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

There it sat in all its splendor, alongside Chungby Dr. Thomas Walsh—Louisville, KY

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

As stated in the earlier reports on this Seminar series, the program focuses on plenary sessions featuring readings of Father’s words; hence the Seminars offer a hoon dok hae experience. Through this direct encounter with Father’s words, along with some very profound and illuminating commentary offered by Family Federation scholars and friends, participants deepen their understanding and appreciation of Father’s teachings and the movement he inspires and leads. In addition to the hoon dok hae sessions, there are discussion groups each day, as well as special presentations on the practical applications of Father’s teachings.

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

Seminars III had two

Early everyone thought that our church community was crazy. How could you schedule a True Family Values Banquet the day after Christmas. And yet when all was said and done, every seat in the banquet hall was filled and the 3rd True Family Awards banquet had been a huge success. I guess that God knew that the Saturday (December 26, 1998) between Christmas Friday and Church Sunday would be a free day for the pastors. And in fact, they were all relaxed and in the most joyous of spirits as the Chicago Ministerial community celebrated a full and exciting year. And one would not have to go back too far to just Thanksgiving, 1997, when again, everyone thought that the Chicago Church was crazy to think that 52 busses could leave Chicago at 7 pm on Thanksgiving night in order to make it to the RPK Blessing in Washington, D.C. on time. But alas, 52 busses (most of them paid for by the church members filling them) in fact left on time, Thanksgiving night and their church congregants had a splendid time at the RPK pre-banquet and blessing.

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

True Parents with Rev. & Mrs. Thompson, Dr. & Mrs. Taylor at left.
This is an excerpt from a sermon given at the Beloeildere International Training Center, Taeryoung, NY, on November 14, 1999. The interpreter was Dr. Chang Shik Yang and these unofficial notes were taken by Dr. Tyler Hendricks.

In today’s topic—Na muun Chaeok Jilsu Inn—at what kind of responsibility are we talking about? Are we talking about the responsibility to pay indemnity? Can you think about indemnity? If you cannot take responsibility for indemnity, you cannot settle the ideal on the earth. There are eight stages of indemnity. They get more and more difficult. When you joined, was it harder than now? Now there is more activity than then. When we joined, even though there was a lot of persecution, we overcame it. But when we get older, our minds lose that edge. Young people, in middle and high school, were the troops who founded our church. They brought their bunches to support the church, to provide lunch or dinner for the church leader or pioneer missionary. We were not welcomed anywhere; we were chased out. There was no way to get food. We always hid from persecution. What is the spirit of a pioneer? It is that of a spy of heavenly Father. Did you have the chance to do that? With a nice bush, how can we take that responsibility?

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

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

The mission is the dark, in the darkness of hell, must be able to give light to the others. That’s a heavenly spy. You Japanese sisters are like that in America. Your brightness is your witnessing, giving them the heavenly word. Remember what Jesus said: “Don’t keep your light under a basket.”

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

If you go into hell, the shadowy world, and bring light, then everyone feels happy. “Houte” (in Korean), means the same. If you reverse the syllables you get “to” (which means east) and ‘houn’ (which means original). So the original position is the east. “Ibou” (in Korean) means the same. It must be that the island, the original place of the rising of the sun, meets the peninsula. The ocean’s mission reaches the continent through the peninsula. In the other direction, the peninsula’s mission comes out through the peninsula to the ocean, that is Japan, and from there is carried over the world. The ocean symbolizes the female and the continent is the male, the father. Thus the Japanese mission is to be taken on by women, to receive from Father the DNA, the essence of life. The peninsula is the male, the father. Thus the Japanese mission is to be taken on by women, to receive from Father the DNA, the essence of life. The peninsula is the male, the father. Thus the Japanese mission is to be taken on by women, to receive from Father the DNA, the essence of life. The peninsula is the male, the father.

The ocean’s mission is to be taken on by women, to receive from Father the DNA, the essence of life. Women attain their unique value as mothers. Absolute obedience is a very important mission. On that foundation you become a wife, mother and queen. Not only physically, but also spiritually you must go up three stages, reaching the completion stage of the divine spirit. Then you can educate anyone, wherever you go.

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

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C A N A N A K E

Congratulations!

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

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

Doers Discourse on Unification USA

December 1999

True Father with
Dr. C.S. Yang

RESPONSIBILITY?

For 4th club. My tour it’s we can satisfy God’s heart and settle there forever. This is heart. To become the central figure we have to love to East, West, north, and south. By that we can become central figures and stay in the heart of God. Wherever Mother goes, everyone likes her. So she can become the True Mother. Wherever she goes, she receive respect. If she can do this, then she will become the real mother of humankind. Are you Japanese sisters trained just in America or other countries also? Stay in America for 3 years, then go south for three years, east for three years and north for three years. How difficult it is to dance center, the balance. The man goes here and the woman should stay at home and raise the child. How she can feed them. The man is looking to plant the seed, and then goes from heaven and through the mother’s sphere. So that God can have it then it is a heavenly offering. It becomes the owner. To become the real owner we have to give the good food to others. When you come to a good sleeping place, we should let others sleep first. Wherever makes the most effort becomes the central figure. I started on the lowest level and invest a lot for the benefit of others.

I can take responsibility in front of mother, in front of father, in front of everybody. Why do Japanese sisters and Americans like me, even though I warn that you will per-per. I tried to chase out many Americans but they returned to me. Those who left ten or twenty years ago, they are now back. Jesus said, anyone who pays indemnity with delight becomes the child of God. Can I take responsibility? What is the answer? [YES.] From the bottom to the top, YES. God gives us the kingdom and go up the path, saying yes and yes. The conclusion is that we will go this way. Don’t be sad. Those who are treated by God as sinners can reach Heaven later. Can I take responsibility? [YES!] You Americans, will you take responsibility alone or together? You have to do it alone; you cannot become a king together with someone else. We must understand God’s disposition to save my family, so that my family can become central figures of the cosmos and liberate Heaven.

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

Our life is one of absolute faith, love and obedience. Through this, we do not have any personal existence. There is no other way than this. Stages start with elder son, then spouse, and completion stage is that of parents, then the family is in the direct dominion and is the real offering condition. The family is the offering of Heaven and Earth. Christianity knows that the offering must be separated, and if God accepts it then it is a heavenly offering. It becomes heaven and earth. We have to understand the history of salvation in order to restore myself, my family and my tribe. I have been lost. I have suffered and paid a lot of indemnity. For whom? For each individual. If we lose the individual, we lost everything. Children and parents separ-
RESPONSIBILITY from page 3

arated. How can they complete the uni-
ficating effort that has been world wide, but to save my family and connect it to the tribe and con-
tinue to make it strong. We must not give up, adding the necessary offering and indemnity.

The fruit position is my family. Why didn't God open the door for me? It was because of me, because of my family, because of my sons and daughters. We are the fruit of the 6,000 years of his-
tory, and hence today God allows us to pray in our own name, on the foun-
dation of the victory of True Parents that I have inherited through the bless-
ing. This liberates everything. We have to understand that this was the price of your foundation. Have a humble mind and you will reach the level of heavenly life.

Why have I suffered here for 27 years? I had a good family in Korea, I would have saved Korea and Asia. But after World War II, the providence cen-
tered on America. America sent missionaries to establish the Korean church. The first choice is America. I have pen-
etrated America, penetrated everything. I have taken heavenly action in America. I did not fail.

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

When He lost America, God lost everything. It was because of MacArthur and Truman, who lost China, Asia, Korea and America was chased out of that part of the world. They lost their ownership after World War II. You lost Korea, China, Vietnam, Singapore, Poland and Czechoslovakia. Commu-
nists occupied the Eastern European area and the Asian area. The Christ-
ian world is there. Reverend Moon understands it all fell down. The young people lost their families to individu-
alisms. Presidents. Your youth became Satan's kids. Where is the public mind in America? It is gone. Always Satan is cooking up his message. What is left is no family, no society, no nation, no world, no God. You lost everything: God lost everything. The world became this inde-
pendent country centering on Satan. The world lost the true country. Amer-
ican tradition has that true idea. The fathers of America are what kind? The Pilgrim fathers, the Founding fathers. Where did this wrong idea come from? Abel's country. Abel's one nation is America. Where is the Pilgrim Father's spirit?

This was that continent centering on the Messiah. The Pilgrim Catholic church members could also come and stand in that Protestant nation. They offered sacrifice under God, Cain and Abel united centering there. But by 1960 that country dis-
appeared. The support of the presidents of Carter and Kennedy. The UN built up from

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

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

Then you can become the ancestor of heaven and earth? Is her sacrifice plus, the minus will be attracted. When we mention a sister's hair, can it fit into heaven and earth? Is her sacrifice of her hair the best way to unite heav-
ent position is my family. Why can I proclaim this

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RESPONSIBILITY from page 4

of that. The world is now at the turning point to go over the fall. Between your family and True Parents family is a big gap. As it stands, you cannot get to this level, so you have to clean it up and deny it all. The only absolute center is True Parents concept and viewpoint. So we keep absoluteness. Therefore our families and True Families on this cosmic occasion is the best way to begin the third millennium.

We request that all members who live in the greater New York area NOT plan to stay overnight at the hotel.

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

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

God’s Day Schedule
Friday: 12/31/1999
All day Registration for international guests and Japanese missionary groups at NY Hotel Grand Floor 6:00 pm - 11:30 pm Registration at the 34th entrance of the NY hotel for all US residents
10:00 Doors open to Hammerstein ballroom. Doors closed at 11:50. Must be guided meditation
12:00 God’s Day Prayer and midnight address Hammerstein ballroom (Overflow / children (12 and younger) MC 7th Floor ballroom
After the speech those wishing to sleep overnight may go to overflow NYHotel grand ballroom. Documents closed at 11.50.

Saturday 1/1/2000
7.00 Main pledge in NY Hotel grand ballroom (invited guests only)
9.00 Morning address Hammerstein ballroom
Overflow / children (12 and younger) MC 7th Floor ballroom
10.00 Doors open for evening entertainment
6.00 Evening entertainment, All ages admitted
10.00 Registration at the 34th entrance of the NY hotel for all US residents
12.00 Doors open to Hammerstein ballroom
9.00 Morning address Hammerstein ballroom
Overflow / children (12 and younger) MC 7th Floor ballroom
After the speech those wishing to sleep overnight may go to the MC 7th floor ballroom. The ballroom must be ready for pledge by 6:00 am.

Saturday 1/1/2000
7.00 Main pledge ceremony in NY Hotel grand ballroom (invited guests only)
General pledge on MC 7th floor ballroom
Breakfast served in Crystal room to main pledge participants
Breakfast served in Crystal room to main pledge participants
9.00 Morning address Hammerstein ballroom
Overflow / children (12 and younger) MC 7th Floor ballroom
10.00 Registration at the 34th entrance of the NY hotel for all US residents
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12.00 Doors open to Hammerstein ballroom
9.00 Morning address Hammerstein ballroom
Overflow / children (12 and younger) MC 7th Floor ballroom
After the speech those wishing to sleep overnight may go to the MC 7th floor ballroom. The ballroom must be ready for pledge by 6:00 am.

Sunday 1/2/2000
7.00 Main pledge in NYHotel grand ballroom (invited guests only)
General pledge on MC 7th floor ballroom
9.00 Day of Victory of Love speech
MC 7th floor
Overview NYHotel grand ballroom
To take your children to the Ivy League schools. From my viewpoint, that is not valuable.

Many theologians proclaimed that God is dead. But once minister's hear the truth they can never persecute us. The truth is more powerful than an atomic bomb. Open your mouth and use it. So, do take responsibility! Christianity and the True Family and I paid indemnity to the earth and our families. We are sinners if we have not paid indemnity by taking out our bones and flesh. More away, we have to determine with our lives that we will pay everything. Did I not sacrifice everything? [Yes]
Hoon Doh Hae
from page 1

hundred and sixteen participants repre-
senting sixty-two nations, and Sem-
inars VI had one hundred and seventy-
nine participants from fifty-two nations.
For both Seminars, the nine participants from fifty-two nations.
resenting sixty-two nations, and Sem-
hundred and sixteen participants rep-
resented Bridgeport, Dr. Hycel Taylor, Second
versity, Dr. Thomas Ward, University
blyman, Dr. Gene James, Memphis Uni-
versity, including his studies at Unifica-
tion Theological Seminary, Hyun Jin
Nin—vice-president of FFWPU, came
to greet the participants and speak on
behalf of True Parents. In his message, he emphasized several important themes:
1) overcoming conventional barriers of
race, culture and especially religious
dogmatism; 2) going beyond a narrow
view religion as having only "other-
worldly" or simply transcendent con-
cerns, and developing a religious vision
that involves practical action in world-
ly affairs; 3) realizing that family is the
most basic and critical foundation for
restoring the world; 4) accepting
responsibility to take what they've
learned in the seminar and apply-
ing it in their own families, soci-
eties and nations.
Another blessing that comes with participation in the Seminars is the opportunity to meet early
each morning with Rev. Chung
Hwan Kwak. At these meetings
each morning, after pledge and
hoon dok ha, Rev. Kwak speaks
about the devotional of every night, Father would call Rev.
Kwak for an update and report on
the Seminar and the response of partici-
pants. These morning meetings also
feature reports—including both the
problems in need of solution as well as
the moments of inspiration—and tes-
timonies from a variety of FFWPU Con-
tinental Directors, National Messiahs
and staff. Serving on the staff of these
Seminars is an honor and a privilege.
Family of Peace: a World of Peace

by Hyun Jin Moon

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

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

I gave a message to the last conference talking about why my father’s ministry and message is not just a so-called “spiritual message.” I emphasize the fact that my father’s message is also grounded in practice. In other words, it is a practical message. It’s not something that we can theoretically understand this reason why I like to reinforce this understanding to you today is because I want to leave an impact. The essence of my father’s ministry has been a ministry on building true families, if I had to sum it up. Now the span of my father’s ministry has been more than fifty years. In that time he has engaged in tremendous breadth of activity, as Neil suggested, ranging from the academics to even business. Yet the fundamental essence of what he has preached that maintained its continuity, and that connected all of these various projects was the centrality of the family. Why? It’s because the family, if we want to talk about the human condition, should be the first point of discussion, of which we are, of what we are. Is it not in the family that we as sons and daughters recognize our love for our parents and our obligations to them? Is it not in the family that we, as brothers and sisters, recognize compassion, recognize the humanity in our fellow man? Is it not in the family that we also overcome the very difficulties that might underlie brotherly disputes, or sisterly disputes? Is it not from our own experiences of resolving and reconciling these differences within our families, as adults, as leaders, as teachers, we fall back on these experiences to recognize how we should deal with human circumstances as leaders, as teachers.

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

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

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

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

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

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

I want to once again congratulate each and every one of you for coming here today. I also want to challenge each and every one of you. Please take what you have learned about my father. Please take what you have learned about the importance of family in our discussion when we talk about the new millennium of peace, when we talk about the twenty-first century. Please take that to your classrooms. Please take that to your political forums and make it the source of discussion for all mankind so that we elevate the position of the family as a standard bearer for peace.
ers. Our Chicago leaders discussed this during our monthly October Committee Leaders meeting and we began to pray that True Parents would consider coming to Chicago for the event. Then at the end of October during our 2nd Hoon Dok Hae meeting, Rev. Kim passed out flyers announcing that True Parents would be the guests of honor at our November 20th True Family Values banquet.

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

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

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

Rev. Kim then dispatched Rev. Michael Jenkins to East Garden to plead our cause. I am not sure what happened in New York but Rev. Jenkins was able to meet with our True Parents. During this time we began to receive many proclamations honoring our event and many letters of greeting from top political leaders both honoring our work and also wishing our True Father a “Happy 80th birthday.” One special card came from the White House and was signed by President Bill Clinton and Hillary Rodham Clinton. I was told that True Parents were very happy when Rev. Yang read them the card. Another special effort was presented by the Rev. A. I. Dunlap of the Mt. Olive AME Church in Chicago. Rev. Dunlap wrote a beautiful testimonial to True Parents. He explained how grateful he was to have participated in True Parents’ projects over the past 20 years and that he was proud of the fact that he had been arrested for defending the good name of our True Parents 12 years ago. In closing, Rev. Dunlap implored our True Parents to come to Chicago to be our honored guests at our banquet.

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

The following Monday night we gathered at our church for a rally to prepare to receive our True Parents on Saturday. We were joined by 2 of our most supportive and powerful Christian ministers, Rev. Helen Cooper and Rev. Constance Hansa. They each gave a beautiful testimonial to our True Parents and you could feel the spirit that our community was coming together. We continued to move forward. Then on Tuesday we began to hear some rumors and our Wednesday, we received confirmation that True Parents would, in fact, be coming to Chicago on Saturday. Now, all we had to do is to make sure the event was a success. We continued to prepare, to visit church services and bible studies (always with flowers, gifts and the Japanese Choir whenever possible). We continued to receive proclamations and letters of greeting and we continued to confirm tables and individuals to fill our banquet hall of 1200 seats. So many details, and so much incredible hard work and sacrifice from our brothers and sisters. We received a beautiful letter of greeting from the City of Chicago who also provided a Police Escort for our True Parents to and from the hotel.

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

The program itself was wonderful. The room was packed—over 1200 guests filled every seat in the banquet hall. We present—continued on next page
ed some of the most powerful choir events in Chicago. Then 6 of the leading clergy men and clergywomen in Chicago, representing the Baptist, the Catholic, the Lutheran, and the Church of God in Christ gave beautiful testimonies to the life and work of Our True Parents. The amazing thing is that each of the clergy gave testimony, looking directly at our True Parents and referring to them as True Parents. Rev. Yang said that he had never experienced an event quite like this one. One after another each religious leader shared his heart of gratitude to the life and works of our Father and Mother. As they passed in front of the podium, the Catholic Priest and the Lutheran Minister hugged each other. Rev. Constance Bansa remarked that when she opened her eyes after her prayer, the only thing she could see in the room were True Parents. Then, Dr. Hyel B. Taylor gave a brilliant, heartistic and spirit filled introduction to True Father. True Father delivered his speech, “Everyone Wants True Love,” in Korean while Rev. Peter Kim gave simultaneous translation over our headphones. At the conclusion of the speech True Parents received gifts and flowers from Rev. Dwayne and Mrs. June Luckett (B’nai B’rith) and then one of our U.S. Congressmen presented True Parents with a beautiful crystal bowl mounted on a plaque as he read the birthday greetings from President and Mrs. Clinton. Still, the program was not over. We were now to hear from Pastor T.L. Barrett. Pastor Barrett’s church had been the first in America to host True Mother during her speaking tour and his Life Center Church of God in Christ was also the first Christian Church in the world to fly the FFWPU flag. Now Pastor Barrett took the stage and implored the Pastors, ministers, clergy men and congregants present to prepare to fill Seoul’s Olympic Stadium in February for Blessing 2000. Pastor Barrett gave an impassioned plea that left our True Parents smiling. He committed himself to go to Korea and asked every pastor in attendance to bring at least one couple from their church to be blessed. We then presented our True Family Values Awards to Rev. A.I. Dunlap from Mt. Olive AME Church in Chicago, Father Lawrence Pare from St. Ronald’s Catholic Church in Detroit and Mother Ymera of the Nation of Islam. Chicago, is known for many things, but the brevity of our programs has never been one of them. True Father was looking at his watch. His flight for the airport was due to depart at 3:30 pm. However, we still had a cake to cut. So we once again welcomed True Parents on the stage and they were joined by each speaker and honoree. True parents joyfully cut the beautiful cake and then flowers and a copy of True Parents’ newest collection of speeches were given to each program participant. Afterward, the book was given to each of the 1200 guests. The program was then beautifully closed by our Japanese Choir singing one of True Parents favorite Korean songs. Finally, that same Baptist minister who was so moved by our choir at the banquet last month gave a moving and emotional closing prayer. True Parents then left immediately for the airport. At exactly 3:30 they were comfortably seated in their airplane and at the behest of Rev. Kim, True Father was signing one banquet program after another. At the last minute we presented True Mother with just one more plaque from Rev. Bansa, honoring her for her support of Rev. Bansa’s annual Jericho Walk to break down the walls of racism and injustice in America. As the plane taxied down the runway, still accompanied by the Chicago Police Escort, Jeep, Rev. Chang Shik Yang, Rev. Jong Hyun Pak, Mr. Dong Moon Jo, Rev. Ki Hoon Kim, Rev. Michael Jenkins and many of our leaders waved goodbye and our True Parents turned to the north and headed for Alaska. As they departed, all we could think of was the love that our True Parents had talked about in their speech and the love that was given to us during their presence in Chicago. It was a fitting conclusion to reflect on the experience as one minister greeted True Parents by saying, Father and Mother, “Thank you for the love.” One additional reflection nearly every guest that participated in the program had to overcome some scheduling adversities. One minister came in the middle of the program, directly from a wedding that he had just conducted, one minister came directly from his annual board meeting - the House Con gressman came directly after attending 3 funerals in the morning, one state official came in between 2 other media engagements and literally changed his airlift flight in order to stay at the program 15 minutes longer. Our Catholic Priest attended his morning mass in Detroit and jumped on the next plane in order to make it on time, the minister who gave the benediction finished officiating at a funeral a fought rush hour traffic in order to get there in time to close the banquet and he apologized for being late. Dr. Don Olson a Lutheran Minister from Florida who has been working with us for nearly 20 years flew up from Florida for an engagement of being inspired by a recent Hoon Dok Hae conference that Rev. Jenkins had attended in Florida 2 weeks earlier. There are many more examples, but let me suffice it to say that the response is being spurred by the Holy Spirit in ways that we have heretofore only dreamed possible.

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

State of Illinois: “Whereas the FFWPU will be holding its 4th annual True Family Values Banquet and Whereas, your international founder, Dr. Man Hee Lee, is known throughout the world for his unswerving commitment to the strengthening of the family as the cornerstone of society and as, your international founder, Dr. Man Hee Lee, is the most outstanding leader of the Family federation for World Peace and Unification day in Illinois.”

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

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

Congressional Leader: “Let me take a moment to congratulate both of you on reaching personal milestones as you prepare to celebrate your birthdays-on the same day so less, in February of the year 2000.

State of Illinois: (Proclamation) “Congratulations to Reverend Sun Myung Moon on your 80th birthday.”

Testimonials:

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

see CHICAGO on page 10
from page 9

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

All the religious leaders affirmed that Father and Mother are the ‘TRUE PARENTS’. They did it from the heart. As they were passing each other on stage during the Tribute to True Parents portion of our program, Father Fares and Rev. Don Olsen representing the Catholic and Lutheran Traditions embraced — symbolizing the substantiation of the concordant recently signed ending their traditions long history of division.

When they hugged True Mother almost fell off her chair laughing. ‘Rev. Barrett gave the altar call — One church brings one young couple to Korea. Rev. Tom Jackson — of the Church of God In Christ and Minister Ishmael the top leader of the Nation of Islam under the Hon. Minister Louis Farrakhan gave heartfelt congratulations and support to True Parents. Dr. Hycel B. Taylor who read Michael Breen’s book on Father’s early suffering and support to True Parents.

The Honorable — who read Michael Breen’s book on Father’s early suffering and support to True Parents. Dr. Hycel B. Taylor, who read Michael Breen’s book, spoke.

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

Olfat El Mallakh, Professor, World Religions: Chicago, Illinois: “It was amazing to see all the different religions coming together. Especially the Catholic and Lutherans hugging in front of the stage. To see all the religions and denominations coming together, not because of their differences, but rather taking this opportunity, provided by Rev. Moon and the Unification Movement. This was a chance to put aside their differences. This was a beautiful experience.

Also, the Nation of Islam people were so beautiful. Everything you read in the media is negative. Yet everything that I experienced at the conference was exactly the opposite. The Nation of Islam guests were so kind, polite and loving.

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

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

‘I love coming to your conferences. There is always so much love here.’

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

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

CHICAGO

Jenkins:

True Parents — VIVAS, VIVAS, VIVAS then he led a cheer for Long Life for Mrs. Moon are my True Parents and Parent. Father Fares said, Rev. and introduced True Father as our True

the Washington IIFWP conferences. He

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Happy Holidays

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Alaska Workshop with True Parents

by Eugene Harnett — Alaskad, AK

From November 29 to December 28, True Parents held a workshop with Kore-
an, Japanese, and Hispanic leaders. Never before did True Parents come to Kodiak at this time of year, when the snowfall has come. Hyun Jin Nim and Kook Jin Nim also came to go hunting and Father wanted to join them. Cheong Jin Nim, the youngest daughter, was also in attendance. About 50 Japanese leaders attended, and about 30 Korean leaders, half from Japan and half from second genera-
tion CARP leaders in Korea, and only four American leaders stayed. Again,

one. This workshop started with 40 days remaining until God’s Day 2000. Father, intently, emphasized that Unificationists fulfill conditions for the conference in the context of the transition of the Unification family into the settlement era. The essential points of emphasis were 1. Building an awareness that settlement must include both 1st and 2nd generations, and 2. The necessity to build an homogeneous community of faith, based on a vertical standard of heart.

by Frank Kaufmann — NYC

On Friday, December 3, 1999, Hyun Jin Nim con-
vened and directed a one day seminar on “Estab-
lishing the True Family Culture.” Approximately 45 people were in attendance, representing both the World Alliance, Korean CARP, Korean 2nd Generation, NY Region, Unified Seminary, Theological Seminary, Special Task Force, Japanese Women’s Federation, USA Regional Directors, Women’s Federation, European 2nd Genera-
tion, Japanese Blessed Family Depart-
ment, International Education Foundation, Kor-
an CARP, New Eden Academy, USA Family Federation, and others.

The conference ran from 9:30am — 5:30pm. Dr. Tyler Hen-
dricks, US Family Federation presi-
dent, served as conference MC. He called the meeting to order and gave introductory remarks explaining the purpose of the conference. Dr. Chang Shuk Yang, North American Continen-
tal Director followed with brief remarks and an introduction to Hyun Jin Nim. Hyun Jin Nim spoke for approxi-
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On Saturday, November 21, 1999, more than two hundred church leaders and elders gathered in the chapel at the Church National Headquarters to express their appreciation to Mrs. Yoko Kobayashi for her outstanding leadership as the President of Kodan since its inception some six and one-half years ago. Mr. Hiroshi Inose was welcomed as the new, incoming President of Kodan.

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

During her address, Mrs. Kobayashi shared the deepest moments of her tenure as President of Kodan. Trained as an operatic singer, it did not come naturally to her to lead such an organization involved primarily in financial matters. Nevertheless, from her loyal heart of filial piety, Mrs. Kobayashi sacrificially guided the organization from its humble beginnings to its becoming a trusted and invaluable part of True Parents’ work in the US. HSA Vice President Rev. Michael Jenkins is a brother who has been personally touched by the love and dedication of Mrs. Kobayashi and his rousing testimony deeply affected the audience. Mrs. Kayo Pederson shared her experiences of living and traveling with Mrs. Kobayashi and observing, firsthand, her unflagging dedication.

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

The evening concluded after Dr. Chang Shik Yang, the Continental director of HSA-UWC, North America offered his thanks and congratulations to Mrs. Kobayashi and Mr. Inose. Mr. and Mrs. Kobayashi and Mr. and Mrs. Inose cut the ceremonial cake together, and thus a transition was effected as the ceremonial knife, or should one say the baton, was passed from one generation of leadership to the next.

Many thanks are due to the dedicated cadre of volunteers including: Abdel Mesbah, Kanae Holt, Tsuniko Szalowski, Chihiro, Mrs. Kono, Midori, Daniel, Jose, and many other smiling faces.

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

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

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

The Bridgeport and the UB Student Chapters combined computer programs have grown from 100 students in 1994 to approximately 550 this year, including both graduate and undergraduate students.
The One-Days Masters Degree at UB

by Beth Bruno

E arns a graduate-degree and teacher certification in two years—one day a week during the academic year, no weekends, no kidding! The University of Bridgeport's School of Continuing and Professional Studies, Stamford Riverbend campus, in cooperation with the School of Education and Human Resources, launched a new teacher certification program in September of 1999 with an initial enrollment of 22 women and men. The program has been so well received by working professionals eyeing career change, that a new class will form in January of 2000 (also in Stamford) and expand to the main campus in Bridgeport in September of 2000. One of the prerequisites for admission is a Bachelor's Degree.

Rhonda Ginsberg of Stamford was thrilled when she heard about the one-day-a-week degree program. "I searched everywhere for a graduate program in teaching that would fit into my family and work life," she said. "But most required late afternoon and evening classes and travel to satellite campuses." Ms. Ginsburg had worked in the computer field for 25 years, the last seven of those years as the owner and founder of a computer consulting business. During her consulting years she began volunteering in the schools, first as a math/science tutor and later as a parent-teacher for the 'Learning to Look' program, sponsored by the National Endowment for the Arts. Working with individual students, especially those with learning problems, catapulted her interest, both personally and professionally. Rhonda plans to teach 4th or 5th grade after graduation. Later she may continue her studies in the field of special education.

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

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

Today these days Kris teaches piano lessons in her home studio to 19 students. "I discovered that I love teaching children and seeing the light click on in their eyes," she said. "Finding this program is making a dream come true for me." Wednesday-only classes make it possible for Kris to continue working and studying around her family's hectic schedule. She spends about 15 hours a week outside of class on homework assignments.

Rhonda and Kris especially appreciate the quality of instruction and the supportive, proactive role that student advisors take in helping them map out their two-year class schedule and identifying possible placements for student teaching. "Sharon Klebe, Dean of the School of Continuing and Professional Studies, not only goes the extra mile with us, she goes the extra two miles!" Kris remarked. For a master's degree, students must accumulate 33 credit hours, at a cost of $360 per credit. Following completion of all coursework, the CT Department of Education requires 12 weeks of full-time, supervised student teaching.

This particular degree/teacher certification program leads to elementary or secondary certification. In the elementary certification program, all classes are offered on Wednesdays between 9:30am and 2:30pm. Students who pursue secondary certification are required to take one of their courses in a chosen field of concentration, such as math, science, English or history, courses which may only be offered in the late afternoon or evening. The Stamford Riverbend campus, which opened 13 years ago and offers classes seven days a week, provides library and computer facilities and a student/faculty bookstore.

For further information about these and other programs, contact: Sharon Klebe, Executive Director of the Stamford Campus at Riverbend PO Box 4585 5 Riverbend Drive Stamford, CT 06907-0585 Telephone: 203-358-0700 Fax: 203-967-3735 Email: klebe@bridgeport.edu Tempe Reith, Director IDEAL Program (for accelerated undergraduate degree) University of Bridgeport 276 Park Avenue Bridgeport, CT 06601 Telephone: 203-576-4800 Office of Admissions, University of Bridgeport 126 Park Avenue Bridgeport, CT 06601 Telephone: 203-576-4552 Toll-free number: 1-800-358-0702 © 1999 

Neil Salonen New President of UB

Neil Salonen at a recent Hoon Dok Hae conference

by Chris Cercarina—Bridgeport, CT

N eil A. Salonen, Chairman of the Board of Trustees of the University of Bridgeport, was today unanimously appointed ninth President of the University during an Executive Session of the Board of Trustees. Mr. Salonen succeeds Dr. Richard Rubenstein, who has served as President of the University since January 1995. "The experience I bring to the University is my ability to put teams of professionals together and help them work in harmony toward a defined goal," said Mr. Salonen. "Our goal at the University will be to strengthen our already successful programs and continue to give our students a high quality undergraduate and graduate education with a global perspective."

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

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

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

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

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

President Richard L. Rubenstein

"The Board of Trustees has worked Session of the Board of Trustees. Mr. of the University during an Executive President Rubenstein will continue to respect his abilities as an academic leader. In their wisdom, they have chosen him as the University of Bridgeport's next President. I hope I left the institution in better and sounder condition than when I arrived and I feel a profound sense of gratitude that I had the privilege to serve this institution as President. I will continue to serve this institution for many years to come. I look forward to working under the new President, Neil Salonen. There isn't another man or woman anywhere I'd rather see as my successor."

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

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

"We are extremely fortunate to have a person such as Neil Salonen assum-ing the position of President of the Uni-versity of Bridgeport. He is a highly intelligent, talented, hardworking indi-vidual, as clearly demonstrated by his years of service as Chairman of the Board of Trustees. He is totally dedi-cated and committed to the Universi-ty and I have no doubt that he is the right person to lead the University into the new millennium. "

UB NEWS

December 1999

Unification News

Nei...
St. Petersburg authorities are rebuffed in their attempts to ban CARP

By Konstantin Krylov—Moscow

Nov. 5, 1999—The final hearing took place in the St. Petersburg City Court of two separate suits to liquidate the Interregional Committee for Protection from Totalitarian Sects, a public organization founded by Rev. Sun Myung Moon. Judge Svetlana Masolova rejected the attempts to register a new organization founded by Rev. Sun Myung Moon.

CARP did not violate its own charter or activities. The decision by the Dzerzhinsky District Court of St. Petersburg in November 1994, it attracted the unwelcome attention of Justice Department officials and anti-cult activists. The Justice Department immediately began an investigation into CARP activities and sent an official warning, threatening to close CARP, which it accused of violating its charter by conducting religious activities. Although CARP did not violate its own charter or Russian law concerning activities by public organizations, the CARP charter does claim the study of Unification Principle as one of its activities, a point that was not disputed by the Justice Department when CARP was registered that same year.

At the same time, the Justice Department rejected the attempts to register a local branch of the Unification Church, stating that it did not consider it a religion, i.e., of the fact that the Unification Church has been registered as a religious organization on the national level by the Russian Federation Ministry of Justice in May 1995.

In July 1995 two anti-cult groups, the Committee for the Protection of Family and Personality and the Interregional Committee for Salvation from Totalitarian Sects, simultaneously launched suits against the Dzerzhinsky District Court of St. Petersburg, seeking to liquidate CARP and demanding compensation for supposed moral damage. CARP was accused of “destroying the generic fund of Russia,” turning its members “into debauchees and burdening their intellectual development. They demanded a total of 80 billion rubles (approximately $4 billion) in compensation, which was necessary in order to establish rehabilitation centers providing psychiatric aid to persons whose parents were brought into court in the case against the Unification Church of Russia in Moscow.

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

We again see Mrs. Russkikh and Mr. Babkin as star witnesses for the prosecution.

When the judge of this new case recognized the weakness in the Prosecutor’s case, the hearing was postponed for about a year.

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

This new suit of the Justice Department was patently absurd. Firstly, the Justice Department had more than once rejected CARP’s attempts to re-register on the grounds that there was no final decision on the City Prosecutor’s case. Secondly, the State Duma approved the extension of the period for re-registration and set the new deadline for July 1, 1999.

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

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

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

For more information contact the Public Relations Center at: Tel/fax: v (905) 234-3292; e-mail: mmr@glasnet.ru or on the web at http://www.prentre.newmail.ru

Sun Hak Choir seeks contributions to make invitation to perform in Korea come true

By Nancy Calhoun Kubo—Seattle, WA

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

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

The Korean FFWPU in Seoul, South Korea has invited Sun Hak Choir to perform in the entourage of Father’s 80th Birthday Celebration, where 25,000,000 are expected to attend. The Choir is scheduled to perform in the Korean National Cultural Center in Seoul on February 10, 2000. There is presently no word on how to pay for their trip to make the trip. The cost for each child is approximately $1000, and with 32 children growing and 8 adults, the total comes to an enormous $40,000!

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

We are incorporated in the State of Washington as a non-profit organization. Below you will find our address for mail: Sun Hak Choir, P.O. Box 1222, Seattle, WA 98101. Our bank account number is 461472 222nd Ave. W Seattle, WA 98108. We are non-profit organization. Below you will find our address for mail: Sun Hak Choir, P.O. Box 1222, Seattle, WA 98101. Our bank account number is 461472 222nd Ave. W Seattle, WA 98108. We are non-profit organization. Below you will find our address for mail: Sun Hak Choir, P.O. Box 1222, Seattle, WA 98101. Our bank account number is 461472 222nd Ave. W Seattle, WA 98108. We are non-profit organization. Below you will find our address for mail: Sun Hak Choir, P.O. Box 1222, Seattle, WA 98101. Our bank account number is 461472 222nd Ave. W Seattle, WA 98108.
T

he mission to support and achieve a heritage of memory, collabo-

eration among religions and faith traditions is central to

Reverend Moon's self-under-

standing. It is not properly understood if perceived merely as a good activity

that Reverend Moon decided to add to

the many religious and humanitarian projects he has imagined and imple-

mented over the years.

In numerous sermons and public talks Reverend Moon describes his call-

ing and responsibility to


Decline of Youth, and 3. Strife and Disharmony among Believers. This

latter-most pillar of his mission is expressed not only through the

expansive and multi-form associations and initiatives on which he has

founded and maintained throughout the decades of his ministry, but it can be

recognized as an innermost facet of his own faith community and religious

teaching. What was once called "The Unification Church," is in fact an abbre-

viation of the formal name: "The Holy Spirit Association for the Unification

of World Christianity," none other than an association for Christian ecumenics.

As Reverend Moon’s arena of min-

istry expanded beyond his native land of Korea to a mission of global

outreach, so too did the ecumenical quality of his work. Ecumenism within

Christianity expanded to become the

pursuit of harmony and cooperation among all believers in all traditions,

and not merely those of a single fam-

ily of faith (in this case Christianity).

Until 1972 Reverend Moon’s mis-

sion proceeded up to the national level. During this time the mission to dis-

solve the “third headache” was taken up in numerous and substantial ecu-

menical initiatives. But in 1972 Reverend Moon, realizing the limits of his own

endeavors, decided to begin work on a global level, and so traveled to the

land of all peoples, the United States of America. There, the re-

planting of all three pillars of his work became globalized, and the ecumenical

labors were universalized.

In less than three years the

foundation was laid, and his-

try’s first ever multi-religious seminar was opened on the

banks of the Hudson. The Uni-

fication Theological Seminary brought under one roof pro-

fessors from differing, and even opposing religions. This

intellectually and spiritually fertile environment proved to be a hothouse for the blos-

soming of interfaith activity. On these pages just the slight-

est surface of this work can be touched upon, there is too much here and a picture there. In

order to realize the fullness of this work, one would need to pour through the libraries of

interfaith reflection which have arisen through these projects, and the share the

hearts of the thousands whose lives have been transformed through their participation.

In addition to the daily embodiment of interfaith which the seminar itself

was, a number of independent inter-

faith initiatives arose and becom-

ished of individual. The

first of these was New ERA (1979), the New Ecu-

menical Research Associ-

ation, an inter-

faith community comprising essen-

tially of scholars. These men and

women are the ones whose imag-

ination and inspiration pro-

vided the impetus for

many sub-

sequent, interfaitn initiatives and organ-

izations.

One of the first projects generated by New ERA leaders was the YSWR

(1982), the Youth Seminar on the World’s Religions. The Youth Seminar was an

annual pilgrimage of youth. Each year over 150 youth leaders, rep-

resenting every reli-

gion and denomina-

tion in the world, gathered on one site to

pilgrimage to the holy places of each religion. At each site believ-

ers from the religion of

that site would become the host of their

friends from the other reli-

gions. By traveling togeth-

er, and experiencing the many

faces of the sacred and the eternal, these young people forged life-long

bonds of love and affection across lines once marred by historical hatred.

New ERA continued its vigorous schedule of dialogue conferences, and

publications, and in 1981 introduced a conference series of uncommon impact

entitled, conferences on “God the Con-

temporary Discussion,” or “the God Conferences.” There was an air of

excitement and challenge to the sta-

tus quo there, as hundreds of scholars from around the world and from every tradition

gathered on a regular basis to do what phi-

losophy and theology had declared no longer possi-

ble, namely... talk about God. The published

series “God Series” remains semi-

nal to this day. In 1984, a

distinct point of orientation arose. Until

then, the leading force behind this interfaith work was primarily scholarly

leadership. At this point the Council for the World’s Religions (CWR) was

found ed to express purpose to work with clerg
al-

ership from all traditions.

This new organization had the mission to engage religious lead-

ers, while New ERA engaged religious scholars. Of course

important cross-fer-

tial and theoretical aspects.

As the work expanded beyond New

ERa to include other free standing interfaith organizations IRF, the Inter-
national Religious Foundation, was incorporated in the USA under which these many types of inter-

faith work could develop and flourish. In 1985 (the year that was the first international gathering of religious

leaders on American soil) and perhaps the best international forum was the AWR, the Assembly of the World’s

Religions. By inviting members from the various IRF projects and beyond, the

AWR gathered over 1,000 top reli-

gious leaders, scholars, and young peo-

ple in McAffee, New Jersey, for over a week of interfaith encounter and activ-

ity of every sort, including experien-

tial and theoretical aspects.

At this first Assembly, organizers announced the founding of a new proj-

ect, the IRS or the Religious Youth Service. This program incorporated the

best elements of the YSWR pil-

grimages, but added to that the com-

ponent of social action. In IRS proj-

ects, the young people would be tour-

ing to pilgrimage sites, spend their time together laboring in areas of need. Dur-

ing the work days inter-religious groups of young people would work in areas of poverty, natural disaster (both rural and urban) and so forth on such tasks as digging fresh water wells, building schools or medical treatment centers, restoring and so forth. This labor is paired with educational time in which the young people study the world’s reli-
gious traditions, both from each other, and from invited faculty and experts.

Activity over the next years was mas-

sive. All projects proceeded vigorously.

Interfaith conferences, work proj-

ects, pilgrimages, summits, marches, and all forms of investment abound-

ed literally in hundreds of projects. Each year an Assembly was held for the hundreds of participants and activists

who had been involved throughout the

year. In 1991 the entirety of this massive and significant work came under the single namesake, The

Inter-Religious Feder-

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

In addition to maintain-

ing the on-going work described above, the IRFWP has been instrumental in areas of emergency and con-

flict resolution. The IRFWP has been active among leaders and decision makers at the very highest levels on such occasions as the Gulf War, the Ayodya Mosque crisis, the Kosovo War, Northern Ireland, and elsewhere.
We thank you for the pleasure of your friendship, goodwill and support during the past year. We wish you every Happiness and prosperity at this beautiful holiday season and throughout the coming New Year & Millennium.

Your support helped us to work to fulfill our Statement of Purpose:

- To sponsor and co-sponsor cultural, sportive and religious meetings in order to introduce to the public the nature of Middle Eastern history, cultures, civilizations and religious traditions.
- To provide an environment for mutual respect, understanding, tolerance, support and harmonious co-existence between people of Middle Eastern cultures and people of other cultures.
- To help A.R.M.E.C. members to understand the nature of the United States of America's history, religious tradition, culture, civilization, constitution and laws in order to facilitate integration into American society.
- To educate Middle Eastern youth with genuine family values in order to maintain a moral life as the foundation for creating a strong and healthy family and society.
- To support and award artists who strive to promote Middle Eastern cultures.

Sincerely yours,
Abdel kader Mesbah
Founder & President

For more information & to send contributions, contact us at:
A.R.M.E.C.
4 West 43rd Street, New York, N.Y. 10036
Tel: (212) 391-7380   Fax: (212) 997-1044
e-mail: abdelmesba@aol.com
pyung Lake. A nicely paved road led up to its majestic front, with gigantic lamp posts lighting the way. It was hard to believe that just one month earlier our team of 52 American leaders had arrived for a brief visit and our buses could not even get up the muddy road, now so beautifully paved.

At that time, in fact, we got out of the buses and walked up the road, avoiding large construction vehicles as we headed to the building to be greeted by Mrs. Hyo Nam Kim.

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

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

After the speech Father prayed and Father and Mother cut the cake. Awards were then presented to Heung Jin Nim (received by his small son); to Dae Mo Nim (received by Mrs. Hyo Nam Kim); to Cheong Mo Nim (received by an elder of the Church); and to some who were involved in the construction of the building. The formalities ended with an announcement of a treasure hunt from the front of the palace to the top of the mountain. Treasures were hidden along the way, to be exchanged for gifts.

That night a Congratulatory Cultural Performance was held on stage. The entertainment was elaborate and sophisticated. A special video presentation accompanied the entertainment on both Sunday and Monday nights. True Parents ended the Sunday evening’s performance by coming on stage to sing, to everyone’s delight.

True Children’s Day, November 8, began with 7am Family Pledge and Hoon Dok Hae. Holy Robes could be seen by the thousands, packed solidly on the third and fourth floors. The reading was from The Way of Unification, section 2. At some point, Father interrupted and spoke for a couple of hours. A video was shown (I think it was about True Parents’ history) and True Father then gave the celebration speech. Parents cut the cake and Father prayed with Mother. A gift was presented to Parents and they posed for photos. We ended with manseis.

The evening entertainment began at 6:30. A Korean play, a true story taken from the era of the Yi dynasty and portrayed in modern language and in the context of spirituality, was very well presented and a Korean choir performed. A video of Japan’s church history was shown, accompanied by a Japanese choir. About six other singers performed. Again, True Parents concluded the evening with song, this time from their seats.

Stay at this beautiful new center and being a part of these events was quite a unique experience. “Purity” would best describe the hallowed halls of this place.
the white marble floors and stairs throughout. Huge pillars are present in every room to support the massive structure.

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

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

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

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

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

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

She loved peace and quiet. She loved reading and music. She was intel-

ligent and studious. Her life was quiet and pro-
tected. She was like a lovely, lonely flower, away from the rest of the world. Suddenly, she was thrust into the center of a noisy bat-
tlefield where those around her witnessed and trying to restore the world. She was a little raft in a mighty torrent. On March 16, 1960 (lunar cal-
endar), she became the bride of the man the members knew as their True Father, Hak Ja Han would be the True Moth-

er for all people of all time.

One woman interposed, “Still, her birthday is the same day as his. So

maybe she really is the right one for him.”

“Well, that’s what she and her moth-
er say,” answered another. “Maybe they just

made it up. Do we have any proof?”

“No, we don’t,” answered several.

“What if it’s all a clever trick?”

“I say we watch her and

tell Mrs. Hong what she

do es,” said one. “If she

fails, he’ll have no

reason to continue. She

is not really your daughter any

longer. He looked at her intently. “Can you accept that?”

It would be hard for any mother to accept such a direction, but Mrs. Hong

loved him and always obeyed him. Her

very name meant “Obedient Love.” It had

been given to her by a minister.

“Yes, Father,” she answered and said

without looking up, “I can accept that.”

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

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

leave, when he added another sur-

prising direction.

“No, Father.”

“You want to stay away as much as possible,” he said. “If you come to

Sunday service or any other activ-

ity, you should use the back door and sit in the back. Don’t ask us to see

her—or me. Just go about your work in the kitchen and serve every-

one happily.” He paused a moment and then added rather sternly. “And

furthermore, you must never, never tell your daughter that I said I would

accept such a direction, but Mrs. Hong what she

was asking was very important. At that moment, even though she was his mother-in-law, she felt like his child and her heart beat with love for her father. She was about to stand up to

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one happily.” He paused a moment and then added rather sternly. “And

furthermore, you must never, never tell your daughter that I said I would
Rhee's mother, a woman of extraordinary compassion and devotion, worked with the church members in one of the poorest parts of Seoul, where Rhee lived with her parents. The Korean government had driven her family out of Busan, her birthplace, for her father's political activities. Her father, a medical doctor and a member of the Korean Independence Movement, was arrested on December 19, 1948, on charges of treason and supporting the communist movement. In prison, he was brutally interrogated and tortured for 15 days. After his release, he was again arrested and interrogated, and eventually was forced to go into hiding. Rhee's mother, who was pregnant with her fifth child, did not know if he was alive or dead.

Rhee's mother was very young when she gave birth to her daughter, who was named Un Jin. She named her after a Korean traditional song, a very beautiful song. The first three years, it was her struggle. Her mother had to work very hard, in the sun, in the rain, in the snow. She had to work from morning until midnight, one o'clock, two o'clock in the morning. But she never complained. The first three years, it was her struggle.
I

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

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

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

The Future

What can we look forward to in the future? A few centuries from now will our descendants be living in the Marxian materialist ideal of the “dictatorship of the proletariat”? Or may we more properly express our collective spirit in an evolutionary struggle whose solitary meaning is to be found in the survival of the fittest.

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

The Second Letter of Peter, for example, states that at the end of history the heavens will pass away and the elements will be dissolved by fire (2 Pet 3:10). Likewise the Gospel of Matthew presents us with the vision of the sun being darkened, the moon not giving its light and the stars falling from heaven. With the combination of ancient prophecy and modern crisis, it is no accident that such books as Hal Lindsey’s The Late Great Planet Earth have made such an impact with certain segments of our society.

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

How then are we to understand the meaning of our past, and the prospects of our future? How is the God who is traditionally regarded as the Lord of history working in the present day? How may the apparently conflicting strains of Biblical prophecy be reconciled?

Section Four of the Divine Principle Home Study Guide examines some of these issues of the “Consummation of Human History.”

The Universal Ideal

Traditionally those from the Judeo-Christian heritage affirm that an almighty God created a first man and woman, placing them in a earthly paradise called the Garden of Eden. Since the original meaning of the Hebrew word for Eden is “delight” or “joy”, we may surmise the Biblical belief is that man was originally intended to live a life of joy and delight.

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

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

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

Had there been no disturbance at the essential core of human origins, had we ourselves been raised in a world centered on God. Had Adam and Eve attained oneness with God, had this spirit originally penetrated the layers of our cynicism. There is little in our experience that suggests human society could ever be this way.

Nevertheless, we must recall we all experience life from a jaundiced perspective.

Boats at this time are used for transport as well as fishing. The stories about the big fish that got away are all true here in Cameroon. For more information contact: Michael Lamoste at: Cameroon@irff.com or just hope on the next Swissair flight and see for yourself.
W. H. Judaism

was unable to identify, adopt and embrace a messiah, Christianity was able to glorify their theses and is now awaiting his return. The messiah’s return, The Parousia, can now be conceived as being the core of at least one of the core elements of Christian faith and veneration. To safeguard this mystery from human impostors the Christians then warned against the Anti

Christian charge, that the messiah, Jesus Christ over the years and still no sign of the True Christ is to return. Now guess what? There have been a proliferation of so called anti

Christ over the years and still no sign of the True Christ is to return. I think that this very structure opens up the possibility of the messianic expectation that the historical Jesus will not present. So instead of a choice between either structure is not as clear-cut as the messianic believer and his followers was taken captives and exiled in Baby

won a messiah on the national level. The messiah’s return, The Parousia, can now be conceived as being the core of at least one of the core elements of Christian faith and veneration. To safeguard this mystery from human impostors the Christians then warned against the Anti

Christ that will appear, coincidentally, just around the same time the True Christ is to return. Now guess what? There have been a proliferation of so called anti

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The Acceleration of Child Development

by Diesa Seidel—Red Hook, NY

A
ccording to an article in the Nov. 9, 1999 Washington Times, the number of out-of-wedlock births to young women skyrocketed in the 1990s. Census Bureau statistics reveal that between 1990 and 1994, 41% of girls aged 15 to 19 were married when they gave birth to their first child, while the number 60 years earlier was only 8%. In 1990, the number of first babies conceived out-of-wedlock by young women in the 1990s nearly tripled from the 1930s (rising to 53% from 18%).

The nationwide epidemic of teen sex, pregnancies, illegitimate babies, abor-
tions and sexually transmitted diseases is one of many bitter fruits of the sexu-
alan revolution ushered into American soci-
ety in the 1960s by Hugh Hefner, the
founding father of Playboy Enterprises, Inc.

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

women in sexually suggestive positions and editorials, articles and cartoons try-
ning to provide some sort of “philosoph-
ical” justification for premarital and extra-
marital sex, oral and anal sex, voyeurism, incest, necrophilia, child sex abuse, sequential and simultaneous affairs, homosexuality and abortion.

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

* GIRL MEETS GIRL: "Sexy Swedish cutie with sharp contours travels to the heart of her beautiful young aunt. When she finds herself attracted to her aunt’s sexy girlfriends, she decides to seduce them all. Lesbian love abounds as Bibi experi-
ences all-girl orgies and steamy pas-
sions.

* BOUND: “A passionate lesbian love affair with the sexy new girl next door leads a gangster’s moll to sweep two million dollars of the Mob’s money.

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

Clearly, a nexus exists between the Playboy philosophy and lifestyle and the pernicious moral-sexual climate per-
meating society. The Playboy lifestyle reduces sex to a playing, human beings to mere bodies and human beings to sex machines; it demagorizes the sacredness of sex, marriage, family and human life; it is a lifestyle designed for insecure men and sexually frustrated women who view sex not as the communion of life and love within the sacrament of marriage but rather as a mere tool of masturba-
tory and voyeuristic gratification.

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

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

Probably the most beautiful descrip-
tion of true love appears in the New Tes-
tament. According to St. Paul, "Love suf-
feth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thin-
keneth not evil, is not easily angered, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

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

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

Mr. Gou is a TV and radio commen-
tator and writer living in Baden, Arkansas. He has appeared on TV and radio in Washington DC, Chicago, New York City and across the nation on cable TV to dis-
cuss today’s sexual climate and the need to practice purity.
The light—white and strong. He rubbed his eyes and strained to look out the window. He leaned his forehead right up against the glass and strained to look out. He was puzzled. He pushed harder trying to see what was there. He was three white lights, brighter than the rest—but the middle one was the brightest of all. His light was going to go and meet it. Little Paul leaned against his mother’s neck and cried softly. This time there had been three white lights, brighter than before. He was awake so far. Ana and Cristal, his two sisters wouldn’t let him play with them. They were afraid that he would knock themselves down, darting suddenly at one another on the sidewalk. It was so early still. He was the only one awake so far. Ana and Cristal, his two older sisters, were still snugly tucked in across the room. He wanted to jump on them and shout, “Let’s get going!”—but it was too early.

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

Little Paul looked out the steamy window. He rubbed away the mist and looked again. He heard his forehead right up against the glass and strained to look straight down. What was he seeing? He was puzzled. He pushed harder trying to see better... a light. It was a big, round light—white and strong. He rubbed his eyes and bumped his head against the window pane. The light rolled down on the sidewalk. It was so bright—it spread all around, covering everything with a glow much brighter than moonlight. He watched as his face followed the windows. Little Paul was somehow swallowed up by the radiance and warmth of the very biggest light.

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

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

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

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

“Baby boy, baby boy, what’s wrong?” Her voice was soft and patient. He settled down, even when the bigger boys downstairs teased him too much or his sisters wouldn’t let him play with them. Ana climbed down from her chair and said softly to one of the young men, “They are saying nothing for awhile.”

And the three thoughts: when they meet who should sit at whose feet? Then again the thought of meeting comes along with mutual bowing; so they bowed the intellect for truth has to be perfect; meeting heaven with nirvana meeting providence with karma till the truth among those ears shimmered once again like pearls.

When the hours growing longer and their friendship growing stronger Jesus heart was getting lighter. Mohammad’s passions turning brighter and the Buddha, leisurely stretched one, the other knee; till the love among these kings stretched one, then the other knee; and the Buddha, leisurely and their friendship growing stronger and the truth among those earls for truth has to be perfect; till the love among these kings the Buddha, leisurely and their friendship growing stronger and the truth among those earls for truth has to be perfect; till the love among these kings

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

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

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

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

he flew the cold outside air and darted past a group of surprised grownups just in time. The door swung closed behind him, and Little Paul was out in the street, running through the falling snow in his light. The cold snow came into his small nose and blew out. He was wearing his yellow and black bumblebee mittens with red thumbs and his red stock cap. He looked at the street. Little Paul could see his light moving down the sidewalk. This time, only one other bright light was visible to him. With many smaller lights were all around them.

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

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

Little Paul, Little Paul, where are you going?” He faintly heard his mother calling.

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

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

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

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

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

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

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

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

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

**Unification News**

**December 1999**

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Paul Carlson

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

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

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

**Discussion**

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

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

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

**Challenges**

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

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

Another is “temptation,” especially related to the SG’s dilemma with secular friends. They’re also old enough to be matched and blessed.

**Religious Life**

Certain issues are specific to religious families.

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

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

A less common issue is the Notorious P. K., the shielded rebelliousness of the “preacher’s kid.” This author heard many P. K. stories while fundraising in Bible Belt states.

Another Unificationist issue directly involves the Principle: Several teens reported that, to their parents, “the Principle is my religion.” Not daily, real-life application, but as an entity. Figuratively speaking, answering every concern by shaping down a copy and announcing, “It’s in there! Read this and it’ll solve everything!”

**Solutions**

How do we address these concerns? Communication between parents and teens must be sought out. Teens tend to forget that their parents were once that age—and it usually doesn’t help for parents to point it out.

Timing is important. For girls, casual remarks can lead to better sharing than a tense “family meeting.” Some guys enjoy “just driving around with their dads,” perhaps dining out, and sharing mutual concerns and confessions for the first time.

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

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

**College**

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

Father wants his followers to be well respected. College does tend to foster respect—and many perils. Father also rejected one future of “breathing chalk dust until he died.” Then what is its actual value? It isn’t always knowledge. Outside the hard sciences, most schools are geared in “ethnic studies” and “political correctness,” to the point where firms must give reverse courses to the graduates they hire.

In this age of the Internet, the world’s known is at one’s fingertips. It isn’t money. Bill Gates of Microsoft, and Pilo and Yang of Yahoo! are billionaires who can easily call an old friend. Blue collar workers make more money than their tie-wearing neighbors—and they don’t have to endure ulcer-inducing “Dilbert style” offices.

Many SG members lose their faith while at college. Why? It can stem from being “out on one’s own” for the first time, a heady experience for anyone.

There are probably more sincere Marxists at American universities than there are in Russia. Church Chariots for the Homeless are the home of a bitter, nihilist doctrine called “deconstructionism.” Belief wreaking is its stated goal.

Campus life manages to seduce many SG before they have the chance to show their proper stuff. Some have even fallen under the spell of the Blessing.

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

Males must constantly battle their hormonal inclinations towards beautiful women—and sometimes, “liberated” females are hot on their heels. One might attribute all this to demonic influences, but even without them, the danger is there.

**Front Line**

The evil spirit world is real, and it can be overwhelming when confronted, especially for the first time. Any one who’s spent a while on MFT, POWC, or any front line mission, has almost certainly suffered some remarkable experiences.

The guidance of one’s elders, and the support of brothers and sisters, helps one persevere and break through.

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

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

The need for an “affirmation experience” is very real. Without it, the Jews, having gained few converts, would have vanished as a people. Chizuk youth ages fell in love with her physical therapist. They faced far worse persecution than we ever had.

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

**ERRATA**

Dear Readers, Last month I intended to publish a new version of “Opposing Forces,” but due to my oversight, the original 1993 version appeared instead. The new version is now available for the painful (and misprint-garbled) reading, and we’ll run the new version on.

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

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

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

They are: Your health which allows you to do things and enjoy life, your mind which allows you to think, to talk, to imagine the future, ability to feel, which allows you to love and to be sensitive to others and to have friends, your will, which allows you to be active, to do things to have the courage to challenge things that are wrong and to make them bet- ter, your conscience, which helps you to know right from wrong, good from evil, and to have the desire to become a better person, your sexuality, the fact that you are male or female with the potential to establish a mature man /woman relationship and the ability to create new life. These things are far more valuable than a million dollars. Why? Because if you were missing any of these things and you were a wealthy person you’d probably spend all you had to regain your health, your mind, your heart or ability to feel and to love, your conscience, or your sexual being. Without these things life just isn’t as fulfilling. Of course, just as it would be foolish to squander a million dol- lars, wouldn’t it also be a waste if you missed or squandered any of these simple $1M? Yes!

5 Star Sexuality

If you think about it, mature, complete sexuality includes five parts, not just the physical one:

1. Intellectual—includes talking, get- ting to know each other’s plans and dreams, thoughts, hopes, sense of humor, way of looking at the world, attitude about life, etc.
2. Emotional—includes sharing feel- ings, heart, truly caring about some- one long-term happiness.
3. Social—includes getting to know each other’s families. With sexual inter- course potentially creating a new human being and a new family related to and merging the two lineages (father’s side and the mother’s side).
4. Moral/spiritual—all actions have a motivation which are more or less selfless or, alternatively, self-centered. Love, in its true sense, is inherently moral. It involves unselshly giving, serving, and sacrificing oneself for the sake of one’s beloved. Complete sexu- ality is based on a concern for, and commitment to, the other’s well-being more than one’s own desires, so it always involves this moral dimension. It also often involves spiritually-based beliefs about the meaning of sexual expression.
5. Physical—includes attraction between mature male or female com- ming together in sexual union with pos- sibility of creating child, includes sev- eral possible negative consequences if not a committed, lifelong marital rela- tionship between two people who have prepared for this relationship.

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

But even if using a condom did pro- vide complete protection from the phys- ical damage of sex at the wrong time, would using a condom guarantee that you were being protected from the dam- age of uncommitted, immature sex in these four other areas? (Intellectual, emo- tional, social, moral/spiritual) No, as they say, condoms can’t protect your heart. You want to be loved not just for your body, but for your whole self, your mind and your heart.

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

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

A study by researchers at the University of Louisville in Kentucky found that college women chose good character as the most impor- tant trait in a potential mate, high- er than a large income or good looks. Good character included such things as honesty, kindness, dependabil- ity, and willingness to listen. A bad character included selfishness, mood- liness, infertility, and difficulty in understanding another’s problem. If you want to achieve anything in life, self-control is important. An ath- lete has to overcome fear, fatigue, and other obstacles to achieve success. The same is true for achieving success in the man/woman relationship. Developing self-control is part of becom- ing a mature man or woman because your sexuality is powerful. Used at the right time in the right way, it can cre- ate joy even and a new human being. Used selfishly or irresponsibly it can lead to pain and regret.

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

We all want to find lifelong love with someone who will cherish and respect us, but we need to exercise wisdom in order to make it last. Animals are con- trolling their by their hormones. When a dog is in heat, it will just go ahead and have sex no matter what, with virtu- ally any partner. Other animals are the same. But a human being is able to go beyond feelings of sexual attraction because we don’t just want sex, we want love. We want to enjoy sexual intim- acy with someone in the context of lasting love.

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

Windows and boundaries

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

What would happen if you just put anything in your mouth? Dirt, garbage, trash, something bad? Anything you put in your mouth will get inside your body. These are your white blood cells. The white blood cells travel around your body’s blood stream check- ing (the genetic) “ID.” of anything they encounter. If a germ doesn’t have the right “ID.” it gets attacked. What hap- pens if you receive a gift that’s really valuable—do you just leave it any- where? If someone gave you a lot of money or something that was very important to you would you just leave it out in the street or on your desk? Of course not. Something that’s valuable needs to have a boundary which is a line of protection. What about your mind and heart? Do you value your own mind and heart? If so, then don’t you want to protect your body from getting something bad? You’ve heard the expression “garbage in, garbage out.” What put into our minds through what we choose to look at or listen to will have an effect on who we are and who we become. Someone might say that “I can’t help what my eyes see” and in a sense that’s true. You can’t control what billboards or magazine ads or TV shows are being created. These are the results of the decisions of other people who have their own reasons for creating this kind of media. But you can usually control what you choose to listen to and what you allow your mind to dwell on.

There’s a saying that you can’t control which birds fly overhead, but you can decide whether to let them build a nest in your hair! Thoughts of all kinds may come into your mind but you don’t have to let them stay by continuing to think about them!

If you see a TV show that you know is bad for you, you have a choice whether to keep on watching it or to change the channel. Or you may hear some friends saying bad things about someone you know. You can choose to keep listen-
ing or stand up and say you don’t want to listen to gossip or bad-mouthing behind someone’s back. What about your personal space? Do you let just anyone get really close to you or do you set a boundary? Within a family, there’s a lot of hugging because you’re related to each other. Sometimes girls will hug each other or guys will slap each other on the back. In regard to physical contact between guys and girls, do you let just anyone touch you? Isn’t setting a boundary, and only letting a select few in closer, one way to show that you value yourself? And how about entering the personal space of the opposite sex one way to show that you respect them? One young woman I worked with, said that the boundary-setting. Adolescent girls, especially, are vulnerable because of the lack of structure in this society. In the past, a girl could depend on strong social back-up when she wanted to say no to sexual intimacy. “My dad would kill me,” she could say. At one point, in history, she could say, quite truthfully, “the one who doesn’t say no is a weak wench.” Boys, in this sense, are in a unique position, to some social muscle behind what she said; there were some social norms. That is much less true today. Therefore, every “no” is likely to be perceived less as an easily understood and respect-ed statement of personal conviction, and more as a personal rejection of the boy, harder for her to give and harder for him to accept.

Dr. Mary Pipher, author of Reviving Ophelia: Saving the Selves of Adolescent Girls and a psychologist, asserts that women are more oppressed by sexual “freedom” at the dawn of the 21st century than she and her friends were a half-century ago. This is not to say that girls are growing up in a highly sexualized, media-saturated culture where women are seen as sex objects. They allow themselves to be treat-ed as such because they believe it is expected of them. It has become the social norm so that girls feel they have a lot more explaining to do if they don’t want to have sex. Dr. Pipher sees in her patients “a deadness; an inau-gurality at the point of no return.” They’ve given away too much too eas-ily. They’re not as receptive as they have been.”

Is it ever right for one person to force another to engage in a sexual act? No, it can’t be right to trick or force another person for sexual intimacy. The sexual bar has been lowered so far that we are actu-ally training young men to think they can get away with anything. Is this prepar-ingly training young men to think they can get away with anything. Is this prepar-ially training young men to think they can get away with anything. Is this prepar-ially training young men to think they can get away with anything. Is this prepar-ially training young men to think they can get away with anything. Is this prepar-ially training young men to think they can get away with anything. Is this prepar-ially training young men to think they can get away with anything. Is this prepar-ing them to be able to have healthy relationships with women in the future? Selfishness in the sexual area has a way of corrupting the rest of one’s rela-tionships with the opposite sex.

Dr. Pipher theorizes that eating dis-orders are an attempt to be sexy at all costs, even at the cost of one’s health. In a society that defines sexy as thin and equals a woman’s value with her sex appeal. But girls and women are not passive, helpless victims in this process of sexualization. By buying into and accepting false and immature con-cepts of sexuality they help to per-perpetuate the whole idea that women are—lustful, seductive, dangling some-thing in front of him that he is sup-posed to rush out and get at any cost. Women are not the only victims. Men are bombarded with sexual images by the culture, but then when they try to approach a real woman and she is 8000 miles away and she is not an “object” he is less likely to think she should be, felt rej ect-ed, just angry.

Given girls and boys need to see through media manipulation and to become more discerning about what it means to build a truly loving, respectful rela-tionship with a man or woman. Mass media feeds an immense worldwide mas-senger of the “right” type of mate. While it’s hard to accept their self-serv-ing statements that their constant use of sexual and violent images are merely reflecting society and has no effect on people’s behavior, it’s also true that all of us who are consumers of their products are not helpless vic-tims. When we consume their prod-ucts we collaborate with them in cre-ating a culture which cannot help but reduce men and women to the status of objects to be used, or discarded, rather than fully fledged human beings.

This text is an excerpt from the Relationship Training curriculum, 17 chapters, 170 pages in loose-leaf binders. Teacher’s guide ($834.50 plus add $20 for shipping) and slidescript for 60 accompanying slides. Accompanying slidescript: $699.95 plus s/h. Powerpoint pres-entation on CD-ROM. 569.95 plus s/h. For more information, contact Center for Educational Media, P.O. Box 97, Westwood, NJ 07675-1; 800-377-5312, Fax: 1-201-508-9013/Email: <CenEmMedia@aol.com> Website: <Lovesmarts.com> Credit cards accepted.
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Unification News

Unificationist Perspective on Religion and Society

Unificationists under- stand that sovereignty is an attribute of the true love manifested by the perfect father. True Adam. Adam begins by reaching the status of a true elder brother. He is then blessed and becomes a true father, and a true parents with Eve his wife. They together assume the authority of their own family lineage. This translates into governmental authority or sov- ereignty.

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

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

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

In order to set forth his vision for democracy, Locke, being a responsi- ble man, first laid down his arguments against democracy. This he did in his first treatise. I suppose that modern- ers are so accustomed to the right- ness of democracy that they are no longer interested in the arguments against it. Consider, even Marxism—marxism is presented as a form of democ- racy, a one-party rule by the people who are so liberated to do whatever they want about anything. But we who are sit- uated at the end of this second millen- nium might reconsider. Fukuyama, after all, wrote an influential essay called “The End of History.” These are changing dramatically. We have to check all of our assumptions.

The West’s Destruction of Lineage

Are Locke’s arguments against the opponents of democracy persuasive today? As Unificationists, we believe that Locke was arguing against that sovereignty is rooted in Adam’s fatherhood—that is, true Adam’s fatherhood. Our formula is leadership, parentship and kingship.

In his first treatise, Locke argued against the writing of his religious- ical sovereign, Sir Robert Filmer. If there is anything more difficult to find that Locke’s first treatise, it is Filmer’s writ- ings. Filmer’s successors include those French thinkers who said “I told you so” after the French revolution, includ- ing Joseph de Maistre and Rene Chateaubriand. Alexis deToqueville and other observers of the realities of French revolution, including Michael de Montaigne, have pointed out that this is how he could gain the critical distance necessary to carry out his brilliant and aphoristic discus- sion of democracy in America.

Unificationists can benefit from knowledge of these things in our quest for national sovereignty. Of course, True Father’s quest centers on the nation of Korea, and it is probable that the foundations and assumptions that support sovereignerhood in the East differ from those in the West. After all, the East knows nothing of Adam and Eve, of the human race orig- inating from one family. I would like to know how the East explains and justifies political authority. It has something to do with the mandate of Heaven. I guess and that often boils down to the most right of arms, a view held by most in the West. But rising above brute force, superi- or civilizations must have a better foundation for identification for sovereignerhood than the one at the moment I can speak only of the West.

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

In Locke’s state of nature, each indi- vi dual. Each has sov- ereignty over himself or herself. It is a world of complete individualism. Unfortu- nately, some individuals happen to be criminals—Cain-types, we would call them—who by dint of superior force, might of arms, might and murder their fellows. In order to pro- tect against this, that is, in order to protect those not as strong from plunders, they entered into an agreement with others for mutual pro- tection. This agreement became a covenant, a constitution. By this agree- ment, a corporate body was created. This corporate body was nothing more than their shared agreement to help each other and live by agreed upon standards. These standards were called laws. This corporate body, ultimately, was called a nation.

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

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

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

This model is called democratic because the authority lies with the agreement made with the people. The sovereignty rests in each individual, and is turned over by the individual to the nation in return for the benefits granted to the citizens a society gov- erned by law. Now, there are certain elements of natural sovereignty that cannot be turned over, alienated, to the state. These are the “inalienable” rights. It is impossible to alienate a person’s right to say and publish what he or she feels must be said, hold his own faith, meet whom he desires to meet, possess his own property and so forth. The state exists in part to guar- antee these rights.

As True Father says, modern democ- racy recognizes no pre-eminence of religion, in fact, relegated the role of parents to nothing more than that of nurturing

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

Armed Revolution

The king did not adopt Locke’s democracy. The English monarch under- stood that kingship was the God-appointed head of the state and also of the church, with powers derived from God through God’s anointing of the royal lineage. In this, the king of England was carrying forward the ideal of Christendom, that of one church sponsoring one nation al sovereignty. When the church in England refused to cooperate with him, Henry VIII managed to transmute it into the church of England, with the king standing in the position of the “Supreme Head.” The Pope at that time was also the secular lord of most of the Italian peninsula, so it was a short jump. Henry concluded, to allow the man who was secular lord of the green hills of England to also serve as head of the church. Why, he opined, should the king of Italy rule the English church? Filmer wrote his treatises on the rightful power of monarchs during Henry’s period. Seventy-five years later when Locke wrote, the spiritual and political climate in England had changed. The Presbyterian and then Congre- gationalists Puritans were gaining power in both church and state. They resis- ted the rule by the king in the state and by the bishops in the church. Among the most fervent rebels were those who took their lives in their hands to migrate to the wilderness known as the new world. The claim for sovereignty that eventually called into being the United States transferred across the Atlantic with them. How this happened is instruc- tive.

From the viewpoint of sovereignty, three types of groups came to Ameri- ca. The first type saw themselves as directly under English sovereignty, sub- ject to a royal government, a personal agent of the king. This typifies the groups that settled from Maryland south. The second type wanted noth- ing to do with the throne. These were radical independents, among which the Pilgrims who settled in Plymouth, Massachusetts, are the most famous. Their lack of political sense rendered them unsuited for a political change at the time, however, although their ideas concerning the independ- ence of the Pilgrims resided in the body, the society, that with the Pilgrims funda- mentally won the day. In other areas the Pilgrims were less than successful.
Their years of starvation after the first winter resulted not from harsh conditions as much as from their Christian/Puritan utopianism—they held all things in common. They were socialists and, as are all socialist economies so far, theirs was a complete failure. After privatizing ownership of land and tools, they prospered.

The third type were the Puritans of the Massachusetts Bay Company. Unlike the Pilgrims, who were commoners, the MBC consisted of wealthy landowners, lawyers and merchants. And unlike the socialist dreamers of Plymouth Bay, these Puritans knew how society works. They departed England with everything they needed to prosper. And to top it off, they brought with them, in their briefcases as it were, their legal sovereignty. It was they who established independent sovereignty, the right and authority of self-governance, in the New World. And they did it completely legally. How did they do this?

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

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

For nearly sixty years, from 1630 to 1689, the Massachusetts commonwealth maintained its sovereignty. The Puritan revolution came and went in England and much to the Americans’ dismay the kingship was restored in church and state. With the popular reaction against the Puritan regime in England, the king determined to break down the Puritan sovereignty in the New World as well. He revoked the Charter of the Massachusetts Bay Company and sent a royal governor to represent his authority over the state. This governor was universally disliked because he was not elected. Sovereignty had returned to the king. And the king sent a bishop to establish the Church of England. He never succeeded based upon materialism. After that, the final relationship to be worked out is that between man and woman. We are presently in the midst of that struggle.

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

He is quite right. Read Ann Doug-

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