

August Golden Age Newsletter

Richard Buessing and Carol Pobanz
August 6, 2025



Golden Age Newsletter

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Hello Goldies, Welcome! We hope you enjoy!

This month features a Grandparent's Message, a take on Darwinism, a History byte about Ture Parent's first visit to America, continuation of A History of Korea and a short Testimony from the Reluctant Preacher, Bob Huneycutt, We hope you enjoy this month's newsletter!

This Month's Message



Fifth Realm of Heart - Rediscovering Our Calling As Grandparents

by Carol Pobanz

For the past three years, I've had the privilege of editing the *Golden Age* newsletter—a space for those of us over 60 to share our stories, testimonies, and reflections. During that time, a recurring theme has emerged. Many members have expressed a quiet concern that we're being gently set aside. Some wonder if we've already played our part. A few have even asked: *"Is there still a place for us in the movement?"*

I've felt this too. And yet, these very questions led me to rediscover something powerful—something that I believe offers renewed purpose and hope: the Fifth Realm of Heart.

Most of us are familiar with the Four Great Realms of Heart taught in Unification Thought:

- Children's Love
- Siblings' Love
- Conjugal Love
- Parental Love

These describe the natural unfolding of love within the family. But there's another realm that often goes unmentioned—Grandparents' Love.

If you open *Cheon Seong Gyeong*, Book 3: *True Love*, Chapter 2, you'll find five sections—not four. And the very first section is about Grandparents' Love. This surprised me at first, but the more I studied, the more I saw that this realm is not only real—it's vital.

In Unification Thought, the grandparental role is described as most representative of God. The family four-position foundation doesn't just include parents and children—it expands to include grandparents as well, standing in the position of God's wisdom and enduring love.

Grandparents' love is:

- Rooted in faith, patience, and forgiveness
- A reflection of God's unconditional, all-encompassing heart
- Not just personal or familial, but universal—a love that extends to all of humanity

True Father once said that this love allows us to view others with divine compassion—to see not just with our eyes, but with the eyes of God.

True Mother goes even further, connecting this realm to stewardship of all creation. She says it is the love of a co-creator—a person who lives for the sake of others and helps build a world of beauty and peace.

I've come to understand all of this more deeply through personal experience. Becoming a grandparent didn't change the babies—they still cry, eat, poop, and laugh just like any other baby. But it changed *me*. Watching my own children become parents allowed me to glimpse God's heart in a new way.

I saw how much God must long to see His children raise their own children with love and care. After all, isn't that the goal of God's providence? That we become True Parents—and then raise True Families?

And I'll never forget the first time my grandchild said, "Gramma, I love you." It was unprompted, pure, and sincere. I remember where I was standing. I remember how it felt. It was one of those sacred moments that stay with you forever. It reminded me that God, too, is waiting for His children to say, "*I love You*"—not out of duty, but from the depths of a grateful heart.

Sometimes we think of a "calling" as something we receive when we're young. But I've come to believe that God continues to call us throughout our lives—and even into eternity.

When I was younger, I was called to follow God, to join the movement, to raise a family, to take on leadership roles. I didn't always know what I was doing, but I answered the call. And I've learned that each stage of life comes with a new invitation from Heaven.

Now, I believe I'm being called again—to grow my heart as a true grandparent. This is our next mission. It may feel unfamiliar—because we've never had a model for what "true grandparents" are supposed to be. But just like we've learned from True Parents how to be True Men, True Women, and True Couples, I believe we're now being asked to learn—and teach—what it means to be True Grandparents.

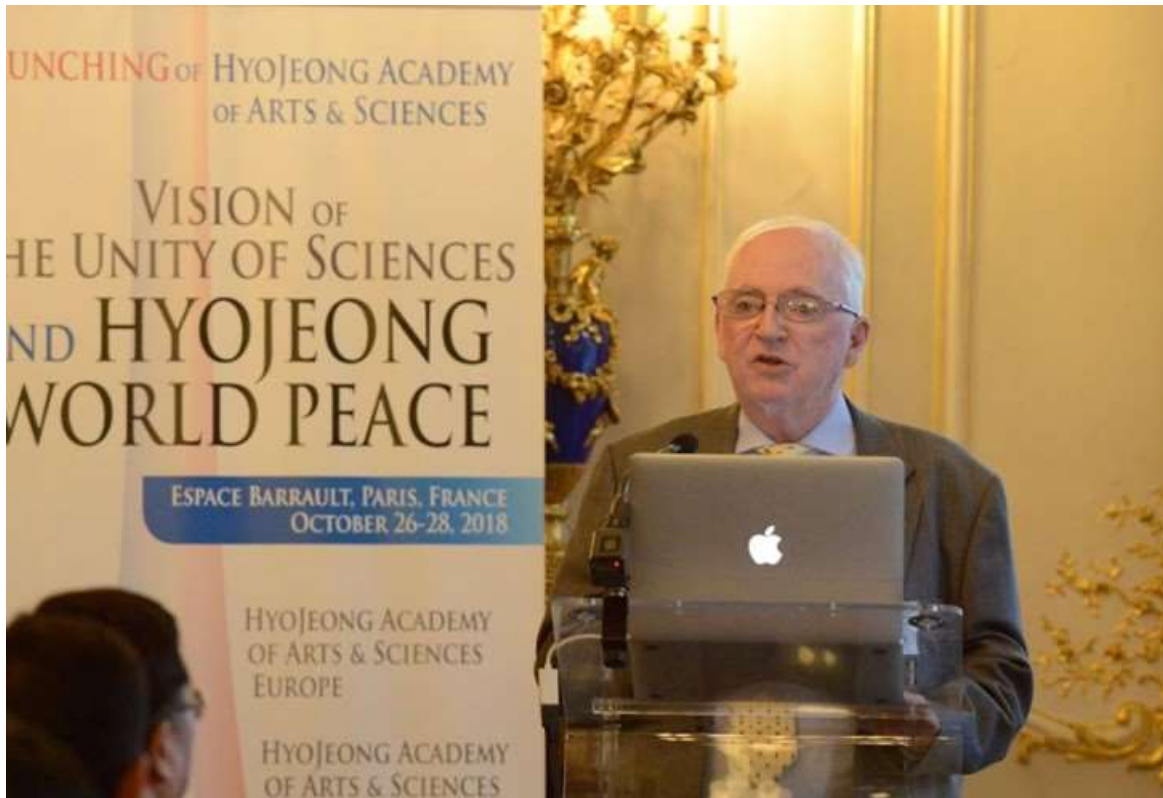
To my fellow seniors: if you're feeling unsure of your place, remember this—our purpose has not ended. It has *deepened*. We are being asked to take on a new role—not to step back, but to step forward into a realm of love the world desperately needs.

To the younger generation: we need your support and encouragement. Help us grow into who we were meant to be.

The Fifth Realm of Heart is not a retirement—it's a calling. A calling to offer the wisdom, love, and spiritual legacy that only grandparents can give. Let's walk this

path together. Let's rediscover our purpose. And let's become the True Grandparents the world is waiting for.

Unification Thoughts



Darwin's 3 Strikes

By Richard Lewis

Darwinism is a product of Victorian-era science. Unlike many outdated theories from that time, it still plays a major role in modern biology. . . .

[*To read more, please click here!*](#)

History Bytes



Hail to the Brightness

This article has been edited for clarity and grammar through ChatGPT.

The great day dawned for us even before the sun was up. At 5:50 a.m. on the still, cool morning of Friday, February 12th, Father set foot on the continent of North America

To read more, please [click here!](#)



A History of Korea: Part 4

by Michael Downey

The early inhabitants of the Korean peninsula, by the weight of circumstances, were a violent and warlike people. At the same time, they were deeply religious, keenly interested in their place within both the physical world around them and the unseen world beyond. From time immemorial, they conceived of this other world and developed beliefs and practices to interact with it. . . .

To read more, please [click here!](#)

Testimonies

Hearing Luka

A sermon from my new book (See Advert below)



by Bob Huneycutt.

Recently I've had a lot of time on my hands, so I've been learning how to play plenty of new songs. One song that had a strong effect on me was a song called Luka by Suzanne Vega from the Eighties. It is very pretty song and I started learning to play it, but there was a problem – every time I would get choked up and couldn't finish. This happened dozens of times. . . .

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Bulletin Board

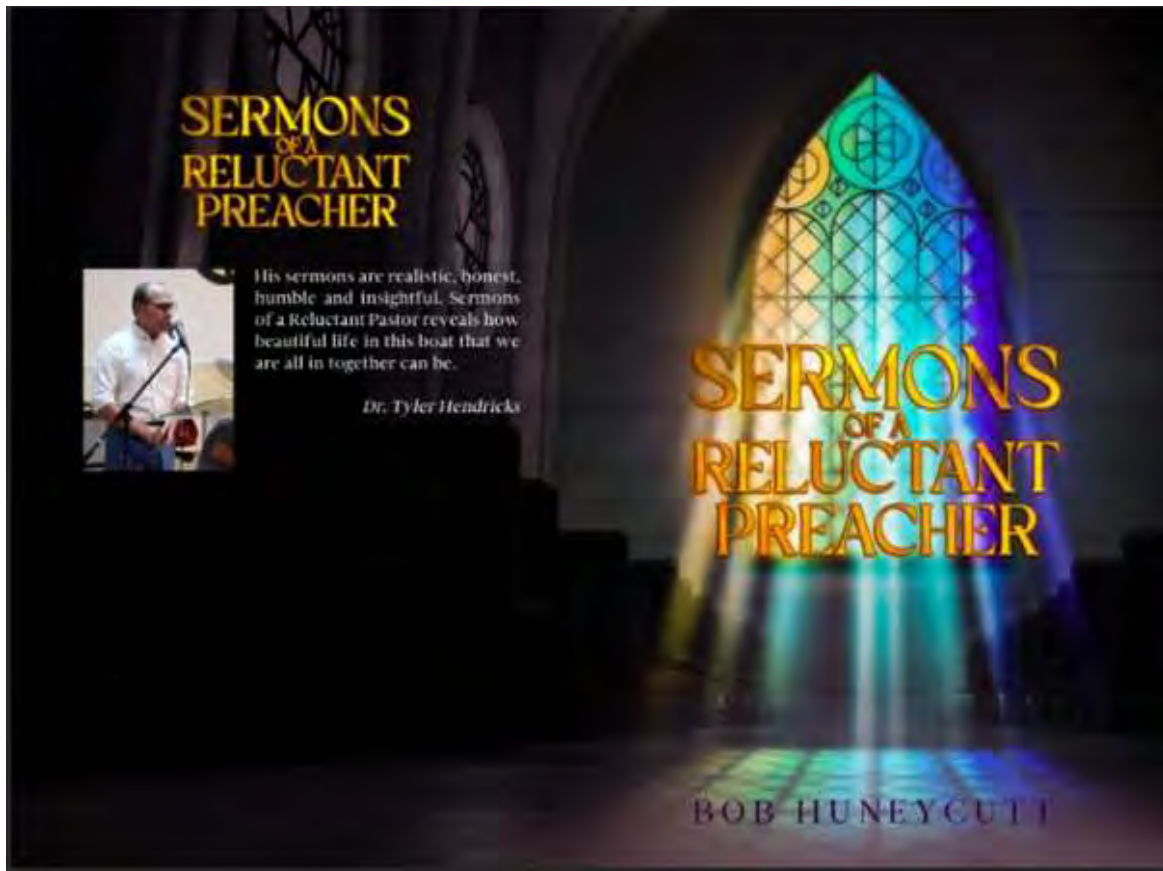
Dear Golden Age Members

After a devastating illness to her husband 2nd generation member, Yeol-Shim Francesca Bell-Miller has taken on the sole financial support of her couple. Please consider helping them by employing Yeol-Shim's service to help on your memoir, manuscript or other written materials. She has written to me:

"I've been posting about my current situation on my Facebook and the Love & Support for Sunhyun Miller Facebook page. I have mentioned my recent circumstances and subsequent shift to becoming the sole income earner of my and my husband's household. I ask for just a few minutes of your time to help me support Sunhyun and myself. Please post this ad:"

Thank you so much,
Francesca Bell-Miller





Sermons of A Reluctant Preacher

By Bob Huneycutt

I enjoyed this book from beginning to end. Pastor Huneycutt's sermons are brief and to the point. They are realistic, honest, humble and insightful. It takes strength to confess weakness, faith to confess doubt, success to confess mistakes. Bob's range of resources includes *True Parents'* words and the Bible, plus a delightful helping of books, movies, songs and social research. Through it he shares his path from that of a wandering hippie to a successful restaurateur, husband, father and grandfather. I recommend this book to Unificationists of all ages and perspectives, to sociologists of religion, and to the open-hearted of all faiths and no faith. *Sermons of a Reluctant Pastor* reveals how beautiful life in this boat that we are all in together can be.

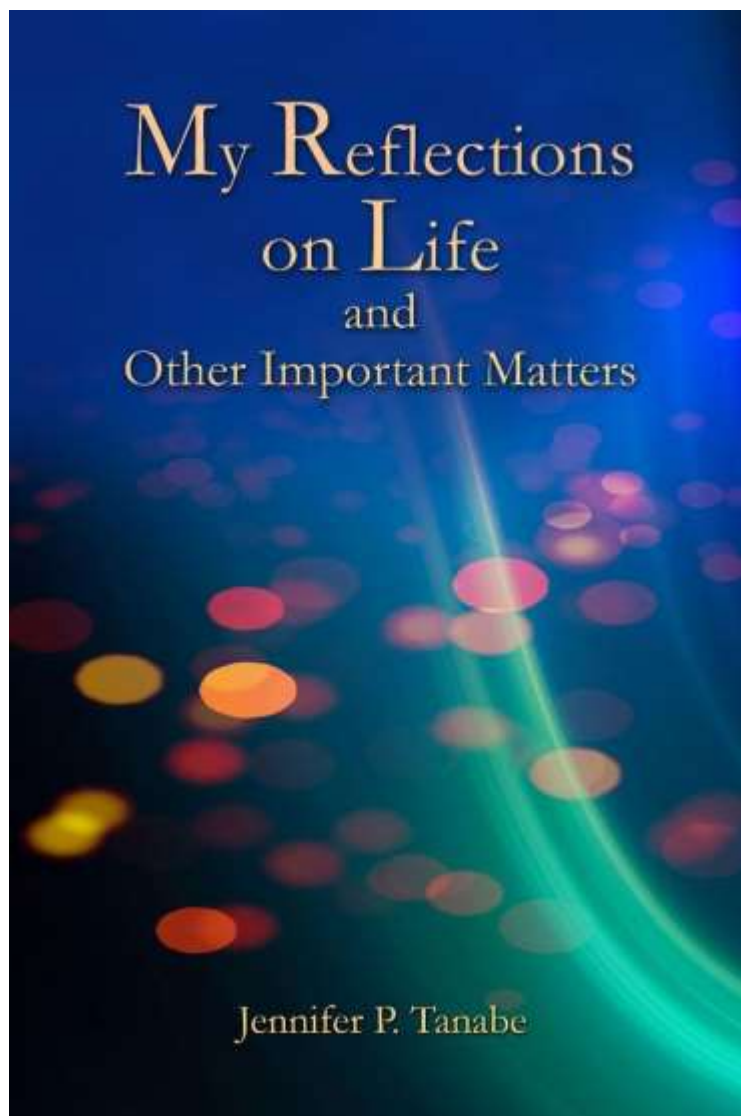
Dr. Tyler Hendricks

When I was growing up, I wanted to be a writer, but God had other plans. I started working in Japanese restaurants, as a dishwasher, and eventually I learned to make sushi. Later my wife Ryoko and I opened our own sushi bar. When my daughter took over management of the restaurant, I had more

time to pursue my childhood dream. I self-published two memoirs. My third book, *Sermons of A Reluctant Preacher* is a compilation of sermons I have given at Triangle Family Church in Durham, North Carolina. “Hearing Luka” is an honest and vulnerable message about growing up disconnected from love and God.

Here is the link to buy my book:

www.amazon.com/dp/B0FDGQJ8DQ



Announcing the publication of my latest book:

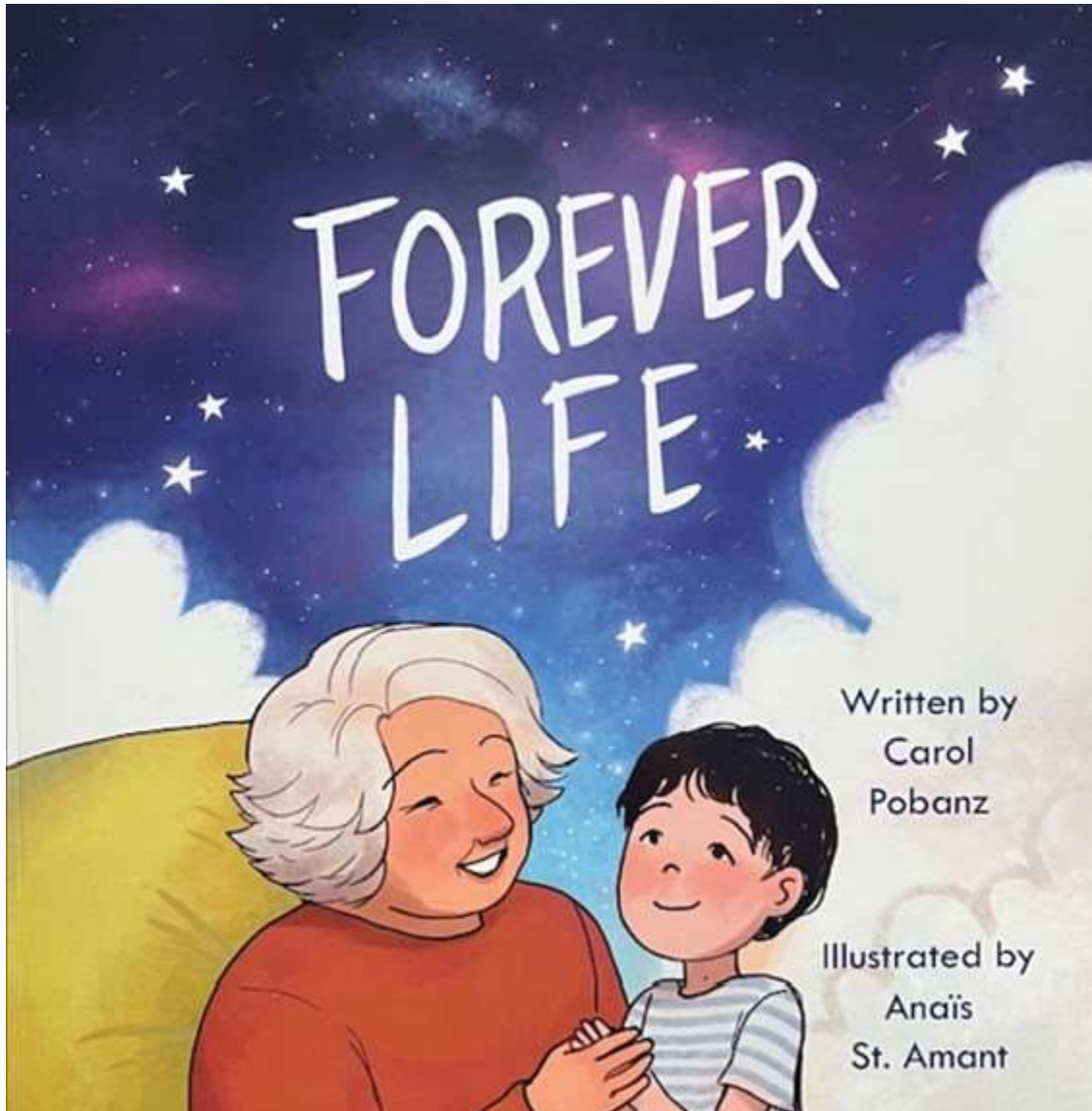
My Reflections on Life and Other Important Matters

I am happy to announce this new publication – a collection of essays on various topics. They range from issues of ultimate concern, about God, the meaning of life, and so on, to what could be considered rather mundane, like drinking tea, with a variety of topics in between.

These reflections are on important issues, but they are not deep philosophical or theological treatises. The reader can enjoy them without having to resort to dictionaries or maybe an AI assistant to explain the concepts. There is even an

element of fun contained in many of the pieces.

The purpose of publishing this book is to stimulate the reader to reflect on these topics, and the ideas presented here. Without any claim to solve the world's problems, this collection nonetheless contains ideas and thoughts that hopefully will advance people's thinking in a positive direction.



While many Golden Age members are working on their memoirs, I've recently completed a children's book titled *Forever Life*. This book is dedicated to my beloved daughter-in-law, Victoria Pobanz, who recently passed away. Her life touched me deeply, and she blessed me with my first two grandchildren. Vicky fought a courageous five-year battle with breast cancer.

This book isn't just for children—it's meant to comfort anyone who is grieving a loss or seeking a deeper understanding of our purpose on earth. I hope it will be cherished by many.

FOREVER LIFE can be purchased at: foreverlifebook.com

It is not available on Amazon at this time.

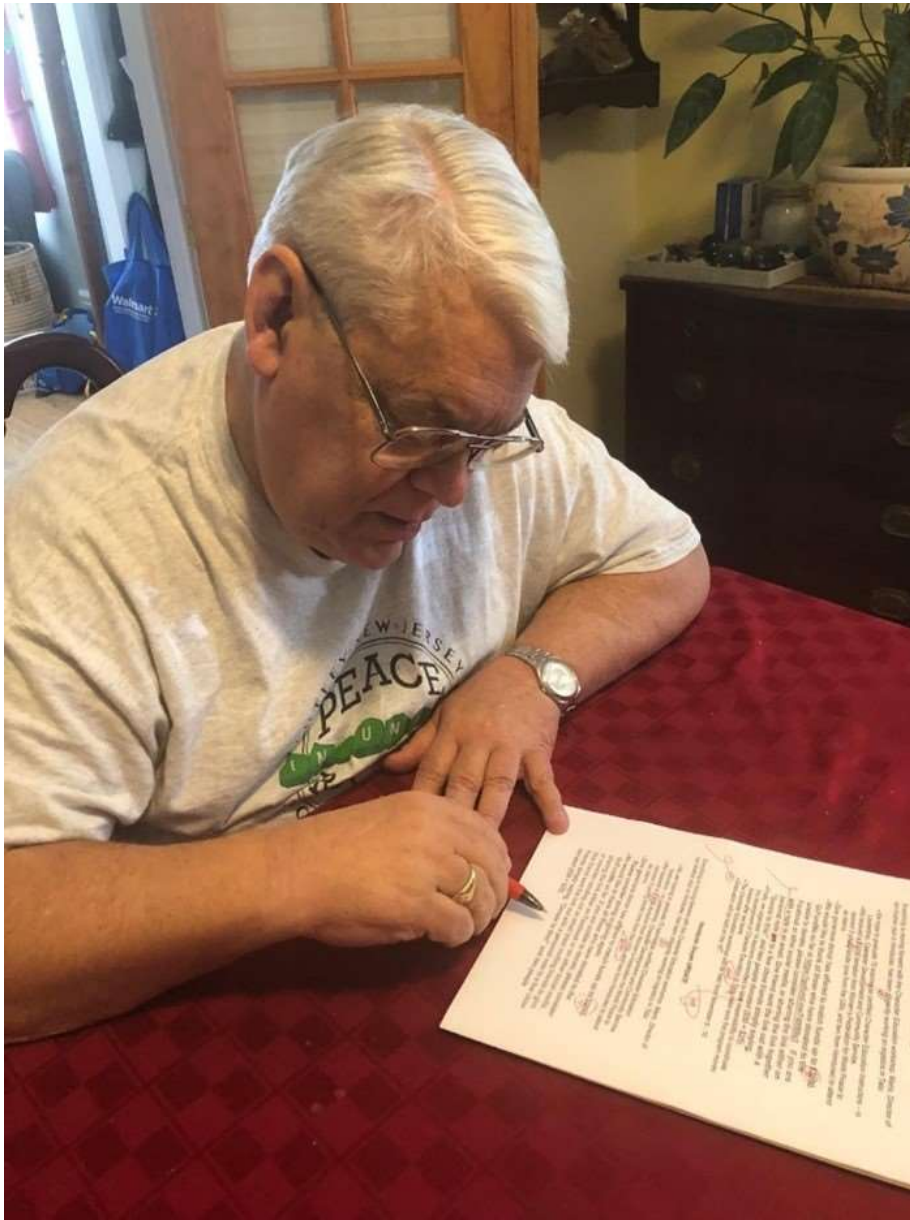


Photo credit: Carol Pobanz

The Golden Age Newsletter began as a small Clifton Senior newsletter about 3 years ago.

ARTICLE GUIDELINES

Purpose: The Golden Age newsletter has been created as a means to keep our elder community connected to one another. Articles are not in any way meant to proselytize or push a point of view.

It is a place to share God's Love – what is positive in our life as a result of finding our Heavenly Parent and True Parents.

Motto: "This is the Dawning of our New Age" – We are always in the process of redefining ourselves as we grow older and as we add experiences to our lives. Therefore, we must consider how God can use us even when we may be decreasing in our physical capabilities.

The e-newsletter is broken down into eight sections:

1. A Featured Message of Inspiration – Helping others to feel hope and inspiration for the establishment of CIG.
2. “Unification Thoughts” – any educational article on the "Fifth Realm of Heart" – Grandparents’ heart
3. History Byte – A short article on a positive memory, a funny or affectionate story about experiences in the church with True Parents or with brothers and sisters or an article about the development/experience of helping to develop one of True Parents’ providential projects or events.
4. Arts and Culture – A sharing about one’s talents, hobbies or interests and how this relates to sharing God's love (to family, community, nation or world).
5. Tributes and Testimonies- a personal testimony of one or more life learning experiences or a Tribute to a spouse, friend, or leader
6. Health – An article that relates to health (physical or mental), possibly providing a link to an article you think might be interesting or important to other seniors.
7. I Love being a Grandparent – stories about grandparenting or about things to do with grandchildren
8. Recipe – Preferably a healthy recipe along with 2-3 paragraphs about what makes it a good or memorable recipe.
9. Book Review – report on a book that inspires thoughts toward a world of peace
10. Bulletin board – reports on personal activities, or request help on a project

*Did someone forward this to you? Subscribe to the Golden Age
Newsletter [here!](#)*



Hearing Luka

A sermon from my new book (See Advert below)

by Bob Huneycutt



photo by Bob Huneycutt

Recently I've had a lot of time on my hands, so I've been learning how to play plenty of new songs. One song that had a strong effect on me was a song called Luka by Suzanne Vega from the Eighties. It is very pretty song and I started learning to play it, but there was a problem – every time I would get choked up and couldn't finish. This happened dozens of times.

I still remember the first time I heard Luka. I was driving around Chicago in an old Ford van and it came on the radio. The deejay said this song blew him away when he heard it. Then he played the song and it was, indeed, quietly emotionally devastating.

Luka is a child who is strictly disciplined by his parents, you might even say abused.

My experience was that every time I got to a line that said, "They only hit until you cry," that would tear me up. I began to ponder what was causing this extreme emotional reaction.

My parents were, in fact, rather strict, which was typical for their time, but not abusive. My Father was authoritarian; he expected to be obeyed immediately. If not, he would take off his belt and hit my sister and me. I was completely a wimp about it. I didn't try to be tough or manly. I screamed and tried to get away, but he held me firmly by the arm. I don't remember if it hurt but I do remember acting like it did. My Father was probably embarrassed to death; he always thought that I was too effeminate.

Until recently I believed that was all in the past and I had dealt with it, but my reaction to Luka led me to question whether there might be something unresolved in my mind and that I needed healing.

Step One: I tried to find in Reverend Moon's speeches some guidance or opinion about corporal punishment, but I couldn't find anything. I do feel that under certain circumstances spanking is justified. Some children are harder to manage and if the parent can punish with love and communication, it might lead to a better outcome. Maybe my problem was I didn't feel loved when I was growing up. Discipline without love is akin to abuse.

My Father died last year in August, but before he died, we spent a lot of time together. He had dementia so he didn't always remember what we had done from morning to afternoon, but he did love to sit

what we had done from morning to afternoon, but he did love to sit at the marina and watch the boats sailing by; we did that for hours.

I thought all those relationship issues from childhood were settled. I had forgiven him and learned to love him.

I remember that my oldest son Sam disobeyed when he was seven and I was furious. I spanked him with a switch or, to rephrase it, I hit him with a stick. I regret that now, of course. At that time one of my close friends said it was okay to spank your children, even necessary. Recently I decided to ask that friend how he feels about that now, and he said: "I no longer believe that and my wife never condoned that."

I also asked my Mother, "What did you think when Dad hit us with his belt?" She said flatly, 'That never happened. He never laid a hand on you or your sister."

That caught me by surprise, my Mother is 86 and her memory is diminished, or maybe she's blocking out certain memories. I asked her if she remembers hitting us with her hairbrush. She laughed and said, "I never even owned a hairbrush."

I called my sister who confirmed all that I remembered. She said: "The first time he spanked me I tried to act tough and not cry or show any reaction. That only made it worse; he hit me harder and longer. Next time I started crying before he even hit me."

Finally, I began to understand why the words "They only hit until you cry" were affecting me so much.

Finally, as a last step, I had a conversation with God. I told him everything that I was experiencing, and He helped me understand that the reason I was getting emotional over the song is that I was tapping into what God feels when he sees children being abused or who don't feel loved or are ashamed.

These are really deep feelings and so hard to resolve. I remember in sixth grade when I partnered with a classmate on a class project. He came to my house after school to work on the project, but my parents had an ironclad rule that I was breaking: no friends, no one in the house if the parents are not home. We were latchkey kids. When my parents got home at 5:00pm, Dad kicked my classmate out of the house. Then he took off his belt and wore me out. I was 11. Afterwards, I went outside to see my classmate off, and he asked me about the commotion – he could hear me yelling. I lied and insisted that I hadn't been punished.

My Dad never understood me, especially because I became a rebellious teenager and grew my hair long, but honestly, I didn't feel loved. It was no surprise, then, that by the time I turned 15, I stopped going to church and no longer believed I was loved by God.

It was six years later when I had an experience that convinced me that God had never stopped loving me, and that was the day I met Jesus.

Fifth Realm of Heart - Rediscovering
Our Calling as Grandparents >

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A History of Korea - Part 4

by Michael Downey

The early inhabitants of the Korean peninsula, by the weight of circumstances, were a violent and war like people. At the same time, they were deeply religious, keenly interested in their place within both the physical world around them and the unseen world beyond. From time immemorial, they conceived of this other world and developed beliefs and practices to interact with it. These spiritual traditions were brought with them from the distant reaches of Siberia and became known as Shamanism—or Mooism—in their own language.

At the center of these practices was the *Moodang*, or shaman. They believed in animism, totemism, and the spirit world, which was thought to permeate everything: mountains, rivers, sky, trees, tigers, bears—even grasshoppers. These spirits influenced all outcomes, good or bad. The Moodang served as the ultimate guide to the spirit world, able to perceive and communicate with spirits and enter their realm through trance. Since it was believed that disease and misfortune were caused by spirits, the Moodang was a witch doctor and healer. She became a master of medicinal plants and their uses. Because the future was believed to reside in the spirit world, the Moodang also became adept at divination. On the eve of critical decisions—like a tribal migration or a battle—a skilled Moodang was as valuable as gold. If her predictions proved accurate, she could rise in influence and even become close to the headman, chief, or king. Such a shaman might be called *Mon'gun* (Prince of Heaven).

In ancient Korea, there were religious figures called *Mon'gun* (天君, "Prince of Heaven") who acted as intercessors for their people during great yearly ceremonies. These positions were often inherited and, in many cases, the Mon'gun also served as political leaders. There were also lesser shamans focused on curing disease and guiding the souls of the dead to the next world. These three functions—intercession, healing, and soul guidance—remain central concerns in modern Korean folk religion.

If a Moodang was wrong in her predictions or failed to deliver, she often faced severe consequences—sometimes death. It was a high-stakes role suited to spiritual gamblers. In the Siberian tradition, most Moodangs were women, though some men took on the role by cross-dressing and living as women. Moodangs believed they were chosen by an ambitious spirit. If a chosen individual rejected the call, they could suffer for days, weeks, months, or even years. The initiation into shamanism was symbolic of blood change—it was sexual, either literally or symbolically—making the Moodang the "wife of God."

This form of shamanism was practiced unabated from the earliest Stone Age tribes through the era of the Three Kingdoms.

The Introduction of Buddhism and Chinese Thought

Buddhism was introduced into the Korean kingdom of Goguryeo in 372 CE by a monk named Sundo from the Chinese Qian Qin Dynasty. This marked the beginning of Buddhism's significant influence on Korean society. China, being the dominant cultural force in the region, had advanced technology and ideas that could elevate the status of neighboring states. When the Chinese emperor sent a representative to Goguryeo, the Korean court paid close attention.

Unlike Christianity, Buddhism was not a jealous master demanding exclusive devotion. Instead, its practitioners lived by example and offered teachings without coercion. The leadership was impressed, and the people had little choice but to follow. However, Shamanism was not eliminated. It remained a practical and spiritual foundation for many, and in time, blended harmoniously with Buddhism.

The form of Buddhism that reached Goguryeo was already mixed

the form of Buddhism that reached Goguryeo was already mixed with shamanism, shaped by its journey through northern China and Central Asia. Missionaries were adept at using occultism and magical practices to make Buddhism appealing.

Another cultural import from China was Confucianism, a philosophy emphasizing ethics and right relationships to foster a balanced society. It outlined the ideal roles between parents and children, siblings, rulers and citizens, and between king and nation. Filial piety, family loyalty, and civic duty were central to its teachings. This contrasted with Buddhism, which emphasized letting go of all attachments, including family. Naturally, Confucianism and Buddhism were ideological rivals.

Confucianism appealed to royalty and the ruling elite for its social order and practicality. Goguryeo even established a Confucian academy, the *Tae Hak*, in 372 to promote the philosophy. Meanwhile, Buddhism flourished among the general population, especially in mountainous monasteries. Confucianism held sway in cities, while Shamanism continued to thrive everywhere.

The Spread of Buddhism to Silla and Baekje

In 371 CE, the Silla Kingdom received Buddhism via a Chinese monk named Ado who was living in Goguryeo. This form of Buddhism had already been blended with shamanistic elements. While it took some time to gain traction in Silla, by 528 CE it was installed as the state religion.

The first Buddhist temple was constructed in 538 CE. Confucianism and Taoism also arrived, but their impact was minor compared to the continued dominance of Shamanism in everyday life.

Baekje, situated on the Han River and West Coast, was a maritime power that served as a cultural conduit between China and Japan. It played a critical role in transmitting syncretized Buddhism, Taoism, Confucianism, and broader Chinese culture to Japan and South Asia. Baekje was largely responsible for the esoteric Buddhist traditions that shaped Japanese spiritual life.

In all three kingdoms, Buddhism took on an esoteric form that incorporated shamanistic rituals. Buddhist rites to protect the kingdom, cure diseases, and divine the future were deeply shamanistic in character.

A Dragon, a Spirit, and a Dance

During the reign of King Hŏn'gang (875–886) of Silla, a thick mist enveloped the East Sea. An astronomer warned that the mist signified the arrival of a malevolent dragon. In response, the king performed a Buddhist ritual and vowed to build a temple. The mist cleared, and the dragon and his seven sons danced before the king. One of the sons, Ch'öyong, entered the capital city of Kyŏngju to serve the royal government. The king arranged his marriage to a beautiful woman.

One day, Ch'öyong returned home to find his wife sleeping under a coverlet with the spirit of smallpox. Instead of reacting with violence, Ch'öyong sang and danced. His calm response caused the spirit to beg for forgiveness and promise never to enter any home displaying Ch'öyong's image. This gave rise to the custom of hanging Ch'öyong's portrait on doors to ward off illness.

This story illustrates the magical, mystical synergy between Buddhism and shamanism recorded in the *Memorabilia of the Three Kingdoms*.

Esoteric Buddhism and Korean Culture

Inspired by esoteric Buddhist schools in China, Silla kings constructed elaborate mandala-shaped temples to create sacred spaces that would protect the kingdom. This idea of sacred space stemmed from Korean shamanism. Korean arts and culture are deeply rooted in these traditions. For example, Korean folk dancers emphasize breath—inhale and exhale—as the foundation of movement. Inhale (*Ho*) represents death or the abandonment of desires, while exhale (*Heup*) symbolizes revival and regeneration. This mirrors myths in which a hero becomes divine after undergoing suffering and rebirth.

Hand and foot movements in Korean dance also reflect this cycle of contraction (inhaling) and expansion (exhaling), symbolizing spiritual transformation.

Cultural Remains and the Hwarang

Two of the most famous sites reflecting the blend of Buddhism and Shamanism are located in Kyŏngju, the former Silla capital: **Bulguksa** ("Buddhist Nation Temple") and the **Sokkuram Grotto**, a stone cave hermitage on T'oham Mountain.

The *Hwarang* ("Flowering Youth") were elite warrior bands established by the Silla king. According to the *Samguk Yusa* (Three Kingdoms History), boys from noble families were selected for their beauty and virtue. They were the successors to earlier women's groups called *Wonhwa* ("Original Flowers") who had been devoted to the arts. These young men became the spiritual and military backbone of the Silla kingdom.

There was a close relationship between the Hwarang and Buddhism, which had been accepted by the Silla elite. Buddhist monks mentored the Hwarang in both physical training and spiritual development. Monks taught martial arts for self-defense during pilgrimages and shared meditation practices. Both monks and Hwarang undertook pilgrimages to sacred mountains, seeking spiritual enlightenment and supernatural encounters.

Unification

The struggle among the three kingdoms persisted until Silla, with the aid of the Chinese Tang Dynasty, overcame its rivals and formed the Unified Silla Kingdom.



photo credit: Michael Downey

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Hail To The Brightness

The great day dawned for us even before the sun was up. At 5:50 a.m. on the still, cool morning of Friday, February 12th, Father set foot on the continent of North America!

Twenty-seven highly honored, greatly privileged, and utterly breathless members of the Unified Family in the United States were on hand to greet him and Mrs. Choi as they stepped off the Japan Airlines flight from Hawaii at San Francisco International Airport.



Father being greeted at San Francisco Airport, 1965

Among the fortunate few were the three missionaries from Korea—whose love and single-minded devotion made this moment possible—Miss Young Oon Kim, Col. Bo Hi Pak, and Mr. David Kim. Other representatives included Alexa Altamare and Jhoon Rhee from Washington, D.C.; David Bridges and John Schmidt from Portland, Oregon; Galen Pumphrey from Denver; Doris Walder and Gordon Ross from Los Angeles; Carl Rapkins from Fresno; John Pinkerton from Sacramento; Edwin Ang and Tom Keryk from Berkeley; Lowell and Kathy Martin from Oakland; Pearl World, Jim and Mary Fleming from Burlingame; George Norton, Sandi Pinkerton, Peter and Shirley Robinson, Orah Schoon, Herb Kraegel, and Mrs. S.S. Lim of San Francisco; and Ernest Stewart, recently returned from a year in Korea.

There were meetings every night during their seven-day stay, including one special Saturday night gathering for members and guests familiar with the Divine Principle and its conclusion. Days were filled with visits to points of interest in and around San Francisco.



Rev. Moon talking with members during the 1965 tour.

The Official Party stayed at the Oakland Center, which became the new headquarters at the start of the year. Other visiting members

were hosted by the Berkeley, San Francisco, and Burlingame Centers.

As he will do in every city he visits, the high point of Father's time in San Francisco was the selection and sanctification of Sacred Ground. The site was chosen on February 14, and the ceremony took place the next day, February 15. This is now Holy Ground for all members in the area and has already been used for several meetings of prayer and spiritual renewal.

The Official Party departed the Oakland Center for Los Angeles at 9:30 a.m. on Friday, February 19th. The traveling party included our Master, Mrs. Choi, Miss Kim, George Norton, Gordon Ross, and Eva Sepp from Germany, who had arrived in San Francisco just days before.

What words can we use to convey our feelings during this great week of our lives? Even Hollywood superlatives fall short. Perhaps it is enough to say: Father left behind a Family whose dedication and devotion are now absolute.

The car had barely left the driveway in Oakland when the Bay Area groups sprang into action. There is so much to do—so many to reach, teach, and tell of this marvelous, true message. If we were convinced before, now our conviction is unshakable.

We must work, grow, and accomplish—for his sake and in his name. There is nothing else we can do. No other path is so worthy as returning this world to God, our parent.

To this end, we pledge our blood, sweat, and tears!

Mary Fleming VISION (2/14/65)

The occasion was the selection of the Sacred Ground site. It was a calm, clear night with a bright full moon, and the lights of San Francisco twinkling below us. Father stood on a rock on the top of the hill with representttives of his American Family grouped around him. Facing East, representing the nation of the United States as well as the continent of North America, he prayed. I opened my eyes and raised my head to look at him, feeling a little guilty as I did so. As I watched, the light of his aura grew ever brighter and wider, until it encompassed all of us who were with him. Then the white-gold light went up from him and was met by the same light coming down from the heavens. It was as if we were all bathed in a giant spotlight from directly over our heads, centering upon Father. I had never seen anything like this before, and wasn't quite sure I believed it. To test my own eyesight, I closed my eyes several times for varying periods, then reopened them to see if the light was still there, It was, and then it slowly faded after the conclusion of his prayer.

This article his been edited for clarity and grammar through ChatGPT.

To read the original article, go to:
<https://www.tparents.org/Library/Unification/Publications/naf/NAF-1965-02-15.pdf>

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Darwin's Three Strikes

Darwinism Fails the Test of Experiment






by Richard L. Lewis, PhD

Darwinism is a product of Victorian-era science. Unlike many outdated theories from that time, it still plays a major role in modern biology. The core of Darwinism consists of two main ideas:

1. **Natural Variation** – Because the mechanisms of heredity were unknown in Darwin's time, variation was thought to be entirely random.
2. **Natural Selection** – Farmers, for millennia, have practiced artificial selection: choosing which plants or animals reproduce based on desirable traits. Over time, this created the fruits and livestock we know today.



Artificial Selection of Plant Traits

 Wild Brassica spp. plant	Strain	Modified trait
	 Cauliflower	Flower buds
	 Broccoli	Flower buds and stem
	 Cabbage	Flower buds
	 Char/Kale	Leaves

What breeders have wrought over the millennia

Darwin's first idea has already suffered two major blows:

- First, physics experiments on natural law undermine the concept of random variation.
- Second, biological insights from post-World War II research challenge the randomness of hereditary change.

His second idea—natural selection—is weakened by perhaps the largest biological experiment in history: billions of organisms studied by thousands of scientists over decades, all in pursuit of modern genetics. The results have raised significant doubts about Darwinian mechanisms.

In baseball, three strikes and you're out. If that rule applies to scientific theories, Darwinism may be heading for retirement.

Strike 1: Natural Law

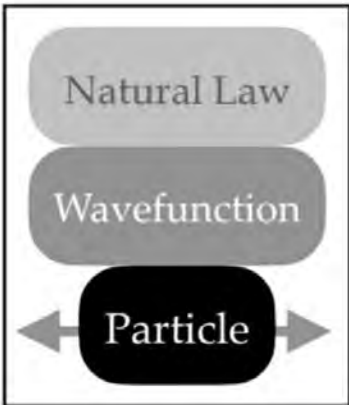
Victorian science viewed natural laws as simple, Newtonian formulas like $F = ma$ (Force = Mass times Acceleration). These laws were thought to govern everything, including life itself. Living organisms were believed to be nothing more than matter obeying physical laws.

But modern physics has changed that view dramatically. We now understand that even fundamental particles like electrons and photons have a **tripartite** structure:

1. **Local tangible aspect** (the particle),
2. **Extended intangible aspect** (the wavefunction, akin to "mind").

3. **Global organizing principle** (Natural Law governing the wavefunction)

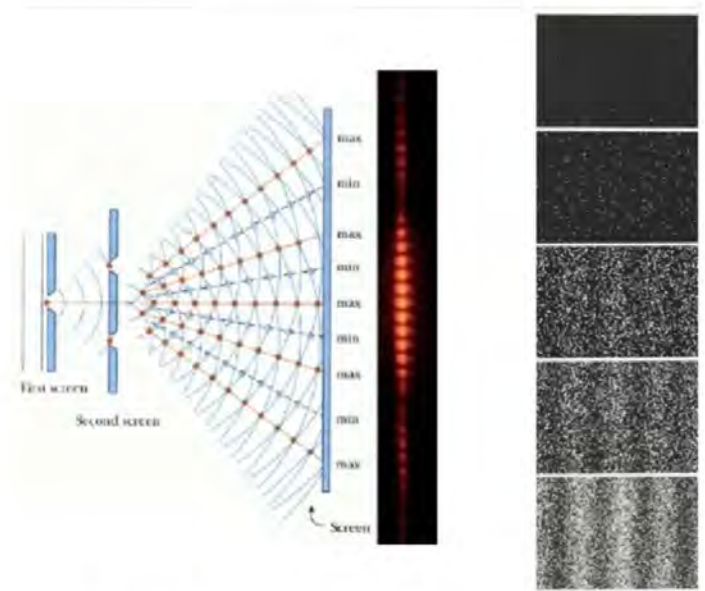
In quantum mechanics, the wavefunction determines the probabilities of outcomes, but the final outcome of a particle's behavior is not strictly determined—it appears to involve a kind of choice.



Take, for instance, the **partial reflection experiment**: when identical photons strike a pane of glass, about 80% pass through, and 20% reflect back. Each photon seems to “choose” what to do. As Nobel laureate Richard Feynman said:

“Try as we might to invent a reasonable theory that can explain how a photon ‘makes up its mind’ whether to go through glass or bounce back, it is impossible to predict which way a given photon will go....It’s a deep mystery.”^[1]

Similarly, in the **slit experiment**, individual particles land in places that form an interference pattern when many are observed—a wave phenomenon emerging from individual behavior.



MULTITUDES - INDIVIDUAL PATTERS

The math governing these processes uses **complex numbers**, which combine magnitude and rotation. For example, the square root of -1 (known as “ i ”) corresponds to a 90° rotation, and two such rotations ($i \times i$) give you a full 180° , or -1 .

These findings suggest that biological systems, particularly in early evolution, followed probabilistic wavefunction patterns—not random chaos. This undermines the idea that variation is completely unguided.

Furthermore, **emergent properties**—like chemical behavior—are based not on particles themselves but on wavefunctions. For instance, gold (with 79 electrons) and mercury (with 80 electrons) have dramatically different properties not because of their electrons, but because of how those electrons are arranged in wave-governed orbitals.

Strike 2: Epigenetics and Races

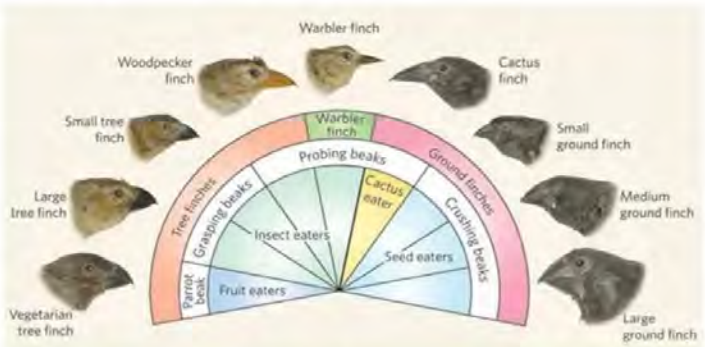
Darwin knew nothing of DNA. Later, the **Modern Synthesis** united Darwinian theory with genetics, asserting that mutations in DNA created variation.

However, an unexpected discovery from World War II disrupted this framework. During the **Dutch famine of 1944–45**, Nazi forces cut off

food supplies, causing widespread starvation. Decades later, researchers studied the grandchildren of survivors—and found their metabolism was tuned for famine, despite growing up in abundance.

This launched the field of **epigenetics**, which studies how environmental factors leave inheritable marks on DNA without altering the DNA sequence itself. Scientists once believed these changes were wiped clean during reproduction—but some epigenetic instructions survive across generations.

Darwin assumed that variation was random and that such changes led to new species. But evidence from **Darwin’s finches** suggests something different: the variations among island finches may be due to **epigenetic changes**, not genetic mutations.



Darwin’s Finches

“As environmental factors are known to result in heritable changes in the epigenome, it is possible that epigenetic changes contribute to the molecular basis of the evolution of Darwin’s finches.” [2]

This strongly suggests that variation is purposeful and guided—not random—and calls into question the Darwinian basis for speciation.

Strike 3: Population Genetics

Darwin proposed that beneficial mutations would naturally become established in a population over time.

To test this, scientists did the following:

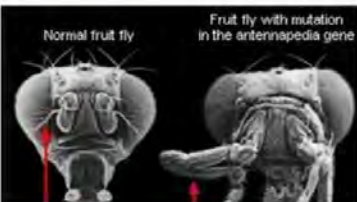
- 1. **Increased mutation rates** using radiation or chemicals
- 2. **Observed** whether any beneficial mutations became fixed in populations

The most famous subject was the fruit fly (*Drosophila melanogaster*), used in countless experiments worldwide. In many labs—including my own experience as a student—flies were exposed to X-rays and observed for mutations.



These experiments, spanning a century and billions of flies, helped discover key genetic mechanisms (like **HOX genes**), but **never** produced a new beneficial mutation that became dominant in a population.

Mutants, like flies with legs growing from their heads, were biologically interesting—but reproductively useless.





Despite decades of effort, not a single example has emerged of a beneficial mutation becoming fixed in a *Drosophila* population. If Darwin's theory were correct, such results should have been inevitable—and Nobel-worthy. But no such case has been found. Instead, these experiments confirm that **random changes** to complex systems are overwhelmingly destructive, not creative.

Conclusion

This article may provoke strong reactions from Darwinists. If so, I challenge them: show a single verified case where a new mutant population became established through random variation and natural selection.

Until then, this is **Strike 3**. Darwinism—despite its historical importance—is not supported by the findings of modern science.

Sources

[1] Feynman, R.P. (1985). *QED: The Strange Theory of Light and Matter*. Princeton University Press, p.19.

[2] <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4159007/>

[3] <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4159007/>

[4]

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5831767/>

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