

New Hope News

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December 29, 1975



Happy Birthday Un-jin!

Christmas, 1975

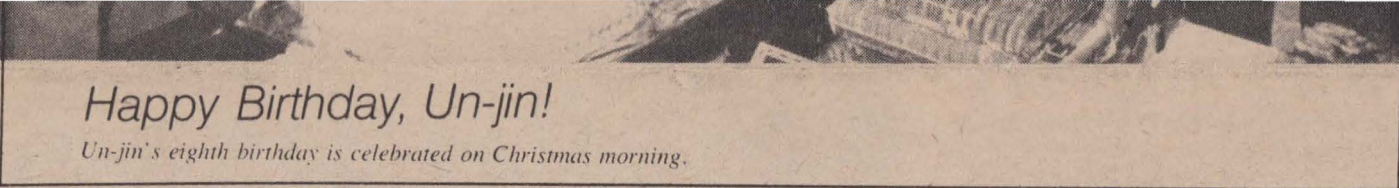
Father's Activities

Our Parents left on Christmas morning for Korea. Early in the morning before their departure, they celebrated Un-jin's birthday at East Garden. They spent Christmas Eve at East Garden, where Mr. Salonen brought gifts, including hand-knit angora scarves for everyone and a unique "card," a huge gingerbread-house model of East Garden—both from the American Family. Father had returned the day before Christmas Eve from a trip to Florida with three Korean members of the 36 couples who will be serving as international Itinerary Workers.

At Headquarters

"If God is looking for the family to visit on this day in the city of New York, it would be a shame for Him to come here and find the building empty, with everyone gone away. This must be the place where we celebrate with greater joy, with greater love because we have a greater light," said Mr. Salonen as he addressed the Christmas Day morning worship service at the Headquarters Building. Accordingly the full day was a celebration bringing joy not only to our Church members but also to some of the lonely people in New York City.

Christmas decorations festooned the door to the building, the front hall, and the grand ballroom. Two Christmas trees



Happy Birthday, Un-jin!

Un-jin's eighth birthday is celebrated on Christmas morning.

1,000 to Come to God's Day

Over 1,000 people are expected to gather at Belvedere on December 31-January 1 for the largest and longest God's Day celebration in the history of the American movement. At this writing plans are still indefinite but are expected to include, in addition to recreation and entertainment, a lecture contest beginning on December 31 with finals on January 1. Joining the celebration will be the most outstanding pioneer from each state, Barrytown members, New York Churches, Churches from neighboring states, members at the Headquarters building and local MFT's.

In speaking to the Headquarters building members on December 21, about the upcoming God's Day, Mr. Salonen said: "We are preparing a magnificent God's Day celebration. . . it will be very

important that we prepare. . . . One year from today. . . our lives, the life of our nation, and the position of our Church will be totally different. Each year brings about a bigger change. Almost everything that we have accomplished up to this time will be less than what we will accomplish in the coming year—that is how dramatic our impact must be on America and on the world. . . . We can feel that we accomplished more in this last year than we ever expected we could at the beginning. So it is our intention and God's need for us to accomplish far more in the year to come. Let us purify ourselves in intention, to really offer ourselves on God's Day as a renewed sacrifice. . . . A sacrifice in the Unification Church is the object of blessing, because in that position we are able to multiply our effectiveness many times

over.

"This is a tremendous time that we are living in. I think that in this coming year we will see our opposition broken. Then we still have great work to do, because the problems which have gone unsolved for so long must still be solved. But when the way is clear for us to devote our energies to something positive, everyone will be inspired. . . . We must be preparing to make our pledge on God's Day. I wish our Parents could ask everything they really wanted to ask. They will only ask what they think we can be responsible for. But we have to be prepared to make our pledge and to live up to it. It is good in preparation for God's Day to remind ourselves of the holy position that we are in. It is necessary to have that renewal, and there is no more appropriate time than on God's Day."

Excerpts from Christmas Day Sermon by Mr. Salonen

"We are the People who can Celebrate the Hope of Christmas. . . ."

Christmas is a day which is supposed to celebrate hope, because it is the day marking the celebration of the birth of Jesus. It is the day that hope came back into the world. It is the day that God again renewed His promise to mankind. It is a day of great hope since the beginning of time because of man's original nature, which seeks hope, fulfillment, and a true relationship with God.

That hope which came to Christianity 2,000 years ago has not been significantly realized, and Christians know that very well. But because their desire for hope is so great, then they celebrate the day anyway as a renewal of hope, a renewal of God's promise.

Real hope cannot come to man until he understands the reason for his sinful state, so hope will really come when

knowledge is revealed—when man can understand himself, his fallen nature, and God's providence for his restoration.

When hope came to this earth 2,000 years ago in Jesus Christ, the hope was that Jesus could bring the truth, and embody it

the lonely people in New York City. Christmas decorations festooned the door to the building, the front hall, and the grand ballroom. Two Christmas trees laden with red satin balls and surrounded with presents flanked the entrance to the grand ballroom. At the morning worship service Mr. Salonen gave the sermon (see excerpts in this issue). A traditional turkey dinner with entertainment filled the afternoon. In addition to Sunburst and individual performances, special highlights were: a song by the Barrytown nursery children, and Christmas carols sung by the Korean Folk Ballet. The "new" New Hope Singers—including their members acquired from the recent music contest—performed impressive selections, including excerpts from Handel's Messiah.

Buses and vans later took groups of Christmas carollers to homes for the aged in Queens, Greenwich Village, and upper Manhattan. One of them, the Fort Tryon Park Nursing Home on 190th street, is primarily for Orthodox Jews but also takes in psychiatric and derelict cases. The large group of carollers, including the Korean Folk Ballet, spread themselves throughout the home. The generally positive response was mixed—from one woman's "Christmas? What's that?" to requests for encores, applause, and tears of joy.

The day closed with marathon movie viewing. "African Queen" with Humphrey Bogart and Katherine Hepburn was followed by the epic "Lawrence of Arabia" and yet another Japanese movie.

Belvedere and Barrytown also marked Christmas with special parties. Mr. and Mrs. David Kim hosted a Christmas Eve buffet dinner at Belvedere, with gifts for all, entertainment, and the movie "The Jungle Book." At Barrytown, trainees returned from fundraising for an evening dinner and program which parents were also invited to. A musical skit of Christmas celebrated by a hillbilly family was followed by Christmas hymns by Mrs. Doris Orme, an outstanding vocalist.

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Sermon

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they could become incarnations of the truth.

But because Jesus' words were never heeded and were never really listened to, that truth was lost and all that remained was the initial flicker of hope. Because mankind is so strongly desirous of realizing that hope, even without knowledge, he fans the flames of that hope. So it becomes hope in the face of despair.

This year, when the economy is so depressed and people have less personal income than before, the stores were expecting a bad year. In fact, this has been one of the best years for the stores. Why?

People are under so much pressure, that they don't know how to cope with it. Therefore they can't confront it, so they do the only thing that they can do—they close their minds, they turn away, and they believe in hope.

But money doesn't mean anything anymore. New York City seems to be bankrupt but that doesn't seem to be stopping New York City. The federal government is going to lend billions and billions of dollars. The interest on the money that New York City is being lent by the federal government is several million dollars a day. Nobody can understand that magnitude.

So everything's completely out of control. It is a crazy world. And people are responding the only way that they can—by just closing their eyes and living in hope. And they are going out and spending all the money they have. At least they have it now and they can buy something with it now. It may not be worth anything a few weeks from now, and there may not be anything to buy.

As a holiday we're supposed to celebrate Christmas because it represents the beginning of God's new work of salvation when Jesus Christ was born. Although that

to be able to overcome within ourselves the fallen nature which works against our realizing those things. It is an internal struggle for us, but it is one which is filled with hope because we have the example and we have a pattern. We have a direction, and we have guidance. And we have brothers and sisters surrounding us to make it possible to continue, to encourage each other to advance along that spiritual path.

Christians have been like orphans for the last 2,000 years. They have been brothers and sisters without parents. Therefore, as much as they have wanted to realize their ideal family, they haven't been able to because they had no mother or father from whom they could receive their blessing, through whom they could be raised and from whom they could receive guidance. They really had no parents to lead them into the fulfillment of their hope. Yet because men long for hope so deeply, they celebrate it more greatly than ever before.

Then when we join our movement several problems come up. We have been raised to celebrate Christmas with great hope and great joy, associating it with our physical families. In the beginning members often feel a division. They feel that perhaps they should go back to their physical families to celebrate this day—this irrational hope, this self-centered, passive, irrational hope. Years and years after they leave their homes they still come stumbling back at Christmas, Thanksgiving, and other days. Is that bad? It may not be bad; it depends on if it is understood.

At this stage in the development of the foundation of our hope, Father has called us as members of the Unification Church to act as a sacrifice. I'm sure the lamb slaughtered at the altar did not want to be slaughtered at the altar—it would have rather run free with the other lambs. But by symbolically taking the best of the flock and sacrificing it to God, the shepherd was asking God's blessing on the



Greeting inside Unification Church card sent by Mr. Salonen to parents and friends, reads: "May God bless you and your family during this holiday season and in the coming year."



Mrs. David Kim passes a lottery for Christmas presents at Belvedere's Christmas Eve party.



to say. As a holiday we're supposed to celebrate Christmas because it represents the beginning of God's new work of salvation when Jesus Christ was born. Although that is the nominal purpose, it is really the day we celebrate a renewal of hope, when we try to find some joy and belief in a coming peace. We sing the old Christmas carols and continue to hope for the same things and pray for the same things.

But just like the consumer in the store who is living in a hope that is based on nothing, all too many Christians are continuing to live a hope that is also based on nothing: nothing they can understand, nothing they can measure, nothing they can point to. The world is not drawing closer to peace; it is drawing closer to war. The economy is not growing ever more prosperous; it is growing ever more inflationary. The situation gives no objective reason for hope, so more than ever before people are grasping onto that hope.

Christmas is a passive holiday. It represents our waiting for God to do something. Until that time we pray and wait and live as best we can according to the tenets of our faith. But we have never even had the direction to cut through the chains that have been holding man in a sinful and selfish state and to create the peaceful world that we have been longing for and praying for.

In contrast, in Completed Testament Christianity, in our Church, we have every reason to celebrate the rebirth of hope, a hope which is building its foundation. Therefore we can understand the dimensions of our hope. We can evaluate the future of our movement and the future of the world according to our understanding of the spiritual laws by which the world operates.

And in the past while Christians could debate and even fight over the meaning of the words of Jesus, in our movement our struggle is not to understand the direction from heaven through our Parents but rather

to be slaughtered at the altar—it would have rather run free with the other lambs. But by symbolically taking the best of the flock and sacrificing it to God, the shepherd was asking God's blessing on the remainder of the flock. And so for the sake of the others, some had to be sacrificed.

This is a day when so many are celebrating a hope that has no foundation. It is more important than ever before in our Father's view to celebrate this day as a Church, as a Family whose hope is being realized through the efforts of our members.

Unless we can explain to our families that our lives are now consecrated—that we've become missionaries, priests and priestesses of a new promise—we can't expect them to understand. If you explain your involvement in our church just as if it is a job just like any other job, then it is only natural that they will begin to say,

(continued on page 4)



The Korean Folk Ballet delighted the audience with "Jingle Bells" and "Rudolph the Red-nosed Reindeer" in English and Korean.



The new, larger New Hope Singers perform a portion of Handel's Messiah under direction of Randolph Remmel.

Hospital, Gospel Shows Give Sunburst a New Image

Sunburst, the Korean Folk Ballet and the New Hope Singers have been rehearsing at the Headquarters building and seeking opportunities to perform in preparation for Yankee Stadium. Sunburst has had several engagements in December, described here by one of Sunburst's members, Sandra Lang.

Sunburst acquired a new type of audience as it began Gospel and hospital shows in the New York area. With Larry Moffitt now serving as public relations man, Sunburst was able to make several contacts, including Bishop Billy Robinson of the Garden of Prayer Cathedral Church of God. The Bishop provided two engagements for Sunburst in December.

The first was for the Bishop's Sunday night radio broadcast over Station WADO, a popular "soul" radio station in the area, from his church. The dynamic young "Bishop Billy," as his congregation calls him, has a large following, estimated at over two thousand people. "They are good Christian people of character and heart," said Sunburst Director Frank Grow. "They respond to personal experience over what they read in the newspapers. And because we attend *their* revivals, several ministers have expressed interest in bringing their flocks to *our* revival in Yankee Stadium."

Bishop Billy introduced us as "Sunburst of the Unification Church" and described us as a fine group of Christians. He also announced that we would be featured at his upcoming Gospel program on the following Friday evening. Despite the recent *Daily News* articles about our Church, no one batted an eyelash; the single selection, "O Happy Day," was warmly received by the congregation.



Sunburst arrives at Harlem's Apollo Theater.

The Apollo was "the" theater to perform at during the 1920's and 30's. Originally designed for vaudeville, the Apollo became a showcase theater for black artists desiring to enter the entertainment field. Many now-famous artists, such as Jimmy Durante and Ethel Waters, launched their careers there by being discovered by talent scouts in the audience. Even to perform at the Apollo was a major event in the life of

to the Sunbursters!), and we were seated on the stage in a place of honor. Although our music was gospel—"O Happy Day," "A Place in the Sun" and "Father's House" (the latter an encore)—it was very different from the foot-stomping hand-clapping gospel presented by many of the other groups, and the atmosphere after Sunburst left the stage was "just entirely different," several people commented.

events, if possible. The hour-long program featured instrumental selections, solos and group numbers.

One woman commented to Sunburst members after the show, "It is such a shame that the Unification Church is getting such bad publicity. But the Lord will make it come out all right." Many people expressed their shock at the disparity between the negative *News* report of two days

recent *Daily News* articles about the Church, no one batted an eyelash; the single selection, "O Happy Day," was warmly received by the congregation.

Revival tunes issued from Sunburst's rehearsal room all week as Sunburst worked up its new style of music. Only one member of the group, Rob Schwartz, has ever sung gospel music professionally before. Finally Friday came and we headed for the Apollo Theater, where the Gospel program would take place.

Many now-famous artists, such as Jimmy Durante and Ethel Waters, launched their careers there by being discovered by talent scouts in the audience. Even to perform at the Apollo was a major event in the life of an entertainer; some spent their whole lives just waiting for a chance to appear there. With the change of the times and the neighborhood the theater has changed its character, but the greats still clamor to perform there.

We not only performed there; our name appeared on the marquee (A surprise

different from the foot-stomping hand-clapping gospel presented by many of the other groups, and the atmosphere after Sunburst left the stage was "just entirely different," several people commented. Other churchmen present expressed interest in the group.

Gospel music was not Sunburst's only new direction for the month. We also visited the Bellevue Hospital and intend to schedule more service organization

shame that the Unification Church is getting such bad publicity. But the Lord will make it come out all right." Many people expressed their shock at the disparity between the negative *News* report of two days before and the flesh-and-blood Church members before them. Needless to say, Sunburst was welcomed back to Bellevue, one of the largest medical facilities in New York. Representatives from other organizations present at the program sought to get the group to perform for them as well. The coming year promises to be very busy!

Book Review

Communism: Promise and Practice Provides Useful Facts

by Andrew Wilson for the
Freedom Leadership
Foundation
Available from HSA-UWC
Publications at \$2.00 per copy.
Quantity discounts available.

by Bob Heater

From our involvement in the Unification Church, we learn that Communism is the enemy of God and that we must therefore oppose the growth of the Communist movement. Even though we strongly believe this, we sometimes have trouble conveying this to others. *Communism: Promise and Practice* is an aid to this problem. It is well-written and easy for the lay person to understand; it is also accentuated by photographs of life in some Communist bloc countries.

The book is divided into two parts. "Communism, Promise and Practice," and "Communism, Obstacle to Human

Betterment." Topics in the first section include: "peace through war," "government and use of force," "land reform and collectivization," "economic growth and human suffering," and "the monolithic state and the popular will." Part II discusses Communist rhetoric, social justice, world prosperity, freedom, and world peace.

The book explains the various Communist tactics to establish an all-powerful one-party government, pointing out the failure of the Communists to live up to the campaign promises of the revolution. For example in the section on economic growth, it is pointed out that: "Soviet economists have begun to experiment with modifications of their economy that are not in accord with Marx's model. Pragmatic reforms have been slowly implemented since 1965. Factories are encouraged to maximize their profits and sales by a series

of government incentives. While these changes do not go so far as to institute a free-market economy, they do represent

and admission that Marx's economic theory is not valid in a modern industrialized state."

The author, Andy Wilson, points out that brainwashing and other harsh treatment is used to curb free thinking. "In China, thousands of intellectuals are sent to labor camps or to brainwashing camps. Na Szung Tsung, at one time the most prominent violinist in China, escaped to Hong Kong in 1966 after enduring 103 days of brainwashing." Mr. Wilson further points out that Communists have given words different meanings through their use of vocabulary. "The vocabulary of Marxism-Leninism is replete with hopeful and attractive words such as 'socialism,' 'liberation,' and 'people,' but the meaning of each of these terms is altered to fit Marxist definitions. For instance, 'socialism' denotes a state where all private ownership is abolished and the state and Communist party have absolute power."

In the section on 'world prosperity' the author writes: "Communism has of-

fered man the false hope of a better life and freedom from want; in practice, life has been hard. Most peasants and workers live a life of constant labor while there is an elite class... that controls the economic lives of the laboring masses... When thieves robbed the apartment of a famous Soviet violinist, they stole over one million rubles in antiques and paintings. There are many such millionaires in the Soviet Union." In Part II Khrushchev is quoted to reveal his true attitude about detente: "We are always in favor of a detente but if anyone thinks that for this reason we forget about Marx, Engels, and Lenin, he is mistaken. This will happen when shrimps learn to whistle."

With the addition of an impressive bibliography, this book becomes a needed tool in understanding the true position of the Communist bloc countries—a good companion-piece to *Communism: a Critique and Counterproposal* in its description of the realities of life under Communism.

Christmas

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"Well, don't they even let you have one week of a year off? Isn't that only reasonable?" And then they remind you of all your sacrifices, of all the times they sacrificed for you, saying, "Is it really asking too much to come home and have Christmas together?"

Those members who—in order to teach their parents, in order to lead them into this movement, in order to gain their support even as associate member or as affiliates, never have any trouble deciding when it is time to go home. When their responsibility lets up just a little bit, they seize that opportunity to dash home and do something to solidify their foundation for family restoration. But those people who are only responding to the calls of their parents are divided between what is obviously a great need here and what is a very individually centered need.

I am in favor of people visiting their homes. I am in favor of people winning their parents. And I have often encouraged people to go home. But I feel that it must be done at a time and in a way that is effective and justifiable, in view of our position as a sacrifice.

You've heard Father himself many times say that people should work hard and if anything, invite their parents to come to spend Christmas with them. If you can take the position to your parents that the reason you don't come home for the holidays is because you have a responsibility to help make those holidays for someone else, they can be proud of the work that you are doing.

And yet we who are dedicated and committed to doing something so great somehow find it difficult to explain what we are doing. It is because we have lost sight of our responsibility, and of the na-

ture of our movement. We are to celebrate our days with greater joy because we have a greater hope.

In order for us to celebrate a real Christmas as a milestone in God's agonizing efforts to restore mankind, we can come together and have joy. But this must be as a family. If God is looking for the family to visit on this day in the city of New York, it would be a shame for Him to come here and find the building empty, with everyone gone away. This must be the place where we celebrate with greater joy, with greater love because we have a greater light. This must be the place where we lead our parents not where we are led out by them.

It is really important for us to understand our role, using this day to re-evaluate our commitment in contrast to the commitment of the churches in whose midst we are working. The Unification Church is not a denomination like any other church. It is a movement which is realizing God's hope for mankind. And those who are called really pledge their lives, all their energies and talents. How quickly they qualify that pledge with conditions, circumstances, personal directions, personal ambitions! As we chop it away, how much is left? It would be easy to die. It is so much more difficult to die to ourselves, as Jesus said, to live only for his purpose, letting our lives be an example and a sacrifice.

As we prepare to celebrate God's Day, the second year in the third seven year course will be opening up in front of us, the year of Yankee Stadium and almost definitely the year of the Washington Monument. This will be the year that shakes America and the world. If we can dedicate ourselves just for the next several years, we can go home to spend hundreds of Christmases because the foundation will be set and then the value of our work will be easily recognized by all. If we can now

dedicate ourselves for the next couple of years to work without ceasing for the immediate goals—because the hands are so few that are doing this work—and if we can accomplish those goals, not only our parents and our friends but all mankind and our descendants will be grateful for generations to come. Because we have the knowledge, we also have the responsibility.

This is a day that we celebrate with Christians—New Testament Christians—the birth of Jesus and the beginning of God's dispensation centering around Jesus Christ. This is the time when we should be grateful for what was accomplished, and we should pay respect to the hard work and sacrifice of all those who followed Jesus in the last 2,000 years. How incredible it is that they gave as much as they did, knowing as little as they did. How incredible it is that they remained faithful under the most difficult circumstances, with no clear answers. And how much more responsible we are to redouble our efforts to surpass anything they could have accomplished because of what we see so clearly looming on the horizon month by month and year by year.

Many people who were not interested in our movement before are now turning to us in desperation to find out what enables us to mobilize people with such an intense dedication.

All the more is our responsibility to make sure that we are at every moment exemplifying that total giving. Do you want them to see you on vacation? Do you want them to see you on leave from the Unification Church? Do you want us to explain. "Well, during the week I'm very dedicated, but this is Saturday and I'm not as dedicated on Saturday. I don't just feel the urgency as much." Or, "I'm urgent between nine and five. In the evening I'm much less urgent."

How people respond to our dedication depends exactly on how we feel about it ourselves. They may not be prepared to

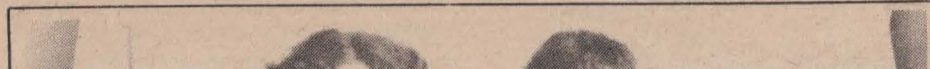
front and in the back. The steering wheel I was holding was completely bent out of shape when I was thrown up against it. The key was broken out of the ignition. My head hit the side of the window and the window shattered, so I thought, "I must be hurt."

I had a very simple thought, but very profound. "I could have been dead. Maybe I should have been dead." Many people die in automobile accidents every day. If I had died on that day I never would have been able to buy another thing for myself. I never would have been able to go to another movie for myself. I never would have been able to do another thing for myself, or for anyone else. I wouldn't have existed at all. My life could have ended at that point and everything that I was would have been summed up at that point.

If I had died, how many regrets would I have had? How many things had I left undone, waiting for a time when I was not preoccupied with my more immediate concerns?

Instead, I found it very useful to think of myself as somebody who had died. In terms of planning my life, dedicating myself, and making a sacrifice I thought, "Why don't you think of yourself as someone who is dead? All of this is bonus time." In those next few months I really changed. I can really say I felt the commitment to our movement. It never left me since that time, because it is so easy to think that I would not have even existed. I am not sacrificing anything now. There would not have been anything now. Whatever I am doing now is because God spared my life; therefore that life no longer belongs to me—not that it ever did in the beginning, but now more than ever it belongs to God.

Our mission is to discover God's purpose for our life. Our life is an investment that God makes in us. It is just a loan. It is something borrowed. Sometimes Father has said that it is easy to be selfish about the things that you created, like the money



sight of our responsibility, and of the na- be easily recognized by all. If we can now

between life and live. In the evening I in much less urgent."

How people respond to our dedication depends exactly on how we feel about it ourselves. They may not be prepared to do it, but how they feel about our doing it depends on how they perceive us to be feeling. If we are filled with a determination and inner joy, if we are glad to do it and we feel that this is our voluntary sacrifice for some greater purpose, that spirit is contagious and impressive.

This is Christmas Day. This is a day that we should celebrate, but not for the same reasons that we did in the past. We should celebrate this day because the work which God began 2,000 years ago is now being continued. The hope that Christians have kept alive even in the face of every contradictory piece of evidence, the hope that they kept against hope is now being realized. It is the time for us to prepare ourselves, to pledge ourselves to be the people living according to a new standard in order for our children, our friends, and our relatives to have the life that everyone, desires now. Someone has to be willing to sacrifice themselves, not just by working hard but by transcending his individual desires and to live as a priest or a priestess.

I first experienced our movement as a New Testament Christian. I keep thinking about my growth, my ability to contribute. I wasn't thinking about what the group needed to accomplish.

Then I had an experience for which I am very grateful. When the first God's Day was proclaimed in 1968, although we didn't know it at that time, some of us had gone to a New Year's Eve party to witness. I was driving home in a Volkswagen—it was a snowy night. And as we drove along, my mind was on something else and I just went sailing right through a stop sign into the path of an oncoming car. We collided. The car I was driving was totalled and some people were hurt—but no one seriously, for which I was grateful.

The car I was driving was hit in the

pose for our life. Our life is an investment that God makes in us. It is just a loan. It is something borrowed. Sometimes Father has said that it is easy to be selfish about the things that you created, like the money you make or the food you cook. But the thing about which we are the most selfish is the thing that we had nothing to do with at all—our own life. Our life was given to us, and on some day we have to give it back—our only challenge is what we do in the meantime.

Jesus Christ was an example of perfect giving. Christmas is the celebration of the work that was begun by Jesus Christ. But because the people didn't understand, and because he couldn't teach them the things that they needed to know to follow his example, the hope that he brought has remained distant and irrational until this time.

Now is the time and we are the people who can celebrate the hope of Christmas. Let us make this day a day of celebration of that hope. And from this day for the next week—the next seven days—let us prepare ourselves to be qualified to represent the Unification Church and our True Parents to pledge ourselves on God's Day—lives of sacrifice, lives of dedication, and lives of hope.

New Hope News

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As a Christmas present from the American family to Father, Mother and the family, the beauty of East Garden has been captured in a unique way—a gingerbread house about three feet long and 17" high. The house was borne out of an inspiration to present our Parents a unique Christmas card to go along with the Angora scarves made for each member of the family.

Made from twelve pieces of 17 x 22" gingerbread, it is twenty-five times larger than the average gingerbread house. Ten gingerbread figures are on the white-icing lawn: some are playing with a dog, one is on the roof; another is climbing a gingerbread ladder with a green-icing wreath. Icing also creates holiday decorations on the house and also on several Christmas trees in the yard.

The house is completely edible—made from gingerbread, icing, and hard candy. Bonnie Blair, Nancy Aune, Kristine Connery, and Barbara Mallory baked the gingerbread, planned and constructed the house, and later added the decorations. First a cardboard pattern of the house was drawn and constructed. Then, after each sheet was baked, one piece of the pattern was placed over it and one wall of the house was cut out with a sharp blade. The windows were made with icing while the walls were still flat. Then all parts were assembled and put together with a special hard icing. The roof, say the cooks, was hardest to make: each part had to be sliced at an angle (mitred) to fit correctly.

(above)
Nancy Aune and Bonnie Blair