north, and
they are on two divergent paths. Their
purposes are at odds with each other.

What is the common denominator
among those who say, "I want to live
in harmony with others"? It is not power.
Power cannot transcend history. Power
is limited to a specific period in time.

The same is true with knowledge.
The world of knowledge has an innate
tendency to develop. Does knowledge
give us the heart to say, "I want to live
with this particular piece of knowledge
forever?" Clearly, we cannot keep either
knowledge or wealth with us forever.

What is the common denominator
that transcends above and below,
front and back, left and right, and
the time differences between past, present
and future? This cannot be anything
other than true love centering on God.
Thus, a filial child is one who lives
in his family giving profound love to his
or her parents. Also, a patriot is one
who lives a life of profound love for his
or her country. A saint is one who lives
a life of profound love for the people of
the world. A son or daughter of God
is one who lives a life of profound love
for all humanity and God.

Thus, the problem is to develop a
true foundation of heart by which a per-
son will become a genuine patriot. Such
a person would want his
or her life to be in concert with the
forces of the people. Such a person would
look upon any difficulties faced by
the people as his or her own personal dif-

Hyun Jin Nim, right, and Hyung Jin Nim perform at the afternoon
celebration of True Parents' birthday at the Sejong Cultural Center

Gratulations

ficulties. This person would look upon any joys experienced by his people as more than temporary joys but eternal joys if the task was shared with everyone. The person who possesses relationships of the love and heart to heaven is given special authority to participate in the realm of unification.

"Ladies and gentlemen, even if a woman lacks any formal education she can marry a man with a doctoral degree and suddenly become the wife of a scholar. Isn't that true? Anyone who possesses a great deal of the relationships of heart desires to live with others in harmony has the right to participate today in the realm of unification.

God himself is such a being. So if a person attains the life content enabling him to form a unity, this person is automatically given the qualification to participate.

Where should we begin the process of unification? Where should we start in order to achieve North-South unification? I believe the first step is to: be with my life in a way that I can share in the unchangeable conditions in which they live. Suppose we were to tell them, "I am living in harmony in such misery and they will live with you in the same misery." Suppose we were to promise them, "Someday soon, I will appear before you after having completed the preparations for your day of liberation." Suppose, then, we are to carry out a practical movement for unification based on such a heart. If we did these things, I believe the day of unification would not be far off.

Ladies and gentlemen, we must think how we can live in harmony with our compatriots.

No one can be a patriot if they do not want to live with their parents or their compatriots. Any claim such a person might make to being a patriot is a lie. Any claim such a person might make to being a patriot is a lie. A person who possesses relationships of true love and true heart is given the right to participate.

When we establish the right to participate in the realm of unification, this will be the beginning. When we establish the right to participate in the realm of unification, this will be the beginning. When we establish the right to participate in the realm of unification, this will be the beginning. When we establish the right to participate in the realm of unification, this will be the beginning.

Suppose the people in the South were to look upon our compatriots in the North as people who have developed a force stronger than ours and the conflict will begin all over again. We cannot achieve unification by this method. The way to unification will open when each of us has the heart to say, "Every brother and sister, I truly want to live in harmony with those people in the North. I truly want to live in harmony with them." Suppose we in the South were to build schools and hospitals in the North and shed tears to see the misery of the people there. I truly want to become one with them." I truly want to become one with them. I truly want to become one with them. I truly want to become one with them.

What can we wipe everything off so that God will say it is completely clean? This is the problem.

The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean. The answer is simple. We must clean the world around us that way; South and North will be united. We can wipe everything off so that God will say it is completely clean.
It is hard to believe it has come and gone. How we prayed, and dreamed, and devoted all our energy and our very lives to the success of True Father’s 80th Birthday.

Never has there been such a whirlwind of events one quite greater and more cosmically significant than the last. First there was True God’s Day and for the dawn of the 3rd Millennium, next was the two-part American celebration of True Father’s 80th Birthday, and at last the Korean celebration of True Father’s birthday, combined with the Convocation of World Leaders at the Fourth World Culture and Festival, and the first stage of the Blessing for 400 million young couples.

Surely our Unification movement was stretched to its very limits. Each member gave his and her life to make all of these once in a lifetime events glorious and victorious for True Parents.

Each nation sought out its best leaders and representatives to send to the WCSF Convo- cation, in Sejong Cultural Hall, 3. The Opening Banquet of the WCSF Convocation of World Leaders, and 80th Birthday Tribute, 4. The Special Convocation (two day confe- rences) of the World Culture sports Fes- tival (WCSF), 5. The World Ministerial Summit at Chung Pyung Lake, 6. The Blessing in Seoul Olympic Stadium, 7. The WCF 2000 Commemorative Exhibition in the Little Angels Performing Arts Center, and 8. The Closing Banquet of the Little Angels Performing Arts Center.

Each and every event deserves a whole book unto itself. To provide a brief journalistic account can only do injustice to the sheer wonder of each and every part of this historical occasion. We all have experienced first hand God’s own sense of drama. We all know how God must love True Father and Mother. We all know how important and historical these events must be, and how God would want to offer True Parents joy, gratitude, and appreciation. Certainly Vice President Quayle was present as an important international guest of honor. There was no aloofness or distant formality to his engagement with True Parents. His remarks were from the heart, and expressive of an honest fondness for True Parents.

It was deeply gratifying to me that Vice President Quayle offered True Par- ents genuine, heartfelt warmth, fondness, and appreciation. Certainly Vice President Quayle was present as an important international guest of honor. But there was no aloofness or distant formality to his engagement with True Father. His remarks were from the heart, and expressive of an honest fondness for True Parents.

The number over 300 Volumes (to 304 the story of these publications is an article all to itself. The Fruits of True Love commemorating True Parents’ work for peace appeared, as well as the two volume curators collection of ancient Korean art housed at Sun Moon Uni- versity. Hopefully True Parents literary record will be presented carefully in the not too distant future. Prior to the video, Reverend Chung Hwan Kwak offered a Commemorative Address, and after the presentation of publications. Congratulatory Address- es were given by In Gok Hong, Chief Executive of the Korean Buddhist Tae- gyo Order, and then by Vice President of the United States, Dan Quayle (Vice President in the administration of George Bush Senior).

It was deeply gratifying to me that Vice President Quayle offered True Par- ents genuine, heartfelt warmth, fondness, and appreciation. Certainly Vice President Quayle was present as an important international guest of honor. But there was no aloofness or distant formality to his engagement with True Father. His remarks were from the heart, and expressive of an honest fondness for True Parents.

The same was true for the Honorable Edward Heath, former Prime Minister of Great Britain, and sitting member of Parliament, who introduced True Father. Prime Minister Heath also made it abundantly clear that he was not on hand merely to perform a tour of duty. Rather he was in Seoul to honor a man whom he profoundly respects and admires, and this too was evident in his warm and gracious introduction of True Father.

Following the introduction by Sir

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**WCSF Schedule**

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>Thursday, February 10</td>
<td>morning</td>
<td>Birthday Celebration, Olympic Gymnasium Center</td>
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<td>afternoon</td>
<td>Cultural Performance, Sejong Cultural Center</td>
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<td>evening</td>
<td>Opening Celebration Banquet</td>
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<td>Friday, February 11</td>
<td>morning</td>
<td>Opening Plenary</td>
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<td>Federation for World Peace, Inter-Religious Federation for World Peace</td>
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<td>International Conference on the Unity of the Sciences</td>
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<td>Professors World Peace Academy, Federation for World Peace, Inter-Religious Federation for World Peace</td>
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<td>Saturday, February 12</td>
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<td>Interreligious and International Federation for World Peace</td>
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<td>Youth Federation for World Peace, Unification Thought Institute</td>
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<td>International Relief Friendship, Religious Youth Service</td>
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<td>Congress of the Youth Federation for World Peace</td>
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<td>evening</td>
<td>World University Federation</td>
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<td>Cultural Performance Martial Arts Federation</td>
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<td>Sunday, February 13</td>
<td>morning</td>
<td>Federation of Pennisular Nations Federation of Island Nations</td>
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<td>Federation of Continental Nations Convocation Closing</td>
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<td>evening</td>
<td>Blessing at Olympic Stadium, Little Angels Performing Arts Center</td>
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<td>Reception and Viewing of Exhibition Closing Banquet and Celebration</td>
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**Unification News**

March 2000

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**WCSF 2000 • Blessing 2000**

by Frank Kaufmann—NYC

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Unification News
Blessing in Korea

March 2000

Unification News

WCSF 2000 • Blessing 2000

Blessing in Korea

PHILIPPINES, LACONIA CITY

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UNIFICATION from page 5

This is where the ideal unification of the divided physical and heavenly realms can occur. The realm of liberation of Hell and Heaven will come about. We cannot unlock this without true love. We need the key of true love.

Unification brought about by the love between a person's mind and body can always be maintained as the unification of love in the family. A loving husband and wife with a harmonious family will always see their love manifested within their clan.

If a loving husband and wife unite as one, who will dare try to tear them apart and defile their relationship? The world made of the harmonious family—harmonious people, harmonious government, harmonious world, harmonious Heaven and Earth, harmonious true human love and God united as one—isn't this world the utopia of true love? In such a world, there will be no possibility of discord. Love will be the life element for all people, in the same way that plants derive life elements by absorbing the rays of the sun. Our fervent desire is to build a Kingdom of Heaven on Earth and in Heaven, where we can resonate with true love eternally. How many people are there in this world, who are the subject partners or object partners of true love, who can stand as the character of the master of all things, and who possess both the value of a remarkable life and the special authority that comes with such a life? Without a doubt, the way that the utopia of true love that God has desired can be built on this Earth.

We must fight the communist world with guns and swords or any other means of physical force, for we cannot fight them with love. Communists seek to destroy the democratic world in order to build a communist world. By contrast, we must work to unite the utterly astonishing career and accomplishments of each of these countries in each of these nations.

Distinguished guests: We cannot begin the ideal for the world centered on God's ideal that I have described, and go on to digest the ideal of the nation. Then we must move on to the boundless realm of peace of the ideal world that leads to the ideal of the nation to the ideals of clan, family, and individual. This is, without a doubt, the way that the utopia of true love that God has desired can be built on this Earth.

I sincerely hope that each person participating today will remember what I have said, and will work to unite your mind and body. I hope that you will start by becoming a person who lives for the sake of your spouse, and go on to become a true person who lives for the sake of your family, people, nation, and world.

If you do that, then North-South uni-

BLESSED from page 7

bestow the Blessing and change blood lineage upon the Blessed couples. It was a memorable and moving day, not only for those who will mark this day as the beginning for everything good. This is the end of everything evil and a new beginning for everything good. This is, with-
Convocation of World Leaders at WCSF


The central theme for the Convocation was, “Building a Culture of Peace, Heart and True Families.” In his founding statement on September 27, 1988, at the time of the 1988 Seoul Olympics, the Reverend Moon said, “Humanity is faced with the historical task of coming to grips with the devastation of spiritual culture and building a new culture of peace in which harmony exists among God, humankind and nature. The Olympics of World Culture should contribute to this task by gathering major figures from the arts, sciences, news media, religions and the spheres of politics and economics, as well as athletes and youth leaders.” In carrying out this vision there are several dimensions to the WCSF: 1) The International Blessing Ceremony dedicated to the ideal of “World peace through ideal families;” 2) conferences and seminars which bring world leaders from all fields to deliberate on matters of critical importance for our world; 3) cultural performances and exhibitions; 4) sporting events. WCSF 2000 Chairman, Dr. C.H. Kwak stated the following, “The WCSF has come to be recognized as an ‘Olympics’ of heart, emphasizing the highest strivings of the human mind and spirit.

WCSF 2000, the 6th in the WCSF series, was unique in that it was convened in honor of True Parents birthday, and especially Rev. Moon’s 80th birthday. As such all Convocation delegates participated in the celebrations which took place on February 10, including events at the Olympic Gymnasium, the cultural palace, and performances at the Sejong Culture Center, and the VIP Celebration Banquet on the Lotte Hotel’s Crystal Ballroom. The Convocation program consisted of a variety of plenary sessions and panels, each arranged by one or more of the sponsoring organizations. Among the most notable speakers were: H.E. Abdurrahman Wahid, recently elected President of Indonesia; Vice President Dan Quaire, 44th Vice President of the United States; Sir Edward Heath, former Prime Minister of the United Kingdom; H.E. Kenneth Kaunda, founding President of Zambia; the First Lady of the Marshall Islands, Mrs. Mary Note; and over thirty former heads of state and government.

Prominent religious leaders included: Archbishop Emmanuel Milngu, Vatican Pontifical Council for the Care of Migrants and Displaced Persons; Rev. Igumen Antoniy, Director, Department of External Affairs, Ukrainian Orthodox Church; and Rev. T.L. Barrett, 3rd District Superintendent of the Church of God in Christ.

Panel and Conference themes included the following: Dialogue Among Civilizations” (IFPWP); Future of Religious Organizations: Prospects for Reunification” (IFPWP); “The Future of Religion at the Dawn of the 21st Century” (IFPWP); “Globalization of the Economy: The Effects on Politics, Society and Family” (IFPWA); “Searching for Absolute Values and Unity in the Sciences: Science for the Benefit of Humanity” (ICUS); “The Globalization of Information: Regional Perspectives” (WMA); “The Unique Contribution of Women to a Culture of Peace and Non-Violence” (IFPWP); “Unification Thought and the Leading Thought for the New Millennium” (UTI); “Youth in the 21st Century: Fulfilling the Standards that Characterize a Culture of Peace” (IFPWP); “The Changing Face of Development” (IFPWP); “Education for Global Citizenship,” World University Federation; and, “World Peace in the New Millennium” (FCNWP, FINWP, FFPW). Finally, delegates were also treated to a viewing of a special Exhibition on the history of True Parents and the Unification movement. The participation of so many diverse organizations made for an extremely rich program. Seldom do even such distinguished delegates have the opportunity to meet, deliberate, learn from and be stimulated by each other. The WCSF series has provided a welcome and needed opportunity for a coming together of not only world leaders but of the various sponsoring organizations. In this way, unity, mutual appreciation, and cooperation are encouraged and enhanced.

Of special importance, at the closing Celebration Banquet for WCSF 2000 and the Convocation of World Leaders, held at the Little Angels Performing Arts Center, the Founder inaugurated two new organizations: Cosmic True Parents Federation (CTFP), dedicated to the promotion of the vision of True Parents, and Family House for Cosmic Peace and Unification (FHCPU), focused on education of world leaders for the sake of world peace. It is truly an inspiration to observe the ongoing, successful development of the WCSF series. WCSF 2000 was a landmark, in terms of the quality of both the delegates and the content of their presentations. It is indeed fitting that this success be made so evident on the occasion of the Founder’s 80th birthday.

Dr. Walsh was Chairman of the Organizing Committee for WCSF 2000’s Convocation of World Leaders.
spent a week in Korea attending the Blessing 2000. Almost each day I posted a travelogue on the internet. This is a collection of those posts.

Today (February 8), about 120 of us arrived so we decided to take refreshments first in Korean and then in English. We are presented with great flourish by an English voice announcing he was the captain, I felt a little better. We arrived in Seoul early evening, it was pretty cold. We found the right bus to our hotel, the Holiday Inn. A nicely appointed place.

Next morning I went for a long hike downtown. Seoul is hilly, very busy, even early in the morning, and rather dirty. There is a lot of construction going on all over, they seem to have come out of the economic downturn. Father had a service this morning at Chungpyung, I wasn’t able to go. I heard it was very similar to pledge events in the past.

Birthday Bash

After breakfast this morning we took the subway # 5 to the Olympic Park Gymnasium # 1. Long lines snaked over to the building and it was packed when we finally got in. Probably about 15,000 people. In front of the raised stage were plumes of incense from 185 countries. It was also very nice to see so many young people in the crowd, who were Korean.

The program began with a rather long prayer about Father defeating Satan. Flowers were then presented by our own Tyler and Hye Young Hendricks and then Father and Mother cut the cake. There was then a loud applause. Father leapt out of his seat and bear hugged young Dan. He spoke glowingly of Father’s love and power. He thanked the audience and all Koreans to work for reunification.

That was followed by Mansets and good cheer and a few remarks from Ted Heath congratulating the Dr. and Mrs. Moon on having birthdays on the same day.

Father then gave one of the best public speeches I have heard in a long time. He talked about unifying mind and body, loving your enemy in the tradition of Jesus, becoming a patriot for the unification of Korea and calling all Koreans to work for reunification.

Mike Leone and I had lunch yesterday in a nice little restaurant. Kalbi, bap and all the fixings for less than 85 each—not bad.

A bus trip to Chungpyung

Julian Gray kindly wrote out the directions for us, and three of us Mike Leone, Yoji and myself set off in a taxi for the Sambong bus station. The cab drove through central Seoul and deposit ed us safely at the terminal. The terminal was surrounded by these young army men and young schoolgirls jumping up and down to loud music. What was going on? Well, they were playing a video game called stomp, pretty unusual but it looked like fun.

We got our tickets to Sorak Myun and being hungry drove into the Lotte, a fast food joint, two hamburger, a shrimp burger, french fries and soda—very tasty.

The bus took about one and a half hours, I noticed that all the buildings were covered in advertising and I mean every one. Covered. Also the bus drivers are pretty wild, red lights didn’t seem to matter. After leaving Chungpyung City the bus starts to get more into the mountains, which are pretty steep and quite pretty. Chungpyung Lake is actually manned by a dam on the Pukwon river. 10 minutes later we arrived at Sorak Myun.

No taxis were available when we arrived so we decided to take refreshments in a little smoky cafeteria. I ordered a hot dog and a couple of Firecrackers; very exciting.

Airport Arrivals

This morning I had the blessing of going to Kimpo Airport at 5.00 am to welcome plane loads of American members and ministers to Seoul.

What a great sight. About 700 people came from Chicago, Newark, Boston, New York, Washington DC, Miami, Atlanta, Dallas, Denver, Columbus, Los Angeles, San Francisco and Seattle. And we only lost two people! (We connected up later.)

Tonight I go back to welcome another 600 or so. Together with the 500 who cam two days ago we will have about 1800 people here from N America.

All who came this morning were given a tour of Seoul and then lunch before going to their hotels.

The Subway

The subway system in Seoul is great. It has recently been expanded to about twelve lines from just five. The new stations are clean, same for the subway cars. The signs are all in English as well as Hanguk. As you come to each stop a LCD sign flashes the name in Hanguk as a voice tells it to you, then it flashes in English—good for learning Korean. The trains are always on time and are quick. It now only takes about 20 minutes to Kimpo / the bus took 40.

The advertising in the subway says a lot. The key words are often in large letters that the American group attend ing all the coming and goings. We wondered what the locals thought of all the coming and goings.

The coffee was good though the sour roundingss were a bit odd—black leather booths, yellow wallpaper, a Japanese heater in the middle of the floor with a kettle on top, a wall clock with a bird and a fish tank with no fish, and you couldn’t see out of any of the frosted or painted windows.

Then we got the taxi and made it up to Chungpyung. Mike had told me the palace was immense, but I didn’t think it was too big or out of proportion. Actually I rather liked it. I felt a little heart in front being very beautiful.

I wanted to get up the hill as early as possible, so I decided to go. On the way up when I needed a break I seemed to bump into some one I knew coming down, so we stopped and chatted. The water of life was nice, it reminded me of Lourdes, in fact the whole place did. One disappointment was seeing the water piped in, I hoped for spring water.

I felt God was telling me to get to the top, so I kept going and only briefly paused at the last sight to keep going on to the top of the mountain. And I’m glad I did. Around the top are these beautiful wood jun’s, apparently not ours, though I did think this would be a suitable spot. The chi was very good.

As I arrived at the very top the sun broke through the clouds and I felt very close to God. As the sun went down I looked up into the sky and saw two mountains in the spirit world with a path leading to Heaven. I felt I could step right into the spirit world.

On the way down I stopped for a longer period at one of the won jun’s and very strongly felt the spirit of young Jim. Again the sun shone through the clouds, very brightly yet very briefly. The first four words out of his mouth were not very positive on the only bus, I sat down and I tried to encourage him to take it one day at a time. I could feel he wanted to be with the American group, perhaps even come back to America and see his mother. I could do was to encourage him to keep going and that he would get there. On the way down I definitely felt I wanted to be with the American group, but almost tripped up on a vine lying across the path and almost had a fall. I couldn’t with my hands, so I late through it with my teeth. Breaking it was good, liberating.

On the way down my only observation was that the tree of all things was not very healthy. Reflecting something? After recounting my experience to myself, I wanted to visit the Hunchun Jim, but I told God I wouldn’t go to him, he had to come to me.

I cannot share very much about the service that the American group attend ed as I was mostly running around doing things. But I was impressed with Mrs. Hyn Nam Kim’s speech. Very basic.
Seoul, and it is made more special because of the addition of works by famous North Korean artists. This event marks an important step forward in the process of realizing a peaceful reunification between North and South Korea.” Mr. Suk Won Park, Chairman, Board of Directors, Korean Art Federation expressed the hope that the next exhibition could be held in North Korea. True Parents officially opened the show on the 9th among speeches and a flurry of media, then looked at all the works amid a large group of viewers, passing to greet the artists who were in attendance, and took time to talk with some artists about their paintings.

The show contained the works of 120 artists from around the world. Included were 70 artists from Asia, 48 from South Korea and 12 from North Korea. 23 works came from Europe and 21 from the Americas. Local artists representing the USA were. Shigeyoshi Wabe, Benny Anderson, Cynthia Tof-

in the middle of the ceremony. Mr. Matsuura took us to all the holy trees where he gave a short explanation on the purpose of each tree and then we prayed together. For everyone it seemed like an exhilarating experience. After the walk we went to the temple to see art work there. Artists in the tour group whose paintings were included were Shigeyoshi Wabe, Benny Anderson and Ryu Tae Kim. 

Little Angels Banquet

In the evening, I attended the convocation closing banquet at the Little Angels center. A great dinner was served and after dinner Father spoke on the subject of true love. After his speech Father wanted to inaugurate two new organizations. Dr. Barrett gave a great call to arms and Father painted two very large beautiful calligraphies. The key organization founded was the Cosmic True Parents Federation.

What could match that? Well the performance of the Little Angels could not have been better. They were fantastic. Before their finale we were treated to Jin Sung and In Jin’s two virtuoso children play the piano. The girl wished Grandpapa and Grandmama Happy Birthday and said “she loved them.” The boy did the same and said “I love you more than my sister”. At the end his sister quipped that she loved them even more.

Hammandang Games

This morning I attended the Hanmandang Games, again held in the Olympic Gymnasium #1, site of Father’s birthday celebration. When we arrived, as it was starting, it was only about a third full, but people kept coming. Hyun Jin gave a great speech in English and then Father spoke in Korean. It seemed that the crowd was very international with a lot of young people from the CIS and Europe. I was happy also to bump into an older Japanese gentleman; Mr. Ishii, still going strong.

Highlights of the closing ceremony were the Tae Kwon Do exhibition, the rhythmic gymnasts and the dance by Korean CARP and HARP students symbolizing the reunification of Korea. I ended the day with the ministers from New York in a little Korean restaurant having dinner. Many of them reflected their deep gratitude to True Parents and that they had had an incredible time. So have I.

On the way home guess who walks up to me out of the blue in Chicago airport? Yup, you guessed it, Hyun Jin. God is amazing.
The Role of the IIFWP

by Rev. Chung Ilwan Kwak

This address was given at the Opening Plenary of the WCSF Convocation on February 11 in Seoul.

It is indeed an honor and a privilege to address you this morning at the Opening Plenary. I can think of no better topic for us to reflect on today than, “Peace in the New Millennium.” As many of you know, the motto of our sponsor, the Interreligious and International Federation for World Peace, is “the hope of all ages is a unified world of peace.” The underlying purpose of the World Culture and Sports Festival is to promote world peace, by emphasizing the importance of strong, God-centered families and the need for international, interreligious and intercultural cooperation and harmony.

I was almost exactly one year ago, on February 6, 1999, in this very hotel, that we convened the Inaugural Assembly of the IIFWP. On that occasion we heard from the founder, Rev. Sun Myung Moon, and a number of other distinguished participants. In his Founder’s Address, Rev. Moon spoke of his vision for the IIFWP. He stated, “The time has come when cooperative and mutually supportive relationships among the world’s statesmen and religious leaders is desperately needed... Since the root of human problems is not merely political, it follows that political or social solutions alone will always be insuffi- cient. While most societies are politically governed, religion lies at the root of all cultural identities.”

The IIFWP was not born from a recent flash of inspiration. Rather its inauguration came on the foundation of years of preparation and planning, all centering on the principle of unification. That is, the idea of bringing about fruitful and productive relationships among entities that were previously divided or disheartened. If we examine closely, for example, each of the co-sponsoring organizations represented at this Convocation, we see a history of bridge-building, whether it be in the area of education, the media, the sciences, religion, the arts, or politics. Each of these organizations has its own institutional history, and each narrative is worthy of study, whether it be the history of the World Media Association’s 1990 meeting in Moscow and its summit at the Kremlin; the history of the World’s Religions held in 1980; the first International Conference on the Unity of the Sciences, convened in 1972; or the first meetings of the Professors World Peace Academy, bringing together professors from Korea and Japan for dialogue. Each of our co-sponsoring organizations has dedicated itself to establishing greater unity and understanding among constituent groups which are often either ignorant of one another or even hostile to one another.

The IIFWP builds on this foundation, seeking to form a collaborative network of leaders from all professional fields, national heritages, religions and political backgrounds. This is course is no easy task. Even though we may acknowledge that the aspiration of all races, all religions, and people of all nations is for a peaceful world, this goal still remains unfulfilled. War, conflict, famine, poverty, injustice and broken dreams are commonplace. Suffering remains an ugly reality throughout this world.

Is peace really possible in the new millennium? I, for one, am optimistic, for I believe we will see dramatic changes for the better, and in a relatively short period of time. However, such changes are not inevitable. If we are to see a world of peace in the new millennium, there are many conditions that must be met.

First of all, there must be a shift in our understanding of what it means to be interreligious. Interreligious dialogue is of critical importance to the pursuit of world peace, and it is central to the program of the IIFWP. In the age of the global village, religions must make peace—both with each other, as well as among the internal factions within given religions—as a precondition for world peace.

But interreligious cooperation and harmony are not ends in themselves. Two additional steps are required. The first calls for religion to involve itself in the affairs of the world. Not in an exclu- sive, sectarian or arrogant manner, but rather by bringing religion’s own universal spiritual insights into the broad- er dialogue and by encouraging service and activism for peace. Religion has often been rightly excluded from the broader pursuit of peace because of its history of absolutism and sectarianism. However, as religions come to appreciate the importance and even value of those religious differences, this disqualifying attribute of religion fades. In this way, the contributions which religion can make to the cause of peace are better appre- ciated.

Secondly, religions must come to a greater appreciation of service, living for the sake of others. By way of example, let me mention the work of the Religious Youth Service, a project of the IIFWP which brings together young people from all faiths to engage not only in interreligious encounter, but to apply their reli- gious ideals through acts of service to those in need. The Religious Youth Ser- vice, active for 15 years, has organized service projects in nations throughout the world, and literally transformed the lives of the participants.

Because religion is so important in the formation of individual, social, cultural and national identities, we cannot seriously pursue peace without giving very serious attention to religion. Quoting the eminent scholar of religion, Professor Ninian Smart, “Consider for a moment some of the world’s most explo- sive trouble spots: Sri Lanka, Kashmir, Tibet, Afghanistan, Israel and Palestine, Cyprus, Northern Ireland, South Africa, the Sudan... in regard to these, who can deny that religious differences are a major factor? If for no other reason we need to extend education to understanding the other.” (IIFWP Inaugural Assembly)
February 13th, 2000, in the Chapel at 4 West 43rd Street, New York City. 43 couples and 120 guests joined together to participate in Blessing 2000. Although we were 12,000 miles away from the main ceremony in Seoul Korea, through the delayed satellite transmission we were able to be together with our True Parents in heart and spirit.

With only a few days to prepare for the event, a small staff of brothers and sisters were unable to go to Korea. Lanze烟囱 designed a program for the event. The program reception, and Mercy Mosley prepared the dinner. Jonathan Gullery was the Emcee and Mr. and Mrs. Tadashi Igarashi were the officiating couple.

During the pre-blessing program two close friends of our movement, Rev. Alam of Queens and Rev. De Kock of New Haven, Connecticut, spoke on the significance of the blessing event. In addition, several musical numbers were offered by the Japanese Missionary Choir and the Manhattan Family Church Choir and band. The entire musical program was organized by Mr. Robert Hall.

Reverend and Mrs. Tates Sato did a wonderful job as the officiators, representing True Parents. They followed our True Parents, step by step, through each stage of the ceremony. Edner Pierre-Louis, our Emcee, did a wonderful job of keeping everything coordinated. The attending couples were Mr. and Mrs. Samuels, Mr. and Mrs. Tadashi Igarashi, Mr. and Mrs. Harry Geller, and Mr. and Mrs. Jean Ndawimana, and Mr. and Mrs. Fernando Falconi.

At the conclusion of the ceremony, following the three mansies, all the brides and bridegrooms were showered with cheers of congratulations and with buckets of confetti.

Afterwards the participants and guests joined us for an informal net dinner and entertainment. Besides the two choirs, Claudia Santifano’s band performed. Sayomi Kamimoto and Rokako Asanuma performed on the piano, and Ryoko Tachinaka and Robert Hall sang for us.

When it was finished all of the couples lined up to have their photos taken by Alberto Faccon.

Finally, an important element which contributed towards making the event truly special were the Japanese missionaries and the tremendous love and care which they exhibited; attending, serving, and entertaining all of the newseeds.

Thank you to True Parents for this incredible blessing, and thank you to all the brothers and sisters who helped to make the event here in New York City a success!

An Introduction to Reverend Moon

by H.E. Dr. Kenneth D. Kaunda

The following remarks were the introduction to the Reverend Moon’s keynote address at the WCSF Opening Banquet.

It is not every day that one gets the privilege to introduce such an exceptional person. And I take this privilege tonight with some pride.

It is said that the world is a huge stage—and life is a great drama. Every day lives are born on this great stage—and usually they go unnoticed. Once in a long time an extra-ordinary person appears on the stage. The Reverend Moon is such an extra-ordinary life.

I have known the Reverend Moon since 1983. A short time when viewed against his life’s work. But it does not take that long to appreciate the tremendous impact he has made upon the world, even to the smallest corner of it.

The Reverend Moon has dedicated his life to give practical expression to the message that is anointed. It is a message that is 80 years today. We wish him many more happy returns. And thank God for giving him to the human race and to the world.

But we here gathered are not the only ones to celebrate his extra-ordinary life. The Reverend Moon has touched many lives. He has touched the lives of the poor. He has advanced the arts, sports, physical sciences, social services and above all peace in the world.

We thank him for his efforts to reunify Korea his homeland and pray that God will strengthen his hand in this effort.

We remember also that Mrs. Moon shares the same birthday as Reverend Moon. We wish her a long life and take comfort in the knowledge that she will always be next to Reverend Moon as he continues his life’s work.

They are a magnificent gift from God to each other and to humanity. They are a valuable example to us all.

We are all privileged tonight to listen to Reverend Moon. Reverend Moon is a teacher. But not an ordinary teacher.

Reverend Moon is a messenger. But not an ordinary messenger. The truth is that the Reverend Moon is a PROPHET of our time.

The REVEREND MOON !
WCSF 2000

Cutting the cake at the WCSF Opening Banquet

The representatives of the world’s religions at the Blessing

Hyun Jin Nim, above, at the conclusion of the Hanmadang Sports Festival. Below, the opening ceremonies.

The PLA march through the streets of downtown Seoul
The opening of the World CARP Convention

The Little Angels performing at the WCSF Closing Banquet

A Brazilian dancer at the Sejong Center birthday celebration

Photos by Graeme Carmichael
Art in Service of

First generation divas in three cities in two hemispheres in the span of three months—what! "Time to catch a breath in the aftermath of a very hectic providential time period. With the conjunction of the World Culture and Sports Festival and True Parents birthday celebration in Seoul last month we witnessed a number of dispensational events that make life as a Unificationist artist/producer extremely fulfilling as well as head-spinning and jet-lagged.

United Nations Program

On November 22, 1999 the Women’s Federation for World Peace, the International Inter Religious Federation for World Peace and the New York City Symphony co-sponsored a conference and “Bridge of Peace” Ceremony. Representatives, U.N. delegates gathered to discuss the issue of building a “Culture of Peace.”

At the closing banquet members of the New York City Symphony were joined by vocalist Jamie Baer-Peterson, Kusarn Kubo and Raoul Joseph in a program featuring classical, seasonal, pop and Broadway encores including Mozart’s Divertimento in F, the Italian art song “Cor Nigrato,” Broadway classics “Climb Every Mountain” and “The Impossible Dream” and the very moving pop anthem “From a Distance.” The program concluded with the audience joining the soloists and orchestra in singing “Let There Be Peace On Earth.”

Producing an event at the United Nations is rife with logistical complications due to diplomatic protocol and extremely strict security measures there. It was greatly appreciated by many of the delegates as several U.N. officials encouraged the sponsoring organizations to continue the work of breaking down barriers between racial, ethnic, religious and ideological concerns.

True God’s Day 2000

Many of us were stunned that True Parents had decided to celebrate the beginning of the new millennium on True God’s Day 2000 in New York. Obviously producing an event worthy of the occasion proved to be a challenge for all concerned. Fortunately, Rev. Chang Shik Yang and Dr. Tyler Hendricks made the appropriate financial support available and having three months to prepare was a luxury considering that on many past occasions there has been but a week or two to produce Holy Day entertainment programs.

With Simon Kinney and Peter Van Gelderen of Synergy Group providing dramatic visuals (including a 40 x 50 foot image magnification screen with high-definition cameras and stunning graphics) each performance was enhanced by inclusion of a well designed video presentation.

The New York City Symphony opened the program with a fanfare based on the Holy Song, “O, The Lord Has Come” composed by Kevin Pickard for 1992 Blessing in Seoul. The 40 piece ensemble then presented the finale of Mozart’s Symphony No. 34 in C Major and proceeded to accompany several of the evening performers including soprano Yoshimi Kadota singing “Ga Go Pa,” and Miyuki Harley’s new song, “Heaven’s Romance.”


Second Generation pianist Jena Eisenberg then presented two works including her original composition, “Storm of Sorrow” which I arranged in the manner of a classical concerto. Jena composed this music in order to support the hurricane victims of Hurricanes and sales from her CD are donated to the International Red Cross for hurricane relief in Central America. Jena certainly seems to be using her musical gift “for the sake of others” and she is a shining example of this God-centered ethic.

It was significant to have contributions from Korea and Japan on the True God’s Day program. The Japanese traditional dance troupe “Man Yo” was very enchanting as were the talented Korean sisters Mi Ran and Jung Hwa Kim. It is my hope to be able to invite them back to perform for us again.

Kevin Pickard’s finale song, “New Time For Love,” featured the combined choirs from Washington, DC, New Jersey and New York (under Susan Osmond’s capable direction) as well as the UTs and New Jersey Children’s Choirs (directed by Hiroshi Suzuki and Ken Hendricks respectively). Miyuki Harley, Raoul Joseph and other cast members led the spirited performance in a song well-suited for the occasion under Kevin’s supervision.

True Parents were then treated to surprise performances at the piano by their astonishingly gifted grand children, Shin Kwon and Shin Sun, children of Jin-Jin Nim and Jin Sun Nim. As if that wasn’t enough, Hyun Jin Nim and Hyung Jin Nim blew the roof off the Hammerstein Ballroom with a rock’n’roll set accompanied by the J-Card band Ato6. Hyo Jin Nim presented heart-felt songs which led to True Parents taking the stage to lead everyone in song. Rarely have our High Holy Days been capped-off with such an incredible display of talent and heart by the True Family.

Washington, D.C.

The dust had barely settled after the True God’s Day show before we were off to Washington, D.C. to prepare for the production of America’s salute to True Parents at the Washington Hilton Hotel. Actually, pre-production meetings for the birthday celebration were taking place at the Hilton in early December as Michael Leone, Tomiko Daggan and I were pulling the various components of the production together under the executive direction of Dr. Yang, Dr. Hendricks and Rev. Do Hyun Schunker.

The logistics of our set up at the Hilton were nightmare because that we had to set-up lights, sound, staging, dance floor installation, decorations and video in just eight hours from midnight (the night of the event) to 8 AM because the Grand Ballroom at the Hilton was booked by another client on both the day prior to our event and until 2 PM on the day of our event. Coordinating the set-up efforts of Synergy Group, Atlantic Video, Kashmere Productions and Hardrove Staging, with the rehearsal requirements of the New York City Symphony, the Kirov Academy and the Universal Pallet proved to be a daunting challenge.

Apart from a few minor technical glitches the banquet program went off as planned with several surprise performances of True Parents’ life accomplishments as well as several moving testimonies by important ministers and political leaders highlighting the evening.

The 25 piece ensemble from the New York City Symphony provided under-scoring for the “Early Years” video in my arrangement of our church Holy Song “Pledge.” In a moving tribute to True Mother, sang one of Mother’s favorite Korean songs, “Sa Wol E No Re” (Song of April). MZun then offered a classic arrangement of Amazing Grace in order to launch True Parents’ efforts in building the foundation for unification among Christian denominations.
The Dispensation

Kevin Pickard, Miyuki Harley, Raoul Joseph, Thomas J. O'Kane, Jeff Gerson and team-up once again with Susan Osmond and the Rehearsal Studio at the Family Church Choir and Second Generation Children in a encore presentation of the God’s Day finale song, “New Time For Love.”

The evening entertainment was capped off by an impressive performance by Hoon Sook Nim with soloists of the Universal Ballet Company, who had traveled from Seoul just for the event, and students of the Kiyow Academy of Ballet. Dr. Bo Hi Pak then presented the proposed Rudolf Nureyev Award to Father and Mother in honor of their continued support for the Kiyow Academy and Universal Ballet.

WSCF in Seoul

The convocation of the World Culture and Sports Festival in Seoul from February 10-14 provided me the rare opportunity to attend a major church event as a participant as opposed to having to operate as a facilitator, producer and/or performer. I had been invited to the Board of the International Conference of the Unity of the Sciences (ICUS) to write a paper and make a presentation on the topic of “Values in Music in Eastern and Western Cultures.”

I had thought that having to write a 15-30 page paper in about a week might be a challenge, but inspiration prevailed and I wrote over forty pages. The experience I had in meeting the very perceptive (if somewhat esoteric) members of the ICUS committee on Music and Science was deeply rewarding. The opportunity to discuss values as they pertain to music (and the arts) as well as the role of a “responsible artist” is one that I look forward to. Father has often spoken about “creating a moral revolution in the arts” and though that seems to be a somewhat dicey proposition in our post-modern, quasi-nihilistic and amoral artistic environment, it nonetheless is a topic that needs addressing.

(If you wish to have a copy of my paper you can reach me at NYC-SVM@aol.com).

One of the highlights of the WSCF Convocation was the closing banquet and the performance of the Little Angels. Throughout the ICUS conference there was obviously a great deal of intellectualizing on any number very deep and profound topics (I did you know that there are mathematical properties with in proteins and chromosomes that may have very specific pitch and rhythmical, i.e. musical correlates? I do now.)

Intello alone cannot bring one to the truth, therefore intellectual speculation may in fact contribute to a myopia of sorts, especially in matters of music and Faith. Great art contains truth, but packaged in the realm of beauty and as such can be transcendent in such a way as to allow for a greater understanding of truth. For me and many others, the Little Angel’s performance had this transcendent power. Their beauty and innocence transformed the participants in ways that pure science or intellect or theory could not. The change in the attitudes of many of the participants was palpable as a warmer more congenial spirit was in evidence. As one scientist said to me following the Little Angel’s performance, “You know, we need more culture in the World Cultural and Sports Festival.” Amen!

“As There a Producer in the House”?

As it turned out, I was not completely relieved of responsibility in Korea. An immensely talented second generation composer/arranger, Sun Jeong Kim, had set poetry of Kwon Jin Nim to music that would serve as the congratulatory song at the Olympic Stadium for the Blessing. Director Byun Seog Kuk, head of the culture department of our church in Korea, had requested that the three providential countries of Korea, Japan and the Unit ed States, be represented in the presentation of the song, “New Day of Glory.” He wanted different parts of the song to be sung alternatively in Korean, Japanese and English to emphasize the international scope of the Blessing event. And Reggie Woolridge arrived in Seoul several days prior to the Blessing to rehearse and record the song with the gifted second generation soprano, Mi Ran Kim (who sang in New York on True God’s Day). However, the pre-recorded audio tracks were not in the best key for the singers, the English translation was in need of some serious “word-smithing.”

It was somewhat revelatory for some of the Second Generation members to see Christian ministers from America come to Korea in support of True Parents and their efforts. I gained a completely new perspective about the work that we’ve done in witnessing to the Christian Churches here. The impact, the hope, the inspiration that the ministry provides can give our young members should not be underestimated.

It is always a bit sorrowful to leave Korea and on this occasion I particularly suffered to leave after having worked with and shared so many wonderful experiences with some of our Second Generation there. I returned with a renewed sense of responsibility towards the gifted children of our elder Korea’s who sacrificed so much for so long in their attendance of our True Parents. As my experience suggests it is not always obvious how our dispensational efforts in America impact the world level providence.

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I wasn’t off the plane for an hour before I walked into a rehearsal studio that is operated by the Second Generation to participate in an vocal arrangement session that was being supervised by Sun Jeong Kim. After ingestting a large amount of coffee the three singers, Sun Jeong (who was eight months pregnant at the time) and I set about the task of working out the vocal arrangement and hammering out a grammatically correct English lyric. Listening to the recorded tracks and working at the piano the five of us went at it for about four hours and managed to get a fairly decent grasp on the task at hand. The next day the singers rehearsed intensively with Sun Jeong in preparation for the recording session that was scheduled for the following day, who is a terrific musician, worked out the Japanese translation with help from Takeshi Yonemura in Japan. They were ready to go.

In another small recording studio operated by the Second Generation, we spent six hours laying the vocal tracks. We decided that rather than change any one’s particular vocal style it would be most effective to let the singers “be themselves.” Reggie’s expressive pop style, Mi Ran’s lovely classical tone and who is very versatile and highly adept at crossing over from pop to classical styles, were reinforced in a way that we couldn’t have imagined just three days earlier. The harrowing experience of the previous production difficulties had been ameliorated, seemingly to every one’s satisfaction.

The Second Generation

While attending the birthday proceedings in Seoul I had the opportunity to meet and witness the performances of some very gifted Second Generation members who live and work in Korea.

At the King Sejong Performing Arts Center, the WSCF attendees were treated to an entire performance of a work of entertainment which included an excerpt from Tchaikovsky’s “Swan Lake” as performed by Hoon Sook Nim with the Universal Ballet Company, a 256 member choir (comprised mostly of Second Generation members) and a melodrama based on Father’s early course from Father’s vision of Jesus in 1958 to “Blessing to True Mother in 1960.”

The hour-long production had a cast of well over one hundred and featured a dozen original songs composed and recorded by Sun Jeong Kim. There was original choreography and the entire production—sets, lighting, costuming, staging—was done by the Second Generation. It was a remarkable production in many ways.

In conversations with several of the very talented musicians among our Second Generation in Seoul, it became apparent that their efforts to develop their careers as artists in Korea was problematic. There exists a rather un receptive attitude towards our work within Korea’s classical music scene due to the fact that 95% of the singers and instrumentalists that comprise Korea’s opera companies, professional choruses and symphony orchestras are Christian and as such discriminate against Unificationists. It is an unfortunate reality and one that has led to despair and to a certain extent a recalcitrance among the younger artists in our church there.

It was somewhat revelatory for some of the Second Generation members to see Christian ministers from America come to Korea in support of True Parents and their efforts. I gained a completely new perspective about the work that we’ve done in witnessing to the Christian Churches here. The impact, the hope, the inspiration that the ministers provide can give our young members should not be underestimated.

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march 2000

David in Seoul with vocalists Mi Ran Kim, and Reggie Woolridge.
New Eden’s First Graduation

by Dan Stein—Bridgeport, CT

When New Eden Academy International opened with 44 pioneer students in 1997, the idea was to launch a school dedicated to meet the needs of a growing “second generation.” New Eden is a preparatory high school “committed to promoting moral integrity and academic excellence.” To achieve those high ideals has been a challenge and an opportunity.

On June 1, fifteen students will graduate from New Eden Academy in a ceremony conducted at the Littlefield Auditorium on the campus of the University of Bridgeport.

“This class of 2,000 is the first fruits of New Eden, and we are proud of all of our graduates,” says Dr. Hugh Spur-ger, the principal. The graduates are Chris Stein, David Tallakson, Kazuko Nakamura, Tadayoshi Nakamura, Choong Kim, Takami Koya, Sanghoon of our graduates,” says Dr. Hugh Spur-ger, the principal. The graduates are

Christopher Stein, David Tallakson, Kazuko Nakamura, Tadayoshi Nakamura, Choong Kim, Takami Koya, Sanghoon of our graduates,” says Dr. Hugh Spur-ger, the principal. The graduates are

According to Mrs. Nora Spur-ger, the vice-principal and dean of students, “It is exciting to prepare for this great event. We have not yet decid-ed on a commencement speaker, nor has the valedictorian been announced. These students are the pioneers of NEA, committed to each other and to True Parents’ ideal for creation of a safe haven where the second generation can expand their minds and develop their character.”

When our True Parents visited the Academy on November 20, 1998, the students excitedly lined the entrance and sang songs, happily welcoming them. It was the first time for many of them to stand so close to our True Father and Mother. At that time, Father wrote in Chinese characters a motto for the school that has been translit-ed to mean: “The results (or flower-ing) of an adult’s life depend on the decisions (or determination) a person makes as a youth.”

Commenting on the graduates, Dr. Spurgin observed, “The world needs young leaders who will go beyond the desire for wealth and power that the contemporary world has taught them. To become model citizens, students need a systematic approach to under-stand the nuances of the life of the heart, as well as the academic exercise of the mind.”

“We hope our graduates can become such spiritually mature people.”

Contact info: New Eden Acad-emy, 400 Linden Avenue, Bridgeport, CT 06604 . Phone: (203) 334-3434 Fax: (203) 334-8651 Email: <neweden@erols.com>

Adoration Art

by Rod Cameron—Glinton, NJ

At the conclusion of the WCFS art festival in Seoul everyone said their farewells and set forth gone round. Cynthia Toffey and I had arranged to visit Bang Young Park who lives with his family just north of Seoul. Bang Young’s work is con-temporary and was part of the art festival. He had come to New York 6 years ago to assist in projects at Manhattan Cen-ter. While there he had been establishe-establishing an artists associ-association which Hyo-Jin Nim named “Akido” Group.

With a small group of artists including Cynthia, Bang Young arranged a group, Tatsuya Nakamura, Kenji Tomeda—show off their snow sculpture.

New Eden students—Yoda De Groot, David Lee and Kenji Tomeda—show off their snow sculpture.

The event was to launch for teenagers to grow to become such spiritually mature people.”

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**Marriage Tips from the Youth Workshop**

**by Dietrich Seidel—Red Hook, NY**

Recently matched Korean, Japanese and Western Second Generation couples participated in the Blessing 2000 event at the Olympic Stadium in Seoul, Korea on Feb. 13, 2000. All Second Generation couples stayed in the Olympic Park Hotel to have the opportunity of sharing this most significant time of their lives together. Following a common daily schedule, the Second Generation couples quickly learned the importance of serving and supporting each other as a group.

Their schedule included also a week-long workshop with evening lectures preparing the couples internally for the Blessing. Many of the couples could not stay for the whole workshop due to earlier return flights. However, they were given the opportunity of participating in a special marriage-building workshop the day after the Blessing 2000 ceremony.

Rev. Farley and Betsy Jones, together with Inchanor and Grace Jorgenson, leaders of Second Generation couples from Europe organized this unique workshop, which was well received by the newly blessed Western couples.

**Workshop Notes**

- **by Chris Seidel—Red Hook, NY**
- The tradition of love is inherited through the Blessing. An important aspect of a marital relationship is that it is centered on God. The purpose of the Blessing is to transcend the self.
- The Blessing is given conditionally. One must make efforts in the early years of marriage to make a foundation. The Blessing is given to create unity on all levels of human interaction. We need not eradicate existing divorce.

- The Attractions attracts the love of parents, True Parents and God. It is a condition for God to be with you for your whole life. We must maintain this condition for God to be with us.
- Myth: If partners are compatible, then it is a good marriage. Solution: Make an effort to be compatible. When we take a position of serving our spouse, we invite and attract God to be part of the relationship.

- Think about what’s important in the eyes of your spouse (small things may be very important, such as helping to clean up, etc.)
- The Attraction is created by an internal quality of caring for the person.
- Love is not a feeling but a decision. Make a commitment to heal your spouse.
- Develop the flexibility to assuming different roles in your relationship with your spouse (mother, sister, father, brother, etc.).
- You will get mad at each other if you base your communication on mind reading. Clearly express your needs and feelings.
- Practice “Active Listening” by validating the message of your partner and by showing empathy. Have eye contact and observe your body language when speaking to your spouse. Learn to contain your feelings when practicing “Active Listening” and overcome the trap of merely reacting to the message of your spouse.
- Do not insist on being right but understand that “right” is only what serves the mutual relationship.
- There is a child in your spouse that needs healing. Learn to cope with differences that are rooted in your unique backgrounds.
- Find things that are fun to do together.
- Recreational activities are good if they have a vertical center.
- Actively work at your relationship. Build a fire. Do not argue but pay attention to feelings.

**Testimony**

**by Shinnun Noda—Chicago, IL**

I first decided that I was going to the Blessing on God’s Day 1999. My resolution for that year was to prepare myself for the Blessing, STF helped me a lot to prepare, and by Nov. ’99 I knew I was going.

I never dreamed that I would get married to anyone I knew. In a way, it feels like we have a head start because we’re past the awkward stage. Our moms have grown each other for a while already, so the in-law problem is solved. It’s nice to know that someone else cares about us. No matter how many people think or feel about you, he cares, nothing else matters anymore.

Life has a different perspective now. It’s not about being only me anymore, but it’s good... and I’m happy.

Thank you, Heavenly Father.

True Parents, Mom and Dad.

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**Circles Of Angels**

**by Beverly Freed Wax—Bridgeport, CT**

When I read Nora Spurgin’s new book, *Circle of Angels*, I wanted to share it with everyone. Like much of her writing, this book is both inspirational and practical and offers the reader step-by-step principled instructions for using angel power to energize and enhance life. According to the author, our principled understanding of the position of angels in relationship to the rest of the spiritual world teachers that angels need to be called or commissioned, guided and educated in order to express their full angelic power on earth.

When reading the book, *Circles of Angels, How to call your own circles of Angels to energize your life*, one begins to imagine a whole spiritual corporation at work energizing the earthly tasks we’ve taken on.

Mrs. Spurgin talks about angels preparing the way for difficult tasks when we send them to carry away negative thoughts, raise the flow of communication, heal bad feelings, enhance health, help deal with resentment and make amends for ancestral sins. She also includes stories from personal experiences of herself and others.

When I visited an Angel Store in Milford, CT, I left my copy with the proprietor who expressed immediate interest. Within two weeks she had bought and sold out a dozen copies and set up a talk and workshop for the author.

I was impressed with the exciting discussion afterward. I could see why Nora Spurgin has chosen writing as a way to share her faith with people who would not otherwise cross her path. At $5.95 each, the beautifully illustrated books make wonderful little gifts. These are books many of us are proud to give to relatives and friends.

They are available through HSA Publications or through the author.
Yung Kyung was one of them. He had been one of the first people to hear the Divine Principle. (A revival meeting had already been held.) The Chongpadong Church was in the bedding area, hoping to find a customer he could turn into a faithful follower. The year was 1964, and the 40-day lecture had just ended. The city was dirty. Yung Kyung was on the bus, too, returning from Taegu, where he had been prepared by God. We can't forget how desperate he really felt. He was one of the members who had been sent to Seoul, and he had arrived just in time for a speech by Father, the man they called Son-sengnim, a teaching teacher; or Ju-in, meaning Master.

"From 1960 through 1963, for these three years, I have been driving you sweat and tears, he would do it. Through his blood, sweat and tears, he would do it.

"The Great Seoul Flood"

As spring came sweeping past the winter, the rains broke loose. Never had they seen such rains in Seoul. Every day, every night, they beat down upon the tile roofs. Pictures were impossible to sell. Witnessing was difficult at best. Teaching music was the most pleasant activity of all, and Yung Kyung sat with the others, grateful to have the opportunity to spread the Word.

Outside, the waters of the Han River rose higher and higher, and all the homes on the bank were flooded. The water poured over the banks and into the winding streets. Higher and higher it came. Before it was over, thousands of homes and businesses were ruined. In some cases, whole communities were swept away, and at least 300 people died in the city. The area was a disaster area.

The water sat in the streets, and the poor children had nowhere to go. The Korean heart truly soared up to the heavens. Yung Kyung was on the bus, too, returning from Taegu, where he had been prepared by God. We can't forget how desperate he really felt. He was one of the members who had been sent to Seoul, and he had arrived just in time for a speech by Father, the man they called Son-sengnim, a teaching teacher; or Ju-in, meaning Master.

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"The Great Seoul Flood"

As spring came sweeping past the winter, the rains broke loose. Never had they seen such rains in Seoul. Every day, every night, they beat down upon the tile roofs. Pictures were impossible to sell. Witnessing was difficult at best. Teaching music was the most pleasant activity of all, and Yung Kyung sat with the others, grateful to have the opportunity to spread the Word.

Outside, the waters of the Han River rose higher and higher, and all the homes on the bank were flooded. The water poured over the banks and into the winding streets. Higher and higher it came. Before it was over, thousands of homes and businesses were ruined. In some cases, whole communities were swept away, and at least 300 people died in the city. The area was a disaster area.

The water sat in the streets, and the poor children had nowhere to go. The Korean heart truly soared up to the heavens. Yung Kyung was on the bus, too, returning from Taegu, where he had been prepared by God. We can't forget how desperate he really felt. He was one of the members who had been sent to Seoul, and he had arrived just in time for a speech by Father, the man they called Son-sengnim, a teaching teacher; or Ju-in, meaning Master.

"From 1960 through 1963, for these three years, I have been driving you sweat and tears, he would do it. Through his blood, sweat and tears, he would do it.
Before we examine the sig-
nificance of the present
days, let us quickly look at
some historical expecta-
tions of what the Last Days
will be like. The Bible is replete with
apocalyptic prophecy pointing to a cat-
aclysomic end to the earth and all its
works. If we accept the Divine Prin-
ciple view of God’s ultimate purposes
in history, however, we must be sure of
literal interpretations of such apoca-
lyptic imagery.

Although dramatic cataclysmic events
could well attend the transformation of
this world from a sovereignty of evil
to a sovereignty of good. Divine Prin-
ciple suggests that as a general rule
biblical apocalypticism is best under-
stood spiritually and symbolically.

Divine Principle avoids the violent-
ly literal apocalypticism fashionable in
fundamentalist circles for much the
same reasons that Origen of Alexan-
dria rejected it 1,000 years ago: He,
who had emphasized the perfection of
divine love, found it difficult to believe
that the wrath of God was a final
expression of that love.

If God in His wrath

According to the Principle, if God in
His wrath devastated the earth (along
with a number of other supernatural
cataclysmic actions) as envisioned by
so-called literalists, it would mean
that God had given up His plan for
the reconciliation of mankind or
that He had made a bad mistake in
the first place. For Divine Principle nei-
ther option is viable.

Then how shall we interpret apoc-
alyptic material? The Principle would
agree with Professor William G. Doty
of Rutgers University, for example, who
has pointed out that apocalyptic writ-
ing “...is largely figurative language,
richly textured with the language forms
of symbols, images and metaphors” (Continental New Testament Inter-
pretation). The prophecy in Revelation 21 of “a
new heaven and a new earth” is a case
in point. Exiled on the Mediterranean
island of Patmos, the author of this
fascinating and much-disputed book
writes of his vision:

“Then I saw a new heaven and a new
earth, for the first heaven and the first
earth had passed away.” (Rev. 21:1)

A new kind of world

For Divine Principle, this passage
may be best understood as referring
to the transformation of the earth as
we know it, with all its hatreds and wars
and sufferings, into a new king
of world characterized by justice, peace
and well-being. Only in such a fash-
ion will the “first earth” pass away.
Since God’s Kingdom is to be eternal,
and the earth is the place where He
will establish His Kingdom, then the
earth must be eternal also.

Similar to this famous passage from
Revolution, the second letter of Peter
also suggests the demise of our world.
In writing of the second coming day of
the Lord, II Peter 3:12 warns us that
“the heavens will be kindled and dis-
solved and the elements will melt with
fire”.

Again, we must avoid a literal interpre-
tation of such a dismal forecast for
God’s creation. For God to permit such an event
would be a negation of His original purpose
in creating humankind. As
a parent, He seeks to have
His children dwell in love
and happiness on earth.

In addition, as we have
mentioned, such dire fore-
casts contradict other bib-
ilical insights, such as the
Book of Ecclesiastes’ promise that: “a
generation comes, and a generation goes,
but the earth remains forever” (Ecclesi-
stics 1:11).

Judgment by fire

In all probability the fire referred to
in II Peter 3:12 indicates a type of judg-
ment. In Luke 12:49, for example, Jesus
exclaims that:

“I came to cast fire upon the earth,
and would that it were already
kindled!”

Jesus, of course was no arsonist.
However, as the prophet Jeremiah sug-
gested, the world of God has the same
purifying effect as does fire (Jer. 23:39).
Rather than igniting a literal fire, Jesus
brought a purification which was sym-
bolized by the image of a fire. This
purification took place not by fire but
by the Divine Word.

God’s Word confronts people with
their own corruption and their own
limits. “How often shall my brother
sin against me, and I forgive him? As many
as seven times?” asks Peter (Mt. 18:21).
And Jesus replies not seven times, “but
seventy times seven.” In this encounter
Peter’s inner limits are exposed and
challenged by Jesus’ words. The Mas-
ter’s words both judge and purify the
disciple. By the same token, the idea
that in the Last Days the earth is to be
consumed by fire suggests how it
will be cleansed. The earth will be pur-
ified by the Truth of God.

The Rapture

Another spectacular sounding and
familiar prophecy is found in Paul’s
First Letter to the Thessalonians. Here
the Apostle promises the faithful that
they will be caught up to meet the
Lord in the air:

“For the Lord himself will come down with the sound of
the archangel and with the trumpet call of God, and the dead in Christ
will rise first. After that, we who are still alive and are left will be
caught up together in the clouds to meet the Lord in the air. And
so we will be with the Lord for ever.”

While this statement has been
a source of hope for conservative believ-
ers the world over, we must see it in
perspective. For one thing, Biblical
scholars note that Paul’s Letter to the
Thessalonians is the first of all his let-
ters and thus reflects only the think-
ing of his early public ministry. While
we cannot see into the mind of Paul, it
seems that at that point he himself,
with the great majority of the early
Christian church, was anticipating the
early return of Jesus in some super-
natural way.

With the long delay in Jesus’ return,
Paul’s thinking seems to have under-
gone an evolution, such that in later
letters he no longer seems to wait. Jesus’
return on the clouds. In Philippians
1:21-23, for example, Paul writes that
He looks forward to his own death, for
it is through that event that he will
finally meet Christ.

Apocalyptically Misled

From another point of view also we
may be guilty of taking the Thes-
salonians passage literally. Regardless
of the intellectual development of Paul,
in light of the Principle, which empha-
sizes that God’s ideal is to be realized
on earth, not in the skies, we must
regard his early Thessalonian state-
ment as figurative on the face of it. In
the Bible “heaven” usually refers to
the holy and exalted real under the
sovereignty of good, while “earth” other
refers to the unholy or sinful realm
dominated by evil.

The phrase “Our Father, who are in
heaven”, for example, does not prima-
arily mean that God is located in the
sky, but rather refers to the holy and
elevated real of God’s existence.

Thus “to meet the Lord in the air” should
not be understood as referring to the
physical elevation of Christians to meet
Christ in the sky; perhaps rather it can
be best seen as referring to the devel-
oped spiritual qualities such
that Jesus’ followers are
elevated to become one with Christ inwardly.

Throughout the New Testament it
did have been faithful to God, as they under-
good him, and eagerly awaited the
Messiah, they were unable to accept
Jesus when he came. In his common
humanity, he did not conform to their
own extravagant preconceptions. How
can faithful, spir-

als conscious people today be
sure that they also.

In summarizing its view of apoca-
llyptic, Divine Principle would support
the view of Germany’s Professor Jun-
gen Moltmann, well known as the au-
tect of the “theology of hope”. Molt-
mann stressed that the world should
not be viewed as the waiting room of
the soul’s journey to heaven but rather
as a battleground for freedom and the
arena for creativity. Both Moltmann
and Divine Principle would agree with
a remark by Walter Rauschenbusch,
the Baptist father of the Social Gospel:
“Ascetic Christianity called the world
evil and left it. Humanity is waiting for
a revolutionary Christianity which will
call the world evil and change it.”

Next Month • Part 5

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rice and soup, that is.

Out they went again, this time to the streets, parks, homes, colleges, high schools, anywhere they could think of. They spent all day inviting people to their message.

In the late afternoon, they gathered in several places to exchange other words, they stood on the street and took turns giving speeches through a loudspeaker, while others passed out leaflets. Sometimes, people stopped and listened. Sometimes, they shouted, "Bow rowo" ("Too noisy!" Which really means "shut up.")

As evening approached, it was time to return to the church for evening rice and then lectures. Some nights, only two or three new people showed up for the lectures. But sometimes, 100 or more came. Over all, many new people were present, and the revival was a great success.

Six-Month Traveling Revivals

By September, 45 new members, mostly college students, were chosen for a special mission. First, they had to go through a training for ten days. They listened to lectures, they wit- nessed to each other, and learned to love. On the last day of training, Father spoke to the group:

"I am 45 years old now," he said. "There is one of you for each year of my life. Choose cooper ation, and the child rearing will be easier. Without cooperation, the child rearing will be more difficult, and the children will not obey."

He divided them up into 15 teams, with three people on each team. "What I want you to do," he explained, "is to lead revival meetings for six months. You will go with your leaflets and loudspeakers and spend six days in an area. Then you will go to the next area for six days, and so on. You will get back to each area three times during this period."

Six months! Looks like this would take them the winter. Better get those quilted winter clothes out! Quickly, they prepared. Soon, they were on the roads fanning out from Seoul. When they entered a town, the first thing they did was pray. Next, they looked for a place to hold meetings. Then, they walked all around the town with their loudspeaker. "Come to a meeting," they called. "Tonight there will be a special free meeting to explain our message." Come one. Come all. They spoke and handed out leaflets.

In the evening, they went back to the meeting hall. Who would come? They never knew. Sometimes one; some- times many. It was always a surprise.
This month we're going to look at conflict, both within and between nations. Within nations, conflict is usually defined as crime, and is the concern of the police. Between nations, it's called war, and is the domain of the military. This is the second in a series of four articles with a "national" theme. The first article, by Paul Carlson, was called War and Peace, and appeared in the March issue of Unification News.

Paul Carlson, a former police officer and now a principal at Providence in the Bay Area, looks at the subject of violence in a larger context:

"The Future"

The Future

Just about everyone dreams of an Ideal World, a happier society where the army could just go home, and all the Police have to do is escort old ladies across the street.

People generally regard themselves as good, and they usually are pretty decent folk! Most news-making crimes are committed by a small class of violent 'super-criminals.' Keeping those men in prison has cut the American crime rate dramatically.

However, even overlooking any spiritual aspects, crime is not about to go away. For example, the number of traffic tickets issued remains steady no matter how well or poorly motorists drive. If speeders slow down, broken tail lights get noticed. If red light running is quelled, idle cars get a new life. With a sharp eye on their cof-fers, the nation's City Fathers will adjust such enforcement quite finely.

For the bad guys the story isn't all that different. America's prison population is growing steadily. Everyone wants killers and rapists off the street, but it must be noted that over half of today's prisoners are non-violent offenders. Most are not in drug possession charges, but a few unfortunate managed to run over an endangered rat or something.

Prison guards have very influential unions, and getting tough politicians are always willing to make a few more things illegal. Some prisons even deny cooperative inmates a chance to learn an honest trade.

These are very controversial issues that beg for rational discussion.

On a larger level, the Principle expects, and good people everywhere hope, that the world will avoid further wars. Especially major ones.

Wise people must consider any threats. Small wars continue, and there are well-reasoned books titled The Next War, and The Coming Con- flict with China. Japan's resurgence.

All societies need unity, but for some it's proved elu-

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A old friend of this author, an adventur- ous sportsman, has spent a lot of time in back-country China. He reports that China could easily break up into sev- eral nations; that regions already have their own overlords, languages, etc. He says their famous dissidents are no more united than the officials. It's said there are: "10,000 dissidents with 900 opinions."

While in Russia this author heard a new, popular saying, that "every village wants independence." It appears Chech- nya isn't going to get theirs—and both sides' brutal actions gained them little sympathy.

Indonesia is painfully letting East Timor go, and new Aceh and several other regions want out as well.

Conclusion

Don't be discouraged. The overall picture is bright!

Some three-quar- ters of the world's cur- rent inhabitants have never personally expe- rienced war or severe unrest.

Almost everywhere, life expectancy, and the standard of living, are rising steadily. Science, medicine, and agriculture have stayed well ahead of any Malathusian disaster.

Commerce can foster a large degree of social harmony, otherwise impossible to accom- plish with isolated societies. All that remains is for the world to truly unite; legally as one nation, and culturally as one soci- ety.

However, no secular organization can fully accomplish this, though many have tried. No external entity can impose unity upon humanity's proud and dis- parete peoples.

Unificationists know the answer. It was first detailed in a tiny shack in Pusan almost fifty years ago. Only a God centered world family can truly harmonize.
nation. What would be the proper story line here? Following the family model, the parent nations would effectively rear the children nations until all nations achieved parental status. By then the original parent nations would, I suppose, graduate to grandparent nation status. And there the world would remain forever, because nations, unlike human beings, do not die. Our Unification vision comprises more than this, Fortunately. We envision the transcendence of separate nationalities. This is represented in our “Declaration Day of the Nation of the Unified World” holy day. As I understand it, the “nation of the unified world” means that the world is unified into one nation. Within that one nation, it is well known, humankind will merge into one race, the “love race” as True Parents put it. Thus, the parent nation—children nation model is a transitional one.

Taking God’s Burden

I posit that heavenly socialism includes the free market in goods and services. Parents cannot micro-manage their children. By the time one’s children are school age, they are beginning to manage for themselves. It is a source of pride for parents, in fact, when the children step by step assume greater responsibility for their own welfare. In the Unification ethos, the goal is for the children to take complete responsibility to an extent that far surpasses the Christian model.

In Christianity, God is uniquely responsible. Human activities operate for what purpose? For the purpose of glorifying God, ultimately. This is a noble ethic, to be sure. The Christian capitalist or merchant invests the gifts God has given him for the sake of serving others, thereby glorifying God. What takes Unificationism a step further is the notion that “I will comfort God,” that “God need not worry about me,” and that “I want to let God rest.” The child with this attitude has reached a greater degree of maturity than the child who simply takes the inheritance and multiplies it to the glory of the God who really is in no need of our human efforts to glorify Him anyway.

On the foundation of the ethic of taking God's burden upon our shoulder stands another ethic, even more fundamental and revolutionary. That notion is that God’s real purpose is to share joy with us. God wants to experience ecstasy by our love. What is the significance of this? It is a major one.

Christian capitalists always felt guilty about pleasure. Pleasure was not part of their system. Work hard, bring forth fruits and give the glory to God. On the Sabbath day, honor God through worship, study and fellowship. What about the sensual side of life? It was a collateral benefit at best, for the most healthy of souls, but not a mainstream Christian category. In the midst of the entrepreneurial explosion of the industrial revolution in America, the churches had charts warning of the dangers of attending ice cream socials, the first step down the path to drunkenness, poverty, infidelity, divorce and the insane asylum. The Unification ethic, replete with the glorification of the sexual organs, presents to the world a new vision for spiritual and sensual health. Carried out fully, the “lower appetites” will be satisfied in God’s territory. One will not need to take refuge in Satan’s wild olive orchard in order to enjoy the pleasures of the flesh. Love will abound in its true, unadulterated form, straight from, as the Puritans put it, “the breasts of both testaments.” God’s pleasures make drugs or illicit sex pale by comparison, having the attraction, in Reverend Moon’s words, of three-day old beer. (I’ve always wondered if he was just imagining what three-day old beer would taste like, or whether he was speaking from personal experience. Neither would surprise me.) Once the lower appetites are legitimized within God’s realm, the free market can truly flourish and wealth can abound. The right ordering of husband-wife love will provide the foundation to sustain the right ordering of the generations, insuring transmission of the traditions of true love. I think that if one were to take some time to unpack those traditions, one would uncover the full meaning of heavenly socialism.
Lately, I have been considering the principle of parental love over brother-sister love. I noted that the free market is an example of brother-sister love. I asked myself: if the free market is an example of brother-sister love, then what would be the economic system that out-plays from parental love? Divine Principle calls it “heavenly socialism,” and “the democratization of economy.” This month, I want to explore this topic.

**Free Market Theory**

Adam Smith considered the free market to be the theater of God’s activity in the world. The free market was part of the transition from monarchism to democracy. This marked the liberation of the world from monarchy rooted in false love. Beneath the wings of monarchs, the hurried busy-ness of the bourgeoisie—the shopkeepers, craftsmen, engineers, merchants and promoters—built the modern world. The modern world is the world of brother-sister love, as True Father says, it is the world of the market. Democracy is the liberation of the people from monar-chy in the political sphere. The free market, then, is liberation from feudalism, the democratization of econom-oy. Dollars act as votes.

Heavenly socialism, it seems to me, whatever it might be, is not a democrat-ization. And yet the Divine Principle calls it a democratization of the economy, referring, I suppose, not to the principle of “no taxation without rep-re-sentation” but rather to the equali-ty of status that is supposed to cre-ate.

In earlier articles I have rehearsed the well-known criticism of democ-ra-cy, namely, that democratic societies tend to cater to the lowest appetites of humankind. This criticism points out that gradually a democracy will fall prey to men of cunning, handsome men whose words are sweet, who offer people blessings without cost. Honest men, the critics say, will gradually be pushed out of politics, replaced by scoundrels.

There is a corollary in the eco-nomic sphere. Democratization of the market, in which consumers cast votes in the form of dollars, tends to lead to the production of goods and services that cater to the lowest of human appetites. This is proven by the flood of pornography on the internet. Pornographers pioneered the e-commerce. It is proven by the steady degradation of television, radio, and movies. There is no longer, much difference in values between the major media and a graffiti-covered wall.

Adam Smith was aware of the likelihood, even inevitability, of this coming about in a free market system. Thus he taught that freedom of the market or any other freedom is advisable only in a strongly religious society. The reli-gion, he and his culture believed, could be only Protestantism, which inculcates the necessary virtues of self-discipline, prudence, thrift, familial and civic responsibility.

The foundational virtue, the ethic that Smith emphasized, is the ethic of responsibility, of self-discipline, prudence, thrift, patriotism and so forth. It would not be an exaggeration if I were to say that Catholics keeps the people in a child-like servitude to the priests under which they cannot develop requisite self-reliance. This critical view maintained at least until the mid-nineteenth century in America, when the people rejected the opportunity to take dominion over Mexico because of the prejudice that the Catholic peoples of another race would not be able to assume the responsibilities necessary for a free society to succeed. Even education, the northerners feared, would not avail.

We now see that the question of responsibility necessary for a free society to prevail is being raised to people of all races and religions in America. The distasteful thing about welfare-socialism is that it carries on the elitist tradition. Welfare liberalism contains a deceitful, hidden assumption that the people are unable to take care of their own business, i.e. that the people cannot be given freedom because they cannot take responsibility for it. Hence, the liberals believe, an educat-ed elite must make the rules, enforce the regulations, prohibit the second-hand smoke, confiscate the guns, deter-mine the curricula, prescribe the drugs and eventually design the genes for the us beneficiaries of their inside the belt-way brilliance. Such paternalism and matriarchalism for the cause of false love is the pits.

Ironically, in form it is not dissimi-lar from true parentism. A discussion I had with Mr. Tony Devine concern-ing educational methodology is pertinent to this. Liberals in America want to inculcate character virtues, such as cooperation, tolerance of diversity, self-esteem and discovering the beauty of one’s uniqueness, including one’s sex-ual proclivities at age six. Conserva-tives see this all as a crock, turning high school graduates who lack the most basic skills. They demand that schools get back to the 3Rs of reading, writing and ’rithmetic.

I find myself sympathetic with the conservatives. However, I disagree with the idea of inculcating values. Rather I disagree with the selec-tion of values my children are receiv-ing. If the education were in the val-ues that I uphold, I would have a dif-ferent viewpoint on the matter. I WANT my kids to inherit the values of fillal piety, fidelity, fortitude, self-discipline, thrift—all those Protestant virtues, and a few Catholic and Confucian ones to boot.

True Versus False Parentism

How does this relate to the topic of heavenly socialism? Well, let’s look at the economy of a family. The parents provide the goods and services, more or less free of charge to the children. On the same time, the parents strive to inculcate the virtue of sharing in the children. To share means that you give the lesser portion to your sibling. You let your sibling play with your toys as much as they want to. You are not acquisitive, greedy, selfish and grasping. When children behave in this way, the playground is harmonious.

To this extent, the family is social-istic. By socialist, I refer to the sim-ple principle, “from each according to his means, to each according to his need.” In an ideal socialist state, however, an intrusive “big broth-er” government is not necessary because all people have an innate sense for what their brother needs, and a perfect faith in the rightiness of giving. As children mature, they have more freedom to own things. Parents give allowances. They are happy when their children spend their allowance to give gifts to others. They are happy when their children save their allowance to buy an expensive item. Finally the children grow up, marry and have their own children. They soon discover that ownership has learned while growing up should serve them well in achieving the responsibilities of life.

It has not been easy to apply this model to society as a whole. That is because nations have not acted as true parents to their citizens nor other nations and allowed them to “grow up.” In the 17th through 19th cen-turies, the European nations self-consciously took the parental position to the peoples of Africa, India, Australia and the rest of the world. They took on what Kipling referred to as “the white man’s burden.” But it took hundreds of years for the parents nations to allow their children to become parents themselves. These nations of Europe, and the United States, in some ways exploited their children and kept them in a childlike status. While bestowing benefits, they robbed the colonial people of an essential dignity.

Taking this theory a step further, I imagine that there were nations that were true parent nations. That nation would be the United States, begin-ning with an elder son THE SOCIALISM on page 24.
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