

Hyun Jin Moon Inaugurated as FFWPUI Vice-President

by Richard L. Lewis—NYC

Hyun Jin Moon was inaugurated as vice-president of the Family Federation for World Peace and Unification International in an historic ceremony held July 19, 1998 at the Manhattan Center Ballroom, NYC. The ceremony was presided over by the founders of the FFWPUI, Reverend and Mrs. Moon. Rev. Moon declared, "This is the first time in my life to have such a precious ceremony. I give my heartfelt thanks to God."

It was truly a day of celebration. The ballroom was beautifully set for a banquet for 300 guests with congratulatory bouquets—at least 60 of them lining the hall—from the many different churches and organizations supporting the FFWPU. The guests

Hyun Jin Nim receiving the inaugural proclamation from True Parents



GRAEME CARMICHAEL

were the melange of races, nationalities and cultures that we have come to expect in Unification community events, some in business attire, some in traditional garments.

Neil Salonen, secretary general of FFWPUI, opened the celebration by introducing Rev. and Mrs. Moon and their son, Hyun Jin, who took their places on stage to a standing ovation. (Hyun Jin Nim's wife, Jun Sook Nim, while present, did not participate in the proceedings on stage as she is eight months pregnant with their fourth child.)

The invocation was given by Rev. Sun Jo Hwang, president of FFWPU-Korea, who offered a forceful prayer in Korean.

The welcoming address was given by Rev. Chung Hwan Kwak, president of FFWPUI, who welcomed "this young leader of uncommon potential." He described how all the work of True Parents has been brought
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WORLD CULTURE AND SPORTS FESTIVAL 1998

Special Convocation on 'The Family and World Peace'

by Dr. Thomas G. Walsh—Louisville KY

On June 11-14, 1998, as part of the World Culture and Sports Festival 1998, the Family Federation for World Peace and Unification International sponsored a Special Convocation on "The Family and World Peace." Dr. Nicholas N. Kittrie, President of PWPA-USA and Chairman of the Eleanor Roosevelt Institute for Justice and Peace, was the Chairman of the Special Convocation. Over 300 participants, representing nine co-sponsoring organizations, gathered from over 70 nations throughout the world. The nine co-sponsoring organizations were the Federation for World Peace (FWP), the International Conference on the Unity of the Sciences (ICUS), the Inter-Religious Federation for World Peace (IRFWP), the Lit-

erary Federation for World Peace (LFWP), the Martial Arts Federation for World Peace (MAFWP), the Professors World Peace Academy (PWPA), the Women's Federation for World Peace (WFWP), the World Media Association (WMA), and the Youth Federation for World Peace. The Special Convocation's Steering Committee worked under the direction of WCSF 1998 Chairman, Rev. Chung Hwan Kwak, and Secretary General, Mr. Neil A. Salonen, and was comprised of executives from each of the co-sponsoring organizations: Dr.
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Rev. Moon giving the Founder's Address at the WCSF Convocation



WCSF

FOUNDER'S DISCOURSE ON UNIFICATIONISM

Reverend Moon is the Founder of the WCSF. This address was given at the Opening Banquet, WCSF 1998: Special Convocation on, "The Family and World Peace," June 11, 1998, The Waldorf Astoria Hotel, NYC.

Prominent scholars, respected leaders of religion, and world leaders of various endeavors, I warmly welcome you to this Special Convocation entitled, "True Family and World Peace."

We now stand in the historic period of great transition where we must liquidate the grave moral confusion, world-conflicts, environmental problems, and crimes which have stained the 20th century, so that we may welcome the 21st century with hope.

human beings truly happy?

Ideal of Creation Based on True Love

God is the embodiment of true love. God invested unconditionally and created because of the ideal of true love. No individual can fulfill true love alone. Therefore, even God needs a relationship of give and take between the subject-partner and object-partner in order to establish and to experience love. Ultimately this takes place in a true family.

God's fundamental purpose in creating is true love whose ideal is the true person. How can human beings stand as the partner of God who is absolute? It is not possible by mere effort or external position. It is possible only with a relationship of true love.

WCSF FOUNDER'S ADDRESS

True Family and

striving to fulfill evil desires, and the inclination of the original mind striving to fulfill good desires. We say 'my body' and 'my mind' but we also realize that our own selves are divided between the body and mind. Such contradictory reality as body and mind struggle is due to the Fall of the first human ancestors. Such division and conflict between the mind and body has extended itself to become division and grief for families, societies and ultimately for nations, the world and the cosmos.

The Fall violated heavenly law through Satan's selfish and false love. Consequently it brought about ignorance of God, and ignorance of true love. With this human beings lost God and their own original value. By following Satan they could

establish a base of unity.

Only true love can build an eternal, ideal relationship between mind and body. When God's true love resides within the unified base of mind and body, the door of true love opens wide so that a true person resonates with the true love of God and the universe. Such a true person cannot help but see, hear and feel true love in everything. That person automatically becomes the master of infinite freedom and bliss. At such moments, the true person will become intoxicated in true love and live in the highest state of artistic emotion. The being of true love will fulfill the overall purpose of creation while naturally harmonizing with and enjoying the environment. That person has the heart to experience beauty in everyday life.

When that is accomplished one can become the complete object-partner who resembles God and inherits His



Humankind longs for a world of peace free from war and suffering. Yet it is difficult to be hopeful when the future is threatened by a "money-solves-all" mentality, which is utterly insufficient in the face of youth decline, family breakdown, drugs, and AIDS. We find a deeply diminished degree of positive influence on youth from national and religious authorities. Advances in science, communications and information technology, economic development, and political proposals all fail to bring about human happiness, or a peaceful world through true families.

Throughout the long course of history, humankind never has achieved complete happiness. Individuals and whole families have experienced much sadness. Despite this, human beings never gave up their tenacious longing for happiness. This is because God originally created mankind to live in happiness in true families. Although human beings lived a life of sin and suffering due to the Fall, they still searched for the original happy self.

Then what is the essence of true happiness? How did God plan to make

A subject-partner and an object-partner can immediately possess the right to equal position, the right to equal participation, and the right to inheritance when they establish an ideal relationship of true love.

God's true love made Him create human beings as His object-partner. As such, the most precious thing to human beings is the fulfillment of a true family centered on this original true love by which humans were created. True love is the origin of human happiness. Within true love there is infinite joy, eternal freedom, and eternal harmony.

God is the human beings' subject-partner of true love, true life, and true ideal. Therefore, human beings became the object-partner of true love, true life and true ideal. God is Father, the Creator, and human beings are created as His children who are to become one body with Him in true love. True human beings are originally made to live joyously as mind and body unite with God's love, and become intoxicated by it. God created human beings so that He Himself can experience infinite joy watching true families live in happiness. Through His true love He can live together with them. God desired to achieve harmonious oneness with human beings through true love. However, the first human ancestors fell.

True Love Lost Due to the Fall

As human individuals, we constantly live with a sense of intense conflict within ourselves. It is a conflict between the inclination of the self-centered mind

of mind and body and thereby completing the original ideal.

Base of Unity Between Mind and Body

All creation is created by and exists within the prescribed law of love. Perfection of a human being is not accomplished through knowledge, power, or money but by true love. In other words, a true person can be perfected into a being that resembles God's fundamental true love through experiences of true love.

Individual perfection means achieving the harmonious oneness of mind and body. Mind and body unity can be accomplished when human beings come to be one with the nucleus of God's true love. Mind and body can become completely one and mature into the personality of true love when they have give and take throughout life based upon God's true love. True family, which is the fulfillment of God's true love, can be settled when the mind and body

C A L E N D A R

JULY

- 1 2075 Couples' Blessing (1982)
DECLARATION DAY OF GOD'S ETERNAL BLESSING (1991)
- 24 124 Couples' Blessing (1963)

AUGUST

- 1 Day of Returning to the Home Country (1993)
- 5 Kook Jin Nim's 28th Birthday
- 8 Sun Jin Nim's 22nd Birthday
- 16 Total Victory Day (1985)
- 20 Declaration of the Providential Age of Salvation by Love (1989)
- 25 30,000 Couples' Blessing (1992)
360,000 Couples' Blessing (1995)
- 28 DECLARATION OF THE REALM OF THE COSMIC SABBATH FOR PARENTS OF HEAVEN AND EARTH (1997)
- 31 Day of the Settlement of 8 Stages (1989)

SEPTEMBER

- 1 Declaration Day of Heavenly Parentism (1989)
- 2 Shin Goon Nim's 15th Birthday
Shin Kwon Nim's 9th Birthday
- 6 Young Jin Nim & Hwa Jung Nim's Blessing (1997)
Hyung Jin Nim & Yun Ah Nim's Blessing (1997)
- 8 In Jin Nim's 33rd Birthday
- 10 Hwa Jung Nim's 21st Birthday
- 18 Foundation Day (1976)
- 20 Shin Ji Nim's 4th Birthday
- 22 Shin Joong Nim's 5th Birthday
- 26 Hyung Jin Nim's 19th Birthday
- 27 Day of Dispensational Reversal Toward Unification (1988)

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World Peace

true love. Such a person will feel what God feels and appreciate what God appreciates.

For human beings, true love is the most holy and precious thing. True love is not created by an individual alone. Neither is it created amidst self-centeredness. True love desires to give, give again, and then forget what was given so that more can be given and shared. This pattern brings forth unity. It enables true love to embrace everything. True love is never one being's possession. Once true love is inherited, it belongs to its original owner as well as to all people and to the universe.

God's dream is to realize true love together with human beings. God desires to feel the joy and happiness of true love eternally in the world of heart together with human beings, who are His children, as well as being the highest and the most precious beings of all creation.

Perfection of True Love

Once true love is perfected in the human world, what possible political, economic, cultural, or environmental problems could persist? There is no problem that cannot be resolved in the world of true love. A world of true love is one of bliss, peace, happiness, and freedom filled with ideal. It is the world where joy and happiness are magnified infinitely and eternally within the domain of the rights to equal position, equal participation, and inheritance of true love. The problems that humanity faces today can be resolved fundamentally only with the perfection of true love.

Human beings should mature in stages as they experience the true love of God during their growth period. Born through true love, human beings first experience the true love of true parents, true love of true brothers and sisters, true love of true husband and wife, and true love of true children. According to this order one is perfected.

Once an individual achieves the unity of mind and body, true love emanates from that person. Next, a man and a woman both of whom have perfected mind and body unity marry and truly love one another as a true husband and true wife. Thus they become true parents, connected with the true love of God. This gives them the ability to truly love their children. The true love of God resides within the mind and body of true husband and wife. When such a couple becomes one children are born. That is how a complete ideal family is formed. Essentially there are Four Great Loves, and Four Great Hearts; parents' true love, brothers and sisters' true love, husband and wife's true love, and children's true love. True family is the smallest unit where the Four Great Loves are perfected and the Four Great Hearts can be experienced. This true family is the foundation of true human love and true happiness. It is the place from which true life and true lineage sprout

forth. It is the training ground and school of a man and a woman. They are the

substantial object-partners of God representing God's masculine and feminine qualities, respectively. God's creation philosophy is to divide God's inner, harmonized qualities of masculinity and femininity into two poles and then re-

Throughout history, God sought a true family which could be His ideal object-partner. Such a true family is fundamentally different in its essence from the families we have typically come to know. God cannot establish an ideal nation and world unless He first finds an ideal true family united with God. There lies the principle that an original true family must first be established. The individual is not the purpose of salvation, but rather true families are the basic unit of salvation.

Had the Fall not taken place, how would Adam's family, formed through true love, have propagated? Adam and Eve would have become the ideal true

of imperfection. The human civilization built upon this foundation of selfish, evil, and false love cannot be sustained as is. It cannot work. If it persists humanity will face ruin. What good are external development and material wealth when the foundation of family is crumbling, and our deep problems will be bequeathed to our descendants? Historical mistakes and violations must be resolved fundamentally. What is needed most urgently is a revolution of true love initiated by True Parents. We cannot expect happiness and a peaceful world without the presence of fundamental changes. The problems of today must be resolved by a True Parents-centered, True Family ideology, and God's True Love ideology.

Dear respected leaders, I hope that you will research and evaluate seriously the peace movement and ideology of True Love that I have planted throughout the world. The True Love and Pure Love movement for the youth, and the True Family movement of true love, which transcends nationality, culture, race, and religion, should not be looked upon as a sectarian phenomenon.

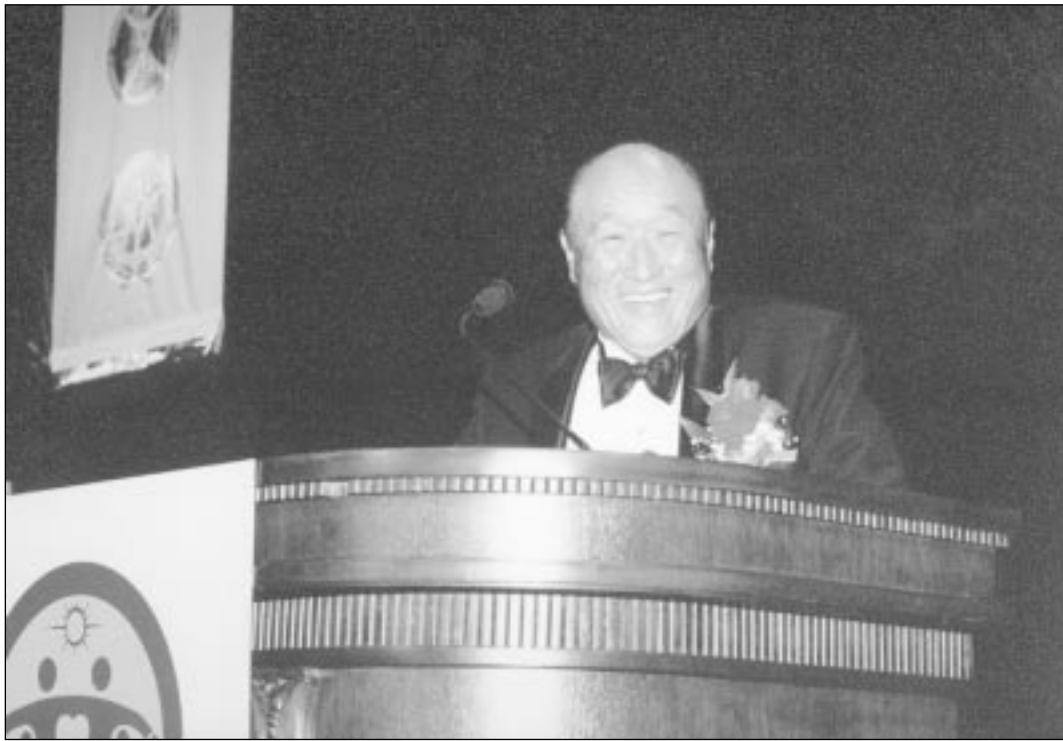
A peaceful nation is needed before there can be world peace. The precondition for peace in a nation is peace in the family. Power, wealth, and knowledge, which worldly people have ordinarily desired, cannot be the necessary and sufficient condition for peace and happiness. True happiness is not proportional to how much property one owns and is not dependent on the external degree of comfort. One can attain true peace and true happiness when such things are accompanied with true love. Genuine peace and infinite happiness can only be gained when we serve others with true love and when that love is returned.

Dear respected leaders, I know you have brought forth tremendous accomplishments, advancing human welfare and social development in each area of your endeavors through exceptional dedication. And, of course, you should continue to make even greater contributions. However, humanity now faces grave peril. Remedies from any one specialized area will not be sufficient. As leaders, you should become the conscience of the age, and should lead by actively providing examples to guide and create true families which are the prerequisite and fundamental basis of a peaceful world.

The first stage of the marriage Blessing of the 360 million couples, which I will officiate this Saturday June 13th, is one of the fruits of educating about ideal family throughout my entire life. Those participating in the Blessing ceremony have already promised God that they will be the people who will form true families by becoming true couples and true parents, centering on God's true love. I am boldly carrying out the historic revolution of true love for the realization of world peace through the True Family Movement.

Dear leaders, what can be more urgent than to save humanity from its path of family destruction? Again I urge all of you actively to join with the True Family Movement for the sake of world peace.

I sincerely wish for God's true love to come to you, your family and your nation. ❖



unite them into one body that resembles God's original oneness. A true husband and a true wife each represents God's extreme poles and both exist to form one harmonious body as the respective representatives of heaven and earth. In other words, men and women are not created to live in self-centeredness for the sake of the self. Each is created to exist for the sake of his or her partner. We should clearly realize that true husbands and true wives exist for their respective partners.

I have already stated that true love cannot be realized alone. Only through a reciprocal base can true love be realized. True love between husband and wife is not only for the sake of that couple. It is also the true love that centers on God's ideal of creation. God is the owner of absolute true love. The absolute true love of God dwells where one finds the desire to unite with one's spouse who embodies God's true love.

A true couple embraces God's true love and moves toward the future with one unified hope. Conception of children and the prosperity of the family take place upon this foundation. It is the ultimate hope that a couple's true love moves beyond the mundane realm of the daily environment so as to form a family that is one with God's ideal of true love.

The Importance of Family

The purpose of restoration which returns to the original state is to complete the restoration of Adam's family; for the Fall took place in that family. God seeks His partner and one central family before seeking to restore a church, a people, a nation, and the world.

couple of true love and would have become True Parents and true ancestors to their descendants and to all of humanity. Humanity, having been propagated through Adam and Eve as true parents, would have formed one great family and a peaceful world of Adamic culture. Therefore, the culmination of the history of restoration lies in establishing the true family that is centered on true parents and true love. The central true family is the hope of humanity as well as the hope of God. This true family is the origin of true love and true life, and it is the foundation of peace and happiness for humanity.

The Revolution of True Love

There is a saying that you reap what you sow. Due to the false love centered on Satan, human ancestors became people of evil character. They became evil spouses, and evil parents, spawning a history of evil and falsehood. At present, even the parent-child relationship and the basic standard of ethics and morality which have somewhat held human society together have been shattered. Acts of decadence and immorality worse than those committed by animals continuously occur, and the severity is getting worse. It signifies that these phenomena which were sown initially by the act of Fall in the Garden of Eden are coming to fruition at this historic time of harvest on the worldwide level.

Original true love is perfect as is. It does not change over the ages. The original form itself is truthful, unchanging, eternal, and absolute. However, the human ancestors became the origin of false love by falling during the growth period while they were still in the state

CONVOCATION from page 1

Gordon Anderson (PWPA), Mr. Antonio Betancourt (FWP), Mr. Greg Breland (ICUS) Mrs. Tomiko Duggan (WMA), Mr. Taj Hamad (FFWPUI), Mrs. Betsy Hunter (YFWP), Dr. Frank Kaufmann (IRFWP), Mr. Michael Marshall (LFWP), Mr. Thomas McDevitt (YFWP), Mrs. Suk-Il Seip (MAFWP), Mr. William Selig (FWP), and Mrs. Nora Spurgin (WFWP). Dr. Thomas G. Walsh served as the Secretary General for the Special Convocation, and Mr. Frank LaGrotteria was the Conference Services Director.

The convocation opened on the evening of June 11, with a "black-tie" Opening Banquet. However, just prior to the Opening Banquet, Rev. and Mrs. Moon, in their suite at the Waldorf-Astoria, hosted a select group of over forty distinguished convocation participants, including former heads of state, religious leaders, scientists, scholars and martial artists. Rev. Moon spoke to them personally for nearly forty-five minutes in the living room of the suite, challenging each to reflect on the significance of the spirit world and the dramatic transformations going on in our world today.

At the Opening Banquet, entertainment was provided by Mr. Kevin Pickard and Mrs. Rev. Kwak gave welcoming remarks on behalf of FFWPUI, and Dr. Kittrie then introduced the Founder, Rev. Moon. Rev. Moon's address was entitled, "The True Family and World Peace." [both addresses are in this issue of UNews]

On the following morning, June 12, the first plenary session of the Special Convocation took place. There were five featured speakers: Dr. Kittrie spoke on "The Precarious Balance: The Family, the Individual, Human Rights, Social Stability and World Peace." Dr. Kittrie's presentation emphasized the tension, and even confrontations that occur between human rights initiatives and efforts to reinforce family stability. Kittrie states, "As we face these escalating 'family' and 'human rights' confrontations throughout the world, we cannot avoid asking whether growing human rights and family stability are compatible with each other." By thus accenting the difficulties associated with efforts to balance rights with communal goods, Kittrie set the stage for the speakers that followed, all of whom were critical of the

twentieth century's over-emphasis on rights at the expense of familial and social stability.

Brigitte Berger, Professor of Sociology Emerita at Boston University, and co-author, with husband Peter Berger, of *The War Over the Family*, spoke on "The Civilization-Building Role of the Nuclear Family." Berger argued that "the family is the culture-creating institution par-excellence....the most basic building block upon which all social forms rest." In particular Berger argued



that "the nuclear family provided the emerging democratic capitalist societies of the West with their organizing principles and moral charter." Succinctly stated, for Berger, "the public lies at the mercy of the private," i.e., broader political, economic and social institutions are derived in large part from familial institutions often associated with private morality.

Elliott Abrams, President of the Ethics and Public Policy Center, spoke on "Rights, Wrongs and the Assault on the Family." Directly addressing the problematic introduced by Dr. Kittrie, Elliott Abrams described an "assault on the family," carried out in large part through court decisions guided by principles of individual rights. For Abrams, "the rhetoric of rights is used as a weapon against the family." By way of example, Abrams

points to the way in which an "ideology of tolerance" has become an ultimate value, undercutting virtues such as chastity and fidelity, both of which support family order. In effect, the family, which Abrams refers to as the primary "seed-bed of civic virtue," is undercut and society suffers accordingly from self-inflicted wounds carried out in the name of rights.

Maggie Gallagher, author of *The Abolition of Marriage*, spoke on "The Family in Crisis." Gallagher points out that today half of all marriages fail and that nearly 30% of all newborns are born out of wedlock. This occurs despite the fact that children enjoy the greatest advantages when born into stable, two-parent families. The divorce culture has had an awesomely disadvantageous affect on children throughout the world. Gallagher disputes the popular notion that friendly divorces are better for children than conflict-ridden marriages. She says, "The hard truth is this: More divorce has not led to less parental conflict, to happier marriages, or to more children living with happily married parents." In one short generation, she notes, "marriage has been demoted from a covenant to a contract, to a mere private wish, in which 'caveat emptor' is the prevailing legal rule." Today it is easier "to dump a wife than fire an employee." Gallagher concludes that society must rediscover the value of marriage and this rediscovery must be reflected in public policies that support marriage.

David Blankenhorn, Founder and President of the Institute for American Values and author of *Fatherless America*, spoke on "A Public Policy to Reinvigorate and Empower the Family." Like Gallagher, Blankenhorn stressed the way in which contemporary social policy creates a "marriage penalty," which undermines the incentives to keep marriages and families together. Blankenhorn argued that the tools of government must be utilized to support and enhance family relationships. For example, by revising the tax code in a family friendly way, or through divorce law reform (away from the "no fault" regime) which encourages low-conflict marriages to hold together. As he argued in *Fatherless America*, Blankenhorn stressed the way in which the divorce culture contributes to the impoverishment of our nation's and our world's children.

These presentations were followed by questions and answers from the audience, all of whom were clearly inspired, informed and stimulated by the dynamic and distinguished group of speakers.

In the afternoon, there were four concurrent panel sessions. Session One was organized by the World Media Association on the theme, "The Family, the Media and Popular Culture." The session was chaired by Mr. Arnaud de Borchgrave, Editor-at-Large at the Washington Times. Panelists included Don Feder of the Boston Herald, Humphrey Hawksley of the BBC, and Robert Wussler, former President of CBS Sports.

Session Two, on The Family and the State, was organized by the Federation for World Peace, and was chaired by Dr. Aziz Sidky, former Prime Minister of Egypt (1972-1973). Panelists were Claude Durand-Berger, Director of Euroatlantis, Amb. Jose Maria Chaves, Ambassador Extraordinary and Permanent Delegate to the UN for the Organization of Iberoamerican States for Science, Cul-

ture and Education, Rt. Hon. Maxime Carlot Korman, former Prime Minister of Vanuatu (1991-1996), and Rt. Hon. Lloyd Erskine Sandiford, former Prime Minister of Barbados (1987-1989).

Session Three was organized by the IRFWP, and had as its theme, "Religions, Family Life and Society." Presenters were Dr. Christine Steyn from the University of South Africa, Dr. Charles Selengut, Sociologist at Drew University in New Jersey, Acharya Shrivatsa Goswami, the head of Sri Caitanya Prema Samstana in Vrindaban, India, and Dr. Thomas Selover of the University of Saskatchewan.

Session Four, on "The Family and the Culture of Peace," was co-organized by FFWPUI, WFWP and YFWP. Speakers were Dr. Jin Sung Park-Moon, Dr. Anie Sanentz Kalayjian of Fordham University, and Dr. Bahiya Mohamed Jawad Al-jishi the Director of Children and Science Centers in Bahrain.

Celebration

During the evening dinner the participants were offered an orientation to Blessing 1998 by Dr. Hugh Spurgin and Mrs. Nora Spurgin. Their introduction was well-received by all the participants, who enthusiastically participated in a reading of the principles contained in the four vows of marriage that characterize the Blessing ceremonies. The session concluded with the sharing of a holy toast of Blessing, thereby setting the stage for the next day's event at Madison Square Garden, which convocation participants happily attended.

On the evening of June 13, there was a Congratulatory Banquet celebrating the completion of the first stage of the 360 million couples Blessing. Convocation participants attended. The program, with Mr. Salonen as the Master of Ceremonies, included entertainment by Jamie Peterson and James Demler, followed by a series of special congratulatory presentations offered by several of the Special Convocation's co-sponsoring organizations. Also, the President of the General Assembly of the United Nations, Mr. Hennadiy Udovenko, gave congratulatory remarks. In addition, True Parents made a special gift offering to each of the women recently matched and Blessed earlier that day with Jesus, Confucius, Buddha, Mohammed and Socrates. Rev. Moon then spoke to the participants for nearly two hours. The grand finale featured the unveiling of a large life-size portrait of our True Parents, painted by the famous Korean artist, Mr. Moon-Sung Ok, who was there with his wife, Mrs. Soon-Him Lee.

The Special Convocation represented a unique accomplishment in being the first occasion in which the various organizations and federations founded and guided by our True Parents collaborated in such a close and focused way. The leadership and staff of each organization worked intensely to bring about an overall victory for WCSF 1998. The degree of unity, cooperation, and mutual respect was evident throughout, and contributed to the overwhelmingly positive experience for all those involved. Participants were unanimous in their appreciation for the phenomenal work of True Parents, and each look forward to the opportunity to participate in the activities linked to the next WCSF and Blessing 1999.

Dr. Walsh was the Secretary General for the WCSF 1998 Special Convocation ♦



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WCSF COMMITTEES

IRFWP: Religion Family Life and Society

by Dr. Frank Kaufmann

The Inter-Religious Federation for World Peace (IRFWP) convened an "Afternoon Committee Session" entitled "Religion, Family Life, and Society," at the Family and World Peace "Special Convocation of WCSF 1998," Friday June 12, 1998, in the Inter-continental Hotel (New York).

IRFWP director, Dr. Frank Kaufmann moderated the two hour session during which time four panelists delivered papers and fielded questions from participants in attendance.

Dr. Christine Steyn (University of South Africa, Department of Religious Studies) presented "Religion and Family in South Africa: Part of the Problem" in which she developed the thesis that religion and family are not necessarily the panacea for all that ails us (socially). Rather she argues, much of the persistence of racism and other stubborn relics of the apartheid era, are perpetuated and perpetrated in structures characterized by strong families and strong religious beliefs. Dr. Steyn's presentation was well documented, as well as enriched by her personal involvement in academic as well as legislative efforts to lay wholesome foundations for the emergence of a sta-

ble, peaceful South African Democracy. Dr. Steyn concluded with constructive proposals, delineating elements which she holds when embraced would enable family and religion in fact to serve as the cornerstone of a desirable, future South African society.

Professor Charles Selengut (Drew University, Department of Religious Studies) offered a commanding presentation on "Spirituality and the Post Modern Family: Reflections from a Classical Jewish Perspective." In it he revealed the correspondence between essential elements of religious and spiritual life and the inherent dynamic of family life which provides for the divine the perfect vehicle for self-disclosure. Due to time constraints Dr. Selengut could present only the smallest taste of the full edifice of his thesis. He too provided the hearers with a rich combination of rigorous scholarship combined with personal anecdote derived from his own spiritual commitments in his conjugal and parental responsibilities and relationships.

Following Charles, his wife Mrs. Miriam Selengut presented related reflections on the same issues, from the wife's and mother's perspective. Together the Selenguts created a work valuable both for its scholarly inquiry into the relation between family and com-



ponents of faith and spiritual life, as well as for its inspirational and educational qualities for us as members of families ourselves.

The third paper given by Acharya Shrivatsa Goswami (Head of the Sri Caitanya Prema Samsthana) was entitled "Family, Spirituality, and Ecology: A Hindu Perspective." It was a gen-

tly woven piece, seamless, bound by palpable Bhakti, love and devotion to Lord Krsna, myth and history, and artful analysis deriving social and particularly ecological implications. Sri Goswami generated parables for ecological health and responsibility through the actions of Lord Krsna, both in terms

see **RELIGION** on page 10

Session Two: The Family and the State

by William D. Lay

Committee Two took up the discussion of the Family and the State.

Committee chairman Dr. Aziz Sidky, former prime minister of Egypt, observed in introducing the session that the speakers at the morning plenary sessions had touched extensively on many aspects of the relationship of the family and the state, including laws regulating marriage, divorce and other domestic relations; taxation; regulation of media and communication; and other areas of the state/family interface.

The family is the creation of God, Dr. Sidky noted, and while customs and conditions may vary from one country to another, the family is the family everywhere. The family is the basic cell of human society, and human social health is dependent on the health of families.

In essence, he said, our task is to bring the family back to what God originally wanted it to be.

In that vein, the first speaker, Mr. Claude Durand-Berger of France, quoted Holderlin and Peter Pan in speaking of the "childhood of humanity." "The vessel of childhood never comes back again." But individually and collectively, we have the ability to remember, and this "powerful lever . . . has raised up a new faith in Republican virtues and arouses a new trend toward Democratic values." That is, as we recall the innocence of the childhood of humanity, we are motivated to

seek to create structures and governments which are faithful to our collective memory of an unstained world.

Mr. Durand-Berger then quoted Rousseau's moving definition of conscience from *La Profession de Foi du Vicair Savoyard*. One who disdains to follow the inner voice of conscience

benefits of virtue and imparts an enthusiasm for virtue. Just as the voice of conscience is not "a cold, severe voice," so the family, is "not only a place for duty, not a mere cohabitation of related people, but a prospective outlet towards self accomplishment and an exaltation of virtue." The family then

urged that the way toward worldwide unity based on good families is "shorter than the most pessimistic and unwilling ones might have thought."

Continuing with the theme of universalism, Amb. Jose Maria Chaves pointed out that as we approach the millennium, we find ourselves in a world dominated by a "universal state" – the United States. This empire is ruled by "the framework of principles of representative democracy, the free market and human rights." However, is the American Empire different from previous empires? Are the problems of the world to be solved under the leadership of the USA? "One thing we do know is that in spite of the progress achieved to date, world problems loom in greater magnitude than ever before... In this new world of the 21st Century, the family as the fundamental institution of society will necessarily reflect the new challenges."

Amb. Chaves mentioned the "almost incredible advancement in science and technology," and observed that "we seem to be entering a world where mutual consent rather than force will be the rule." Yet, "facing the overwhelming problems that confront mankind, I find that the only recourse is to recover the essence of religions and apply spiritual principles to the social situations that beg for an answer."

Amb. Chaves recommended an expansion of the family, rather than a "retreat to a limited experience of the traditional nuclear family." Africa, with its expansive view of the extended family, offers "a broad, comprehensive, inclusive con-

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will "wander from one mistake to another, because of a non-regulated understanding and an unprincipled understanding."

Conscience, in turn, can only take proper root in a good childhood, Mr. Durand-Berger observed. "Family is the cradle of conscience, and conscience is the guardian of family." Supported by conscience, the family teaches the

becomes the source of the "highest forms of sacrifice and public virtue, of real dedication to the service of the state, and of patriotism."

Mr. Durand-Berger then noted that the Americas might be viewed as a "factory of universality" and a pivot of prosperity and increasing exchanges among Europe, Africa, Asia, the emerging countries and the Pacific region. He further

WCSF COMMITTEES

Session Four: The Family and a Culture of Peace

by Karen Judd Smith

Dr. Hamad started by noting that while families vary greatly, depending upon the culture, families are nevertheless important for the building of society. Even at the international level, the recognition of this is reflected in the United Nations' day of commemoration celebrating families on the International Day of Families each May 15.

Dr. Anie S. Kalayjan presented many statistics showing how we have made dramatic advancement in health care over the past 50 years. This is indicated by the increase in life expectancy, eradication of diseases which took thousands of lives each year, decreased infant mortality, increased literacy, higher real income, more safe water, improved technologies, absence of global conflict and improved environmental policies.

Nevertheless, many challenges remain and even increase. Today, more than a billion people live in poverty, and the number is increasing, especially in Africa, South America and the Middle East. Each year millions die of hunger and malnutrition; 200 million people work in slavery (50% children). There's an increase in cases of genocide and politically-motivated mass murders; two million women and girls (that's five every minute) have experienced FGM (female genital mutilation). One fifth to one half of all women admit to having been beaten by their parents and, in the USA alone, one woman is raped every 45 seconds.

She then related this to how these facts affect families. There is an increase in the families headed by women, more and more women are working outside the home, the role of the extended family is decreasing and therefore the stress on the nuclear family is increasing, and the population is aging (the elderly usually live in poverty). Where domestic violence is common and the number of families being displaced by war is increasing, an increased number of children

are clearly being denied the love and protection they deserve. The family in many cases is in shambles.

This point was later elucidated when one participant briefly (very understatedly) outlined the reality of her experience



in Rwanda. She noted that one million people died during the recent war. "The impact of this conflict on the family cannot really be comprehended. After the war, everything was destroyed—homes, families, lives. For example, 30 members of my family died."

She told of one scene where women were making bricks to rebuild houses. A person remarked, "Why don't you ask the men to help?" But only one old man and one little boy was left from that whole community.

Now, children became heads of families. Children live alone with children. Brothers and sisters are left to survive alone; brothers impregnate sisters.

"During that time, even family members killed one another. Husbands killed wives. Families are shattered. Now there

are so many widows; most are abused. The family is in such disrepair. What can we do to reshape the family? Does anyone have some idea? What can we do to rebuild?"

So while there is much improvement in certain areas, there are still major problems and breakdown in others. With this breakdown, the challenge of the nuclear family is increasing and growing. But how to cope?

Dr. Kalayjan noted that we so often "medicate" our difficulties with drink, drugs and TV.

With so many marriages ending in divorce, we become so desensitized to the very human and destructive consequences till the point that today, in some cases, we almost make divorce festive.

Another response to the overwhelming nature of today's problems is that parents become paranoid or possessed, trying to forget our pain and problems through addiction to TV or internet or computers—or obsessed with our history (dumping our problems on our children)—or we take the attitude that we are a victim, looking for special attention—or we take anti-depressants. The number of "depressed people" has doubled in the developed countries, lately. Or we overreact to the simple things: we go to a therapist because "they moved my ball."

In short, we often feel inadequate and helpless in the face of the reality of today's problems. We as families feel helpless when we look at the world atrocities.

Dr. Kalayjan then asked: what is the real role of the family? She concluded simply: much of what would make a world of difference is summed up in the short title: "All I really need to know I learned in kindergarten."

"Imagine if countries abided by this? If countries could only abide by these things. But the dichotomy arises because we learn in the family something opposite to what we see out there. We often do not prepare our children to deal with the world."

She recommended that the larger social responsibility of the global fam-

ily should be to support the nuclear family in all of its work. To this end, it is our responsibility to connect our resources, to put our energies together to help the larger family, to fill the spiritual need.

She concluded with the message: in all your deliberations, in all your actions, you must be mindful of how your actions will affect the next seven generations.

Dr. Bahija Al-Hishi presented an overview of family from the perspectives of human rights. She showed how children's rights are intimately entwined with human rights and family rights. We must realize that, while this is a very complicated issue, the rights of children nevertheless need to be given priority. Children are dependent, the essence of the future, and represent themselves socially; the bottom line is that children need the guarantee to be loved to become healthy—body, mind and soul. As rights, children's rights are an essential aspect of human rights.

The unfortunate reality is that children's rights are at the bottom of people's priority lists. They do not represent a social force and are dependent.

But from this perspective, a very important legally-binding document was issued by the UN in 1989. Now each member nation of the UN is legally responsible. This was the first time laws were framed and made mandatory for participating states: to guarantee healthy children's needs.

But the reality of the relationship between family rights and children's rights is that there needs to be a way to protect children whose family is the source of abuse. Parents' rights over their children are not absolute.

Building on this declaration, we need to set minimum standards for the protection of children and establish strategies to place children's rights at the top of the list, devising ways to make certain that countries honor these determinations.

Clearly we have to consider peace when we consider children. Talking about peace ultimately leads to discussions of the family. Peace is a necessary condition for families to be able to protect and provide opportunities for

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WCSF COMMITTEES

Session One: Family in the Media and the Culture

by Tim Elder

Arnaud de Borchgrave (Chairman):

Journalistic standards have declined even further since the World Media Association's last meeting in November, 1997, despite expectation by some that major improvements might be on the way. The media's focus on the alleged sexual affairs of the U.S. president is one illustration of this. Discussion of explicit sexual matters on television news programs has become such that some parents feel they cannot allow their young children to watch. The meteoric rise in the ratings of one talk show that deals with explicit sexual matters and features frequent displays of physical violence is another illustration of the continuing dumbing down of the media, the family and family values. Meanwhile television executives are still in denial on the influence that TV violence has on the behavior of children. Serious discussions related to matters of national security are often ignored by the media.

The proportion of Americans that surf the Internet for news has risen dramatically to 40%. Now, irresponsible reporting blankets the earth faster than ever before. There are journalists who care about family and family values, but very few of them work in Washington. There, journalists generally treat family values as a right-wing issue that lies outside the mainstream. They are busy building their power bases, and don't pay attention to global trends. The Y2K problem, for example, has not been given nearly the attention that the seriousness of its implications would warrant.

Don Feder:

The New York Times coverage of the current controversy in New York on extending the privileges of married couples to domestic partnerships (heterosexual and homosexual) illustrates the failure of the media to cover social trends affecting the family in an informative, balanced and responsible manner. In its initial article of several thousand words, the Times failed to acknowledge any dissent to the new policy, and offered no speculation on the law's impact on families. Later articles acknowledged dissent, but also included material that served to undercut the impact of such dissent. The paper reported on John Cardinal O'Connor's stinging rebuke of the new law, for example, but then went on to portray the cardinal as being out of step with American Catholics.

The issue is treated as one of civil rights, instead of as a threat to family stability. The Times never asks and rarely allows others to speculate on the impact of government sanction of fornication and perversion on the family. When marriage loses its exclusivity, it loses much of its attraction. The number of heterosexual couples in America who are living together is rising much more rapidly than the number of married couples. Putting "relationships" on par with those who have made a life-long commitment accelerates the decline of the family. For my colleagues in the fourth estate, these are non-issues.

Robert Wussler:

The influence of mass media on public opinions and perceptions needs to be harnessed to help reverse the erosion of the family unit and family values. Among the mass media, television remains the most effective and influential. Since its invention more than 50 years ago, television has been the ultimate propaganda tool for both good and evil purposes.

In its infancy, television was already the preferred medium to distribute news, sports and entertainment. When it became the dominant medium sometime after World War II, television allowed its viewers around the globe to share – although passively – in the same message. The global village was truly born. During the Vietnam War, television gave viewers vivid images and sound of the horrors of war. With the introduction of satellites, important events such as a man walking on the moon could be witnessed by people around the world.

Recently, other media have come to the scene, including the Internet. The World Wide Web is threatening to become a significant marketing force, but it certainly won't replace television, at least for a long time to come. Soon there will be 100 million households with television in America. U.S. households average over seven hours daily of television.

To deliver the messages of understanding, benevolence and respect, it is crucial to target the appropriate media, the right television programs. Otherwise the unprecedented power of television to deliver the powerful message will be lost forever. It is time to maximize the positive communication potential of television.

Humphrey Hawksley:

No emotion is more universal than those related to family ties. When journalists understand the family and the motivations in people that spring from the family, they will be able to explain the world much better to their audiences.

In China (where the presenter headed the BBC's bureau) the one-child policy is having a profound long-term impact on the family structure. Thousands of young girls are being abandoned by those who would prefer to have sons. The current young generation does not have siblings. The next generation will not have aunts and uncles. The extended family that we associate with Chinese society will cease to exist. Also, a 1995 eugenics law in fact bans people from having children who are born with mental or physical defects.

At a hospital in a Cambodian town, I came across a situation where a nurse had caused the death of some patients by substituting water for the medicine in their saline drips. She did it to sell the medicine for money she needed to feed her family. In her society, this was justified in a certain sense, because her motivation was for her family.

In my own situation, my wife became pregnant with triplets. The babies were born prematurely in an emergency pro-

cedure. One child died hours after birth, and a second within a week. The doctor in Hong Kong told me the usual procedure was simply to throw the body away. Even in the sophisticated society of Hong Kong, a failed birth is considered a loss of face. I had to take control to provide my children with a proper baptism and funeral.

My wife and I have returned to England and totally rearranged our lives to accommodate the needs of our remain-

ing son, who has been diagnosed with quadriplegic cerebral palsy.

TV does have an impact. Children view 10,000 hours of TV before they are 15, and most of these hours are filled with violent behavior. Those who produce films, movies, videos are making a great profit. What sanctions do you suggest against those who produce such materials and make a profit?

Mr. Feder: It may not hurt you, but it hurts your society. I don't think homosexuality is something we want to encourage. It's a disease ridden, violent life-style. Society wants to nurture the normal, not the abnormal. Society needs to encourage those who will nurture the next generation. In terms of violence on TV, I agree. To a large extent, movies and TV shape society.

Mr. Wussler: We must remember that we live in a democracy. Once, we tried to outlaw drinking. Now, we are trying to do so with tobacco. To set sanctions against those who make the programming is not what this country is about. The TV rating system has an impact, though not enough. The program "South Park," for example, stresses the devaluation of family and society. They have the right to do that.

Question for Mr.

Hawksley: China has major population problem. What solutions would you advocate?

Mr. Hawksley: As a purely economic and political matter, China's experiment is working. In the past 15 years, China has taken 300 to 400 million people out of poverty. On the other hand, when you see a woman being dragged off for a forced abortion, or when you see the longing in the eyes of a person who wants a child, it makes you wonder about the extent to which such dictatorial methods can be justified. Part of the problem is that there is no meaningful exchange of ideas in Chinese society today.

Q: There are traffic laws. What can't we have laws and regulations regarding content on TV and WWW? Why can't we have laws against certain type of programming, and have police enforce these?

Mr. De Borchgrave: We have created a global village without a police department. We need new global standards, comparable to what happened in the 1930s when a global standard was adopted for civil aviation.

Mr. Wussler: It would be almost impossible to accomplish what you are saying. To make a change in 2020, you have to start today. By that time Internet will be hundreds of times faster. You can't block ideas, even bad ones. ❖



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cept that without question provides an incomparably solid basis for family as the fundamental unit of society and as the elementary component of a community."

Though today's families face serious challenges for survival, "at the same time, families are acknowledged to harbor inherent strengths and resources which can be tapped to promote peace, reconciliation and integrated human development."

"Many social ills are blamed on the collapse of families," Amb. Chaves observed, "but it is the social upheaval itself that makes family life impossible." Millions of children throughout the world have no opportunity to experience childhood, since they are employed in substandard jobs lacking sanitation and safety, and may be mercilessly exploited. In the face of these human rights violations, the state and international organizations must undertake steps to improve and protect the status of family groups and the individual members.

In addition, it is incumbent to press ahead with the project, envisioned by Kant and others, of establishing a society of nations free from domination by any power and resting on a foundation of justice, peace being the fruit of justice.

Former Prime Minister Maxime Carlot Korman of Vanuatu observed that although individuals are commonly thought of as the basic political unit, "it is not the character and behavior of individuals that determine a state's identity, but rather its families and its communities." In fact, it is within families that the identity of the individual is created. Families, in turn, determine the character of the higher levels of social organization.

Leaders must become more family focused, Mr. Korman noted, as the family will necessarily be the pivotal unit of social change. "While some political change can occur through collective individual action apart from the realm of the family, more fundamental change in social, cultural and religious values is best carried out within the unit of the family."

Mr. Korman also predicted that while the world is likely to become increas-

ingly cooperative and interdependent, we are also likely to see an increasing de-centralization within the state, as families take on greater political importance. "The political revolution of the 21st century is likely to be one that reduces the influence of the traditional vehicles of influence of modern politics in nation-states and upgrades the often belittled importance of the family unit in determining political outcome."

The final presentation of the session was made by former Prime Minister Lloyd Erskine Sandiford of Barbados. In setting the stage for his remarks, Mr. Sandiford harkened to the lyrics of a love song that asks, "What am I living for if not for you? Nobody else will do." The family begins with love and commitment.

Mr. Sandiford further looked to the biblical story of the Garden of Eden and the fall of humankind, as well as redemption, to provide understanding of the present human condition. In this manner, he noted, we can see what is wrong and what can be done to set it right. Like Milton, we can contemplate paradise lost and paradise regained.

Mr. Sandiford noted that people nat-

urally seek to maximize benefit, but benefit must be viewed in a broad and profound sense. The United Nations Report of the Development of Nations in 1997, for example, uses a "human development index" to measure the progress of nations, rather than merely per capita income. In considering the state of the family worldwide, some clearly have much more than others, and those without seek to obtain more.

The Barbados constitution, Mr. Sandiford noted, makes reference to "the position of the family in a society of free men and institutions." People seek happiness, and the family shapes their affective and emotional selves in a way that determines, to a large extent, whether they will be able to experience happiness and peace. Persons emerging from a deprived family are likely to add to the sum total of human misery rather than alleviate it.

Mr. Sandiford pointed out that Rev. Moon, in convening this conference, is sending out an urgent message regarding the importance of the family, and has demonstrated a global view of the problems of the world and their solution. ❖

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their children.

Obviously, wars deprive children of the hope of living in opportunity. And naturally their health is challenged. A secure and peaceful world is the only world which can guarantee such rights for children. Therefore, we have to work for global peace. Let's call on all leaders to sign treaties. Prosperity can only grow in times of peace. Children will not be deprived in peaceful societies.

The role of the media is great at this time. Media should have children in mind when they plan their programs, rather than economics. Concerns for children are usually neglected when they are simply seen as a "niche market."

Dr. Jin Sung Park-Moon said, "In my field of international finance, the end of this millennium will be dramatic. Now with the Asian currency crisis, we're in a time when Bill Gates could buy Korea!

"Currently the IMF has stepped into the Asian crisis. It seems to have been fairly successful, but the Japanese yen is sliding now. Why is this important from a world peace perspective? For example, unless China grows at 8% per year, there will be dramatic increased unemployment, and this will lead to social instability.

"The USA is unique as a unified country—one language, currency and government. When you tie money together, you tie countries together. Unfortunately in Europe, while it will have one currency, without one government,

tensions will most likely develop, as will the tendency to point fingers and lay blame.

"So while the US may be OK itself, if Asia, Russia and Europe stumble, who will buy our American goods?"

"But here we are speaking about family.

"We need to drive at world peace, not through the global level, since most of us do not have that kind of access. We need to find a way to make it very personal. This we can do through the family.

"If we take world peace very personally, the way we can work on world peace is through our own families, not through others'.

"While we have physical abuse, substance abuse, sexual abuse and disrespect for one another in our own families, there can be no peace. Peace in the family is our own work as a son, daughter, sister, brother, mother or father. Even elected officials are all of these!"

Dr. Park Moon wanted to share a couple of simple, pragmatic points about strengthening family, and he focused on the husband-wife relationship as the primary relationship providing the basis for peace in the family, the basis upon which children can develop in a healthy and loving environment.

His wife has simplified it to three words: conceive, believe, achieve.

First, if we are to work on and make strong families, we need a concept of the ideal family. To do this, he noted that we have to go back to a fundamental question of God's existence, for it is from such fundamental perspectives, explicitly or implicitly, that



everything else in our thinking and actions flow. That is, our lives are driven implicitly by our answer to this question of the reality of God and spiritual life.

Dr. Park Moon's perspective was shaped profoundly by growing up influenced by Rev. Moon, who sees that God created humanity to be His love partners, not just toys or pets. As such, God divided out His masculinity and femininity into man and woman—equal but different—for the sake of love. Naturally, a man and woman reflect God more fully through their union, through their holy marriage.

So he views life as a journey toward a union which fully reflects God.

He described part of his "concept" to include the key aspects of commitment and fidelity. "I was conceptually married even when I was 12, 15. Even at that age I found myself married to a concept of marriage...knowing the person was out there somewhere."

Because of this concept, and by active belief in this concept, his belief in marriage started many years before actually getting married.

Today, the reality is that all kids are concerned about at school, on TV, in their discussions, is sex. Our responsibility as parents is to present healthy concepts; their choice is whether or not to extend their effort and believe. That is our personal responsibility.

We start to put the conceptions into practice by actualizing the concept. From one perspective, the unending

practice of having girlfriends and boyfriends is essentially practicing for marriage and divorce.

Bottom line, however, it is every natural for children to want to be with both mommy and daddy. Divorce is not a viable option for a young child.

Dr. Park Moon told how he dealt with getting through school and university when surrounded by the peer pressure to date. He approached it as having two options: Option A, to keep himself pure and wait for the special person out

there, as if already married to her. Option B, to date and have girlfriends, relationships and apparent fun. He simply thought as follows: "If I stick to option A, I will have plenty of time to opt out for option B. But if I choose option B at a young age, option A is out. From a practical point of view, option A first is the logical choice; it covers both bases."

Continuing with a very frank and honest sharing of the beginning of his arranged marriage with the second daughter of Rev. Moon, he noted that while he was excited and delighted, his wife clearly had the opposite feeling. However, she was committed and serious.

Rev. Moon gave them one piece of advice. "In a good marriage, fighting is normal. It's far better than not talking to one another. BUT there is one golden rule. Never end the day fighting. Never go to sleep until you have resolved the argument."

He admitted that when men get into an argument, they get sleepy. So with this baseline of commitment to no sleep while angry with his spouse and no divorce, the result is a loving and prized possession: a family with five children.

He concluded that by creating a happy family and living in the best way that each of us can, we are contributing substantially to a peaceful world.

"If each person, each family did this, our world would be in a much better place." ❖

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The Family Human Rights and Global Peace: Complementary Objectives or on a Collision Course?

by Dr. Nicholas N. Kittrie—NYC

Ask men and women anywhere, old and young, in the streets, at the work places, and at their homes. And by an overwhelming chorus, they will agree: "Families are good," "Human rights are good," and "Global peace is good." Yes, the world responds almost unanimously, all three institutions are good.

Our international convocation brings together representatives from nearly half the world's countries to celebrate and reaffirm the fundamental role of the family in human society and culture. We are gathered here also in a year which celebrates the 50th anniversary of the Universal Declaration of Human Rights, advanced in 1948 by a U.N. Committee chaired by Mrs. Eleanor Roosevelt. Finally, we are assembled at a time in which global peace is far from being attained, where ethnic violence continues in Europe and Africa, and weapons of mass warfare are being tested out on the Indian subcontinent. It is in light of these conflicting realities that we must face an increasingly complex question: are the invigoration of the family, the promotion of human rights and the attainment of global peace complementary tasks? And if not, how can we strike the most creative and productive balance between the three?

The family institution is undergoing at present a dramatic transition and indeed finds itself in a state of siege throughout the world. Divorce rates

gender, with a parent present at home, has declined to less than 31%. [Vigi Wagner (ed.), *The Family in America: Opposing Viewpoints* (San Diego: Greenhaven Press, 1992), pp. 17-24]

These are the current realities, despite the fact that both ancient and contemporary writings and scholars agree that the family is "the natural and fundamental group unit in society," [ICPR, 2391] and as early a scripture as the Book of Genesis, immediately following its account of Eve's creation from Adam's rib, unequivocally advocates the institution of marital union. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." [Gen. 2:24]

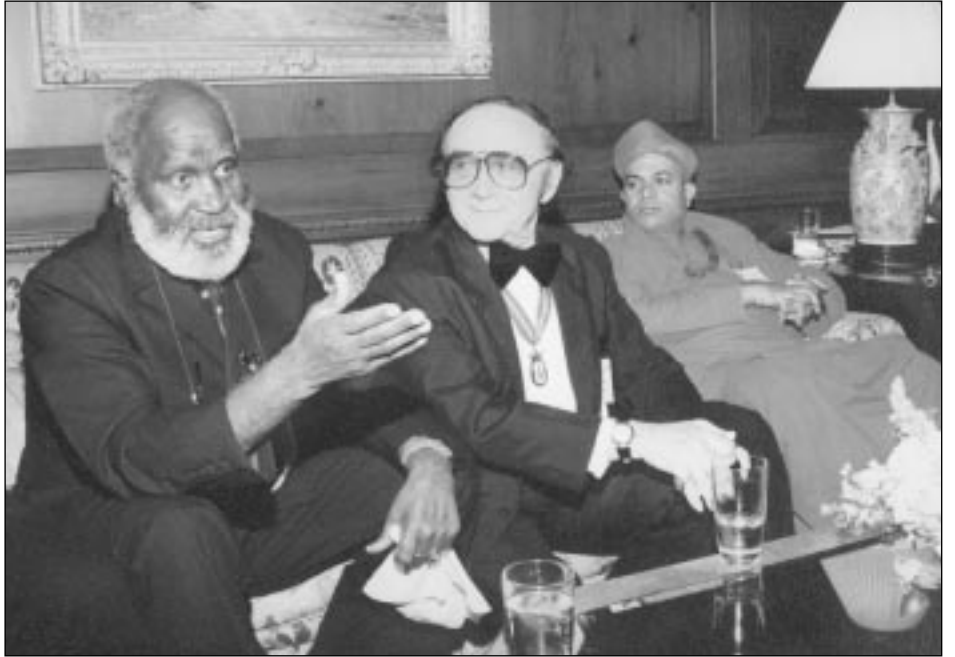
Some two millennia later, in 1948, the U.N.'s Universal Declaration of Human Rights similarly reaffirmed that "men and women...have the right to marry and to found a family" and that the "family...is entitled to protection by society and the state." [UDHR, 16(1)&(3)] The subsequent and much heralded U.N. International Covenant on Economic, Social and Cultural Rights (1966), as well as the International Covenant on Civil and Political Rights (1966), reiterate the same high principles regarding marriage and the family.

It is surprising, therefore, that despite these Biblical and modern international guarantees for both marriage and the family, the Constitution of the United States and its various amendments make not a single direct reference to these "natural" and "fundamental" institutions. Only in dispersed judicial deci-

family tax returns. An America lacking in the development of domestic support for the family institution, could not be expected therefore to place much emphasis upon family values in its foreign policy. The vigorous exporting of Planned Parenthood has been one (fre-

quently criticized) exception. a new and secular society with the justification for overthrowing an abusive and alien established government. The Declaration endowed popular revolutions with jurisprudential legitimacy.

While growing healthily in its few selected liberal countries of origin, most-



quently criticized) exception.

The history, as well as modern foundations, of the human rights movement (whether economic, social and cultural, or civil and political) display a dramatically different pattern. In antiquity both legal and moral emphasis was placed on human duties rather than human rights. Examining the Biblical ten commandments as typical of the ancient approach, one readily discerns that duties and obligation to divinity, to the community, to the family and to one's parents predominated over attention to individual entitlements.

It was primarily the American Declaration of Independence (in 1776), accompanied by the Constitution and the Bill of Rights (in 1787 and 1791) and followed shortly thereafter by the French Revolution (in 1789) and France's Declaration of the Rights of Man, which turned that country's former "subjects" into "citizens" and transformed the ancien regime's emphasis upon duties into a celebration of rights.

The French revolutionaries perceived modern society not as an autocratic entity but as a commonwealth growing out of a "social contract" between those governing and those being governed. This contract implied a mutuality of individual and state rights as well as duties. The U.S. Declaration of Independence's earlier articulation of man's inalienable rights to life, liberty and the pursuit of happiness was an even more revolutionary step. The Declaration borrowed from the earlier philosophical and religious foundations of natural law to endow

ly in Western Europe and North America, the young human rights movement did not gain much international recognition until after World War I. Only with the dismantling of the decaying Czarist Russian, Ottoman and Austro-Hungarian empires did the League of Nations insist upon the introduction of a new body of international human rights to protect minority communities in newly created sovereign nations—such as Czechoslovakia, Hungary, Poland and Romania.

But this creation of communal human rights in the post-World War I era was not accompanied by effective enforcement mechanisms. Ethnic and regional tensions, inflamed by the expansionist policies of Nazism and Fascism, brought about a second world conflagration. Only the loss of many scores of millions of human lives in Europe and Asia (atheist, Christian, Confucian, Jewish and Shinto) gave rise to the new and modern wave of human

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have dramatically increased everywhere, reaching a United States height of some 130 divorces per 1,000 married persons in 1990, compared with a mere 35 divorces in 1965. The rate of Washington DC's out-of-wedlock teenage births in proportion to all teenage births grew from 13.5% in 1940 to 75.9% in 1994. [Washington Post, Jan. 28, 1997, A13] Overall, in this capital of the free world, some 67.8% of all infants were born to unwed mothers. And the percentage of children growing up in families made up of two adults, of distinct

sions and in the opinions of the United States Supreme Court does one find the assertion that marriage represents "a right of privacy older than the Bill of Rights" and that the marital bedrooms are "sacred precincts" [Justice William O. Douglas writing for the majority in *Griswold v. Connecticut* 381 U.S. 479, at 485-86].

The complaint is often heard, indeed, that existing United States laws accord few benefits and advantages to the family unit, with the Internal Revenue Code often even penalizing couples filing joint

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Reflecting on MSG

by Tyler Hendricks—NYC

Well, this reflection is going to be a little peculiar, but it concerns an aspect of the MSG campaign that is little noted. That is the aspect of Father's foundation in New York City and, believe it or not, the special quality of the city itself. That special quality is the energy and power concentrated in midtown Manhattan. To unleash that energy, Father purchased three major properties: 4 West 43rd Street, the New Yorker Hotel, and the Manhattan Center. This concentration of our movement's energy is commensurate with the concentration of the energy of America and the world concentrated in midtown Manhattan.

In this world within a world, everything is within reach. This is different from Washington, DC, and Seoul. In those cities, our operations are scattered across the city. Even in the age of phone and fax, physical meetings

are crucial, and offices being miles apart from each other and from the event location hamstrings operations. On the other hand, the operations of Blessing '98 took place within an area in which one could access everything by a 20-minute walk or taxi-ride of 5 to 15 minutes, depending on traffic. It is interesting how this hyung-sang aspect affects the sung-sang spirit and the overall outcome.

Furthermore, the people both inside and outside the movement in Manhattan have developed a professional and focused approach, having gone through so many "vertical" campaigns together. The church has developed a core team through True Parents' and True Family's speeches, holy weddings and holy days. New York membership, spread across diverse departments and areas, unites in a beautiful way when the occasion arises, bringing skills and resources together on an ad hoc basis for a common project.

This teamwork formed the core framework for the wonderful contri-



butions of members from across the New York region, across America and even around the world. The campaign was relatively well-coordinated, focused, efficient and therefore successful. Of course, it was not perfect, but still it was a joy to behold the love and excite-

ment that the New York membership and New York City itself created for Blessing '98.

To the New York/New Jersey brothers and sisters, and to everyone who ever was one, and that includes just about everyone, my congratulations! ♦

OBJECTIVES from page 9

rights advocacy and activism. It is significant—in light of both former and present communal holocausts—that the current body of human rights places its primary and heaviest emphasis upon safeguarding individuals rather than distinct communities. It is this brand of human rights, fiercely emphasizing individualism and individual autonomy that the United States has increasingly witnessed domestically and has exported diligently abroad. Much less determination and success have been evidenced with regard to protecting massive communal rights abuses in places like Cambodia, Indonesia, Rwanda and the former Yugoslavia.

This is where the world community stands at the present time with regard to both family and human rights issues. The family institution is being shaken by economic mobility and social alienation. The family, once an efficiently integrated economic unit and a primary socialization and social services deliverer, has become devastated by raging no-fault divorce, the one-parent home, the two employed-parents household, and a growing number of latch-key children. The values dispersed by the increasingly global mass media further reinforce these existing realities.

In the more traditional communities throughout the world, religious fundamentalism and archaic social practices continue to hold on to, or even to reintroduce, the old ways of family life. These include total control by male heads of the household, arranged marriages between underage children, discrimination against girl infants, involuntary circumcision of pre-adolescent females, and the social ostracism of divorcees and widows.

While the contemporary family continues to be buffeted between the extremes of unstable modernity and archaic traditionalism, we have all been witnessing the expanding of much more energy and militancy in the pursuit of human rights than in the reformation and rejuvenation of the family, an institution not long ago proclaimed as "the natural and fundamental unit in society." The current and militant emphasis on individual rights (of children, women, the disabled, the poor, the uneducated),



the growing claims for increased gender entitlements, and vigorous demands for the recognition of unconventional lifestyles, have exposed what has remained of the so-called "traditional family" to ever-greater pressures. No wonder, therefore, that the Western-driven human rights movement, which would restrict marriage to "men and women of full age," which condemns arranged familial matrimony, and would grant both partners "equal rights," is met with less than full enthusiasm in some parts of the world. Yet, at the same time, the international human rights instruments' continuing emphasis on the marriage of "men" and "women" fails to meet the more militant demands of the advocates of alternative lifestyles.

As we face these escalating "family" and "human rights" confrontations throughout the world, we cannot avoid asking whether growing human rights and family stability are compatible with each other. We are

well as communal justice. And without justice, many of us have believed, peace cannot prosper.

Let me, therefore, put two ultimate questions before us: has the decline in the socializing role of the family served to increase the violence amongst us? and has the growing emphasis on human rights acted to further reduce our commitments to communal cooperation and thereby adversely affect communal peace? It is the objective of this convocation to address these questions from historical as well as modern perspectives, from distinct cultural views and from multicultural approaches.

This chair will not presume to foretell the outcome of this convocation's efforts. But it must be abundantly clear to all of us that neither the family institution nor the human rights movement can flourish by emphasizing rights while ignoring responsibilities. No social institution can hope for a just and continuous existence which does not couple entitlements with duties.

Dr. Kittrie is Chairman, The Eleanor Roosevelt Institute for Justice & Peace and Chairman, WCSF '98. ♦

RELIGION from page 5

of the consciousness and labor of Krsna under the conditions of his own era, as well as presenting how these activities call us to like action in our current situation of a suffering and fragile ecology.

The final speaker was Dr. Thomas Selover (University of Saskatchewan, Department of Religious Studies), who spoke on "The World of Shimjung Culture: A Unification Perspective on Religions and Families." Dr. Selover communicated Unification Views via an examination of the 8 point "Family Pledge" which he described as "the closest thing to a creed" for Unificationists, and further narrowed his focus to Pledge Number 7, which speaks specifically about the estab-

lishment of a Shimjung Culture (Shimjung being the Korean term describing the hearts impulse to love). "Shimjung is the condition, or state of the heart," explained Dr. Selover, "but one imbued with directionality." He spoke of the "Four Great Realms of the Heart," and presented the position that "the re-weaving of brokenness is the role of Shimjung." The paper was well received, and seemed to dominate much of the initial part of the question and answer period.

The question and answer period did, however, ultimately move to address all panelists, and can fairly be described as vibrant and engaged. Informal conversation with the panelists persisted well into the subsequent break time. ♦

Victory at MSG: The 2000-Voice Choir

by Rev. Adruma Victoria—NYC

All praises and glory to God as I attempt to share how Christ and the Holy Spirit brought the victory at Blessing '98 through the 2000-voice choir.

Long before we did anything, God and True Parents paved the way for the saints of heaven and earth to rally to the call of the God-centered family. With Heavenly Father pushing my wife and personal messiah Fiona and I to go to Kenya, our nation of providence, we knew clearly it was time. Yet it had been two decades since I could make a substantial offering to God in America, where I was born.

I told my sons Justin and Alex that after Hoon Dok Hae every morning, I was going to do some running. Justin suggested that I run around Madison Square Garden, as a condition for victory, so two to three days a week I would run four to seven times around the Garden. It seems that God accepted my offering.

Just before Fiona left for Kenya with Ashia and Kiah, two of our four children, I spoke with David Eaton and asked if there was a need for Performing Arts support for Blessing '98. He said there just might be something I could do to help out.

I understand that Rev. Levy Daugherty of Norfolk VA first came up with the inspiration of a thousand-voice choir to perform at the Blessing. David said that when Family Federation for World Peace and Unification International General Secretary Neil Albert Salonen returned from Uganda, we would see about my coming on board as an associate. Having worked with David for the Yankee Stadium and Washington Monument campaigns, I explained my qualifications as an entertainment producer for the World CARP Convention 1987 in Berlin. Praise God, my brother believed in me; and on April 29 I met with David Eaton, Rev. Yang of Washington DC and Dr. Tyler Hendricks, who welcomed me to the task.

Dr. Hendricks explained that we wanted to put together a thousand-voice choir and needed a few appropriate songs. I thought the songs should be exciting, yet simple, so that many voices which had never before sung together could learn them. I suggested "Amazing Grace" and a contemporary version of "Kumbaya." Dr. Hendricks liked my impromptu performance.

David Eaton indicated that we needed a music director and choir director. That night we got on the phone and pulled in Mr. Horace Donnell as music director. I thought he was the best choice, because he had been my high school teacher and was the music director at my own Blessing at Madison Square Garden in 1982. One of my requests to David was that my support team would include my sister Sandra Lowen, who wrote so many beautiful and inspiring songs in our church. I just wanted the honorable root of our Black membership in our True Parents' kingdom to be with me as this grace of Father God touches His children.

Now we needed a choir director. I went

Choir Director

to a National Action Network (NAN) Prayer Breakfast in Harlem and met Bishop Billings. I asked him if he had a choir director, to which he answered "Angela Moses." I had brought a tape of the songs I thought would be good, and I gave them to Angela's secretary, Monique McAllistair. When she spoke about Ms. Moses, I felt the tingle of the Holy Spirit. I called Ms. Moses and shared about the idea of the thousand-voice choir. She said, "I bet you don't have a woman on your list." I said, "Yes, we do." When I mentioned famous folks, she said humbly, "Well, I guess you'd better choose them; they're famous." Yet I had the thought in my mind that a worthy person without great recognition would be just fine.

I decided to go to New Life Tabernacle to check their choir that Tuesday. The following Sunday, Rev. Joong Hyun Pak and Dr. Hendricks heard them and were quite inspired.

When I entered New Life Tabernacle, the congregation welcomed me warmly, and I said, "Let's pray, so that our time together will be in God's hands." They freely offered love and respect to the person they never saw before. When they sang, I felt proud to be Black. I told them they should be on a global level, as they

were so filled with the Holy Ghost power and heart. I said, "You've all heard of the Spike Lee movie He Got Game? Well, when it comes to NLT, 'They got God!'" Then I met the wonderful Angela Moses, pure and lovely in the Lord. Angela prayed, "Dear God, you know why Brother Adruma came here. Please bless him, Lord." And He did.

I knew God chose this choir and Angela to lead the thousand-voice choir to victory at Madison Square Garden. Yet I waited for the proper channels to approve what I knew was approved in Heaven. I told Angela, "God chose you. There may be others more famous, but you are a lady unknown who is worthy of being known by the world." So I reported to Rev. Pak and David Eaton that we had the central part of the choir.

Building the Thousand-Voice Choir

It just naturally flowed that the process of building the choir would follow the Four Position Foundation and the Three Stages of Growth. During the whole process of assembling the choir, I felt guided by God and the Holy Spirit. Amen. It can be likened to the yarmulke worn in Judaism. I felt a spiritual yarmulke connected to the top of my head as True Parents' spirit guided me past obstacles, pitfalls and loneliness. New Life Tabernacle was to learn "Amazing Grace," "Kumbaya" and later the "Hallelujah Chorus," which Rev. Pak chose. Sandra



Lowen, my production assistant and consultant, came with me to start work on the arrangements of the few songs we had. Together with Mr. Donnell, we were feeling hopeful. I just had to check our "Kumbaya" arrangement for copyright purposes. At Mr. Donnell's studio, Sandra Lowen and I laid the foundation for the song "Blessings." Sandra and I would call each other and discuss our lyrics as we sourced out the song. David Eaton, producer of the event, gave the budget and went to the studios to record the pilot songs. NLT had a version of "Amazing Grace" arranged by Mr. Charles Minor, and Miss Timmany Figueroa had a version of "Kumbaya." I told David that NLT's version of "Amazing Grace" was better than mine: let's just start the song with the traditional intro and then go into the contemporary downbeat. It was a done deal.

Our Church Pastors and Regional Leaders as God's Instruments

Surely Heavenly Father holds dear in His heart the work of Pastors Pierre-Louis, Hori, Burson, and many others whose deeds God knows. In particular, I remember Rev. Juanita Pierre-Louis inviting me to the East Harlem Prison Ministry and Brother Phil McCracken inviting me to a university in Queens, where he personally witnessed to L.L. Cool J. I invited Ms. Lynette Carr, choir director of Westbury, Long Island, Community Church to join our choir, and she did.

Our Church Pastors and Regional Leaders as God's Instruments

God vindicated me in Harlem through Rev. Alan Inman's invitation to a prayer breakfast at Sylvia's Restaurant, where I could meet Dr. Washington and Pastor Derrick Porter—men

who have led with heart and hand to make a difference in Harlem. I even got to play drums for Rev. Porter's Sunday service at his church. Seeing these men give out True Parents' Blessing of the Holy Wine to their congregations was deeply moving, indeed.

A growing body of bishops and pastors connected to us, and with the work of the Holy Spirit, leaders and members united together, the foundation for victory at MSG was imminent. General Kim said it would be a 2000-voice choir. "And let the Church say—Amen!"

Mobilization Coordinator Rev. Godwin D'Silva and I went to MSG to source out the area for the choir. At that time we were only thinking of 1000 people.

On to D.C.

Dr. Yang, assistant to Rev. Pak, inspired us to go to D.C. to teach the D.C. choirs the music and strengthen the choir foundation. Ms. Moses, Mr. Minor, Ms. Figueroa and I witnessed the Holy Spirit singing in our D.C. Church as never before. It was moving to hear these beautiful young voices sing the songs of God's Kingdom.

My New Brother

On the production side of things, I interfaced regularly with David Eaton. Yet I was also responsible for mobilization through the choir, and Rev. Pak assigned Rev. Eric Holt as my new Abel. This was my first opportunity to work

with Rev. Holt. I found him to be so supportive of me—assisting and fine-tuning the details—and he so helped me in making my offering that I discovered a new brother in True Parents.

June 13: MSG

Prior to the event, Rev. Pak had us report on a regular basis to him on the choir's progress. Pastor Figueroa received hurtful persecution because of his affiliation with Rev. Moon, to the point that the venue for his ordination to become a bishop was revoked. Ms. Moses, too, weathered many storms of scorn and ignorance. I could feel Rev. Pak's deep concern that everything would turn all



right. I assured him that Ms. Moses and New Life Tabernacle's leadership were committed to this event because of their love for God; and the persecution they faced from other religious institutions would not deter their faith or their commitment.

I sent Rev. David Reed to Ms. Moses' home to personally escort her to the Garden that morning. My sons Justin and Alex helped out as ushers, along with Aliso Lowen. At the choir registration on Eighth Avenue, Mrs. Billie Sabo and Sandra Lowen helped register the choirs. The choir members began to stream in. With everything secured at registration, I went to the choir area and directed the groups to their respective seating.

It was ten minutes before "show-time." We had well over 1600 people in the choir, and people were still streaming in. Mindful of the need to be prompt, I was concerned that we start on time. Miraculously, Ms. Moses lifted her arms and "Amazing Grace, How Sweet the Sound" filled the Garden with God's love and glory. Sandra Lowen and I were standing with the choir and bathing in the Love of God. Admittedly, hearing 2000 voices singing the song we had written together for the glory of God and True Parents was a Blessing in itself. Ms. Moses was fabulous, and the choir sang better than she had expected. As I looked toward Heaven, my greatest joy was sharing this victory in my heart with my beloved wife Fiona.

May this Godly victory spread forth forevermore.

Rev. Adruma Victoria, who was Blessed at Madison Square Garden on July 1, 1982, was a Performing Arts member of the original Go World Brass Band and performed at Yankee Stadium and Washington Monument. He was also a member of CARP's Blue Tuna Band, under the guidance of Rev. Chung Goo "Tiger" Park. He rallied for 13 years in Germany and was present at the tearing down of the Berlin Wall. He and his family are National Messiahs to the nation of Kenya in West Africa. His wife and two daughters have preceded him to Nairobi since March of this year. He and his two sons plan to join them in the next few months. ❖

MSG: The Ecumenical Action Office

Richard Lemont—Chicago, IL

The Ecumenical Action Office for Blessing '98 worked out of the 43rd St. HQ. during the MSG campaign. The Staff of Ecumenical office directed by Bishop Ki Hun Kim, Chicago Regional Director, included Rev. Bill Stoner, St. Louis Regional Director; Rev. Mary Bratti; Mr. Choi Jung from UTS; Rev. Dairo Ferrabolli the NM to St. Christopher/ St. Kitts; Japanese missionaries Mariko Fukamoto and Hisae Yamanoda and Yukimi and Richard Lemont.

"All the regional directors cared for and supported us and Rev. Pak and the NY area brothers and sisters welcomed the mobilization people with great hospi-



Ecumenical Action Office staff at 43rd Street. Mariko Fukamoto, Rev. Ki Hun Kim, Hisae Yamanoda, Richard and Yukimi Lemont

foundation of ministers from past campaigns by Breakfast Meetings with ministers then give them to the tribal messiahs."

So each week Ecumenical Office did Blessing '98 Breakfast Meeting and Banquets in each district including New Jersey and Philadelphia.

Great victory came from the amazing way that the District leaders could unite with Rev. Kim and with Rev. Pak and support them.

MSG

3 days before the MSG event Yukimi Lemont reports that she prayed in the 43rd street chapel and God said "I will bless MSG. You shall see miracles after miracle because True Parents want Rev. Pak to bring victory."

Rev. Kim says "The 2000 voice choir of 77 churches and a total of over 200 churches brought their congregations. The ministers responded very well for our Blessing '98."

Manhattan Center Banquet Dinner

After driving all night and day the buses from Chicago finally arrived at their hotels. After quickly preparing it was back on the bus for a special Banquet dinner held at the Manhattan Center for the



Rev. Joong Hyun Pak speaking at Manhattan Center to ministers and lay leaders from Chicago

Luncheon

After the MSG Blessing '98 Bishop Pak directed that the Ecumenical Office organize a Celebration Luncheon for ministers who attended MSG to thank them for their support. It was organized on very short notice but the Thursday luncheon had 50 pastors and ministers attend. Rev. Leroy Elliott, a nationally known evangelist from Chicago, gave a great speech for the kickoff on the foundation of years of sweat and tears supporting our many activities. Also Rev. McReynolds from Newark and Minister Benjamin Muhammad from Nation of Islam gave wonderful speeches.

A number of pastors who brought



Ministers and their congregation share Holy wine pre-blessing at Manhattan Center

tality so we could feel their love," said Yukimi Lemont of Chicago. She attributed the victory at MSG to several factors: "True Parents raised this nation of America to the elder sonship; Daemnim and the unity between Rev. Pak, Rev. Kim and all the regional directors and brothers & sisters."

She said that "victory came from God and True Parents because True Parents blessed Jesus and 160 million Christians were sent down to help. So we had great heavenly soldiers sent by True Parents from heaven. We are just the earthly workers to cooperate with

them."

Bishop Kim said "The result was that over 20,000 people attended Blessing '98 at Madison Square Garden (MSG)."

Breakfast Banquet Meetings

When the Ecumenical Office first came to 43rd St. Bishop Kim said 3 times that "God said we must mobilize 10,000 from the Christian Churches."

Rev. Kim wanted to organize ministers meetings within a short period. He said that "We have to recall the



Rev. Hycel B. Taylor, Garrett Theological Seminary, left, and Minister Benjamin Muhammad, right, speaking at Manhattan Center to ministers and lay leaders from Chicago



Chicago Contingent. Because of the weather and traffic the people arrived late at the Manhattan Center but finally they could file off the buses into a spectacular dinner while they heard inspiring messages from Dr. Hycel B. Taylor of Evanston, Rev. Dr. Amos Waller, and Minister Benjamin Muhammad of the Nation of Islam.

Blessing '98 Celebration

2 or 3 buses each gave an exciting accounts of how God and the Holy Spirit was working in their activities despite persecution from other Christians and ministers.

Despite a short period of preparation and many difficulties the 43rd St. Chapel was full. Dr. Tyler Hendricks gave a clear report about Blessing '98 and the ministers attending were very inspired ❖

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Second Generation Blessings at MSG

by Joni Choi

Greetings from the Second Generation Association! The Second Generation Association is an informal organization of the Second Generation Blessed couples. Starting from the 36 Blessed Couples (1986) to the most recent Blessing in Madison Square Garden, America has more than 100 Blessed Second Generation couples and the number of Third Generation is growing.

There were 12 new couples from the United States who attended the ceremony in Madison Square Garden along with 13 more couples from Japan and Korea. There were more couples from these countries but they could not make the ceremony in America. We were able to hold a small workshop in the New Yorker where the newly Blessed Couple received spiritual and practical guidance from elder brothers and sisters like Hyun Jin Nim, Betsy Jones, Moon Sook Choi, and In Ho Park.

In the future, we are finally able to hold our first annual Second Generation Association Potluck Picnic on the last weekend of June. Everyone contributed to the lunch by bringing a small part of the meal. Around 70 people and little 3rd Generation showed up at Belvedere and ended up playing soccer, volley ball or just hanging around after lunch.

While it was only a simple gathering, this picnic showed two major things. It demonstrated our desire to connect as a community of Blessed couples and it showed that if we all work together, we could create that community successfully.

Many people signed up for different

programs that the SGA is organizing, such as the older/younger couple mentoring program and the networking program to help share our talents with each other. The next major activity is the 1992, 1995 anniversaries in August and hopefully other gatherings as well.

Testimony

by Grace Hill
(now wife of Inshunor Joergensen)

Grace Hill is 19 years old and has been participating in the STF program for the last year. She plans to go to Bridgeport and then medical school to study natural medicine when she finishes.

As I received my husband's ring from True Parents and turned and put it on his finger, I couldn't help feeling an overwhelming sensation of awe. As a blessed child, I grew up always knowing that I would go to the Blessing one day, but never did I dream that it would be anything this beautiful.

When I applied to the matching in April, I was still on STF (Special Task Force), so a small group of us received our matching results together. I had been preparing myself to accept anyone who Father matched me to—even someone who was both physically and mentally handicapped, spoke no English and was the ugliest person in the world. When we got our matching results back, I was surprised. Most of my peers had received Asian spouses, but I received a Norwegian. This was an added plus for my family because Norway was right next to Denmark, which is my family's National Messiah country.

I didn't know him at all, but many

other blessed children did, including my older sister. They became quite excited. "You got matched to Inshunor!?!?" I called him a couple of times before I left for New York, and then we met for

just like a dream. Then during the ceremony, reality hits: "This is really it. And this perfect stranger besides me is my ETERNAL spouse."

I cried during Father's prayer. I real-



Dress rehearsal at MSG on June 12

the first time the day before the Blessing.

The day of the Blessing was incredible—totally incredible. It started off great—with the Pro-family rally and the gospel choir, so that the spirit was really high by the time the Blessing ceremony began. My couple was chosen as one of the three couples to receive rings directly from True Parents. This also meant that we were in the center of the front row—right smack in front of True Parents during the entire ceremony. It was so awesome. There is something almost "magical" about the Blessing. You wait all your life to go to the Blessing, but when it finally happens, it feels

I didn't feel worthy of such a Blessing. I also felt grateful for the first generation. If it weren't for them, we wouldn't be here.

I really felt God's love during the Blessing. Not only did I have the privilege of the receiving the Blessing from True Parents, but I received the most wonderful husband as well. I had waited all my life for an unknown "Mr. Someone." Now that "Mr. Someone" has a face and a name and is more wonderful than I ever could have imagined. I am so happy and eternally grateful. ❖

Breakthroughs in Cameroon with IRFF

by Michael Lamson—Cameroon

Here in Cameroon, we are doing our best as if everyone else to find ways to make our True Parents proud. We face so many problems here and getting things done will often take ten times longer and require fifty times more explanation and effort—that is another story, however. At the end of 1997, we evaluated, repented and prayed about how to break through in our blessing work and our VIP outreach. We made a new plan, and then struggled along in our normal slow start.

FFWPU was very difficult to introduce to the masses. We have blessed around 14,000 couples but contacted around 80,000, so the reception was not up to par. Of these couples we can contact around 12,000, and have started establishing family associations in all areas where there are more than 50 couples. Education is carried out through these associations and through a monthly newsletter called The Family Drummer.

Due to the social acceptance of polygamy and sex outside of marriage, the elite and most men did not want to hear our message about the value of the family and the responsibilities of a parent, so we were unable to reach the population which really moves the nation. In January we decided to build up IRFF

and work through it as a door-opener for all our activities in Cameroon. Since that time, we have made all our appointments with government and community leaders for the goals of IRFF, and the response has been amazing.

We discuss the issue of poverty—the results of it and the causes. When discussing the causes, the root always comes down to the family. Poverty here is caused by tribalism, selfishness, corruption and dishonesty, to name a few reasons. We ask people where these things are learned and the answer is always the family. At this point we introduce FFWPU and IRFF and the various projects sponsored by them. We explain that FFWPU focuses on the protection and the development of the family as the key to all sustainable development. The response is very positive and now people are inviting FFWPU to come and work in their villages, starting with its marriage rededication ceremonies.

As Cameroonians are never happy with mere words, we wanted to show them something which has real substance, so we sat down and looked at all the organizations our True Parents have started and all the conferences as well as projects completed. It was a surprise even to us when we looked at what



FFWPU staff members at the HQ in Limbe

has been accomplished. We tied all these projects together under the umbrella of IRFF, which provided the substance we were looking for. Each organization by itself is perhaps not enough, but together the picture is wonderful and powerful. IRFF is the best organizations to center the other projects around, as its mission does not force anyone to look at themselves. We explain how IRFF is working with WFWP, IRF, YFWP, FWP, WIDP, SCWP and FFWPU in order to build a stronger nation. IRFF can take credit for bringing the good things these other organizations have to offer, and these organizations can also be introduced and to many.

This past January, elections were held and we sent out letters of con-

gratulations from IRFF to all those elected. After this we sent an information packet to each new minister explaining IRFF, and also a letter inviting them to join IRFF in cooperative efforts. This month we were called by four ministers to meet with them and discuss the possibilities. We have met with the Minister of Public Service, who afterwards gave IRFF a contribution of \$2,000. We also met with the Minister of the Environment, who offered a donation of \$5,000. Establishing these relationships constituted a major breakthrough for us, and these were just the first two.

God is working here. Through our experiences we are learning that all these different organizations Father has started are tools for building the Kingdom of Heaven. True Parents gave us the tools we need, but we have been sitting, waiting for them to do all the work. Now we will put more grease on our elbows and see how we can use all these tools.

Reprinted from Today's World.

Michael Lamson is the Abel National Messiah to Cameroon. He and his wife Vivika participated in the 2075 Couples Blessing in 1982. They have two children. ❖

Article removed in Internet edition



Unification Theological Seminary Graduation

by Gareth Davies—Barrytown, NY

Faced with a world in desperate need of healing, what can 34 UTS graduates do? Plenty, according to Reverend T.L. Barrett Jr., Senior Pastor of the Life Center Church of God in Christ, Chicago. Speaking at the 22nd commencement exercises on June 28th, he cited the Biblical story of the loaves and fishes, not for the miraculous work of Jesus, but for the boy who came forward with the two fishes and five barley loaves. "That was totally inadequate

dominion," he said. "Because of this harmony of love, they will also be able to enjoy true equality and freedom and true joy and happiness." In the absence of true love, he said, people have had recourse to all manner of external measures such as money, power and knowledge but these have failed to deliver fulfillment and happiness.

Reverend Moon therefore told the class of '98 to never give up on true love. "I want you to understand that true love is still the best and only solution in this world. The problem is that no one in the past has tried it thoroughly. We must

rediscover it and practice it courageously. That is the task especially of UTS graduates, who are messengers of this Unification gospel of true love. Please believe that this gospel will revolutionize the world, eventually solving all its problems completely, whether they are political, economic, industrial, cultural or environmental problems. You are going out

to the field as UTS graduates to work for the realization of God's kingdom. In your work, perhaps you will face a lot of practical challenges and difficulties. But please have absolute confidence in the power of true love. Already the Completed Testament Age has come. God's power will be fully available where you are serious about true love. May God bless you all!"

President Shimmyo's congratulatory remarks included an appreciation of individual students for their particular qualities. "Serge Brosseau, I admire your deep commitment of faith. Akiko Higashi, you are a small Japanese woman but I like your strong will. Raymond Otika, you endured much difficulty as a leader in Africa before coming to UTS but your warm kind of sensitivity is a real treasure. Young-joo Yoo, your big smile has the power to overcome any problem." Addressing the graduates in general, he told them, "All of you have each a unique character given from God. Please fully develop it and use it for the sake of God's kingdom and his righteousness. And work hard to wipe away all the tears from the eyes of God and from the eyes of humanity and to build a peaceful world where pain and suffering shall be no more."

In his Graduate Response, Serge Brosseau, who graduated magna cum laude, looked forward to the challenge of "putting into practice in real life what we have learned here." His dream, he said, is to do as his hero, General Douglas MacArthur, did. "I want to come back to these special grounds after fulfilling my responsibility. I want to follow in those footsteps."

The graduates' summer schedule includes one week at the Washington Times followed by a 40-day workshop at Chung Pyung Lake in Korea.

MASTER OF DIVINITY

Henry Kiryowa Kulubya

- Christopher David McKeon *cum laude*
- Herman Adza Mould Naomichi Sawada *cum laude*
- Clive Edward Wright *cum laude*
- Tetsuya Yamada
- Oksana V. Semenchova *magna cum laude*
- Prince Edward Monya Tambi *cum laude*

MASTER OF RELIGIOUS EDUCATION

- Xavier Akerekoro-Zinho
- Kotaro Araya
- Serge Brosseau *magna cum laude*
- Justine Nyiranshuti Cherutich
- Leslie Paul Michael DeJonge
- Seung-Yeon Doo *cum laude*
- Masashi Fujikake
- Taisuke Hibino
- Akiko Higashi
- Jun Honda
- Katsuya Ito
- Cirilo C. Jagopa-as
- Tomomi Kaneuji
- Soon-Ok Kang *magna cum laude*
- Bryan Anthony Lancaster
- Simone Allison Lancaster
- Hiroyuki Matsumoto
- Hiroyuki Miyake
- Kinue Nakane *cum laude*
- Akihiko Nishimura
- Takaaki Ogino



Reverend T.L. Barrett Jr. giving the Commencement Address

- Katsuya Oishi
- Raymond Otika
- Young-Joo Yoo
- Remy Vollmer *cum laude*
- Chiaki Yoshikawa

All of the graduation speeches and prayers were crystal clear this year thanks to the new sound system made possible by alumni/ae donations. The acoustics have also been improved by placing carpeting under the chairs (also paid for by donations.) Work has begun on the chapel roof so continued support will be deeply appreciated. ♦



Raymond Otika receives his diploma from President Shimmyo.

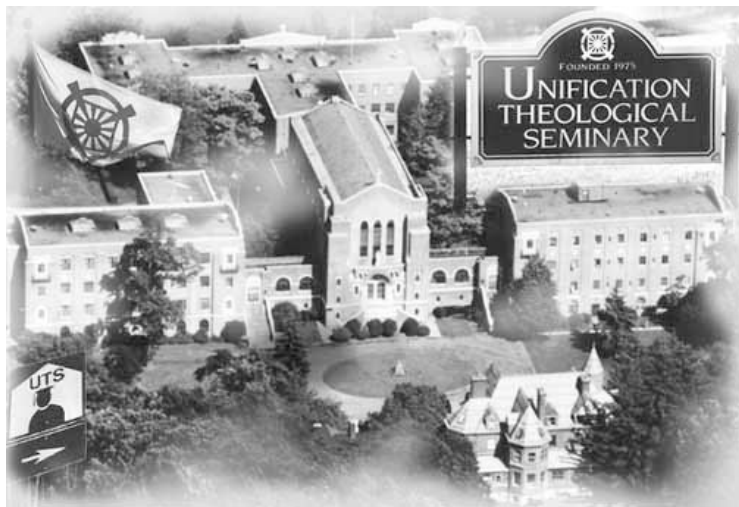
to feed the thousands of people who were gathered," he said, "but that young lad stepped forward saying, 'I am here and I have something to offer.' He insisted on being allowed to give what he had to Jesus." Reverend Barrett asked the graduates to compare what they had learned with what the world needs and to realize that they have two fishes and five loaves. But he also urged them to boldly step forward and offer what they have. "You should have the attitude that, 'I am that lad and I am here and what I have counts.' Be confident that what you have will be sufficient to make a difference."

Pastor Barrett told the graduates that they should have faith that God will work through Reverend Moon. "You must take what you have and give it to God through the spiritual leadership of Reverend Moon. Give what you have and go willingly where he sends you because he has a special relationship with God." Reverend Barrett spoke passionately about the life of sacrifice and obedience to God's will which Reverend Moon has led. He urged the graduates to be as committed as an elderly member of his own church who, whenever faced with a request from the bishop always responds with, "Bishop, that's just what I was fixin' to do." Reverend Barrett's spirited and moving address received a standing ovation which was appropriately followed by the choir's powerful rendition of "Arise, your light has come," one of two pieces which they performed.

In the Founder's Address, read by Reverend Peter Kim, Reverend Moon encouraged the graduates to be people of true love, particularly by developing true love within their families. "A true family is an indispensable school of true love for the creation of a true world, in which the true love of God has absolute

LEADERSHIP FOR THE NEW MILLENIUM

"ALL LEADERS MUST BE UTS GRADUATES."
TRUE FATHER,
APRIL 27TH,
1998



"My regret is that I did not know earlier True Father's clear and repeated direction that all members attend UTS. My prayer is that others will let **no obstacle** prevent them from acquiring the "pearl of great value" that is waiting for us all in Barrytown."
MICHAEL KIELY UTS GRADUATE

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by Dr. Chang Shik Yang—Washington, DC

This is from the Sunday Sermon given on July 26, 1998, at the Columbia Road Church in Washington, DC.

New Era, New Life Style

I am so happy to see your faces again. I cannot believe it I have hardly been able to spend any time with you during the last 3 months. First, on April 17 I was called to New York for Blessing '98. Then, soon after my return in June, Father called me to New Hope Farm in Jardim, Brazil, for the July 1st celebration. Just 1 week after my return I was again called personally by Father to attend a special leaders meeting in Chignik, Alaska. 3 leaders from Korea, 2 from Japan and 5 from America stayed together with True Parents in a small, rented house in the remote southern Aleutian Islands for 10 days. I returned just in time to attend the inauguration of Hyun Jin Nim as Vice-President of the FFWPUI on July 19th. The following day Father held a Regional Directors meeting all day. At last I came home. My heart is filled with so many things to share. During my 10 days in Alaska, just 20 people, including leaders and staff, shared a small, intimate house with Father and Mother. Our Parents used one small room, and the rest of us slept together on the living room floor. We all shared the same bathroom. We received so much personal love and care from True Parents, it was an incredible, unforgettable blessing. Through our intense, daily schedule from 5:30 a.m. to well past midnight each day, we were melted together as one family by our True Parents love. We lost any concept of spiritual age, blessing level, race or nationality.

This morning I want to share just a small portion of all that Father gave to us in Alaska. First of all, we still may not realize how profound and meaningful the Blessing '98 event on June 13th was. Father mentioned over and over again how precious and important it was. As we know, there were many external victories connected with June 13th, such as the 2000 Voice Choir which was joined by nearly 100 churches, and the more than 1500 VIPs who participated. This time 8 major religious representatives offered prayers, and a huge Invitation Committee of 1200 persons gave their name and support to the event. And of course, Madison Square Garden was overflowing with people on that day.

But much more important was the internal meaning of Blessing '98. Let me emphasize 3 important points. First, on the foundation of 120 million couples receiving blessing, the first stage of 360 million, Father blessed 34 major historical figures in spirit world from both the good and evil sides. Father blessed the great saints Buddha, Mohammed, Confucius and Socrates, and publicly declared his earlier blessing of Jesus Christ. Altogether 16 billion spirits have received True Parents blessing until now, and on June 13th Father declared the liberation of both Hell and Heaven. We were all stunned as we witnessed these unbelievable events. How incredible and revolutionary Father's victory was on that day. Actually, there is no way for us to truly understand or express the meaning of these historical events. Without the Messiah's authority, how could we ever imagine such a declaration? Afterwards, Father asked many times about the reaction of secular leaders

to the blessing of 4 saints. But I'm sure Father could see that even our own leaders could hardly fathom the meaning of it. When I arrived at Jardim, immediately after I bowed, Father asked me about the reaction of outside people, and was so curious and excited to hear my answer.

Although we may not be aware of it, the spiritual atmosphere changed dramatically after Blessing '98. We all could feel incredible liberation through that event, and since that time many providential doors are opening for us, such as 50,000 couples from one major denomination receiving holy wine and the entire population of several nations receiving the pre-blessing. According to the report of Dr. Seuk, the providence in his area of Asia is now moving incredibly fast. Thousands of couples, including many leaders, are participating in deep, formal blessing ceremonies.

The second internal aspect of Blessing '98 was the special forgiveness that Father extended to our members and Blessed Couples. Without any condition True Parents forgave any and all sins of our members who attended that ceremony worldwide. This grace not only affected our members who had sinned, it also liberated the many spirits connected with those mistakes. Through my ministry I have seen many members whose sinful action was influenced by the work of strong evil spirits or bad ancestors. By granting this forgiveness True Parents liberated not only the spiritual world, but our members on earth as well.

One more profound accomplishment during Blessing '98 was the Blessing of Hee Jin Nim. There are 2 important things we should recognize from this. One is that because True Parents' are the root of our life of faith, the most basic attitude of attendance is to be aware of the events surrounding their family. The other is to recognize that Father has been conducting the providence in 2 realms: not only on earth, but also in the spirit world. Some members are surprised that Father is focusing so much on spirit world, and feel it is because he is getting closer and closer to going there. But in fact, as the barriers between heaven and hell are broken down, these 2 worlds naturally become closer together. And as we return to the position of original Adam and Eve before the fall, our natural connection to Spirit World will be restored, as Father's is. As you have heard, Hee Jin Nim was blessed with

Canadian National Messiah Dr. Chae Hee Lee's daughter, who is also in Spirit World.

In recent years Father has been focusing on the providence of South America centering on New Hope Farm in Jardim, Brazil. Last July 1st was the eighth anniversary of the Declaration Day of God's Eternal Blessing." Among the most important points about this day's significance, as Father explained in Han Nam Dong in 1991, was the elevation of our True Mother to the same level as Father, as his absolute object. On this foundation the WFWP was established in April, 1992, the era of woman was opened, and Mother has been leading and initiating many aspects of the providence during these years. Through her worldwide travels she has become

each family.

During training through fishing each family should catch at least 160 fish, including 40 each of 4 major kinds. The educational content will be family education centering on the Principle of Creation. Establishing an ideal family, separating from Satan's blood lineage, and other important spiritual topics will be emphasized. But the main focus will be inheriting True Parents' heart and tradition in a practical, substantial way: love nature, love people, love God. Recently Father has spoken many times about the decline and destruction of the urban culture. Man should be able to find his true original self in nature. But rapid industrialization and the technology boom has isolated human beings from God, nature

and each other. Through modern society and city life fallen people have become even more distant from their original nature as the image of God. Actually modern theologians such as McFague and Clinebell have described nature as the "body of God" and noted that humanity's abuse of nature is in fact the injury or even "murder of God." They have proposed that by healing nature we can heal ourselves. But Father's teaching has already surpassed them all, not only with a deeper understanding of the

issue but teaching us to encounter nature in a new way through the experience of loving it.

Brothers and sisters, as you can see this training for ideal family life at New Hope Farm is not like any education program we have ever experienced. Through our encounter with nature with our family and others, Father wants us to develop the spirit of "hobby life." Actually the Korean word for hobby is "Chuimi." But by hobby life, we should realize the feeling of "Jemi." It is impossible to translate "Jemi" deeply enough, but the best way to describe it in English is "interesting and exciting." Father told us over and over, "no matter what, never worry. Worry is our enemy. The bright morning sun will never shine on those who keep a worrying mind." We should live an interesting, exciting, and compelling life- whatever we do. Don't you agree? The hundreds of members who come to holy ground every night- is it because they are forced to come, or do they feel "jemi"? I am sure they are interested and excited to be there. Those of you who have no experience of pre-blessing, please go out and try it not because you have to. If you open up your mind and invest your heart in it, you will feel "jemi." Father mentioned we can experience "jemi" in Hoon Dok Hae, prayer, our job, with our family, and in all that we do. Wouldn't you

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GRAEME CARMICHAEL

Inauguration of the 'Education Center for Ideal Families and World Peace' at the "New Hope Farm"

by Peter Haider—Sao Paulo

We all arrived back from the New Hope Farm Saturday afternoon. More than 50 members had been there helping with the decoration, the cleaning and preparation of the offering table. Also the Brazilian state leaders went there after finishing their workshop. For the inauguration ceremony itself one other big bus and several cars with members went there. One bus came also from Goiania.

When we arrived last Monday after a 16 hour trip True Parents were already at the New Hope Farm with two grandchildren. In the morning I participated twice in the Hoon Dok Hae with True Parents. The reading was done from a book about True Father's prayers which was published recently in Korea. According to a report after the reading given by our Korean church president, Mr. Hwang, they are selling now several books through outside book stores and the books about True Father's prayers are the bestsellers of all our books.

In the morning of July 1st at 7.00 there was the pledge for the Declaration Day of God's Eternal Blessing. It

was held in one part of the 1st floor of the house with the restaurant. About 20 Korean leaders and National Messiahs mainly from Latin America had come one day before and attended together with the Brazilian leaders. I expected to meet some Europeans, but nobody had come. First Rev. Kwak spoke about the meaning of this Holy Day and then Father spoke for about one hour. I hope to be able to report later more about the content of these speeches.

At 10.00 the Inauguration of the "Education Center for Ideal Families and World Peace" started. True Parents cut the ribbon before entering the main auditorium. Rev. Mauricio Baldini from Salobra Hotel was the MC and Rev. Cesar Zaduski gave the opening prayer. The Brazilian national anthem was played and True Parents showed their respect to the Brazilian



flag like true Brazilian patriots. True Father read a speech about the "The Family and World Peace". Later Rev. Kwak, and Ku Bae Pak from Uruguay gave reports. Finally Rev. Oyamada concluded the ceremony with 3 cheers of Mansei. Together with many local VIPs, some 40 VIPs had come from Sao Paulo to attend this inauguration, sev-

eral from Uruguay and Paraguay and a few from other nations. All together about 2000 people attended inside the new auditorium (temple), which was nicely decorated using mainly blue and gold, the colors of the Family Federation. Many more people attended outside.

After the ceremony True Parents and all VIPs (200) had lunch in the new restaurant. At the end of the meal True Father shook the hand of everybody by going through the dining room. All the VIPs were introduced to

him. True Parents sang a few Korean songs and the Korean leaders joined in. At the end True Father gave for one hour an informal speech. Everybody including True Parents looked very happy.

The following day after the Hoon Dok Hae and breakfast, True Parents and



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like to reach "jemi life"?

The first ideal family training began with National Messiahs, and for the second session 300 families from Korea, 700 from Japan and 120 from America were invited. Father wants to begin this education with our elder couples. But we can be sure that our opportunity to join will come sooner or later. But even now, here in Washington, in everything we do, let's make "jemi life."

During the 10 days we spent with True Parents, Father explained more and more deeply about "Il Shim," "Il Shin," and "Il Chae." "Il Shim" in English means "one mind," referring to the oneness of my own mind and body centered on God and True Parents. What is the meaning of that oneness? What is our status when we realize "Il Shim?" Just as a compass always points toward True North, wherever

we go, whatever we do, our mind will always follow after, and point us toward God and True Parents. "Il Shin" means one body, meaning the absolute oneness of husband and wife. We are actually 2 bodies, but what does it mean to become one? Absolutely, without any condition or limitation, husband and wife should be united centered on God and True Parents. We can see so many nice and happy families in the world. What is the difference between those families and ours? Our relationship and unity is centered absolutely on the Will of God, and the ideal of True Parents. From that vertical, internal point, true love and eternal life begin. "Il Chae" means "one essence," and means that on the foundation of "Il Shim" and "Il Shin" God can come down and live with us. Those who realize "one mind" in themselves and "one body" with their spouse will experience the living presence of God with them. This is the deep, actual meaning of I Corinthians 3:16: "Do you not know that you are God's tem-

ple, and God's spirit dwells in you?"

By living so closely with True Parents during these few days, I could witness with my own eyes that True Parents are the living embodiment of "Il Shim," "Il Shin," and "Il Chae." Father is completely united in himself as a true compass. Mother is completely "one mind" as well. Parents are absolutely "one body" with each other. And so they are the living embodiment, the living temple of God. Then what is the source of their absolute oneness? What is the way for you and I to realize that precious quality of life? Father made it absolutely clear. Father has lived a life of absolute faith, absolute love, and absolute obedience to God. You can examine for yourself isn't it true? And Mother has lived a life of absolute faith, absolute love, and absolute obedience toward Father, hasn't she? So for us, if we really want to experience "jemi," if we really want to live with God, it begins with our life of absolute faith, love and obedience toward True Parents. ❖

several Korean leaders left for Forte Olimpo at the Paraguay river to continue the 1st 40 days fishing workshop. For several reasons, mainly visa problems, not so many Korean National Messiahs can attend this workshop.

The Brazilian group went with a van and a bus full of members to Rio Perdido farm. I went there once before after the rainy season. Now there was much less water. We could see many fishes and the water is very clear. Next day we started early to go to Salobra hotel and farm. There we visited True Parents' house after breakfast. Rev. Baldini's wife explained to us the history of this place and how it is connected to the providence of the last two years. Later we went to the place where the river Salobra meets the Miranda river. After lunch our Korean NM Rev. Kim, who had come from Japan for the inauguration gave a short speech of greeting to all members. We waited to watch the game Brazil against Denmark on TV. After Brazil had won we left for Sao Paulo. ❖

Hyun Jin Moon Inaugurated

INAUGURATION from page 1

into focus in the Family Federation and is the foundation for the providential victory in the next millennium.

He spoke highly of Hyun Jin Nim's character and accomplishments: his transformation of United Vision into a thriving business, his graduation *cum laude* from Columbia University and his recent MBA obtained from Harvard Business School.

He concluded, "The FFWPUI is blessed indeed to receive into its leadership such character and skills."

Neil Salonen then gave an overview of how FFWPUI is bringing institutions together around the world to support marriage. Noting that it was impossible to do a complete job of this—there was so much to include—he announced the recently-completed video introduction to FFWPUI which was projected onto a large screen on-stage.

The video covered the inauguration of FFWPUI in 1996, with clips of President Gerald Ford speaking there, followed by the foundation of Blessings that led up to that momentous event, starting with Father and Mother's Blessing in 1960 and ending with clips from the recent RFK and MSG Blessings of millions where a Hindu holy man spoke of Father "creating heaven on earth," Minister Farrakhan "to recreate a new heaven and earth," and Rev. Taylor "the great prophet, Reverend Moon." The video ended with a delightful animation of the FFWPU logo assembling itself around the center heart.

Father and Mother then ascended the central podium with Hyun Jin Nim. Leather-bound proclamations were brought to them; Father read them in solemn Korean and Mr. Salonen translated:

"Hyun Jin Nim is duly elected to the office of Vice President of the Family Federation for World Peace and Unification International. Signed by Reverend Moon and Dr. Hak Ja Han."

Hyun Jin received the proclamations with a bow to great applause. After Father and Mother had returned to their seats, Hyun Jin Nim give his Inaugural Address.

He spoke first of his gratitude to his parents and the great honor it was to participate in the Family Federation, "the culmination of my parents' work. For, though the seeds have been planted, the world is still plagued with terrible problems."

He described the breakdown of the family and its central role in human life: "No matter what our station in life is, we are all child and parent, brother and sister, to other people."

He spoke of his parents' difficult course and his own perception of it. "I vividly remember when my father had to go to Danbury prison. I felt such



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tremendous anger towards America. But Father consoled us, reminding us that through his sacrifice God would

be able to bless America more."

He had to stop speaking at this point for the tears were welling from his eyes

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and his voice was breaking.

"They hold no bitter feelings," he continued, "they paved the path for us to be here today."

He spoke of his vision for the future. "I cannot help but feel unworthy for I have much to learn and prepare. But I want to use my youthful vigor to aid my parents." He outlined the two areas where he felt he could make a contribution, witnessing to his parents' life and suffering course from his personal experience, and education of the second generation. "We have no systematic structure for passing on our heritage," he declared and pledged to remedy the defect.

Summarizing the goal of the Family Federation to establish God-centered marriages, he asked everyone to "embrace this message and join with me to spread this message to the world, for what we sow today we will reap tomorrow."

He left the podium to a standing ovation.

Dr. Richard Rubenstein, president of Bridgeport University, gave the first congratulatory address. He spoke of how education magnified the qualities that Hyun Jin Nim inherited from his parents. From his own experience in gaining two degrees from Harvard he could testify that "the MBA is the most intellectually-challenging course to leadership qualities." He concluded with, "We rejoice in his dedication to his parents' ideals. I pray he will prosper in his parents' course" followed by a blessing in Hebrew.

Mr. Joo, president of The Washington Times Corporation, gave the second address. He spoke of the challenge of a vision for the new millennium and welcomed "the emergence of new leadership."

He extolled Hyun Jin Nim's qualities "as a son of filial piety, an outstanding example of a true family man." After enumerating his successes, including his winning of an equestrian Bronze

Medal at the Seoul Olympics, he spoke of his admiration for Hyun Jin Nim's secret giving of scholarships to the second generation—a secret he apologized, to laughter, for revealing. He concluded that Hyun Jin Nim was a "model for youth around the world" and that he would serve to "transmit his parents' standard to the next generation."

Bouquets of flowers were presented to Father, Mother and Hyun Jin Nim and they then cut the celebration cake—a towering white ziggurat of the confectioner's art.

Father then took the podium with Peter Kim translating at his side. He was clearly delighted, positively beaming with delight over the day's proceedings. "This is the first time in my life to have such a precious ceremony," he declared with obvious satis-

as FFWPUI Vice-President



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faction.
 "Today is the completion of three generations," he declared, referring to the three generations that should have been established by Adam without the Fall. He recalled the sorrow of God whose son was alive but had to be banished to the wilderness and the 10,000 generations this sorrow has lasted. "God was the King of sorrow."

He spoke seriously of the Completed Testament Age, the importance of absolute faith, love and obedience and how the Messiah could alone comfort God's heart.

Rather more playfully, he then segued into a discussion of the love organs of man and woman—"the love organ they share is more important than anything else"—with many of his comments eliciting giggles and laughter from the guests. He became more grave, however, when speaking of the consequences of its abuse. "To build ideal families we have to be serious about the use of our love organ!"

He then spoke of the difficulties in Hyun Jin Nim's position: "It's not easy, it is one of sacrifice." He noted that



while Jesus was not able to start his public mission until he was thirty, because of the foundation of millions of Blessed couples, Hyun Jin Nim could start before this.

He concluded that his hope was that Hyun Jin Nim "will be greater than I am and fulfill the mission which is still to be done—he is certainly handsomer than I am [a comment that drew laughter from Mother as well as the guests] and he has an MBA, which I don't! And after the seminary, he will take on the theologians as well!"

He left the podium to a prolonged standing ovation and beamed from his seat at the guests—he was truly happy.

Reverend Kwak led the assemblage in four resounding "Manseis."

As the celebrants departed the stage to join the guests for lunch, sparkling apple juice was served in champagne flutes for the toast, proposed by Mr. Salonen, for Hyun Jin Nim's success. A boisterous clinking of glasses ensued.

A delicious lunch was then served of lobster appetizer, tournedos of beef entree, and a double dessert of fruit tart followed by a slice of the celebration cake.

After the entree, the entertainment began with David Eaton as MC and Kevin Pickard on piano, Alistair Farrant on keyboards, Adruma Victoria on drums and Mark McEwen on guitar.

Raoul Joseph sang two ballads, "Wonderful World" and "Can You Feel the Love," followed by

who sang a tender Japanese love song. They then sang a duet, the Kevin Pickard song premiered at the Seoul Blessing in 1992, "Fill the World with Love."

Next, to a rousing welcome, Hyo Jin Nim appeared and "strutted his stuff" across the stage—he was in fine form! First was a blues ballad, "Beyond My Dreams," followed by an emotionally-charged "Love Me Tender."

Next was Hyun Jin Nim's turn—putting on his shades, he cut loose with a spirited rendition of "Go Johnny Go," meanwhile encour-

aging the VIP tables in the front to stand and dance around—which some did with zeal—and then getting the grandchildren up onto the stage to dance around with him. The demand for an encore was satisfied by his celebrated rendition of "Blue Suede Shoes" which he soon turned into an audience participation event: he came down to the floor and, to some consternation, got members of the audience to sing into his microphone along with him, ending with his brother Kook Jin Nim.

The grand finale was True Parents singing "Umaya Nunaya," Father with his own inimitable rhythm and Mother valiantly carrying the melody.

Rev. Pak then took another microphone and started a vigorous Korean marching song as the stage quickly filled with members of the family dancing around, soon joined in their cavorting by Rev. Kwak and Dr. and Mrs. Rubenstein.

To conclude, Rev. Kwak led three "Manseis" and the celebration was over. It was truly a Day of Joy for Father and Mother and for the future of our community. ♦



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Second Generation

by Joni Choi

The Special Task Force (STF) was created by True Father on August 4, 1994 as the front line activity of World CARP. It is a program designed for high school graduates before they enter college. Time spent on STF is first of all service and public offering. For a whole year or maybe two, participants are faced with the challenge of living together with a large group of members all in pursuit of a common but difficult goal: to transform the American campus and save the spiritual lives of young students. During the first year of STF only five Second Generation participated, now there are twenty this year along and more are joining up for next year.

These one or two years have given spiritual rebirth to many Second Generation and gave them the chance to find out who they were and establish their own faith as opposed to simply following their parents. It serves as part of a formula course, which prepares the Second Generation for the challenges of college and the Blessing. For many it has been described as a conversion experience. Here are testimonies from the participants this year.

Testimony

by Cemo Runyon

Cemo Runyon is 19 years old and participated in the STF program. This year she also was matched and Blessed to Sang Pyo Kim during Blessing '98.

STF was definitely an experience for me. I went through hell to find heaven. Trust me, getting to heaven is no easy ride- I had to work my butt off to even catch a glimpse of paradise. However, the bumpy road along the way was well worth it. I wouldn't have traded my experiences for a smoother more comfy ride. I gained a lot these two years here, internally as well as externally.

By summer time, I will be celebrating my second year anniversary in surviving STF. Okay, maybe surviving is a harsh word- I mean to say 'of happily living in STF.'

Either way, I've been here for two solid years and I know how much I've drastically changed, and that is why I feel indebted towards STF. NO doubt I went through the metamorphosis kicking and screaming at times, but sometimes the best medicine is the bitterest.

My first year was about breaking concepts- not only about God, this church and other people, but about myself as well. As much as I hate to admit, it was fundraising that changed my way of thinking for life. It was just the prescription I needed. My whole life I ate, slept and breathed in this imaginary box I built for myself. It was my protective shield against the world. It decided what I could and could not do. I concocted a belief system that was very unhealthy for me. I had complete faith that there were certain skills and talents that I would never

attain so there was no use in even trying; to make matters worse, my concepts didn't stop there. I misjudged people by the way they looked or behaved, I misjudged God based on my experiences in the church, and I misjudged the church based on my experiences with the people in it.

Okay, so I had misconceptions coming out of my eyes and ears. Then one fateful day on a long road towards Texas, my very Japanese team captain (a.k.a. the limousine driver) said in the friendliest way possible, "Okay Sheemo San, you are the next drop off." And so I began my life as a fundraiser on STF. Something inside me began to change. People who I was certain would never buy, loved my wind chimes and those who I thought would buy every chime on my display, kicked me out the door before I could utter a word. Instead of stuttering and bashfully talking to strangers, I began to confidently communicate with whomever crossed my path. And the idea that God was a Caucasian dude a long white beard (similar to Moses), who communicated from a distance with His wooden case was crushed by a different viewpoint. God became someone more personal, someone who actually had character and personality.

All of a sudden I had stepped out of my small box and saw the world and myself in a different light. People in general did not seem so different from each other (you'd be surprised at how many people tell you the same jokes if you are selling wind chimes on Christmas day). Things I would have never dared to do became a daily ritual (it's actually not so difficult to get into a

restaurant and fundraise to customers once you get used to it). The tears I cried and the challenge I felt on the battlefield became my strongest connection to God. And I began to believe

that anything was possible when it came to changing myself for the better.

When I changed enough and had finally realized perfection, I decided to



stay another year of STF for the purpose of guiding those less fortunate than I. Okay, it was a joke. My point is, even though my fundraising days have changed me a lot, the road to maturity is longer than I can even imagine. Yes, I did break many concepts that year but I have many more to defeat. My protective box may have widened but it definitely has not shattered. The more I grow, the more I realize just how much more I need to know. Isn't life interesting?

My path onward to another year of STF did not happen without a bit of coaxing. And now I find myself, wrapping up a second year as a professional STF'er. My second time around gave way to even more winding roads and surprising turns. Hell became more real and heaven seemed less attainable, but the times I did meet God became more precious. And before the second year began, I knew there would be some nice new struggle waiting for me.

The most surprising turn of events happened the day I was sent to Chino Hills workshop site and became an honorary staff member. I remember that day very clearly it was so difficult. The first several weeks there felt like eternity. I never went through such a wide range of emotions. Since my responsibility was to take care of guests, my biggest struggle was stuffing down all the

anger and tears and slapping on a happy face when a guest walked through that Chino Hills door. I couldn't put my emotions first; I had to give when I felt like there was nothing left to give.

I thought for sure the leaders had made a big mistake when they chose me as staff and that it would not be long before they realized this truth. I missed everyone at the LA center and all the familiarities of that lifestyle. I had no idea what I was doing and was a challenging case most of the time. So why am I telling you all this? Because things did finally change.

Suddenly I found myself spouting out principle that I didn't even know I knew and relating deeply with people I'd met only a couple of hours ago. I found the strength to be an example and guide people towards God. Of course, I still have my hang-ups but when I rise to the occasion, I am able to pull myself up. I'm constantly amazed at my own ability to underestimate my true potential.

In the back of my head I always knew that members must go through some transition process to become a true unificationist. However there was a time when I strongly believed that us unificationists just "poof"—appeared. I mean, how could someone completely change their perspective on life by some seminar, and then agree to have their spouse chosen by a total stranger? In other words, I did not believe the Principle was that potent. That was, of course, until Chino Hills. And that was, of course, until I saw people change right before my eyes there. The guests began testifying to me about the power of the Principle, and I remember thinking, "Uhhh yeah, I guess they are right. Whoa, I'd better shape up and catch up to these guys."

And don't worry, I did.

Testimony

by Victoria Wilding

Before joining STF, I was called "holy" by other Second Generation. This is because I pushed myself to keep a high standard. However, as some people noticed, my efforts to maintain a high standard were not completely sincere. I just had blind faith with not much heart behind it. And living for several years isolated from other Second Generation, I depended too much on my vertical relationship with God, having not much horizontal give and take with other brothers and sisters. For example, during the Pure Love '97 tour, I was told I should learn to relate to others more lovingly. And it was true. In a way, living in the fallen world, attending high school, I had built myself a wall of protection. I made it clear to all that I was pure and holy. But behind this wall was an unsure young girl, waiting to grow up.

My first 21-day fundraising condi-



restaurant and fundraise to customers once you get used to it). The tears I cried and the challenge I felt on the battlefield became my strongest connection to God. And I began to believe

Special Task Force

tion was like the great big metal ball which demolishes old brick buildings. It smashed the wall I had built around my heart. Of course, there was a lot of it left, but I felt more free to be myself. Some of both my childish nature and fallen nature came out, but people noticed a change, saying "Vicky! You look brighter! You're laughing!" I could see more clearly where I was at and what I needed to change.

By the time it was God's Day, when everyone was gathered in Boulder, Colorado, I was reflecting back on 1997. My heart was feeling like a desert, empty and dry. I realized that although I had been maintaining a so-called "high standard" by reading Father's words every day and praying a lot, etc., it was as if I was forcing myself to do so, and it was not coming from the sincere depths of my heart. So I made my determination for the year of 1998: "To love God and True Parents, and to be able to do things because I love them and want to do them." I feel God took my determination seriously, because during the following months of witnessing He gave me the opportunity to accomplish my goal.

At first, witnessing was like a duty. It was hard to find motivation within myself to go out and witness. Recognizing this, I set my internal goal to be desperate, and earnestly tried to carry it out.

That is when I met Kenichi Nakanishi, From that moment, the battle had begun. I have never in my life invested so much effort into one person, but through it all I could become much closer to God's Heart. For the first time, I could experience God's longing heart for His children. I shed tears of pain like those of God when central figures failed to fulfill their responsibilities and He had to go through the long and difficult process to find a new person. I shed tears of joy like those of a mother at the time of birth. And I shed tears of repentance for following so far behind our True Parents. In short, witnessing to Ken was as much of a conversion experience for me as it was for him. I now feel the reality of the spirit world, and can connect more to Heavenly Father's parental shimjung. Also, I understand more deeply the significance of True Parents and the urgency to share our blessings with others.

To recount all my experiences on STF would take an entire book. But they are so carved in my heart, and I will remember them for eternity. I have learned and grown so much this past year, but of course my heart is still so small and my love of and faith in God and True Parents so shallow. So with God's help I've been allowed another year with CARP. I'm looking forward to this new challenge and I am determined

to win the future!

Testimony

by Kensei Ito

I really didn't know what to expect in STF. I just heard that there would be a lot of fundraising and witnessing involved. However, what I gained in STF is so precious I would do it all over again.

The '97-'98 STF year is about over. The year has gone by so fast. There is just so much stuff that I have gone through. The most important part of STF is that I could develop a real relationship with God and True Parents.

I can see now that fundraising was really establishing a foundation within myself. Every day I would go out to build my relationship with God and True Parents. I can really see that fundraising is truly a place to learn Principle, to learn about the basics of life of faith. From what I gained through fundraising, I went on to the foundation of substance, witnessing.

At the beginning of witnessing, I was really struggling over finding the heart behind witnessing. Every day I would pray, "Heavenly Father, I want to understand Your heart, I want to come closer to You...." Every day I would pray this way. One Sunday, near the end of February, I could somehow feel True Parents are really my parents. My prayer at pledge was so different from before.



I can't really explain it, but I felt really close to True Parents. After pledge I went back to sleep. I had a dream about Father. The first part dealt with us STFers going to a new workshop site (at the time we were searching for a place to hold workshops). The place was really messy, so we spent the day cleaning the place up. I was wander-

ing around and came to a glass double-door. I went through and found myself at the bottom of a large, dark stairway. I went to the top and found a chapel. In the chapel there was a large picture of True Parents. I then realized that there was a person in the chapel and was headed my way. I suddenly felt as though I wasn't supposed to be



there and tried to hide. Then suddenly Father appeared; he was half standing, half sitting on a chair. He ran towards the stairs and jumped, slid and ran down.

Out of curiosity, I slowly went down the stairs. I saw that Father was preparing some lecture notes. I kept moving down. When I reached the bottom, I suddenly couldn't see, as if a bright light was shining in my eyes. Even though I was blinded, I could sense where Father was sitting. I thought I should do a full bow for Father, but I tripped and fell into Father's lap.

I just naturally wrapped my arms around Father and began to cry. I just cried and cried. I don't even know why...I started to feel better and I let up some. Father then asked me "What else?" I was really confused; I said something like "I'm sorry" and I started to cry all over again. This time Father began to cry, too. He held me so tight it hurt, but what I felt was an intense, deep love for me. The tighter he held me, the more love I could feel. The love I was receiving hurt; it hurt because I was feeling so much of it, it seemed to physically hurt my heart. Father cried so much, not out of sorrow, but out of love. I couldn't stop crying. I kept crying uncontrollably. I even woke up at one point and I was sobbing into my bed. I quickly returned to the dream. I was soaked in tears and in sweat.

Eventually the tears lessened. Because we were both completely soaked, Father

suggested a bath to wash up. Suddenly water appeared and Father washed me. I wanted to give something back and wash Father too, but I woke up. I couldn't go back to the dream, I couldn't go back to sleep. It was definitely more than just a dream.

I had a similar experience a couple of weeks later in prayer. In my prayer, I suddenly found myself in a beautiful banquet room. The best tables, the best china, the best silverware and beautiful decorations adorned the room. The place was huge, there were also many, many rooms for people to live in. But the place was empty, it was dark, all

the lights were turned off. The entire building felt so alone, so empty. At the end of the banquet hall was a table and two chairs set up. The chairs were for Father and Mother, but they were empty too...but I could feel that God was waiting. God is so lonely, waiting for people to come, to come fill up the rooms with cheerful faces, cheerful voices. Yes, I cried in my prayer. I knew that this was our mission in witnessing.

I am so, so grateful for STF. I would never have met God or True Parents anywhere else.

Most definitely, STF is the best preparation for the Blessing. Since I have applied, I can really see the value STF has in my life. I know that I can take my experiences in STF to life in school and I see how STF is really a starting point in my life of faith.

Testimony

by John Sapp

Just last week I started to realize that witnessing lifestyle is fun. Maybe fun is the wrong word...: fulfilling. When we first started, I didn't want to witness. I mean, inside I wanted to, but when we went to campus, I "struggled" a lot. In fact, I thought it was stupid and old-fashioned even to teach straight Divine Principle.

Later, I figured out, by witnessing I can learn a lot about myself. Primarily: I'm weak, don't have determination, procrastinate too much. I could go on and on, but it would just make me look bad, so I won't. Witnessing gave me the opportunity to challenge my shortcomings in everyday life, an adventure I'm still enjoying. Not only have I learned about myself, but about other people as well. I'm more assertive, and can discuss almost anything very easily. Many times, I know what a person is like just from looking at them, or hearing them talk a bit. When you have approached so many people and conversed with them deeply, you gain a sense about people's spirit.

For most of the time we were witnessing, that was my reason for going—to better myself. Just in the last weeks, though, I've realized how amazing witnessing is. At present, we have six guests in two-day workshop, three in seven-day, two in twenty-one day and four in forty-day actionizing. Do you know what

see STF on page 22

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STF from page 21

that means? Those last six are members. One of them came out here to be an actor, but gave all that up for True Parents. Another was a Mormon priest when we witnessed to him. He went through so much learning about Principle, Father's life and developing his faith as a Unificationist. He's not just some Joe Schmo. His life goal was to be a saint for God. He's an incredibly dedicated person. He was pretty arrogant when he went through seven-day DP lectures, but sobbed through Father's life-course videos. One thing he said was he feels sorry for Father because, despite his greatness, his members have such low standards. I was like, "What?!? Who you callin' low standard?!?" I didn't really say that, but felt it. I thought about it later and realized it's true. All of the problems of the church came from members who didn't work hard enough or live by Father's teachings. The guy's name is Ken (he's Japanese). Vicky Wilding is his spiritual mother. He really made me more determined to live by a high standard. The coolest guest so far is a Filipino named Jun. Cool name, huh? He's is actionizing right now. He was studying art before he met CARP, but it looks like he's here to stay. Right after seven-day, he told me how his life is so clear now and he's already figured out how to influence future society to live a principled life through his life and art work. Whoa, man, I've been living with the Principle for 18 years and I never thought about how I'm going to influence the future like that. I've done art all through school, but I never dedicated my art to changing the future social climate of ignorance. Jun only had three days and seven days learning Principle at that time and he already thought like that. Makes me think about myself. How can I impact the future? They are actually cool people whom I probably wouldn't be cool enough to hang out with at school myself, but they are learning the Messiah is on earth and dedicating themselves to working for him.

So that's where I am. Now I can see the result from our witnessing is quite amazing; we are actually changing people's lives. It's not just CARP members,

but regular old Second Generation who are doing it. When I see how these people feel so fulfilled in learning the Principle and seeing the love at the CARP center, I wonder what would have happened if someone never walked up to them to witness. They would be living such a lower and unfulfilled life. We really are giving life to people. It makes me want to bring spiritual children. I want to have a life-changing impact on people's lives. I'm getting closer and closer all the time, but it takes total dedication. It's not easy at all.

I've still got more to learn. Of course, it's good that I want to have spiritual children, but I think my reason for witnessing should be purely for God. Because I want to bring people back to God's side. I'm still growing and changing all the time. I can definitely say, my life will be better after STF. I'm trying to get my school to let me stay another year. With one more year, I could learn so much more than I did this past year, because I know what to expect and how to take full advantage of my time.

Looking at the movement's present situation, my desire to volunteer longer for CARP solidifies. Simply pumping Second Generation through fundraising and witnessing doesn't insure spiritual development. Honestly, if I didn't have older Blessed Children around this year to tell me about their first-year struggles, I would have given up early on. One second-year STFer annoyed me with her desire to please God and make her fundraising goal. She was just too holy for the likes of me. Later, she told me how she used to hide in her room every day because she didn't want to fundraise. I realized through her a relationship with God is not automatic, but can be built over time.

By remaining on STF for one more year, I can fill that older brother position for the incoming group. Blessed Children have incredible strength in their unity, and are eager to learn from each other. Personally, I would not likely have made a sincere effort in STF had it consisted of a bunch of CARP members telling me what to do (no offense meant to CARP members). I don't know if you appreciate the urgency of Second Generation's situation, but we hear of our childhood friends losing their purity left and right. The only way to change this pattern is to let experienced Blessed Children teach life of faith. In other words, without a two-year STF program, we have little hope of bringing True Parents' message through the next century.

I don't know if any of this sounds corny or fake to you, but it's not fake. I mean, everyone wants to have a family of love someday, and CARP is where I'm learning how to make it. If every person in the country went through STF (not just members—outside people, too), divorce and family breakdown would be a concept of the past. Maybe when

you joined you expected the world to become perfect in a few decades or years. Well, it didn't happen. Does that mean True Parents' teaching is not worth carrying into the future? If Blessed Children are to carry and pass on the virtues of True Parents to their children and society, they must be clear in their faith. So far, clarity has come neither from the home or from school. Don't let go of that fiery dedication we always hear about from the '70s. We aren't here just to convert people but to teach life skills and learn life skills for ourselves.

Testimony

by Miho Yoshida

I knew that coming to STF would help me grow, but I never realized how much it would change me. Although I've known my parents all my life, I never knew much about their past experiences. Even if they did share something, I could never see its value until actually experiencing it myself, and now I really respect and admire my parents for their sacrifice. Through STF, I could also experience the heart of True Parents and Heavenly Father. Being on the front-line has helped me realize many things about myself and how much I

still have left to go in order to become like True Parents.

When I asked my elder brothers and sisters how their experiences were, they would tell me that they could realize their fallen natures through STF. However, I thought that I would not want

to know about my faults, mainly because I thought that I did not have so many. However, by actively participating on the front-line, I could realize how many fallen natures I had. During fundraising, my Cain-side would sometimes block me from loving the people and being sincere with them. It seemed hard for me to deny myself to the very end, as if I were weak and gave up easily. I realized that I still need to make a lot of effort to become like the True Parents.

Before coming to STF, my life seemed all right, but many situations would come up where it seemed okay to be rebellious, arrogant or self-righteous. I would be a very helpful and "good" person, but when I was in conflict with people, I would never really make wise decisions. My original mind always told me to be humble or selfless, but then I would think that I could handle it myself, most of the time hurting others or spreading evil to peers. Then I would feel depression and self-pity not knowing where I went wrong. I was ignorant about serving others no matter how much pain or persecution I received. Living in a CARP center has helped me to open and grow my heart by really

living for the sake of others and experiencing a small course of our early pioneers.

Through fundraising, I could meet many challenges, especially of my character. One day is like going through a small life-course.

Witnessing has been a very good experience for me. Actually dealing with people's lives is an incredible responsibility, and I am so grateful to have been able to go witnessing, and for the wonderful facilities and educational sources we have. Witnessing is very tough, but I have really grown a lot and actually experienced God's and True Parents' shimjung. At first, I felt really dry and could not bring very many guests to the video center or Culture Night. The guests I did bring were not inspired by the Principle or could not commit to workshop. It was also really hard to push them. My attitude could eventually change as I got deeper into the heart of witnessing. I really wanted to save someone's life. I would stay in Hollywood as late as I could, and if there was an evening program and I had not brought any guests, I would help out with the dishes. Eventually, I could meet Saul, a brother from El Salvador, who is attending the 21-day workshop.

When I first attended 2-day seminar at Chino Hills, there were four guests altogether. As they received more of the truth each day, I could see their faces brighten and felt that God really treasured these precious children. I realized how much life we could give to them by bringing them back to God. Everyone without True Parents is missing a big piece of their lives. After the workshop, I could see how important it was to save someone's life. I also experienced Heavenly Father's pain when I met someone who was so into their form of Christianity that they could not be open to a new truth. These people believe they are so close to God, but their closed-mindedness makes them reject Him. Also, I feel sad when I meet people who are happy with their lives but without the heart to know Parents.

Last week, I realized how hard it was for me to love people. I brought a guest to Chino who could stay for seven days. He was a really hard person to love because of his arrogance. I discovered that many times guests reflect their spiritual parents, so I really repented with tears and at the last moment asked him to trust God and give Him a chance. Unfortunately, in the morning, the guest turned his back on God and broke his promise. I tried to love him and stuck to him even if I could not like him. So I feel God could see my effort, but I felt so much of a lack of heart. These days I am trying harder to see from God's viewpoint.

In STF, I could also gain a deeper understanding of the Divine Principle. Especially through attending workshop, I saw the importance of events like changing blood lineage and cutting the dove. The D.P. is a testimony to God's heart. My heart really opened and grew during my STF year. I hope to continue helping out with CARP activities as I return to Chicago to start school. Thank you very much for this wonderful experience. ❖

Witnessing has been a very good experience for me. Actually dealing with people's lives is an incredible responsibility, and I am so grateful to have been able to go witnessing, and for the wonderful facilities and educational sources we have.

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PLA at Conference to Save the Family

by Michelle Myers—Washington DC

The Pure Love Alliance took part in the American Leadership Conference entitled "Reviving the Family." The conference was held at the Grand Hyatt in Washington, DC, sponsored by the American Constitutional Committee and the Washington Times Foundation. The event was attended by over 300 guests, and each of the 50 states was represented.

There were several major political, religious and social leaders present from across the country, including: the Rev. Dr. Jerry Falwell, Rev. Dr. Milton Reid of the Martin Luther King Family Life Institute, Rev. Floyd Flake (former New York Congressman), Nevada's Sen. Maurice Washington, Mr. Robert Woodson from the Center for Neighborhood Enterprise, and Mr. Charles Ballard of the Institute for Responsible Fatherhood, and many more.

The focus of the three days of discussions and presentations was to call attention to the moral and social crisis of our nation. Also: to point out that

the situation has become so grave that it can no longer be ignored. The solution is not just reforming our present failed social welfare system. The solution is not just looking back to the past and trying to revive the "good old days" which, after all, led to today.

There needs to be a revival of the fundamental moral codes and ethics, starting with the most basic unit of life itself: the family. The solution to the alarming numbers of violent crimes, non-marital pregnancy, spread of sexually transmitted disease, rates of divorce and spousal abuse, and the declining social status of our country, is to strengthen the family.

It is within the family that we learn how to be a good citizen. With dysfunctional and broken families, we have dysfunctional, broken and hurt individuals. This problem is not isolated to the families which fall into the lower income brackets, but affects all of us as a nation.

Mr. Woodson, author of the new book *The Triumphs of Joseph*, told the conference: "This is not just an inner-city problem belonging to any particular race; it reaches each one of us

regardless of age, race, religion or social status. Therefore, the responsibility lies with all of us as well. We can only fix the problem completely, if we go to the root of where it begins."

There were many solutions offered by different individuals and organizations. Rev. Jerry Falwell stated: "It is the responsibility of each minister in this country to use the power of their pulpit to preach about the revitalization of the family." He said that "the situation today has gotten so bad because the religious community has been silent too long."

Rev. Floyd Flake said that everyone, young people especially, needs to learn about responsibility and hard work, and the meaning of family love and support. For these values there is no substitute. The place to learn these is in the family. It is from the example of his own father, who did whatever it took to provide for his family, that Rev. Flake gained the conviction, tools and moral values to become a success in his own life.

The True Family Values Ministry offered a solution through their program of commitment and rededication

to marriage and their four-point pledge: 1) commitment to absolute fidelity, 2) commitment to remain married, no divorce, 3) commitment to raise their children sexually pure, and 4) commitment to work anywhere possible to uplift the family.

The Pure Love Alliance also gave a presentation about the absolute necessity of teaching young people how to live abstinent lives prior to marriage. The solution to solving the rates of teen violence and suicide, eliminating teen pregnancy, stopping the spread of STD's among young people, and raising up a generation of mature, secure and healthy young people is through abstinence and character-building education.

As a result of our attendance, we have been able to begin to build a nationwide network of people concerned about the issue of abstinence and character education for young people. Through our new friends and contacts, we are applying for local grants and creating programs to suit the specific needs of those communities.

Michelle Myers is the PLA Public Relations Director in DC. ❖

Chicago's South Shore Ministry Association Co-hosts Multi-church-community Picnic



by Rich Lemont—Chicago, IL

On Saturday, July 11, 1998, Rev. Ki Hun Kim was honored at the 4th Annual South Shore Community picnic, called the "Taste of South Shore." South Shore is a south-eastern neighborhood of Chicago, bordering Lake Michigan. Over 4,000 neighbors attended. Community business provided free food and refreshments. Entertainment was scheduled from 11 am to 8 pm.

Among those participating were many church gospel choirs and the Drill Team from Minister Louis Farrakhan's Nation of Islam.

Mayor Richard Mr. Daley spoke to the crowd early in the event. Midway through the program, awards were presented to community activists, including the newly-appointed African American Chicago Chief of Police, four aldermen from neighboring wards, and our beloved Rev. Ki Hun Kim. Rev. Kim was recognized for his work in True Family Values and in recognition and appreciation of his devoted efforts and services rendered to the South Shore Com-

munity.

Members pre-blessed everyone in the crowd.

The Chosun Daily News, a local and also internationally affiliated Korean newspaper covered the event with large front-page photographs and interviews with Rev. Kim. Rev. Kim was quoted as saying that to overcome racial barriers we must participate in worship and recreational activities together. The Korean Consulate was surprised at the warm relationship of the Unification Church with Chicago's south side. The limited experiences of the consulate with the south side in the past was exacerbating painful problems in African American-Korean business relationships. ❖

HSA National Headquarters Online

by Michael Shea—NYC

This year the UC & FFWPU headquarters offices in New York went online with our own in-house servers.

Many of our major departments and related outreach programs are now hosted on the server as well as the personal sites of members.

In an effort to support our worldwide membership we would like to offer our members and related groups and businesses the opportunity to have their site on our server.

We will be happy to host your site at a very low cost to you. In fact, the

cost may be free, if you give permission for us to put a small amount of link advertising on your site.

Businesses too can benefit from this. We have several business sites already on our server.

For those of you who are more serious and would like a domain name of your own, you can have your own host name and email address. For example: www.shea.org with an email address of anyone@shea.org

For your own domain site you would pay a \$50 set up fee plus a fee for your name of \$100 for the first two years. A monthly fee of \$25 would be charged. If you pay for one year in advance the

fee is reduced to \$20 per month. The fee for your name after the second year is \$35.00 per year.

For those of you who would like a "subaccount" individuals would pay a one time set up fee of \$25 and no charges after that for a year. Our server, midcity.net would reserve space on your site for advertising. Your site address would be similar to: www.familyfed.org/she/ or www.midcity.net/she/

For international subaccounts we would waive the set up fee as an offering to your mission.

To set up your site, please send an email to: site@midcity.net ❖

Web Spiritual

Gianni (<http://i.am/gianni>) needs new media producers to provide content for the following web sites. The sites are on-line now only to the most spiritually open surfers. Most links currently point to the same web page, eventually to be rationalised... Please send your comments to

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TRUE PARENTS' HISTORY FOR CHILDREN

by Linna Rapkins

THE FIRST PIONEER

We're going to make some changes," announced Father one day in July of 1953.

Won Pil Kim, Mr. Aum, Mrs. Oak and Mrs. Kang and the few others present glanced at each other and then lowered their eyes respectfully. Changes? What could this mean?

His little Pusan group had now moved into a place somewhat larger than the stone-and-boxes hut built by Father and Won Pil Kim. People were coming all the time to hear Father's lectures and to pray with him. It was a busy place. But it was still a small number of people who were really dedicated to working full-time with Father.

"That's right, changes," said Father, in response to their questioning thoughts. "It's so very important that we quickly reach more people. I know we're not really ready to be separated, but we just can't wait until we're stronger and more able. It appears that the war in Korea is ending. They called a cease-fire. Nothing definite, but at least there's hope. It should be a little easier to move around now."

He looked at Mrs. Kang and asked, "How would you like to be my first pioneer and work in the city of Taegu? It's about halfway between here and Seoul and is almost as big as Pusan."

"I can do that," she answered. Father looked serious. "It won't be easy, of course. You'll be alone, and you have received no real training to be a pioneer. We can't give you much money—just the bus fare to get there and maybe

a few won to tide you over. But it is very important to reach more people about God's revelation." He studied her face. "Do you really think you can do it?"

"Yes, Son sengnim," she answered without hesitation. "I would be honored to have this mission." She thought of all those years she had witnessed to people in her old church before she met Father. It had been excellent train-

ing.

"Good," Father said quietly. Perhaps he was feeling a little sorry, knowing how difficult it would be for his first pioneer, especially since she was a woman and would be working alone. Perhaps, he was also thinking how much he would miss her.

He turned to the others. "The rest of us will continue for now in Pusan." Then his eyes focused on Won Pil Kim,

out and through the nights. This was his usual schedule. Then spirit world would send people to him.

Many of those who came were nice ladies, who became very inspired by Father's talks. Whenever they came, they had many spiritual experiences and became so excited they didn't want to end it and go home. They felt light and happy, and they just wanted to sing and pray and never stop. Many times, they stayed late into the night.

Soon, as you might expect, angry husbands were waiting by their doors when their wives tiptoed home late at night. It was just like the earlier days in Pyongyang when jealous husbands made so much trouble. Father felt worried for these ladies, but he couldn't tell them to stay away. God needed them.

Things got worse and worse. Then, one day, one of the women came to Father's place, and her face was bruised and swollen.

"What happened?" asked Father, afraid to hear the answer.

"My husband beat me because I came home so late last night," she answered.

"Oh, I'm so sorry!" Father said as tears came to his eyes. "Please be careful." He wanted to tell her to stay home, but he couldn't.

A few days later, another woman came with blood running out of her mouth. "It's alright, Son sengnim. Don't worry about me," she cried, holding a towel to her mouth. "My husband doesn't understand why it is so important for me to come here."

Father just wept for her. He felt so sorry that these women had to suffer this way.

The next day, another woman arrived and her hair had been shaved completely off. She was bald! No Korean woman would ever let herself be seen with a bald head.

"My husband thought that if he shaved off my hair I would be too embarrassed to leave home," she explained, not knowing whether to laugh or cry. "But I would feel dead if I stayed away. Please don't make me go home." And he didn't.

The next day one of the women came with no dress on. She had thrown a blanket over her shoulders and had run like that to Father's place.

"My husband hid all my clothes so I would have to stay home," she explained. "But I'm here anyway!" There was a triumphant and determined tone in her voice.

Soon, the word was going around town that the women were running naked to Teacher Moon and staying all night with him. It was a huge scandal. Father couldn't witness to new people anymore or continue teaching, because the whole town seemed to believe he was an evil man.

Finally, in September 1953 Father told his followers, "Perhaps the rumors will die down if I leave Taegu for awhile. Please work together, all of you. Mrs. Kang will be in charge." He looked at her lovingly. "I will be depending on my hardworking missionary—my first pioneer—to bring results to this city." ❖



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

**This month's topic:
Quotation from Resurrection**

The quotation is from "The Exposition of the Divine Principle" page 149

"Spirits who could not complete their missions during earthly life must return to people on earth (who) share the same type of mission as they had (during their) lifetime." Words enclosed in brackets are not included in the word search.

A	D	O	Y	S	P	I	R	I	T	S	L
T	H	L	D	M	E	H	A	D	E	N	I
W	R	E	U	S	I	N	T	T	L	E	F
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S	E	Y	N	O	I	S	S	I	M	S	A

Compiled by Wendy Stovall—Salt Lake City, UT

SEE NEXT PAGE FOR SOLUTION

"You know, Won Pil, we're together now. We live together, work together, share our meals—but this cannot continue forever. In fact, these days of being together will end sooner than you think."

Won Pil Kim was too startled to speak. This was getting scary. They had been together so long and had been through so much together that any other way of life seemed impossible. They were a team—a unit—they were one. Won Pil Kim thought of Father standing outside the hut to welcome him each evening when he returned from work. This was his wonderful Father who took care of him; and this was his teacher who raised him up. How could he work apart from his Son sengnim? He thought about it, but no! He couldn't imagine it!

Again, Father's heart ached at the thought of separating from his dear disciple. But if they separated and went to several cities, they could meet more people. God's work always came first.

Mrs. Kang worked alone in Taegu for awhile. She witnessed to ministers a lot. She witnessed to other people. But she couldn't convince anyone to believe her when she told them about Father and The Divine Principle. Finally, Father decided to help her. He left Pusan.

Once he arrived in Taegu, it didn't take long for Father to make a big impression on the town, and once again he was in trouble. He just prayed and taught God's message day in and day

DIVINE PRINCIPLE STUDY

THE ORIGIN OF CONFLICT AND SUFFERING

Volume 2 - Part 8

Though free will did not cause the Fall, Adam and Eve lost their freedom because of their sin. The reason is that freedom exists only within the confines of God's law. Outside of God's law, there is no freedom.

To understand this apparent paradox, think of the freedom which we enjoy in our society. This freedom exists only so long as we abide by the laws of the nation.

To take a simple example, if one chooses to run a red light, he may lose the privilege of driving. Similarly, our freedom of motion exists within the law of gravity. If we try to walk out of a fifth story window, we will quickly find the limits of our freedom! When such limits are ignored and freedom is misused, disharmony, chaos and destruction result.

In the case of Adam and Eve, the illicit love of Lucifer shattered God's law and destroyed the freedom of man. Because of this, man has lived under a Satanic bondage.

Spiritually man does not have complete freedom to do what is right and good in God's eyes. He is inextricably enmeshed in voluntary and involuntary captivity; this has been brilliantly analyzed by such thinkers as Augustine, John Calvin and Reinhold Niebuhr, as well as portrayed through our greatest novelists.

On this point the apostle Paul lamented: "We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing that I hate...Wretched man that I am! Who will deliver me from this body of death? (Rom. 7:14-15,25)

Hence it is necessary for man to restore his original liberty before he can build the Kingdom of God in his midst; though man may have free actions, those actions may not be the result of inner freedom. One of the signs, it is felt, of growth in the spiritual life of mankind is that in present times there is a universal demand for liberation on every level, whether it be in racial, national or theological terms.

In history, free will from a religious perspective is best illustrated in the lives of those who chose God and the spiritual liberty at great risk or even at the cost of their lives, for example, Joan of Arc, Martin Luther King, Car-

Voltaire demolished the argument with ridicule in his novel *Candide*. The classic Book of Job wrestles with the problem of God and the existence of evil without coming to a generally accepted solution. This where the situation

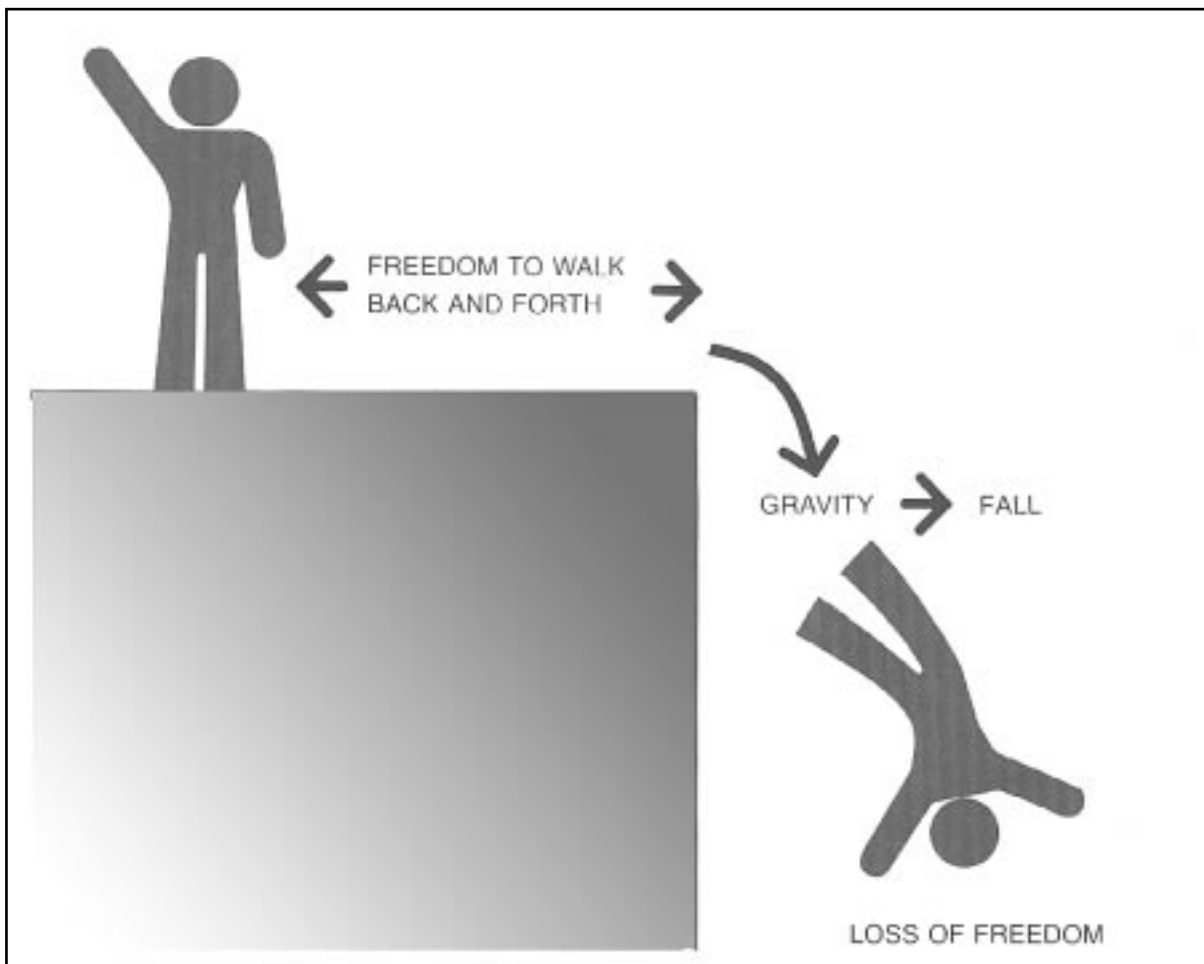
itly forewarn Adam and Eve of the archangel's temptation. They had to use their judgment in all situations. If God had exercised direct dominion over Adam and Eve, He would have been recognizing them as mature, which they were not. Also, it would have been an indication that Adam could not be trusted to reach perfection.

God's Integrity

For these reasons God sought to preserve the personal integrity of man. However, there is another side also, having to do with God's own integrity. Christian theology has always been determined to avoid a dualistic world view in which God and Satan are co-creators and co-rulers of the universe.

As a Being of perfect goodness and utter holiness, God could not recognize evil as part of His plan of creation. Therefore neither the sin of Adam and Eve nor the non-principled act initiated by Satan could be related to His divine creation. The Fall was man's affair alone. God is in no sense a responsible participant. If God had interfered with the Fall, He would have been automatically recognizing it as part of His creation. Since the Fall was initiated by Satan,

He would in essence be recognizing Satan as another creator, virtually the equivalent of Himself. This God could not do. ❖



dinal Mindszenty and numerous Christian martyrs.

God Restrained

By and large most believers assume that God knows everything and can do anything; there are no restrictions on His power and no limitations on His knowledge. He is seen as omniscient and omnipotent.

On the basis of such belief it follows that God could foresee the possibility of the Fall of man. Actually, some traditional Christian theology goes even further, arguing that God knew that the serpent would seduce Eve and that she would successfully tempt Adam even before these events took place. In such theology God is said to see in His mind past, present and future as an instantaneous "now."

According to such thinking God knew beforehand of the coming Fall with its calamitous effects on human history yet did not prevent the monstrous transgressions. Whenever this sort of theology is taught, sooner or later some genuinely troubled believer will ask, "Why did not God intervene? Why didn't He prevent the Fall?"

Confronted with this kind of dilemma, many sensitive and thoughtful people have concluded that God is either not all good or He is not all-powerful; with our kind of world as evidence of His workmanship, He cannot be both.

This problem has been struggled with before. For example, when the devout Christian philosopher Leibnitz sought to defend God, he argued that ours was the best of all possible worlds;

remains. Within the Christian faith, many theologians have been content to declare that Christianity did not come to solve the problem of sin but rather to overcome the fact of sin.

Why then did God allow the Fall? In the Divine Principle view, God created man as His child to whom He could send His limitless love and from whom He could receive a full response. Thus God wanted man to live in the highest expression of love. If God's principle controlled man's love, then it could not be absolute. After reaching the state of perfection, man is no longer under God's principle, but under His direct dominion, where the bond between them is unconditional and inseparable.

Divine Principle suggests that God could foresee the possibility of man's fall; but though almighty and all-knowing, He would not intervene directly in Adam and Eve's affairs until, in accordance with His principle, they had grown to perfection. Adam and Eve, though warned, fell when they were immature. Had God intervened, He would have violated His own perfect system and usurped His children's responsibility.

Furthermore, God created man to be lord of all creation. To assume that position, Adam and Eve had to pass through a process of maturation; in this they were given a large measure of responsibility to develop self-initiative and self-discipline. They had to grow to a state worthy of trust by God, by their children, as well as by creation.

For this reason, God did not explic-

The Holy Wine Ceremony

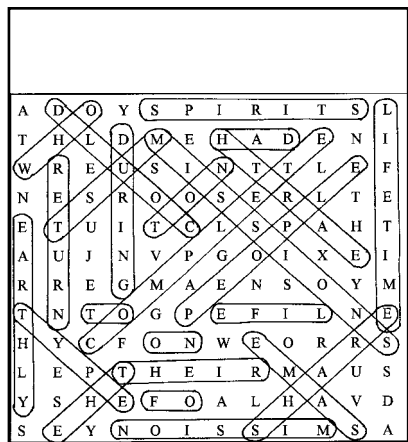
*Captured
Your hands
In mine this moment
Knowing only
We don't know
Other than the other's
Love for You
And Yours for us.*

*Our hands held
At the diamond point
Of four positions
A prayer is said in a language
we don't understand
But with a love we are beginning to
It fills us and we are confident
Our hearts swell
And senses merge
And You are everywhere*

*I am aware
Through knowing what I thought I was
And through such love, blessing and
forgiveness
That I am not that really*

*Oh know this moment will pass
As the sting and glow of the spiced
wine already has—
But I know I shall always have You
and you
For this is the point of grafting
And as we bond
So the sap of life will flow.*

Nigel Barrett



by Catherine Ladolcetta—Irvington AL

I'm cold!" Elmer was complaining as he had done ever since he was old enough to talk. "Where is everybody, anyway?" He rubbed his hands up and down his arms, shivering, and looked around. All he saw was emptiness. "This is crazy; I'm leaving!" Elmer's voice was emphatic, but somehow he knew that he wasn't going anywhere. In fact, he had a scary feeling that something awful had happened. He was beginning to wonder if he might be dead.

"Hello, Elmer, ya got here!" A pleasant, friendly voice spoke out of nowhere. "We weren't sure ya were coming after all."

Elmer spun around as quickly as he could. "Who said that? Where are you?" He turned in a full circle, slowly this time; looking more carefully—up, down and sideways. Nothing. Nothing at all. "Look, can you tell me where in tarnation I am" I've got a plane to catch. People are waiting for me. If I don't turn up on time, they'll come looking for me." He tried to sound threatening, but his voice faded into a frightened whine.

"Elmer, look over here. Stand still and look straight in front of yerself. Do ya see me yet?"

Elmer stood as still as a tree and stared directly ahead. He saw a blurry, fuzzy sort of nothing that blended into the wavy nothing all around, and yet he knew he saw it. He gulped and held as still as he could. It seemed to him that the blurry nothing was coming his way.

"Look, where am I? What is this place?" He took a deep breath and then shouted as loudly as his fear allowed: "Am I dead?"

"No, Elmer, ya aren't dead. But, ya are passin' over. It took ya a mighty

long time to make up yer mind to come but, by golly, yer here?"

Suddenly, like one of those impossible 3-D pictures of dinosaurs or dolphins on sale for \$19.99 in the video store, everything came into focus. Elmer was standing in radiant sunshine. He blinked and glanced up to find the sun. He half expected it to be green or purple or something. Instead it simply wasn't there. As he swung around, thinking that it was behind him, he heard the voice again.

"There isn't a sun here, Elmer. Ya see, light here is the light of love. Can ya see me now, Elmer?"

Elmer looked and, sure enough, there stood a young man, dressed in pale blue, stone-washed, boot-cut jeans and a cowboy shirt of sunset-pink and sky-blue plaid with gold threads and the sleeves rolled up to the elbow. His hair was curly and dark brown; it tickled his collar. He wore rather large, creamy-white, suede-side-out, high-heeled cowboy boots. As Elmer struggled to believe his eyes, he searched the cowboy for details that would prove he was real. Deep blue eyes twinkled from under bushy brows and a dimple tugged at each cheek. He was breathing. Elmer couldn't help but notice that he was a healthy-looking 25-year-old.

"Are you real?" Elmer's heartfelt

question burst out almost without his permission. "I mean, are you really standing right there, holding that ridiculous yellow hat?"

The cowboy laughed a gentle, kind sort of laugh. "Ya know, almost everyone asks me that. I used to think it was because my boots were so beautiful, but don't worry about them; nothin' ever gets dirty here.



After a while, I figured out that folks just plain wondered how an ole bulldogger like me could make it in a place like this. Well, to answer yer question, I'm as real as y'are. And yer pretty doggone real. Aren't ya?"

Elmer was flabbergasted. He thought to himself that he must be dreaming. "Real? Yes—yes, of course I'm real." He pinched his own arm to prove it. There was no pain—no sensation of squeezed skin stinging, no feeling of arm hairs pulling. He turned quizzically toward his odd companion, and found that he wasn't there any longer.

"Over here, Elmer. I'm over here; come on and have a look." He gestured to Elmer to come on ahead. Elmer tried, but he couldn't move a step. "Oh, sorry, I forgot; ya don't know how yet. Well, I'll help ya this time, just until we have a chance for a lesson." And Elmer was standing beside the cowboy, looking

over the side.

"Ahhhh!" Elmer flung his arms up over his eyes and tried to turn and run. As before, he went nowhere and all his flailing around just caused him to fall down. Over the edge he went, screaming and twisting. Just as suddenly as he fell, he was back, standing beside the cowboy who wiped the sweat from his forehead with a large golden flower-print bandana and grinned in a good-natured way.

"Now look, Elmer, ya gotta take it easy. Ya don't have the hang of it yet and ya can't just go jumping into thin air like a gazelle. Here now, bend over a little so I can show ya the sights. Okay, easy does it. Can ya see?"

Elmer held on tight to whatever not on earth he was standing on and stared at the emptiness below him. It wasn't exactly below, more like beside him, or around him—well, maybe it was above him. He was confused; what he saw wasn't like anything he had ever seen before. People were walking in the air all around where he and the cowboy stood, essentially, on nothing.

"Billy, can you explain something for me?" Elmer was standing in the air beside his teacher, whom he was beginning to think of as his friend. "If I'm dead, how come I'm alive? I guess I believe you when you tell me that I fell down with a heart attack at the airport and died. I mean, I'm certainly not there anymore. But how can I be here talking and breathing and happy sometimes and missing Becky Susan and little Dickie and Sara and Jenny sometimes just like I was still living on the earth?"

Billy smiled. He was a genuinely good-hearted fellow and he wanted so much for Elmer to be happy in this new part of his life. He had already taken Elmer for a trip to visit his family in Life. It had gone quite well. Apparently they had really loved one another because, when Elmer and Billy went inside Elmer's former home, each one had stopped his or her work or play and had come into the den. There, they all stood together holding hands and Elmer's wife, Becky Susan, had started to sing and all three children joined in. It was a song about loving one who had gone on before, and missing him, but feeling that he was often right there with them. Elmer had begun to cry as he listened and Billy had to put his arms around him. They stood and listened to the rest of the song and then, as the family went back to their tasks, the two of them had returned to Billy's place.

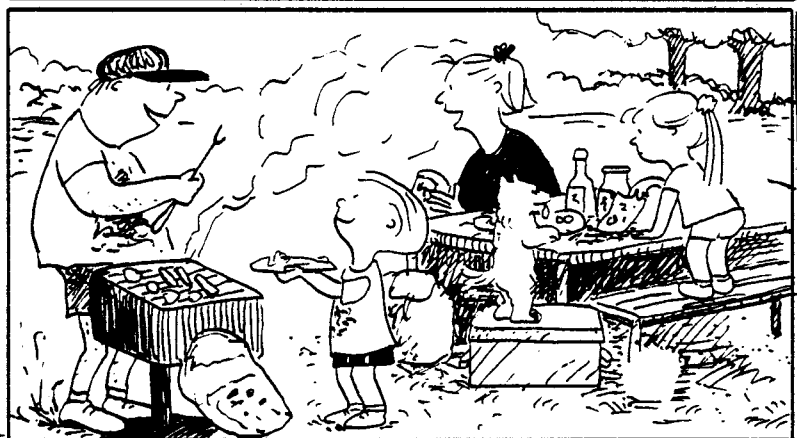
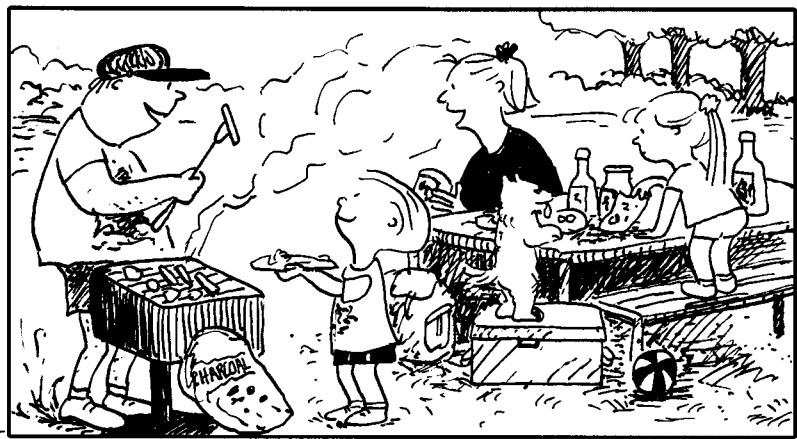
"Well, Elmer, it's like this; we were created to live forever. But not in just the same way all the time. Before we were born, we lived in water, right?" Elmer nodded. "Then we came out of our watery home to live in the air and sunlight." Billy nodded at Elmer and smiled happily. "Then, when we had done all we could on the good, ole earth, we came on home. It's just another part—this life. Now we live in the air and sunlight of everlasting love. It's great, don't ya think?"

Elmer smiled slightly at this last; he wasn't sure yet whether it was great or just irreversible. He couldn't help but wonder if he had really done all he could on the "good ole earth" as Billy so tenderly put it. From what he remembered, he had been unhappy a lot, com-

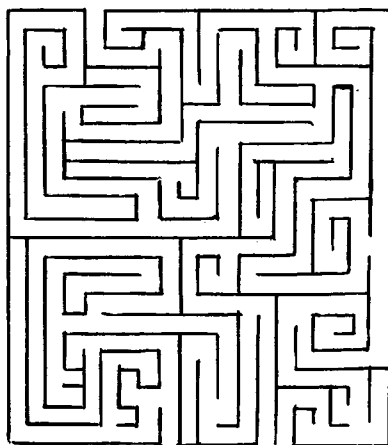
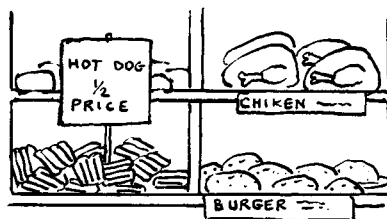
see **ELMER** on page 27

FOR KIDS

by Françoise



Find the seven differences between these two drawings of having a barbecue



Help them find the hotdogs

by Cathi Close—Arlington VA

OPINION

Rhythm and Family Planning

After the birth of my first child, about 13 years ago, I learned about a class that was being offered at a local Catholic church. The class essentially taught the rhythm method using a variety of techniques from temperature to interpreting cycles. It wasn't taught as a birth control method but as family planning. The manual, which the church still uses, is called *The Art of Natural Family Planning*. This approach is not only endorsed by the Catholic church but taught there. It is not viewed as artificial birth control because it isn't. It is an art and it is natural. I highly recommend the course.

Through this course (which couples take together), a woman learns things about her monthly cycle which she never knew before. This understanding offers us a deeper appreciation of the complexities and mysteries of our bodies, most especially, our reproductive system. Through learning more about the timing of fertilization, a couple can use their knowledge to either plan a pregnancy or space pregnancies. This is the essential concept here. It is recognized that new life is God's intention through the love of husband and wife, but it is also taking into consideration that to a certain extent we can plan for these little lives and there's nothing artificial or faithless about that.

Emphasis is put on love, not the sex act. If a couple are hoping to space their children, then during the wife's fertile time, it can be an opportunity to practice other ways to love and delaying sex can become sort of like practicing chastity before marriage. It gives

you something to look forward to! Nursing is also one form of God's own natural family spacing (one that I wish far more women took advantage of). The fact that a woman's menstrual cycle is

contraceptive. It is not demonstrating a lack of trust in God but a shared responsibility. After all, we are co-creators, aren't we?

And above all, natural family planning still allows for those "acts of God" which birth control usually refers to as "mistakes." I had that experience myself and I wouldn't trade the little guy for the world! Still, because of my age and other factors, my health was greatly at risk during that pregnancy. I endured eight months of extreme sickness during which our other children were seriously neglected and then two more years of other health-related problems, during which time our children continued to receive limited parenting and attention from me. This is real life and another pregnancy would probably devastate me and my family.

So, what does one do? Stop having sex altogether? Just have faith and take whatever risks and additional children as they come? I could easily live with the first choice and I'm sure my husband would have no problem with the second. After, it's not his body that dies a little with each birth....

Bottom line for me is, I'd like to stay out of a wheelchair as long as my littlest one is still in a stroller! (I'm certain this child is going to grow up and accomplish amazing things in his life. I'm just trying to survive until then!) He's a child who clearly requires the stamina of a 22-year-old mother, not a 42-year-old one. So, as a result, I pray a lot...and take plenty of vitamins (I am sometimes dream of investing in a toddler straitjacket). I do have faith in God. I have faith that God provided natural family planning for situa-

tions like this. I abhor birth control devices. They give me the creeps. They cheapen the love act, not to mention cause a multitude of side effects.

Now, as for the ideal, let's work toward it.

Cathy can be contacted at e-mail: Cathi.Mike@JUNO.com ❖



clear indication that God intends each little one to get lots of undivided attention from Mom and Dad.

I think it's great to talk about the ultimate ideal and having as many children as possible. But the reality is that we are far from being close to that ideal. Rarely in this country do we live in a situation in which our extended family is involved and available to help us raise our children. This is part of the ideal which goes hand in hand with having a large family. Also, many women begin child-bearing now much later in life. This can work against having many children and increases the dangers of birth defects. There are many factors which each couple must consider between themselves and God. Family planning or the rhythm method is not the same as using a

**ADVERTISE IN THE
UNIFICATION
NEWS**

**ELMER
from page 26**

plaining about this and that, and often, he thought sadly, he had been pretty selfish. Why, even that last plane trip had been an unhappy affair. Becky Susan couldn't come because she had to teach and the children were so busy in their own schools that he had gone to the airport by himself. He was going on a vacation all alone. He had promised that they all would go, at the beginning of summer, to the Islands. But then he'd felt he couldn't wait any longer, so he had just said he was going by himself for a week.

"Well, I was tired from working so long on that case; I needed a rest."

Elmer, as a former lawyer, knew that he was trying to justify his own mistake. "Even now," he thought, "I'm thinking of myself."

"Billy, I'm not sure I'm really supposed to be here." Billy looked up; his face held an expression of wonder. "Boy, ya are in a hurry, aren't ya?"

"What do you mean, Billy?" Elmer frowned. "I don't think I did things right while I was on earth. Does anybody else ever feel that way?" Elmer's brown eyes were sad. "Billy, I want to go back and fix up my mistakes if I can. Is that possible?" Elmer was surprised at his own request. He was even more surprised to realize that he was asking for the deepest thing in his heart. ❖

LETTER

Bless on!

To those who might be struggling with this new Blessing Dispensation—I have to ask you, when did True Father quit being the Messiah? He must have had to set incredible indemnity conditions for us to be allowed to do this, don't you think? And I don't know about you, but I could not live long enough to be worthy of the Blessing.

My husband is my very best friend, and I sure do not deserve him.

I prayed for years and years and years to have a way to really help True Parents save this world and end God's suffering.

Lo and behold! The Blessing Dispensation finally came along—the answer to a prayer!

Now we have the opportunity to really and truly save our Heavenly father and America. This is the opportunity of a lifetime.

Think of it as an adventure. See you on the front line.

Daniele Cohen, Bellevue, WA ❖

Great Books for Children

by Zella Steward Forster

There is a marvelous series of books for children that I would like to bring to everyone's attention. The Serendipity books are written by Stephen Cosgrove and published by Price Stern Sloan in LA. There must be 40 books in the series but each story stands alone. These are small, inexpensive paperback books with a beautiful illustration displayed at the turn of every page.

These books are intended to be read *to* children. They are longer stories, which are perfect for bedtime, but the vocabulary is difficult for very young readers to read themselves. Every story has some sort of moral lesson. Here are a few examples...

"Leo the Lop"—The story of a little lop-eared bunny rabbit who wants to be like the other bunnies who have ears that stand straight up. The lesson... "You're special because you're you."

"Fanny"—The story of a 3-legged farm cat who is treated badly by the other animals until one of them actually becomes friends with her—"on a dare". The lesson ... "Being handicapped is only a state of mind".

"Sassafras" (this was a favorite with the littlest orphan when I worked on ANNIE)—The story of a very sassy little elephant who learns that words can hurt. The lesson... "Kindness is always appreciated more than sarcasm".

The lessons go from listening to your parents, to taking care of the environment, to taking time to play and appreciate life, to dealing with loss.

Each book has its lesson printed right on the cover—in case you're in a hurry or looking for something specific. The illustrations are beautiful, bright watercolor paintings and each little animal character is full of personality.

This is my all-time favorite series of children's books—for many reasons.

I have yet to find anyone—child or adult—who doesn't love these stories. And this is really a good thing when you have to read them more than once.

Helpful Hint—To help prolong the life of these (or any) paperback books I put clear Contact paper on the cover. This not only helps to keep the books from getting torn—it helps to protect them from spills and sticky fingers. You can wipe them right off.

Zella Steward Forster has two degrees in Education, is a certified teacher in Elementary K-8 and Vocal Music K-12. ❖



**PAUL
CARLSON**

United We Stand

lines of apostolic succession. All suffered through schisms, "false" leaders and other difficulties.

In modern history, many new religions are tied closely with the American tradition of enthusiastic revival. During the 1830s an evangelist named William Miller started a millennial movement that gave birth to the Jehovah's Witnesses, Seventh Day Adventists and others. He created a huge ruckus with his predicted "End of the World," and soon enough, with his revised and updated prediction.

The Jehovah's Witnesses make bold claims of unity. I have a friend who was born and raised a Witness; she even belonged to their elite (and literally numbered) 144,000 chosen ones. When she began a conversion to Unificationism, they "laid a heavy guilt trip" on her. Their elders told her that not one of that chosen band had ever—in all the years since their founding—broken with the faith. I will leave it to the reader to judge the veracity of this claim.

Mormons

The Mormons can teach us many lessons. These involve prophets, leadership, holy temples and more.

For starters, their history illustrates one of the biggest dangers of recognizing a "living prophet." I have a list of more than 100 Mormon groups, and each and every one of them claims to be lead by "the genuine prophet," true heir to founder Joseph Smith Jr. Many of these groups are small; some are no more than extended families. Interestingly, about nine groups, each with a charismatic leader,

broke off from the Mormons *before* Smith was martyred.

We Unificationists have seen several groups (perhaps two or three per continent) break off. All have been oddballs, tiny and not particularly appealing. Many of these rebels suffered from "Chapter Two" (i.e., sexual) problems.

After Smith died, the Mormon leadership divided. Their elders, headed by the formidable Brigham Young, led the faithful to a new home in the deserts of Utah. These elders founded, and their twelve successors still lead, the Latter Day Saints church.

The decision to move was far from unanimous. Smith had proclaimed Independence, Missouri as the "chosen place," and some of the elders wished to settle there, despite ongoing persecution. They convinced Smith's oldest son, Joseph Smith III, to become their new prophet. Together they founded the Reorganized church.

Today the RLDS church is the second largest Mormon group, and it is still lead by a Smith. Because of this, in the eyes of many the RLDS church has a special legitimacy. (For well over a century they have been sending missionaries to Utah!)

We Unificationists might well ascertain a parallel situation here. I am reluctant to bring it up at all, but I'd rather not leave it to the *Post*. Please consider whether there could exist a similar potential within our own growing, three-generation family leadership.

Another Mormon offshoot, while quite small, is noteworthy. It's called the Temple Lot church, and they own the plot of

land (in Independence) upon which Joseph Smith Jr. planned to build his "ultimate" temple. The place to which Jesus Himself was supposed return and live, and rule the Earth therefrom. The larger Mormon groups cannot build this temple without the Temple Lot's permission. They're too poor to build it themselves—and much too stubborn to cooperate.

One new religion that rivals Unificationism in public notoriety is the Hare Krishnas. Several years ago they built a large, ornate "American temple" in West Virginia. Since then the Krishna movement has divided, and that temple is now occupied by an independent leader with a style and theology all his own.

Simply note that we Unificationists have at least two contending sites for our own planned,

major temple.

Baha'is

The Baha'i Faith proudly proclaims their record of "unbroken unity," but the reality is a bit messier. During the 1800s, founder Baha'u'llah endured extreme persecution, organizing a new religion within Muslim society. His great-grandson Shoghi Effendi was their last individual leader, or Guardian. Upon his death, an American Baha'i scholar named Charles Remy hoped to take over as Guardian. The situation was in flux, as some of the founder's descendants had been branded "covenant breakers," and Shoghi Effendi had left no will.

Remy was rejected in favor of a new council, and he departed, taking many followers with him. There are now two dissident groups, with slightly different beliefs, both referred to as Orthodox Baha'is. All three groups like to pretend that the others don't even exist.

Once again, we see the leadership "baton" juggled between direct descendants, eminent leaders and assembled councils.

America's prophets had several precursors, the best known being Joanna Southcott of England. All her life she considered herself a loyal member of the Church of England, and her unusual teachings even won over a number of their ministers.

Southcott believed she would be "the mother of the new messiah." In 1814, after a false pregnancy, she sickened and died, but left behind a loyal worldwide following. Since then, in a haphazard but widely recognized succession, other prophets have taken up her cause. The eighth of these, upon realizing her position, named herself Octavia.

The stories of these prophets are unusual, to say the least. One of Southcott's tracts was found by a skeptic, who sent it along to a friend, as an amusement. Instead, that friend was deeply inspired, and became a powerful convert!

Today several groups of Southcottians remain, scattered around the globe. Perhaps the largest is in Australia, where they've weathered serious leadership scandals. Another group, visited by Dale Milne, is rather poignant: a few elderly ladies "keeping the faith" in a large, old house.

Not all new religions were inspired by God. There have been "prophets" who openly flaunted their licentiousness.

In Europe during the 1100s a man named Tanchelm proclaimed himself the "new messiah," and gathered a devoted following. He began humbly, but soon amassed a treasure horde and lived like a debauched Roman Emperor. Five years later he was assassinated. No one imagines that his movement would have outlasted him.

During the 1500s the German city of Muntzer was seized *twice* by fanatical, messianic leaders. The second of these, Jan Matthys, was besieged by the very residents he'd expelled. Within a year, he and all his followers were dead.

Survival

The Principle explains how prophets can receive "mixed messages" from the spirit world. Authentic, God-guided religions *will* survive and grow. The story of the Jews, from earliest times until today, is deeply inspiring. Lesser-known faiths like the Parsees have also survived millennia of adversity.

The Catholics weathered a series of failed Crusades, "anti-Popes" and such, and today they are as successful as ever. (Note that their "doctrine of clerical celibacy" was a relatively late invention, and that its time may well be ending.)

We Unificationists, as documented in

see **UNITED** on page 29

This month we're going to tackle a weighty subject, perhaps the most serious I have ever written about. As I have sometimes done in the past, rather than sugar-coating matters I will deliberately sketch a "worst case" picture. Our subject, uncomfortable though it may be, is best not shuffled off. It has already been discussed in the mainstream press.

Last year, just before RFK Blessing, the *Washington Post* ran a series of "negative" articles, a purported exposé of the Unification Church. Among other things, they alleged that we have "no clear succession" for the "nearly eighty year old Rev. Moon."

This sort of trashing is not new. For several decades the press (and society at large) have been declaring the end of Rev. Moon, and the decline and impending fall of his movement. Rather than ignoring them, it occurred to me that we might address the subject directly. You see, this time the *Post* actually brought up some legitimate points.

A successful future is never guaranteed to new religions. God inspires every genuine Faith, but human beings have to manage them. Their continued unity, and even survival itself, cannot be assured. No matter how pure and wise the founder, others must eventually take over the reins. The Buddha wondered aloud if even one of his followers really "got it."

Over the millennia, prophets have founded countless religions, whether offshoots or entirely new faiths. In historical terms, only a fraction of them lasted very long. All experienced major transformations, for good or ill—usually both.

Lessons

Let's examine several of these religions, seeking lessons from their early histories. I'd like to offer a special thanks to Dale Milne for his assistance in preparing this article, with his diligent research and invaluable historical insights. The Rev. Joel Bjorling also contributed. I have discovered numerous situations parallel to our own, at least a certain level.

Muslim and Christian history both show how difficult it is for a growing religion to remain united. Within a few generations the Muslim faith split into Sunni and Shia factions, lead by the religious elders and the direct descendants of the Prophet, respectively. This pattern was to be followed by others.

Christianity divided even within the lifetime of Jesus' apostles. The Copts of Egypt, Uniats of Syria, Roman Catholics and Greek Orthodox Church all have their ancient traditions and

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FAITH AND PRESENT CHALLENGES

by Antonio Betancourt—Washington, DC

From the Sunday Sermon at the Unification Church of Washington, February 22, 1998

I chose this theme, "Faith and Challenges" because as I surveyed our friends in the Washington area and across America who are embarked in this historical enterprise which is to build God's kingdom under the direction, the love, guidance, and tradition of our True Parents, I see that there is a very high degree of confusion. This confusion is created by the transition in which we are living today.

The Age of Confusion

Every time there is a major shift in our lives, it brings confusion. If we were perfect, if we were already to a major degree an embodiment of True Parents, then there would be no confusion. But because we are so short of the standard and the expectations of our Heavenly Father and True Parents, there is confusion during this transition period between the Unification Church and the Family Federation for World Peace. It is the end of one era and the beginning of a new one. The transition between the age of what for many of us was considered the age of wilderness of forty-fifty years, and then the beginning of the Completed Testament Age which is the beginning of the settlement into Canaan. It brings confusion because it is an end of patterns of thinking and behavior, a way of doing things and a new beginning to embrace. What is new is the great hope for this transition through our True Parents, not because of the legacy of words that will be there after they are gone, but because True Parents are here with us and they embody those words. They embody the tradition they are trying to implant in each one of us.

We live in Washington, D.C., and therefore my words are more specifically geared towards this city. Washington, D.C. is America. America is the world. So what happens in Washing-

ton, D.C., the dynamics of Washington, D.C., affect us all and since we recognize that the United States is the melting pot though the "Washington Post" today is challenging that with an article on the myth of the melting pot. But the melting pot is a fact. Washington is also the melting pot of America just as America is the melting pot of the world. Washington as America is the recipient of the world.

What is good of the world — the promises, the hopes, the expectations, the traditions, the customs, everything that is positive and noble and good within the melting pot is in America and is in Washington, but also everything that is bad in the world, the contradictions, the disease, the immorality, the failure, the inability to govern ourselves as one people under God. With one nation under God, all of these failures are also part of the melting pot and are also part of Washington, D.C.

So therefore, Washington, D.C. presents to us a bigger challenge than the challenges of other cities across America and we have to be aware of this because we have to confront the difficulties of Washington, D.C.

Washington is not Chicago, New York, nor Los Angeles, though we have similar problems that they have. This nation symbolically represents the world and where ever Washington goes, so will go the world. That is why our True Parents have invested so much of their energy, resources, sweat, the best of their people and human resources. They have invested in this city.

Judgment of America

We are living forty years of judgment of America. This judgment began in the 1960's. For me, I will say 1960. From 1960 to the year 2000, this is a very difficult time for America. In these last forty years, America has lost her purpose, direction, and greatness to a large extent. Why? Because the popular culture of America today is a culture that has very little to do with the tradition that was left by the founding fathers in this nation imbedded in two documents — the "Constitution," and the "Bill of Rights."

The Constitution is like Father, invisible Father, and the Bill of Rights is the invisible Mother. For those who say that the democracy of America is a community of brothers and sisters fighting for each other, they don't really understand the depth of what this nation is. Hearing from me who is an American by choice. I was not born in this nation. I selected this country to be my country. America is great because it has this tradition of the Constitution and the Bill of Rights. But the Constitution and the Bill of Rights can only stand as a nation under God, as a nation under the Gospel of Jesus Christ and with the inheritance of Judeo-Christian val-

ues, the Ten Commandments, and so forth. As we forget and make irrelevant that tradition, that foundation of Judeo-Christianity, then that invisible Father and Mother as those invisible True Parents that are the documents that make America be united, that document cannot withstand.

The America that we know in the last forty years is a nation that does not reflect what America is all about, the greatness of this country. In the last forty years, we have seen through the sexual revolution and through this self awareness, self movement or self development without having God as the center, the movement that goes through a self-gratification, self immersion, self absorption, avoidance of discomfort, a focus on entertainment, a denial of suffering, a great worship all over the country but without sacrifice.

The nation has become totally, totally secular and even religion in the country has become not a devotion, not a priesthood for those who lead religion, but has become a business, a job, something to fulfill their financial needs and to advance themselves even politically. We see many who exchange office of Reverend so-and-so, but is also a very important political figure, this nation is under a tremendous suffering. At this time there is a great pain in the nation. The rate of divorce is unparalleled in the history of the world, the rate of child abuse, the rate of crimes, the rate of abuse of parents towards children, children towards parents, parents towards each other, children towards

elders in schools, the abuse

of the each other is unparalleled. America is in big trouble and the judgment that comes to America from our True Parents and from our elder Koreans is based on this America that they know. They know very little of the other America. They don't know of the other America that made a covenant under the Constitution and under the law a nation that respects the law, a nation of sacrifices, a nation that perhaps the biggest crime was the crime of slavery and racism, but within that, there was a nation of an agreement to live under the law of God imbedded in the Constitution and the Bill of Rights, a nation of respect for the law and respect for one another.

This nation needs to be resurrected and this nation can only be resurrected through our True Parents. Through a unity of religion in America and Hellenism in America with Our True Parents. America is the heir not only of the best of Hebraism, but also the best of Hellenism. It has been upon the unity, the harmony, the good give-and-take of these two tendencies of Hellenism and Hebraism that we built this mighty nation. The unity of Hebraism and Hellenism has given to the world the best from points of the Constitu-

tion and the Bill of Rights, centered on God.

We have to understand these things. We cannot forget these things. We cannot confuse the America of Clinton with the real America. The America that we need to resurrect is the America that gave to this world the most beautiful movement for the fulfillment of happiness, the pursuit of happiness. The most beautiful movement that was the evangelization of the world centered not on the protection of the despot, or the protection of the dictator, or the King but a movement of the evangelization of the world centered on democracy, not the democracy that we know today, this democracy that is decadent that is self-centered self-serving, self-absorbed, etc., etc., but the democracy that is centered and waiting for the True Parents who embody the Constitution and the Bill of Rights.

Foundation of Victory

True Parents could launch the world wide crusade in 1975. In 1975, Father opened up Chung Pyung Lake with the famous "End of Resentment and the Liberation of the Entire Spirit World." All of that was on the foundation of the victory in America. We have to have pride on what we have given to True Parents, that America has been great. Of course True Parents keep pushing and pushing and asking us to do more and more and more and more, and many of us by lack of training, preparation, understanding, selfishness, you name it, find it very difficult to cope with our True Parents' request, our True Parents' call for sacrifice more and more. But we have to understand why Our True Parents are doing this. What do they want from us? Why are they pushing us? Why do they push us to the verge of breaking us? Is it a break — either you swim or sink?

The Liberation of Chung Pyung

In 1975, Father liberated the spirits in Chung Pyung. Twenty-one years later Chung Pyung has been elevated to the place of liberation of the spirit world. Many of us, many of you have participated in the liberation in Chung Pyung. We need to believe. We need to have faith in the promise made by our True Parents. We need to connect with the spirit of our True Parents and we need to connect with the spirit of Chung Pyung. We need the help of angels. We cannot do this work alone. We have too many problems as families. As couples we are far from being a True Family ourselves. We are far from being harmonious. We are far from being happy and if we declare that this is the prerequisite, the achievements of all these things in order to go out and bless people and fulfill our goals for America, then we are missing the point, because the perfection, the achievement of our true self and the true couple and the True family, the achievement of all of these things that have been promised by God through the True Parents can only be achieved as we work along, as we tag along. If worst comes to worst, if we can just offer the people we encounter the hope that rests in our hearts, if it is not the reality of a harmonious relationship between husband and wife, then at least the

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several recent books, have already been through many phases. I myself can recall several of these.

The "physical Kingdom" did not arrive (as widely rumored, but not officially proclaimed) in 1981, much less at various earlier dates. However, the Providence has, in many gradual and worldwide steps, evolved far beyond the expectations of virtually all our members.

At the Chung Pyung Lake workshop, three "internal" Unificationist revivals are described. Our old friend the *Post* detailed the second of these, even if in their usual stilted fashion. The world has yet to realize what sort of miracles are taking place at Chung Pyung, under Daemanim's ministrations.

We can conclude that new religions always reflect their founder's character and deeds, not to mention the truthfulness of his (or her) teachings. Their fruits are shown in the history of their movements. We can be thankful to have the truest and most loving leadership of any new religion in history. ❖

Dan's Greatest Hits: Getting Greater All The Time

by Richard Ramras—NYC

In the December Unification News, Dan Fefferman gave us some wonderful notes about the genesis of each of the 12 songs on his "Greatest Hits" audio cassette. After listening to his tape over and over again, continuously, and almost wearing it out, I finally got around to sending for copies to share with friends. They're still available and well worth mailing (while supplies last) to your loved ones. Now for my two cents' worth of fond reflections on each gem:

Come On In The Kitchen: This takes me back to my earliest workshop memories from 1973 (artist's cottage, Belvedere). "The clouds of joy...are men who realize their purpose is divine," the heart of Chapter One plus...and my first hint that there was more to the Principle of Creation than logically correct, abstract, scientific formulae.

Generation Of Righteousness: An all-time classic revives the fervor of our rallies back when. Is there a payoff in spirit world for how many guitar strings explode with this hit?

The Kingdom Of Heaven's At Hand: In this old-fashioned coded rebus, symbols are precious petals uncovering

pearl-like kernels of apocalyptic telling it as it am.

I've Got A Right To Be Happy: So these are the islands! Fling off your sandals, half-close your eyes, and dance a spiral up into the lacy cumuli of bliss. "Let the listener hear the lovers' dance that we all just began to learn...I want to dance till You cry and beg me to stop."

The Day Of Hope: To me, the very fact that such a wonderful song as this can actually exist is incontrovertible proof that Christ must have already returned and begun our kingdom-building. And catch the playfulness of that sweet little flute weaving in and out of the rollicking angels' winglets, wigglets, whifflets and wooflets!

Shout About It!: One of our most beloved, respected elders has taught us how healthy it is for children to howl at least ten minutes a day, and this song's the best howl (at least for adult children) in 12 continents and 185 counties!

The Lord Is One: Who can forget the twinkle in the song-leader's eye as he teased us into doubting whether we'd repeat the last stanza...once...twice...? "All bound together, nobody can fall, loving each



other, loving one and all."

The King's Highway: This has an irresistible, barreling-along beat to sweep us away like a mighty river. Late-

ly, I find myself singing the refrain as I pound the sidewalk, disconcerting some for whom the song is not (yet) familiar.

Life At Barrytown: Snoring below the songsmith's bunk, sharing teary, heartfelt memories of Catskills newts, salamanders and frogs while our team sailed the Hudson...ah, yes, Barrytown!

Dedicate Your Love: "Each woman and man plays a part." We're all in the cosmic drama of recreating the relationship of True Adam and True Eve in our own lives. "Unashamed now to...walk hand in hand through the wood."

The Marriage Has Come: An extra bonus of heavenly squigglets and squooshlets and qoophwoofs to drive us all wild! "All will share a common heart then when we arrive at Father's home...bathing all the earth in light of music."

Absolute Sex: A real hand-clapper and thigh-slapper. "I don't like the feeling...I'm half and not whole." And so do none of us! I'm sure this song will be quoted someday as part of the dictionary entry for earliest instances using Heaven's restored vocabulary. ❖

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hope that has been promised by God that things will be okay.

We have the Completed Testament Age teachings. We have True Family Values. We have the Blessing. We have the Tradition. We have a wealth of knowledge and experience. Each one of us, one way or the other, is the recipient of an accumulated indemnity directed by our ancestors by thousands of years and in connection with our True Parents to the whole providential history. Each one of us has been the recipient during the time that we joined, whether it is six months or whether it is twenty five years or thirty years or forty years, we have been the recipient of enormous outpouring of our True Parents — spiritually of an incredible energy of salvation, physically of millions and millions, tens of millions of dollars that have been invested in us for the purpose of using that foundation, that Blessing, that resource within, in order to go out and save the world.

No Preconditions for God

We cannot put a precondition, "God, unless I have harmony with my wife, unless I have harmony within my situation, I cannot go out." You will never be saved. You will never resolve that situation. As we confront our situation facing people, talking to people, trying to love the unlovable, trying to love the enemy, the one who is out there who is my enemy. The situation with my family, with my central figure, all these things eventually will fit into place. Father is asking us to fulfill Blessing '98

So in order to bless America, we will need an extraordinary power, which is not in us. It could be if we team up with our True Parents, if we team up with the Divine Spirit world, with the heavenly angels with the heavenly spirit

world that is pouring out, is coming down after Chung Pyung sent directly by Heung Jin and Daemonim. We don't have that power. They have the power. To do this, we have to enter into self-reflection very, very serious self-reflection.

I am addressing those who are confused like I have been. Those who have legitimate or illegitimate complaints of mistreatment, who have been hurt, abused — imaginary or real. We cannot allow the experience, real or unreal, deserved or undeserved mistreatment that comes as part of the process,

of the path of restoration through indemnity. We cannot allow these things to interfere with the business of what we are supposed to do, which is to bring salvation to America. By bringing salvation to America and to myself and my family, we need to have very serious self reflection, self evaluation and make a determination to go, and as our True Parents said, if you cannot do it all, do part of it, but do something. God will take the heart that goes behind your offering, if your heart is for only a small offering, God will understand that. But the important thing is you have got to do it and whatever you do, you will open a path for the spirit world to help you and that path will be there in the spirit world when you get there. This is very, very important. We have to use the best of our creativity, ingenuity, American ingenuity.

Some people are saying we have to forget about the 185 and focus on new people. In the latest conference that we

had in Barrytown which was a very unique, historical conference. For the first time, Americans came to discuss what to do with America and to reflect on 1997 and to move towards what to do in 1998. One of the things that most people agreed upon in that meeting was we need two strategies. One is the very personal one, the other one is the grand strategy that is determined by our leaders, by True Parents.

Individual and Grand Strategy

The individual strategy has to do that you have to go do the 185 to relatives, friends, contacts, and as you do that, you unite with the grand strategy which has to do with how to reach out to America. We cannot bring victory by traditional means of going out door to door. But after we unite with True Parents' direction, then we have to use the best of our creativity, the best of our ingenuity to see in which way we can inject the change into the situation, whether it is in the neighborhood, whether it is in the 185 couples' neighborhood, whether it is in the county, community, city, and so forth, and so forth.

We need to communicate these ideas. We need to expand these ideas. We need to project these ideas. We need to create a momentum that unfortunately we missed in 1997. If there was a lot of self-reflection in that meeting on what happened in 1997, it was very unfor-

After we unite with True Parents' direction, then we have to use the best of our creativity, the best of our ingenuity to see in which way we can inject the change into the situation, whether it is in the neighborhood, whether it is in the 185 couples' neighborhood, whether it is in the county, community, city, and so forth, and so forth.

tunate that we missed the opportunity to create a momentum in which the Blessing will be something that everybody will talk about, think about, investigate, research, and read about it in a positive way. But unfortunately we didn't do it. This is the time and the opportunity to do it. But True Parents cannot do it, the leaders cannot do it. Reverend Pak, Mr. Joo, Rev. Yang, Phillip Schanker, they cannot do it. We have to do it. The community has to do it under the direction, the inspiration, the guidance, the support of our leaders. We have to put ourselves together and call upon divine guidance, especially calling upon the spirit world to help us, and especially to call upon that spirit world that is waiting for perfection through us. I am not talking just about evil spirits or the challenging spirits, but the good spirit world, the divine spirits. They will not reach perfection unless they connect to somebody on earth. We have to make the conditions, the foundations to invite them, connect with them and to work with them, so they can reach perfection through us. Let us build the environment for a victory of forty million this year. Let us own this forty million by investing in it. Let us use our creativity to fulfill Blessing '98 and through that, we can save our families. We can save ourselves. Let us make Washington, D.C. a winner for America and as Washington wins, so America will be a winner, the world will win, and we will bring great joy great comfort to God and Our True Parents. ❖

ADVERTISE IN THE UNIFICATION NEWS

Reward & Punishment in the Family

by Cecilia Cullen—NYC

When we speak of blessed families, what comes to our mind? When God created Adam and Eve, He gave them the Three Blessings. Knowing that Adam and Eve were at the growth stage, God gave them the commandment of 'not eating the fruit'. This shows that Adam and Eve had a responsibility to fulfill before receiving the Blessings.

We are taught that man, due to fall, became ignorant of God and of His heart. But what really happened at the fall that caused this ignorance?

"The basic motivation that thus caused the original nature of the fall lay in the jealousy the archangel felt toward Adam." (p.90, Divine Principle, 1977)

The Divine Principle teaches us to seek to overcome both the internal and external ignorance of man and offer him internal and external knowledge. That knowledge is our shield and armor to eliminate the contradiction within ourselves being receptive to both good and evil.

In plain simple term, blessed family means three things combined: knowledge, responsibility and blessing.

The Heavenly Law and Us

There is a saying that obedience to Heavenly Laws will 'make' us and keep us on our way to reach our goal of heavenly peace and happiness. Opposite to that, disobey the Heavenly Laws and they will 'break' us. Therefore, 'punishment' comes as a result of disobedience. It is not something to be given or imposed upon. It is more of a consequence, an end result, rather than being given.

Take the case of True Father when he was in Hung Nam Prison. There was a man who was robbing others of their share of food. Everyone knowing about it thought that True Father would 'punish' him. Contrary to their thinking, True Father gave the thief more and more food until his heart gave in to guilt feelings.

Analyzing the strategy, True Father did not 'punish' him. On the other hand, the thief received his own share of the law—the feeling of guilt for stealing the food.

In the Old Testament Era, people received the 'fair' treatment with 'eye for an eye and tooth for a tooth'. Why? It is because the foundation to receive the Messiah was still being set up. Perhaps we may call that time the 'dark ages'. Even during Jesus' time, the concept of an eye for an eye was dramatically changed by Jesus with the introduction of the "Golden Rule". At this time that the Messiah is declared the

True Parent of Mankind and the Completed Testament Era has been established, the Golden Rule was expounded. Today, it is the True Love concept that we follow. True Father speaks about True Love, True Parents and True Children.

True Love, True Parents?

What is True Love? In the speech "True Family and True Universe Centering on True Love", True Father mentioned that the center of all loves is God's True Love. This True Love exists in the family when the family becomes one body, that is, parents and children become one, husband and wife become one, and brothers and sisters become one. Therefore, the unity of the whole family centering on God is God's True Love expressed.

Then, what is the ideal family or a united family centering on God's True Love? It is a family where true parents teach children of filial piety to sacrifice their family by following the way of a loyal citizen in service to the nation, and to sacrifice the nation to fulfill the way of saints in service to the world. And then, parents teach their children to sacrifice the world in service to Heaven and Earth, and to sacrifice Heaven and Earth to come to God.

of God and return the same to Him. Therefore, our ultimate goal, in this fallen world, is to return to the bosom of God, our Eternal Parent and enjoy



His Love. Is that a reward or the main goal as we get out of our fallen condition?

The Heavenly Kingdom is where we belong. That is not a reward for doing good, rather, it is our ultimate goal, our destiny. We live to achieve this goal. So, how do we teach children through True Love?

Children of Filial Piety

Now, let us look at what is happening in actual life among blessed families. In analyzing the punishment and reward system, what kind of children are we raising up? The role of parents is such a tremendous job that we need to go deeper to understand True Parents' heart. It is not simply a matter of punishment and reward. It is True Parents' heart that matters.

Remember that the basic motivation that caused the original nature of the fall was jealousy. Therefore, will I let my son seek for 'fairness' or will I teach him 'sacrifice' and True Love? Will I let my son impose

'justice' or will I teach him to 'become a child of filial piety'.

In the fallen world, parents teach and practice 'justice' and 'fairness'. But, what is just and fair might not be the case with our Eternal Parent. Remember the killing of an Egyptian by Moses? For the Israelites, Moses' action was murder. For God, it was 'just' and needed for the restoration process.

Another example is the Biblical story about the Parable of the Vineyard Worker. He came late in the day, and yet, he was given the same wage as those who started earlier. For Jesus, this example is a heavenly decision. But one might say, this is not 'fair' and 'just', as did the people in Jesus' time.

Raising children is more than what meets the eye. Deduce from the previous discourse, we have to always put into practice, or at least, strive to put into practice the teachings of our True Parents. Besides, who are our model parents? Only our True Parents and Heavenly Father! Let us pause for a moment. How does True Father 'scold' us? How does he 'enjoy' any work one has done?

True Parents as Role Model

We say we are one big family. True Parents sacri-

ficed his own family (Abel-type) to embrace his Cain-type children—us! This is an example of filial piety. But how do we return True Parents' love to our Abel-type brothers and sisters? We should embrace them! Our care, our devotion, must be there no matter what. Is not this what True Parents are doing to us in the first place? We are considered filthy before God's eyes due to the fall. But True Parents show filial piety by caring for us even before his very own physical family. True Parents love all of us very much, no doubt!

If we know how to take care of our Abel-type brothers and sisters (True Parents' children), then we know how to teach our own children the same thing, too. Should it not be that way?

Following True Parents example, can we not show filial piety constantly? Can we not tell our elder sons and daughters to learn how to give more to the younger siblings?

Can we not teach our younger children to respect their elder brothers and sisters and listen to what they are telling them? Can children not bow their heads before each other's presence in full respect and sincerity? Can we not enjoy each other's presence without bickering and fighting? Can a mother ask a son to run for an errand quickly without any incentive given? Can the family be one in love and real harmony? Can we not teach our children the word 'true sacrifice' so we can leave them with a piece of cake without thinking of any kind of trouble will ensue? Can one serve the other sincerely without expecting anything in return? Can the elder take care of the younger and the younger love the elder?

Therefore, can we make a *clear distinction* (in appearance, speech, character, wisdom and knowledge) between a true child and a fallen child, in how he/she lives? Can we take this kind of challenge as a Blessed Family? Can we truly say, "Father, here is my son, your son, in life and in truth?"

When we speak of blessed family, what comes to our mind? Filial Piety!❖



What Does Academics Have To Do With God?

by Martin Herbst—Barrytown NY

This is the second in a series of three articles.

Now we come to love. If faith is the root and mind-body unity is the trunk, then love is definitely the fruit of a religious way of life. Without love all the faith and sacrifice in the world has only sporadic meaning. It is of course great to believe in God, but it is greater to love Him, unreservedly. Love is beyond dogma; it is beyond creed and religious affiliation. The real miracle of life is love, for love has the power to transform anything. In love the ugly becomes the beautiful, the enemy becomes the friend. Through love the parent is transformed and gives birth of a child. The child in turn is transformed and becomes the parent. Out of the parent comes a child and out of the child comes a parent. Such is the circle of life. Love is the beginning and the end, the alpha and omega.

Some years ago I had a dream that still stays vivid in my mind. In the dream I saw an extremely beautiful woman. I saw her from far away and as I moved closer, she became more and more beautiful. Never had I seen such an attractive woman. It was a total attraction which went far beyond sexuality. Automatically I moved close and, when I was standing right in front of her, I recognized the woman: it was my wife! For a short moment I was spellbound. I have such a beautiful wife, I thought. But then I looked again. I began to examine her face in detail. I looked at the nose and found a minor defect. As soon as I observed this "defect" the nose began to grow. It grew and grew like the nose of Pinocchio—although in a much uglier version. Then I looked at the eyes and again caught some imperfection. And the eyes began to grow until they assumed a horrible shape and size. And so it happened with each part of my wife's face: her mouth, ears, cheeks. From standing before the most beautiful woman the universe had ever known, I was now facing the ugliest of

the ugliest, the witch of witches. Then I heard a voice behind me saying, "The one you love becomes the most beautiful." I woke up and thought, "What a sermon!" (I received this dream after having gone to bed Saturday night.) Love has the power to transform anything. In a very real way our reality is created by love.

Love is at the heart of all religious teachings, for only through love can we approach the divine. Love has even the power to make a human being divine, if we so choose. I guess that is one of the messages of Greek mythology. But what does love have to do with academic studies?

Before I began to study, my attitude towards the academic community was rather arrogant. Although I didn't know much, I often had much to say about the men and women of learning. I took the liberty to criticize St. Paul, St. Augustine, Freud, Jung and even Sir Isaac Newton now and then. Little did I know how much these studious individuals and their colleagues had suffered in their quest for the truth. One can easily get upset with St. Paul, who often got quite upset himself, but could you have glimpsed the universal elements in the message of Jesus from Nazareth 2,000 years ago? Looking back from the vantage point of the 20th century, it is so easy to identify the limited approach of Sigmund Freud, but would you have had the courage to pioneer this research into the realm of the unconscious and human sexuality?

Now after having studied the writings of such people, I cannot but feel authentic respect, admiration and even love for them and the sacrifices they had to endure. When I go for a walk in the library, I often cannot help but cry. I sense the spirits of the authors slip through the pages of the books standing there side by side. Each of the books are like stones, small bricks in this palace we call learning. If these books would suddenly begin to talk, they would probably have many a story to tell. Surely the authors must have had economic problems like me. Perhaps they had wives and children to feed.

Perhaps they suffered from a chronic disease but continued despite all odds. Perhaps. Perhaps not. Still, I feel better when I appreciate them for their efforts rather than belittling them for their shortcomings. How about you?

Whether we talk about the realm of religion or the realm of academics, life becomes so much richer when we add this dimension of love.

A Heavenly Perspective

Finally, I want to talk about the heavenly perspective. A genuine religious way of life allows us to approach the viewpoint of God. To think and act from a heavenly point of view requires a combination of the deepest humility and the utmost courage. On one hand we must be willing to give up what we love the most and on the other hand we must cling to the truth and let it guide us to courses uncharted. On this journey we are called to leave our own narrow point of view to see things in a larger perspective.

Intuitively, children are right when they picture God on the clouds. Indeed, to truly meet Christ we must for a moment leave our own secure, earthly habitation. We must rise above individualism, nationalism, racism and culturalism, and allow ourselves to see things from a radically different perspective. We must, in a sense, "come on the clouds." Then and only then are we free to see with the eyes of God and to sense the togetherness of all things.

This ability to see things from a more comprehensive point of view is as important as the hatching of a new idea itself. Some years ago I read Scott Peck's *The Road Less Traveled*. I was impressed and thought that title as well as content was both meaningful and daring. I was thinking to myself, "Why did not one else get this idea of describing spiritual growth as 'a road less traveled'?" The answer came when I read Carl Jung. Several times Jung uses the term "the road less traveled" when speaking of spiritual growth. And I recognized a great number of other similarities as well. Then I read Stephen Covey's *Seven Habits of Highly Effective People*. One of his key insights is that creativity is what lies between stimulus and response. I acknowledged the greatness of the thought. But then I studied Adler who precisely defines creativity as the possibility between stimulus and response. I could go on and on with such examples. What should I conclude? That there is nothing really new under the sun? Perhaps. But a genius is often not so much the innovator of a completely new idea. Rather, he synthesizes, harmonizes and makes a certain insight relevant for people like you and me. In doing that, he is approaching "God's point of view."

A heavenly point of view is not mysterious or incomprehensible, but rather the natural, healthy way of looking at things. Often it is heard that a great deal of what we are taught is garbage. Even that being the case what do you actually do with garbage? Do you throw it away? Where? Into your neighbor's garden? Then where do we throw it? Out into nature? And where does nature throw it? Nature does in fact not throw the garbage anywhere. Here we can learn from the wisdom of Mother Nature. Nature has no intention of throwing the garbage out on someone else. Instead

she quietly takes it upon herself to digest it. She extracts nutritious elements from it and allows herself to be transformed by it in such a way that her beauty is maintained and even increased. Just because something looks like garbage doesn't mean we should not take an interest in it! By being loyal to your own nature which is rooted in God you will find yourself capable of digesting all kinds of opinions and claims. Allow yourself to be transformed by them and you will appear more beautiful than when you started. Just like nature.

Only the person who does not trust God within himself must be always on his guard constantly protecting himself against the possible contamination of new, dangerous ideas. As students we should be careful, but the danger does not so much lie in the garbage itself, however rotten it may be. The real danger lies within. The real danger lies within your own incapability to digest, transform and create. We need to develop a healthy critical sense. While it is true that there is something fundamentally sick about a person who always complains, there is something equally sick about a person who cannot be critical. A person who either complains too much or is lacking a critical sense altogether is a person out of touch with himself, God and the world. To create this balance between acceptance and rejection between humility and courage is at the heart of a healthy life.

In my own Unificationist tradition, figures such as Karl Marx, Sigmund Freud and Friedrich Nietzsche are often regarded as the really bad guys, the three evil musketeers of the 20th century. It does not take a genius to identify the havoc their ideas caused. For 2,000 years European philosophy had more or less followed an idealistic, spirit-oriented tradition. Now these guys come along and make us focus all our attention on the body and the material causes of the world. To locate all meaning and value in the body is obviously incorrect. But what if the whole goal of civilization is to evolve towards a fuller understanding of love? Would it then not be necessary to go through the realm of the body, which is essential for a complete experience of love? By all means the body and sexual love, which until then had been rejected, somehow had to be resurrected and justified to be able to take their proper place in God's creation. The insights of the above-mentioned individuals could perhaps have been harmonized with a more comprehensive understanding of the human condition. My point is that we are better off when we humbly listen even to viewpoints that at first seem inconceivable. A parental attitude can only further our spiritual growth, for God's love and truth extends to all corners of the world.

As we can see, God is not so far away. Since God is eternal, so is education. A genuine, religious way of life involves faith, discipline, love and the constant striving for a more meaningful point of view. So does our campus life. Let us climb the ladder together. The place where we study could be "none other than the house of God, and the gate of heaven." ❖

The Elevator of Life

How's this for an illustration for life? We all live in a huge building. There's floors above the ground - Heaven Floor 1, Heaven Floor 2, etc. on up although the highest floors and the penthouse are still under construction.

Below ground, there are many lower levels: Hell Floor 1, descending to Hell Floor 2, etc. No one knows how low they go - Hell Floor 66? 666?

Anyway, we can all move around on our floors but whenever we want to move from floor to floor, we have to use The Elevator. There's Elevators on every floor, with the same buttons. Here's what the buttons mean:

God: Always an express ride up. But the button is hard to find.

Family: Goes up floor by floor. Can be claustrophobic or act like it's broken, but almost always gets you to a

higher floor.

Money: Always out of order.

Drugs and alcohol: Only goes down, although it goes down so slowly, floor by floor, that it may take awhile to hit bottom.

Suicide: Always just one step into an empty elevator shaft.

Extramarital affairs: Trick elevator - it looks like it's going to take you to a more interesting floor, but when you get on, the doors slam shut and it's an express to the basement. Gives you electrical shocks all the way down.

Food and material goods: Always the freight elevator. Never goes above the ground level.

Education: May open the door, but doesn't necessarily take you anywhere.

Friends: Some friends bring you up. Some friends bring you down. Choose whom you ride with carefully.

May we always hit the right buttons!

Cheryl W.



HAVEN BRADFORD GOW

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

Christ is right: if we want to enter the kingdom of heaven, we must possess the spiritual beauty, purity and innocence of children. Christ was talking about children like the ones I recently encountered at the Hodding Carter YMCA in Greenville, Mississippi.

Color-Blind Children at the YMCA

In this regard, I recently learned a good and heart-warming lesson about race and human relations while playing basketball at the Hodding Carter YMCA with a young black child named Jerry. Despite my being an Asian-American, Jerry and his two cousins (one a boy, the other a girl) have accepted me as their good friend and we play basketball together whenever we can.

The other afternoon Jerry and I were playing basketball when a small white child named Matthew came up to us and said, "Jerry, is that your father?"

Please ask him if I can play in the game, too." Together, my new "son" Jerry and I and the small white boy had a nice time playing basketball (although I did suffer a heartbreaking 18-12 loss).

The other day I played basketball with three charming girls named Porsha, an African-American girl, Meredith, a Caucasian girl, and Brittany, an African-American girl. Despite my encouragement, Brittany, Porsha and Meredith were despondent because they were having difficulty scoring baskets. So I asked two boys their own

age—one, Jerry; the other, a white boy named Alex—to help them. Together, the boys kindly and patiently helped Porsha, Meredith and Brittany with their dribbling, passing and shooting.

Clearly, the best way to overcome racial bigotry and prejudice and promote racial tolerance and understanding is by practicing the teachings of Confucius and Christ, that is, "Do unto others what you would have them do unto you; love others as you love yourself." ❖

BOOK REVIEW

Awakening at Mid-life, A Guide to Reviving Your Spirit, Recreating Your Life, and Returning to Your Truest Self Kathleen A. Brehony. Riverhead Books, NY. \$14

Reviving Your Spirit

reviewed by Cathi Close—Arlington, VA

Kathleen Brehony, a Jungian psychologist, guides us toward an honest exploration of an important time and passage in our lives—mid-life. She brings to light an interesting fact that in our culture, so much attention is paid to the areas of child and adolescent development, but so little to adult development once we are "grown up".

At mid-life we are at the beginning of the second half of our lives. What does this mean? What can we expect? What should we expect? Are our choices simply to learn to "grow old gracefully" or should we invest our efforts

into trying to look and feel "young"?

Brehony approaches this transitional time in a way that lends dignity and respect to this deeply human experience; the hopes, the fears, the disappointments, and most important, the opportunity for spiritual growth.

In a culture that increasingly devalues the merits of age and wisdom, this is a book that does much to reinforce the purposeful plan that our Creator implemented. This book provides needed internal nourishment, encourages reflection and renewal and challenges us to make this time of our lives one that is both meaningful and fulfilling.

In the concluding chapter of her book, Brehony writes, "The metamor-

phosis which will allow us to live fully and celebrate each morning is available to each and every one of us as part of our human endowment. We need not have any special abilities or knowledge to begin the journey, just a willingness to look inside and to open ourselves to our potential For the mid-life journey is not simply about aging or making changes in our outer life. It is about the discovery of personal meaning in one's inner life. It is about the recognition of the sacred in everyday experience. It is about understanding that while we are just a grain of sand in the great flow of time, we are, each of us, unique and necessary to the fulfillment of some cosmic plan." ❖

Unification News

Guidelines for Potential Authors

Much of the content of the *Unification News* consists of unsolicited material from our world-wide readership. This is just as well since the newspaper has the minimum of staffing, and we just cannot keep up with all that is happening.

In case you might suspect that you are called to write something for the Unification community, we have created these guidelines to encourage you into action.

Categories NEWS

Any event you participated in which is of interest and significance to the Unification community. Your own interpretation of the events should be indicated (To my mind, this shows that ...) as well as quoting authorities (Senator Helms has gone on record saying that ...).

Photos are really helpful in making news reports come alive.

Write a snappy headline. Two lines are OK. Include your byline—your name and city/state (or country) from which you are reporting.

OPINION

Know your place is a helpful admonition in writing about how you think things really are. Realize there are probably limits to your wisdom and omniscience and write about things other people can accept you as an authority on. Running the Providence is probably not one of these things—certain exceptions obviously are exceptions.

If you need the support of "Father says ...," please use a literature reference. "In the notes I took during Father's speech after Carnegie Hall ..." is occasionally an acceptable substitute. "I remember he

said ..." is not appropriate if you are trying to make a substantial point.

Illustrations or a simple chart can help make the article attractive.

Write a catchy headline that encapsulates your article, along with your name and city/state from which you are reporting.

IN MEMORIAM

We rely on our readers to supply a testimonial to a member of our community who has passed on to spirit world. Photos are really appreciated here and we always return them.

POETRY

Short and evocative is the maxim here. Without meaning to demean the discipline, poetry usually ends up as filler—poetry tends to find a home on a page when everything else planned for that page has some room left over. Just the right space for your poem has to remain and, as our planning is not too inaccurate, these spaces tend to be small.

Photos

Photographs and illustrations greatly enhance the appeal of an article. In a pinch, buy a one-time-use camera; they are only about \$10.

Photos will be returned to you.

No negatives, please. 8" x 10" max.

Write short captions for those photos that need them.

Submission

In general order of preference, your submission can be:

- computer floppy disc, Mac or IBM 3.5 or 5". Formats: Word 5.x or 6.x, WordPerfect 5.x (not 6!) or lower. ASCII or unformatted plain text. Contact the office if you want to send in computer graphics files. A layer of aluminum foil wrapped around the disc

seems to prevent any problems in the mail. Include a printout in case of problems.

- Over the Internet either as an e-mail containing the article or as an attached file (America Online subscribers only). Photos and illustrations must be sent by regular "snail" mail, however. Contact the office if you want to send in computer graphics files over the Internet.

- Typed or neatly-handwritten manuscript.

- Fax in the manuscript. Use a largish font as faxes can have poor resolution. Photos and illustrations must be sent by regular mail.

Example

An example of a submission that it would be a pleasure to receive is:

- a 3.5 IBM disc with a report of a children's summer camp written in WordPerfect 5.1
- a printout of the article
- a catchy headline, a byline with the name and city/state of the author
- contact information for finding out about next year's summer camp
- five evocative color snaps of the event: a group shot, two long shots and two close-ups.

Contact Information

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by Daniele Cohen—Bellevue, WA

This January 11, a very precious and humble Korean grandma went to spirit world. The seventh member to join our True Father long ago in Pusan.

I met her in Chicago, back in '76. Because the Korean Sunday Service was by far much more interesting to me, I was a regular participant.

I immediately tried to befriend Oh Young Chun because she was so genuine.

I knew 2 Korean words at the time and she spoke no English but we connected. Have you ever had the feeling you have known someone all your life? It was like that.

All of a sudden she wasn't there at the Sunday Services. I asked around and finally found out she had cancer and was in the Hospital. I went to the prayer room with my heart in my hand and cried all night. I begged God to give me the cancer, after all I was young and could fight it easier. Besides, I told Heavenly Father, she did not deserve it, I was by far much more sinful and therefore I told God, give it to me.

My eyes were swollen and my voice was gone, but I felt as if God had heard me.

Sometime after that I was asked if I would like to live with Mrs. Oh and take care of her.

I thought to myself, "pinch me—I must be dreaming!"

IN MEMORIAM

The Best Korean I Ever Met

As unworthy as I was somehow God was giving me such an incredible opportunity.

She called me her resident comedian. I tried my best to make her laugh. Taking her to the hospital for radiation and chemotherapy was heart wrenching. She never complained.

Throughout all the time I spent with her, I never felt worthy.

It was because of her that God was able to have His day of Victory over Resentment. On the 4th of July 1952, True Father, Won Pil Kim, and another member were arrested. It was Oh Young Chun that got them out in 40 days. She suffered a stroke during that time, due to exhaus-

tion. The prisons' in Korea at that time could not compare to ours. You have to understand her desperation.

Her mother had been a member of the inside belly church. Her mom had done the 1200 bows, made clothes for Jesus and prepared feasts for Jesus. Father called Mrs. Oh, "patience." Believe me she had to have a lot of that to put up with me

Many, many times she lamented to me the fact that the Church had become so big and impersonal. The folks joining now did not get the closeness she had with True

Father. She said there were many times Father would take her to the ocean, and point across the water

and tell her that many people would come from all over the world to help Korea to build the Kingdom of Heaven on earth.

Her mother had been a member of the inside belly church. Her mom had done the 1200 bows, made clothes for

Jesus and prepared feasts for Jesus.

Father called Mrs. Oh, "patience." Believe me she had to have a lot of that to put up with me.

She told me that when she went to spirit world, she would be 33 again. When I dreamt of her in January, I did not recognize her right away. And then I remembered what she had told me!

She told me she would live in a beautiful mansion in spirit world and that she wanted me and my family to be with her. I am just so grateful to have had the years we had together, what an honor. My ancestors must have paid an incredible amount of indemnity so that I could be with her. Hope to see her at Lake Chon Pyong.

Just wanted to share such a precious time with all our family members. ❖

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42 year-old longtime-member brother seeks 30-40 year-old sister for Blessing. Call (212)221-3576 or leave message; at work Mon.-Thurs. 8:30am-12:30pm or 2:30pm-5:30pm (212)213-0470; or write to M.A., c/o Box B2, 481 Eighth Avenue, NY, NY 10001.

The Ellen Beth (Vogel) Goldstein Memorial Fund. For those who wish to give, help is needed for her Seung Hwa and memorial stone in Sleepy Hollow, N.Y. All donations welcome—please makes checks to: "HSA Westchester". Brian Goldstein c/o PG Arbor, 301 Paramus Park Mall, Paramus, NJ 07652; tel. (201)634-9841, fax (201)634-9842

51 year old brother seeking sister for Blessing. Write: Richard, Box B2, 481 Eighth Ave., NY NY 10001. Call (212)629-3078 or leave message.

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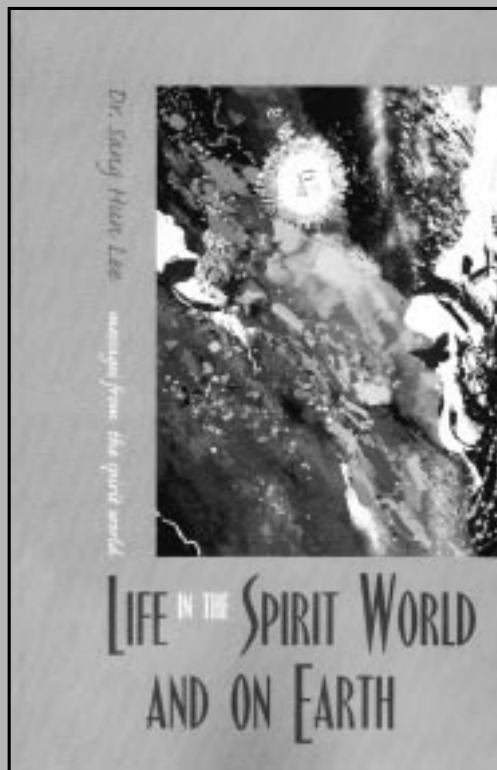
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