

UNIFICATIONNEWS

November-December 2009 VOL. 28 NO. 10 \$4.00



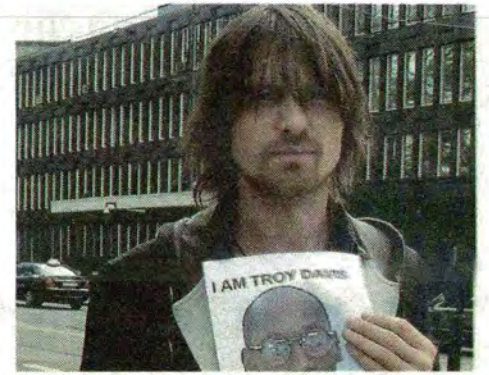
AUTOBIOGRAPHY



CREATIVE CREATIONS



HERO OF FAITH



ACTIVIST



HEROES OF RELIGIOUS FREEDOM

BRINGING AWARENESS FOR A GENERATION OF PEACE

HEROES OF FAITH
KAREN MISCHKE-ROGERS
TOMOKO SHIOYA
TORU GOTO

HEALING OUR BODIES
INTERVIEW
BEN LORENTZEN
HIGH COST OF FREEDOM

DISCOURSE ON UNIFICATIONISM

Historical Speech: The Road of Religion 8

Reverend Dr. Sun Myung Moon

Reverend Hyung Jin Moon Raises Awareness of Crises in Japan 13

Doug Burton

Eight Days that Shook My World 14

Karen Mischke-Rogers

The Night Ted Patrick Took Me for a Ride 15

Doug Burton

How My Life in Captivity Began 16

Tomoko Shioya

Toru Goto Leads U.S. Campaign for Religious Freedom 18

Dan Fefferman

A River Embracing Every Stream 22

Halka Herd

FAMILY PHOTO ALBUM

Universal Blessing Ceremony 24

REVEREND IN JIN MOON MONTHLY JOURNAL:
LOVIN' LIFE MINISTRIES SERMONS

Our Right to Religious Freedom 26

Reverend In Jin Moon

Calming the Storm 28

Reverend In Jin Moon

Our Heavenly Couch 29

Reverend In Jin Moon

Understanding Cain and Abel 30

Reverend In Jin Moon

Fulfillment of Prophecies 33

Reverend In Jin Moon

Recent Activities 32

UNIFICATION NEWS (ISSN:1061-0871) is published bi-monthly for \$36 per year (rates for multiple copies, payable monthly: 5~20: \$1.75 each; 20~50 \$1.55 each; over 51: \$1.25 each) by the Holy Spirit Association for the Unification of Christianity (aka: HSA-UWC; Unification Church), 4 West 43rd Street, New York, NY 10036. Periodicals Postage paid at New York, NY and additional mailing offices. POSTMASTER: send address changes to: UNIFICATION NEWS, 4 West 43rd Street, New York, NY 10036

CALENDAR

DECEMBER 2009 - FEBRUARY 2010

An Shi Il 5th, 13th, 21st, 29th

- Dec
- 1 Declaration of the Opening of the Gate for the Blessing of the Spiritual World (1997)
 - 3 Lee, Yeon-Ah Nim's 31st Birthday (11/6/78)
 - 4 Shin-Young nim's 23rd Birthday
 - Opening of Columbia Road Church (1977)
 - 5 Shin-Ah nim's 11th Birthday
 - 7 Supra-denominational Christian Association Established (1966)
 - 8 Summit Council for World Peace Inaugurated (1981)
 - 21 Lee Yeon-Ah nim's 31st Birthday
 - 22 33nd Anniversary for the 35 Previously Married Couples' Blessing (1976)
 - 25 Christmas Day (Birth of Jesus celebrated)
 - 26 Shin-Pyung Nim's 13th Birthday (11/11/96)
 - 17th Anniversary of the Declaration of Total Liberation
 - 28 Shin-Choon Nim's 9th Birthday (12/2/90)
 - Shin-Gil Nim's Ascension (2005)
 - 29 4th Anniversary of the International Cross-cultural Blessing Ceremony for World Peace (2005)

An Shi Il 6th, 14th, 22nd, 30th

- Jan
- 1 43rd True God's Day (1968)
 - Sekkai Nippo Established (1975)
 - 2 Day of Victory of Love (1984)
 - 26th Anniversary of Heung Jin Nim's Ascension (1984)
 - Declaration of the Founding of the Nation of Cosmic Peace and Unity (Cheon Il Guk) (2002)
 - 3 Declaration of Tribal Messiahship (1989)
 - Coronation Ceremony for the Kingship of God (2001)
 - Choi, Yeon-Ah nim's 36th Birthday (lunar)
 - 7 Un-Jin Nim's 42ndth Birthday (11/23/67)
 - Ascension of Choong-mo nim (Loyal Mother) (True Fafther's physical mother) (1968)
 - 11 21st Anniversary of the of the Second Generation 72 Couples Blessing (1989)
 - 12 21st Anniversary of the 1275 Couples' Blessing (1989)
 - 13 Coronation Ceremony for the Kingship of God (2001)
 - International Federation for the Victory Over Communism (1968)
 - 17 Shin-Choon Nim's 19th Birthday (12/2/90)
 - 18 Ye-Jin Nim's 49th Birthday (12/11/60)
 - 27 World Culture and Sports Festival Blessing Ceremony (2001)
 - 31 Jun-Sook Nim's Birthday (12/24/67)
 - 1st Anniversary of the Interreligious Exchange Blessing on the Occasion of True Father's 90th Birthday

An Shi Il 7th, 15th, 23rd

- Feb
- 1 26th Day of the Opening of Heaven
 - 2 Shin-Yul nim's 17th Birthday (lunar)
 - 5 Hyo-Jin nim & Yeon-ah nim's 11th Wedding Anniversary
 - 6 7th Anniversary of the Coronation of the King of the Blessed Families for the Peace and Unity of the Cosmic True Parent and the True Parents of Heaven and Earth
 - 7th Anniversary of the Holy Marriage Blessing Ceremony of the Parents of Heaven and Earth Opening Cheon Il Guk
 - 7 Jun-Sook nim's 42nd Birthday (lunar)
 - 11th Anniversary of the 360 Million-Couple Blessing
 - 8 35th Anniversary of the 1,800-Couple Blessing
 - 11 31st Anniversary of the 16-Couple Blessing
 - 12 Lincoln's Birthday
 - 13 10th Anniversary of the 1st Phase of the 400 Million-Couple Blessing
 - Shin-Mi nim & Lee Hyung-jin nim's 10th Wedding Anniversary
 - 14 Unification Ceremony (1976) (lunar)
 - Hoon-Sook nim's 47th Birthday (lunar)
 - Lunar New Year
 - Valentine's Day
 - 15 Presidents' Day
 - 16 8th Anniversary of the 3rd Phase of the 400 Million-Couple Blessing
 - Yeon-Jin nim's 29th Birthday (lunar)
 - 19 True Parents' Birthday (lunar)
 - 20 Shin-Heung nim's 9th Birthday (lunar)
 - In-Jin nim & Jin-sung nim's 26th Wedding Anniversary
 - Heung-Jin nim & Hoon-sook nimOs 26th Wedding Anniversary
 - 21 32nd Anniversary of the 74-Couple Blessing
 - 22 3rd Anniversary of the Cross-cultural Marriage Blessing Ceremony in the Sacred Reign of Peace
 - 42nd Anniversary of the 430-Couple Blessing
 - True Father incarcerated in North Korea (1948)
 - Ceremony for the Unification of the Spirit World and Physical World (1982)
 - 23 Day of the Victory of Earth (1977)
 - 27 Declaration of the Parents of Heaven and Earth (1990)

From the Editor

In this issue

Dear Unification News Readers,
Sometime in September, Unification News decided to devote its November-December issue to human rights, religious rights, and what some are doing here in America to bring awareness to these issues at home and abroad.

The Reverend Dr. Sun Myung Moon has spoken at length on the God's Will and America and for our readers, we have included one such historical speech entitled, *The Road of Religion*, to remind our readers of the great task God set forth for Americans. As many of you know, Reverend Moon's unjust incarceration at Danbury prison many years ago stirred the hearts of many religious freedom activists and fed the flame for justice in the hearts of many Americans.

We have come to that road again.

Before Mr. Toru Goto, Americans, along with the rest of the world, had little to no idea of the lack of action taken on behalf of Unificationists in Japan who have and are still suffering from the experience of being kidnapped by family members and kept in inhumane environments for long periods of time. Though the Japanese government speaks of religious freedom for all, in practice, there is little evidence of this.

With the help of organizations such as the Women's Federation for World Peace (WFWP), Lovin' Life Ministries, and individuals such as Dan Fefferman, president of the International Coalition for Religious Freedom, and brothers and sisters in the Unification Church, Unification News is able to help spread the awareness to our readers and your families and in our own little way, help win religious freedom around the world.

This issue is hardly a one-time occurring matter, so Unification News plans on bringing our readers an update on the situation as it progresses.

Thank you to all who took the time to contribute a report, a review, and most importantly, thank you to those who when asked, agreed to share a personal, very private, often traumatic story to help spread awareness.

Unification News hopes you, the reader, will feel empowered to take action and help spread the awareness in your area. Let us know what actions you are inspired to take and write us.

Thank you again to all those who continue to show their support.

Shinyoung Chang
Editor-in-Chief

"The issue today is the very survival of America and the free world. To assure this survival, I am willing to suffer any indignity, to go any distance, to do any labor, and to bear any cross. I am even willing to give my life, if that will ensure that the nation and world survive and do God's will."

Taken from the testimony of the Reverend Dr. Sun Myung Moon at the hearing on religious freedom
June 26, 1984, Washington D.C.

Holy Spirit Association for the
Unification of World Christianity USA

Unification News



President
Reverend In Jin Moon

Vice President
Reverend Joshua Cotter

Editor-in-Chief
Shin Young Chang

Editorial Advisory Board
Kevin Yoon
Doug Burton
Heather Thalheimer

Design Director
Sean Kim

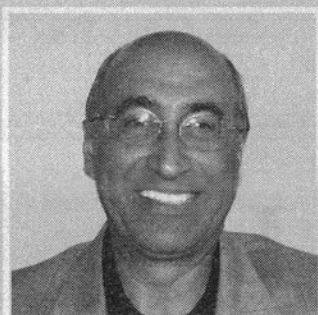
Contributing Editors
Louise Perlowitz
Valerie Shimmoyama
Celine Tardy

Contributing Writers
Bethany Abelseth
Gordon L. Anderson
Cathlene Bell
Peter Brown
Doug Burton
Ingrid Duffy
Dan Fefferman
Debby Gullery
Halka Herd
Robin Fiala-Kiely
Hero Hernandez
Lina Herzer
Debbie Kimsey
Karen Mischke-Rogers
Chiofa Schick-Sakuwa
Diana Santelli
Tomoko Shioya

Unification News
4 West 43rd St.,
New York, NY 10036
Tel (212) 324-9600 Ext. 214
Fax (212) 324-9227
unews@unification.org

Subscribe to Unification News

unews@unification.org



Anthony J. Ferrantello AIA, NCARB
ARCHITECT

Licensed in: CT, NY, NJ, FL, GA, NC

Retail



Community Planning



Schematics



Schools



Historic Preservation



Services:

Scope Verification, Programming, Feasibility Studies,
Schematics through Construction Documents,
Construction Administration, Owner's Agent,
Design/Build

ajf.arch@verizon.net

tel.: 914-419-3741



Allstate Urban Design Commission
Award of Excellence

Gaines Hall at Morris Brown College
for
Historic Preservation

INSIDE UNIFICATION NEWS

WOMENS' FEDERATION FOR WORLD PEACE

Human Rights, Women's Rights, and Religious Freedom 20

Reverend In Jin Moon

INSPIRATION

The Cost of Freedom 19

Hero Hernandez interviews Ben Lorentzen

12 Years 5 Months of Captivity 21

Robin Fiala-Kiely

Truly Living for Others 39

Cliff Yasutake

FAMILY & LIFE STYLE

Making Faith Your Own 37

Chiofa Schick-Sakuwa

ADVICE COLUMN

Matters of the Heart 47

Debby Gullery

PARENTING

Obsession Turned Opportunity 36

Lina Herzer

NUTRITION

Healing Our Bodies 38

Debbie Kimsey

Quiche Family Recipe 39

Guntermann Family

RECENT ACTIVITIES

Blessing Bliss 35

BOOK REVIEWS

Quest for Peace 40

Gordon L. Anderson

Pathway to God 40

Bethany Abelseth

True Love Hurts 41

Diana Santelli

Hurtful Neighbors 41

MOVIE REVIEWS

Contact 42

Cathlene Bell

Zombieland 42

Ingrid Duffy

OPINION PIECE

The Value of One 44

Peter Falkenberg Brown

FEATURING NEXT ISSUE

Passing the Baton 45

Lovin' Life Ministries Youth Staff

EDITORIAL

Our Heroes 46

Reverend Joshua Cotter

Letters to the Editor 46

UNIFICATION NEWS

Get Published!

Unification News supports writers,
photographers and
illustrators in their publishing endeavors.

Send in a submission and use the publications for
your college application.

Become a columnist

and write on a topic of interest.

Send in *photos of events*

taking place in your area and
receive published recognition
for your talents.

Concept art illustrators

are always in demand.

Send in your children's artwork

for publication in our "SNAPSHOTS" page
(see the back page of the paper)
and save it for your child's portfolio.

Spread the word and help others get involved.

Email the Editor at unews@unification.org
to get more information and get involved.

All Monthly Contributors will receive a

free 1 year subscription to UNEWS

for your portfolio and/or
college application needs.

SUNSHINE FLOWERS, INC.

Fresh Flowers and Supplies

To Your Door via FedEx or Air

Toll Free: 1-888-599-2155

Fax: 1-305-599-2701

We accept Credit Cards



The Collegiate Association for the Research of Principles Invites you to

THE Winter Ball

January 8, 2010, 6 PM

The Hammerstein Ballroom, Manhattan Center, NYC

Kick off
the New Year
with the First Annual *Winter
Ball & Networking Dinner*
— an exciting
and elegant evening of
networking, fine dining &
ballroom dancing
Catch up
with college students from
across the East Coast
Meet
young professionals in
the areas of finance, law,
marketing, and more

Featuring

· KEYNOTE SPEAKER

IN JIN MOON

President & CEO, HSA-UWC America

· GREAT MUSIC

· SCHOLARSHIP AWARDS

RECEPTION 6PM

GALA & DINNER 7PM

INDIVIDUAL \$30 (COUPLE \$50)

RSVP BY WEDNESDAY, DEC. 30

Formal Wear, **Black Tie Optional**

Advance reservations guarantees seating and is recommended. Limited door tickets will cost an additional \$15 per person.

This exclusive event will highlight young adults & professionals 18 to 35.

High School Seniors are also welcome to attend

For registration, please go to

carp.memberlodge.com

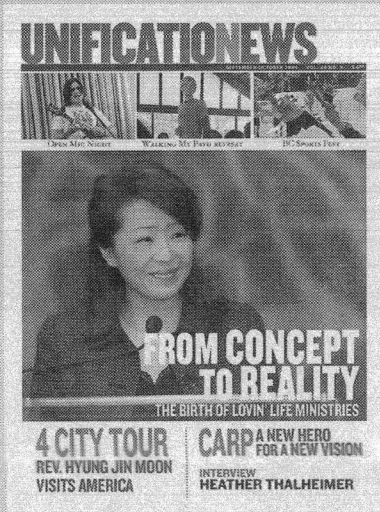
event@nationalcarp.org

Invitation to Support Unification News

Unification News, by reserving an ad

mutually beneficial donation. With your

unews@unification.org



HSABooks.com

HSA Publication
4 West 43rd Street
New York City, NY 10036
Phone: 1 (212) 997-0050 Ext: 236
Fax: 1 (212) 768-0791



2010 calander

Available now for \$15. Order through your local church or online at www.hsabooks.com. It includes

- An Shi II dates
- Church Holidays
- National Holidays
- Lunar Calendar dates

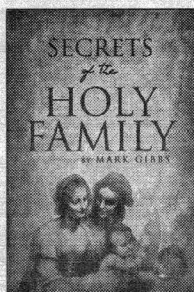
TREASURES OF HEAVEN

The 'Treasures of Heaven' ministry
(serving our 2nd generation Unificationists with special needs)

is seeking an experienced **Medicaid Service Coordinator.**

contact

Carol Matsuuchi at 631-329-1755
carolmat@optonline.net



Secrets of the Holy Family
by Mark Gibbs

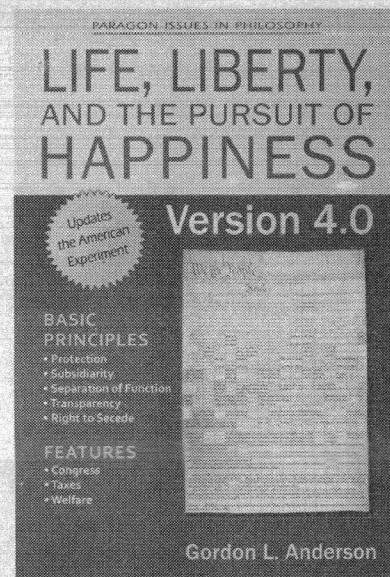
Price with shipping: \$19.95
Pay via paypal to author at
www.secretsofthehollyfamily.com
For orders outside of the US/Canada, order
through Amazon.com

Goldberg Financial Services
Financial Fitness Coaching

Steven Matthew Goldberg
Credit Counselor



Principles of government for the
pursuit of the three blessings.



"I would just ENCOURAGE EVERYONE to read Dr. Anderson's recent book—it is the BEST I HAVE EVER READ on solutions to our government's demise."

—Alan Jessen, Iowa State Leader

"Anderson continues his penetrating analysis of the American constitutional system, of the 'worms' that have infected it, and of a restored constitutional structure that will enable it to fill the noble mission the Founding Fathers intended for it."

—Morton A. Kaplan, Professor of Political Science Emeritus,
University of Chicago

"Smart, balanced, and wonderfully readable...the perfect antidote to the malaise that seems to be encompassing vast segments of American society."

—Robert Looney, Professor, Naval Postgraduate School

Order your copy today from:

www.ParagonHouse.com or www.Amazon.com

InterFaithQuest

introduces the 'Peace Ambassador Investment Bank' project.

Details coming soon at

www.interfaithquest.com

As \$ changers were in the temple at the time of Jesus, a signal was set for Heaven to claim a fortune for Heaven.
Today \$Trillions are traded in equities and currencies every day.
The time is NOW for Heaven to collect and finance the Kingdom of True Parents.

Send your TIDBIT in to unews@unification.org

Do you have a thought or an experience you would like to share but it's not quite long enough to make a full article? Send it in and we will post it here, or our TidBits page.

Monthly Quote

Baha'i Faith, Gleanings from the Writing of Baha'u'llah 111

"There can be no doubt that whatever the peoples of the world, of whatever race or religion, they derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except for a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose."

Scripture Reading for Lovin' Life Ministries 9/27/09

Reflections

14th Annual True Family Values Ministry Awards Banquet, Saturday Noon, December 19, 2009 Chicago

"If America were to take some lessons from Rev. Moon's family, there would once again be hope for this nation. The survival of America and of that of the world surely depends on the example that Father and Mother Moon are displaying. This is especially true in our Black community. Following Rev. Moon's teachings would enhance what progress can be made toward world peace. I am afraid that if America does not listen to Rev. Moon's teachings and follow his example, it may very well be headed toward destruction. What I am most inspired by is that Rev. and Mrs. Moon are not just talking the talk, but they are leading us all by their own example."

- Rev. A. I. Dunlap,
True Family Values Award Recipient, Chicago

"I've been with working with the Unification Movement for many years. I've traveled around the world proclaiming peace on behalf of Father Moon [120-Nation Tour], and I'm happy and proud to be here for this fantastic event! I am also very grateful that the work of Father and Mother Moon is now being securely advanced through the ministry of their daughter!"

- Dr. Ellis May,
Pastor, Professor-Emeritus and Ambassador for Peace, Chicago

Thank You

I would like to thank you, In Jin Nim, and your whole family and staff for the wonderful weekend in Las Vegas. I wasn't there - I was with the Special Task Force (STF) in Texas, but my daughter went. She got home after midnight on Sunday night and told me that was the best weekend she ever had in her whole life in the church. And her friends felt the same way. They all want to move to New York after high school and join in to help Lovin' Life Ministries!

This is a wonderful phenomenon In Jin Nim is creating for our second generation; creating a place where they can taste the Kingdom of Heaven, and create such pure and healthy relationships of true love with one another. No one else can do this like In Jin Nim - although I hope we can inherit much very soon.

Sincerely
Christine Froehlich

Recommended Reading

Title: The War on Intimacy: How Agenda-Driven Sex ED Sabotages Committed Relationships & Our Nation's Health

Author: Richard A. Panzer and Mary Anne

"In the second half of the 20th century, a toxic combination of bad science (Alfred Kinsey), hedonistic philosophy (Hugh Hefner), the wrong kind of sex education, and a hyper-sexualized popular culture conspired to undermine sexual restraint, with devastating consequences. The War on Intimacy is the best resource I know for helping us understand where we went wrong and why we need character-based, whole-person sexuality education in our schools. You'll find yourself getting extra copies to give to your child's health education teacher and the School Board."

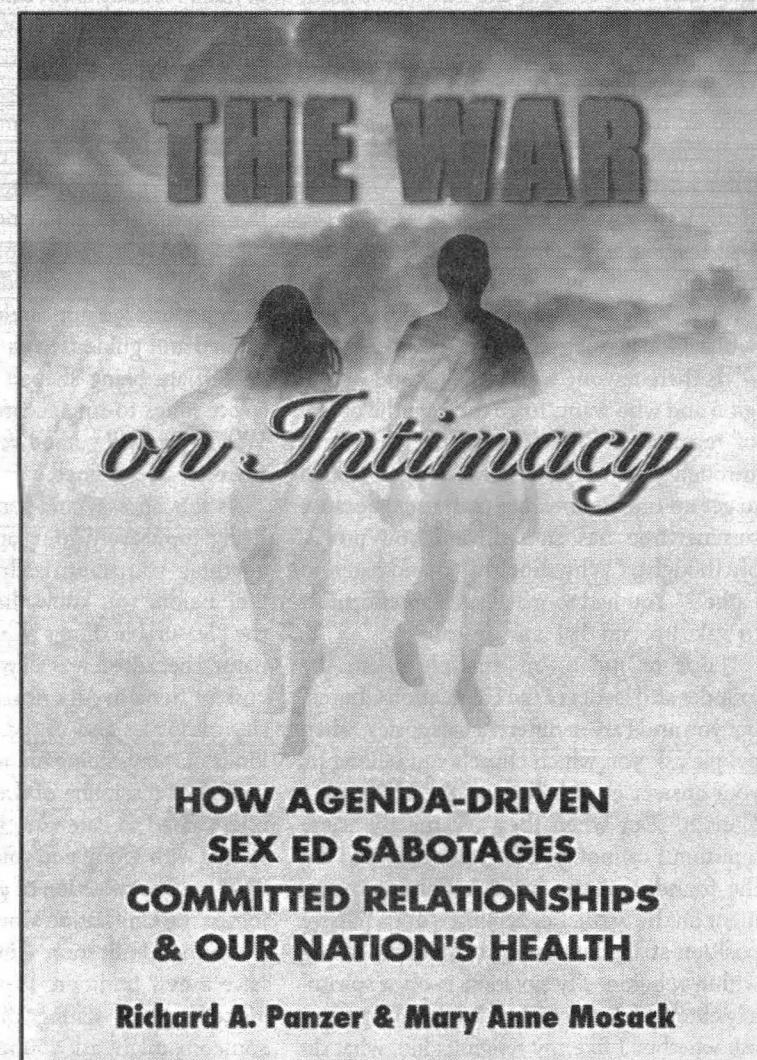
- Tom Lickona, PhD, author, Character Matters, Director, Center for the 4th & 5th Rs (Respect, Responsibility)

"Well-written and well-researched, and it helps us reach conclusions that conform very much to common sense."

- Edward C. Green, PhD, Director of the AIDS Prevention Research Project, Harvard School of Public Health, author of Rethinking AIDS Prevention and AIDS and Ideology (forthcoming)

"The War on Intimacy is fundamental reading for all those interested in our culture's current struggles over sex education. In particular, every library honestly committed to serving young people should have a copy."

- Paul C. Vitz, Ph. D., Professor/Senior Scholar, The Institute for Psychological Sciences, Professor of Psychology Emeritus, New York University

Visit TheWarOnIntimacy.com

DISCOURSE ON UNIFICATIONISM

HISTORICAL SPEECHES

Reverend Dr. Sun Myung Moon Speaks on

The Road of Religion and the Will of God

April 24, 1977, Belvedere, New York

We are members of the religious community; there are many religions in our world, and the Unification Church is one of them. Historically all religions have flourished and declined, along with the cultures which embraced them. To begin with let us consider why religion is necessary. Man is the only creature in God's creation for whom religion is necessary; in addition, there is a subjective role in religion which man himself cannot fulfill. Whatever definition we may give religion, it concerns the relationship between God and man.

Who initiated religion, God or man? Some people are convinced that man initiated religion, while others feel that God was responsible. What is your answer? We must establish the fact that religion would not have been necessary if there had been no Fall. It was man who brought the Fall to the earth and therefore man who made religion necessary; however, God initiated religion because fallen man needs to be restored in order to recover his original relationship with Him. Religion is a tool to help fulfill that purpose. Thus man necessitated religion but God certainly is the cause of religion; He is the reason that religion exists. The ultimate goal or destination of religion is to create God-centered people. Religion is merely a temporary tool which God is using to recreate man.

Is there anyone who is really fond of religion and who wants to go through the ordeal of religious life? I can imagine what went through your minds this morning. You had to get up one hour earlier than usual because summertime has started, and you probably thought, "Why should I go and listen to Father?" You had to make such an effort just to wake up, and that is an ordeal.

Look at me as an example. I am the founder and leader of the Unification Church, but you and I are in different categories; when people ask you which church you belong to, your answer is, "I belong to the Unification Church." But when they ask me the same question I cannot give the same answer. I am the founder of the most important movement on the earth. Leadership is not a passive position at all, but the most strenuous calling within religion. My position is on a spiritually elite and distinguished level, but if people ask whether I like my religious life, what do

you think I will answer? Are you anxious to know my true answer? It is the same as yours: "Definitely no." Even after these long years of experience in leading the Unification Church, going day and night, still my answer is no. Why?

Secular discipline and religious discipline

The religious way of life is not a normal way of life; it is a very peculiar life and it is not fun. It involves tribulation and hardship, suffering and continuous self-discipline. You are not free to do anything randomly or at your whim, but instead you must follow by putting yourself in the passive position. You certainly cannot be the subject in the Unification Church; instead the truth is always leading you. I am sure you remember how you felt free to do many things before you learned the Principle, particularly the chapter on the fall of man. Nobody is checking on you now, but your own conscience is watching out for you and disciplining you.

You lead such a disciplined life here in the Unification Church. Think of it, even your coming here early in the morning like this is a discipline. Normal Americans sleep late in the morning after staying out on Saturday night, maybe dancing until 3 o'clock in the morning. You live such a different kind of life. Your actions are not careless or random, but trained and guided. Even your thoughts and speech are being shaped by discipline. You select songs to sing according to a standard. Where you will go and your direction to get there are also defined.

Is this an easy and fun life? What about living impulsively, going anywhere and doing anything you want, is that really the good life? Before you knew the Divine Principle the pleasurable things of a carnal life seemed natural because it was all you knew. This is the current trend in America, and on the university campuses and in the cities there are all kinds of things going on, with no mental discipline or discipline of the conscience. If no one wanted to date you then you were consumed with agony, and your parents were too. That was the direction of your life before you joined the Unification Church.

In the Unification Church, however, we have a new tradition. Here you are so convinced against dating that you are afraid someone might ask you for a date while you

are witnessing to them! When others see that you are so changed it is easy to see why they say the Unification Church brainwashed you. Was that free life really fun or is being a slave to a certain principle more of a free life? If you are a student at a university can you say, "I am a free man so don't anybody bother me. All you professors don't need to bother coming before 12 o'clock because I don't want any classes before noon, and besides that you can't make me take any required subjects." Can life work out that way?

What about your social life and your job? When you are working for some corporation, can you say, "I am a free man and I'm going to come to work any time I want"? Could the nation of America decide not to bother with laws and government? Religion is not the only disciplined way of life; all social life and human behavior has to be disciplined in order for people to survive and create harmony in society.

All these disciplines may seem to be binding forces in human life, but everyone must come under a set of rules and regulations. This has been true throughout history. However, religion is different. Social laws and decrees are inescapable, but religious discipline falls upon you only by your personal choice. No one can force you into a religious way of life. The religious life is such an extraordinary life that while you are yet here on this earth you are actually relating to two worlds.

Like anybody else you are living as an individual within society, but even so you are dealing with another world. One standard is set by secular society in the earthly world and commands you to behave in a certain way, while the other springs from the spiritual world of religion.

Which of these is more important and valuable? We are together here because we value the religious way of life and the religious mandate as being most important. But there is not tangible proof that the religious life is more important; physically your face looks the same prior to joining the Church and after. So what is the difference? You cannot completely display your new spirit, and even a crazy person laughs harder than you do. What are you really gaining then? Where is a tangible sign that we have gained some valuable truth or light? What can we be proud of as religious people and as members of the Unification Church? Actually, your religious

faith or religious order should never become your source of pride.

The guiding light within a religion should be the dispensation or will of God. There is a difference between God's will and man's will, and the reason for your believing in religion lies within God's will. Without experiencing a religious way of life you cannot speak about the will of God and the will of man.

Human history is like running water, continually flowing into the indefinite future. There are no straight lines in history but always patterns of change like waves. There appears to be no direction in history, but actually there is one central thread connecting everything. Human beings are the ones who weave up and down and circle around that line. You may think that mankind is just living at random, but God is leading history toward a certain purpose and destination.

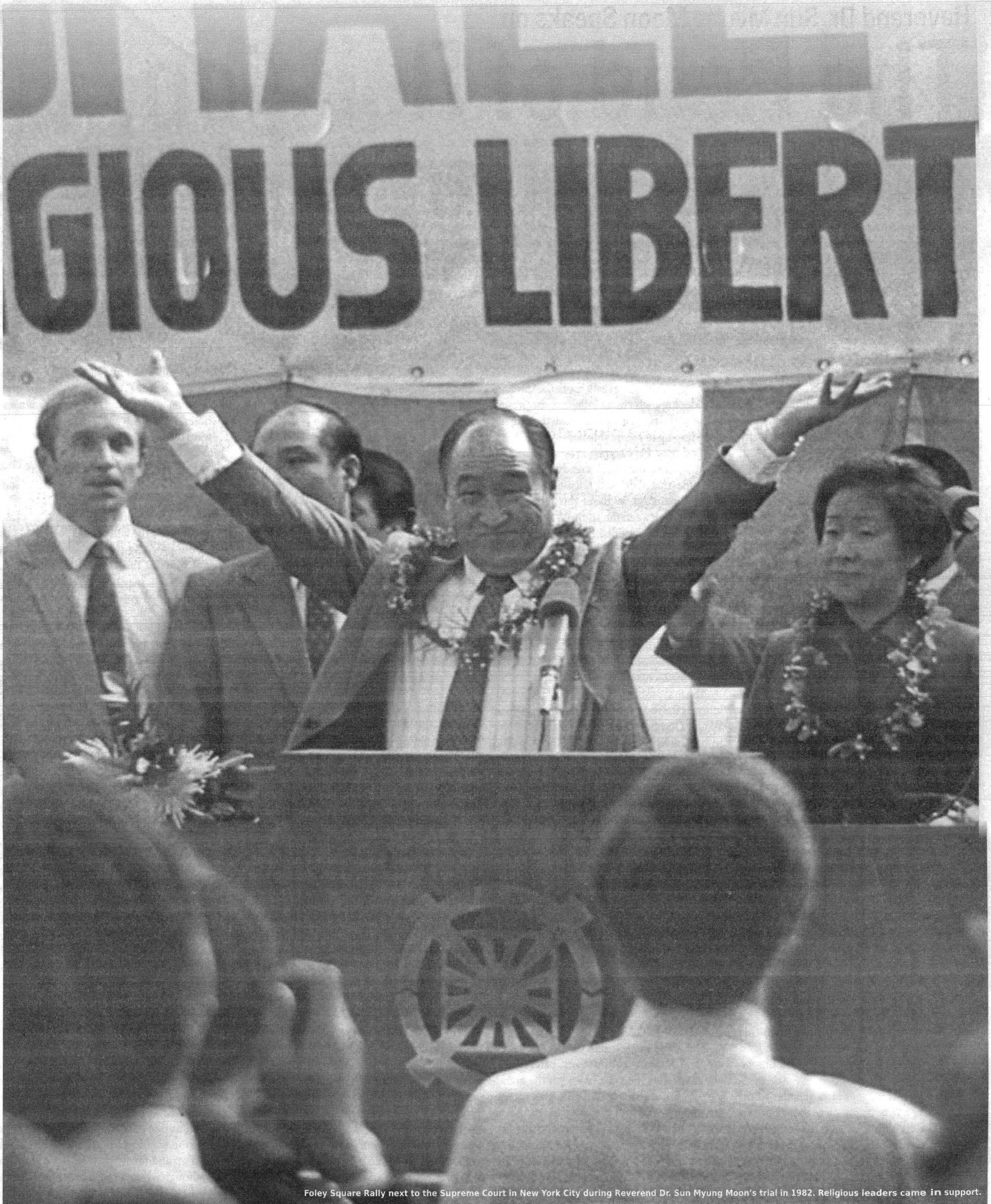
Do you think that God's will and destination are eternal or changing? God is eternal, unchanging, and absolute; therefore His direction also remains unchanging and eternal. However, man is temporal. Do you think it is easy for that temporal and changing man to parallel his life with the eternal way of God? Usually mankind just cannot hit the bulls-eye. Religions vary according to their different cultural settings; however, they are generally shooting in the same direction at God even though they never manage to exactly parallel His direction. As we shoot up, cross the line and shoot down, we create the up and down waves of history. Generally we are moving in somewhat the right direction.

God must have a universal religion in mind

History is moving forward in waves with the central direction of history being the will of God. Whenever a superior religion comes into being, it creates a superior cultural sphere, which absorbs the existing cultural spheres. The backbone of a culture is its philosophy, which is derived from a religious conviction. This explains why a more enlightened religious way of life has the power to absorb the lesser cultural spheres.

Religious people have to live within the secular world, while at the same time they are being led into ever-deepening spiritual life. Clearly they must necessarily live within a

CONTINUED on page 10



Foley Square Rally next to the Supreme Court in New York City during Reverend Dr. Sun Myung Moon's trial in 1982. Religious leaders came in support.

DISCOURSE ON UNIFICATIONISM

HISTORICAL SPEECHES

CONTINUED from page 8

dual discipline. The imbalance between the spiritual way of life and physical, external world is very amazing. The external world is developing at a fast pace, creating a technological society and a quickly-changing way of life. In comparison, mankind's spiritual understanding is still dwelling in an underdeveloped country.

In the past, a newly-emerging religious philosophy usually created the environment or atmosphere for a new cultural sphere to develop in a particular territory. In the present world, however, scientific advancement requires that man live as one unit. However, while the world seems to be getting smaller and smaller every day, the spiritual capacity of man still remains in a primitive era, with no means for exercising dominion over the quickly-changing world of modern science.

In the ancient days, religious ideology did have an influencing effect on the overall affairs of man, and that is the way it should be. But the contemporary world does not respect religious influence within its world affairs. The world desperately needs a way of life which can embrace all men, but in actuality people's life styles are largely dictated by selfishness. This contradiction is particularly felt by the young, who are yet very idealistic.

Even religious life is becoming increasingly external, as it remains enslaved by certain formalities, and following thousand-year-old traditions. Tradition has become a shackle, and religions have no way to advance; their formal disciplines or traditions are too small to embrace the world. This is why young people are so rebellious in their search for a more open atmosphere to replace rigid tradition. Because of this situation, God is becoming more and more hazy in people's lives. In contrast with the past, many people today are simply not convinced that God even exists. Since science has not yet proven God's existence, modern people are becoming more and more confused about Him. Religion is failing in this modern day.

There are extreme contradictions between the religious world and the secular world. If God were developing and improving only the secular world, then the religious impulse would perish because it would not be needed by God. However, if God were to value and guide man's religious life instead, then this secular world would be doomed. Which one is God's choice? Which life should we choose?

When you think about it, has the world gotten where it is by its own choice, or has it become like this as a result of outside influence? Indirectly, it seems as if God has permitted the world to freely run its own course. God is almighty, and He has allowed this world situation to come about; indirectly

, God is responsible. On the other hand, the realm of religion is also God's responsibility, but God has not yet revealed to the world a religion which is universal enough to enable us to cope effectively with the world's problems. Then who can be responsible for all this disharmony?

When we see the imbalance and contradiction between the secular world and religious world, we can only conclude that if God is going to take responsibility for the world, then the time has come for Him to undertake some extraordinary, revolutionary action to completely change the format of religion. He must have a plan to reveal a more comprehensive ideology, which can influence the present world and change it into the ideal that He has been hoping to see established.

God must have some universal religion in mind. Because the world is ready, this is about the time that God will release such a religion to mankind. Without this religion, the imbalance between the spiritual and physical worlds cannot continue much longer. Either the conflict must be resolved or they will both cease to exist. God must have a solution for both the religious and secular worlds together since He is responsible for them both. Which course shall we take? We have to change either the world or religion. Certainly religions today must change through the emergence of a new, universal religion, which can take a subjective role in the secular world.

The first problem facing this religious revolution is the resolution of denominationalism. Would God have wanted all religious people to be united by one religion? The dynamic, magnetic force of a new religious ideology would have the power to engross the attention of young people everywhere, particularly those who could not fulfill their vision and hope in the established religions. Why would that religion have such an impact? Young people are very sensitive to the future, having a vision that makes them more receptive to new and higher ideals; when they sense that there is some group pursuing these ideals, then they want to join. The future of the world belongs to the young, while the present world belongs to their parents and the past to their grandparents.

How can we recognize the new universal religion?

The three generations of the past, present, and future - grandparents, parents, and children - must become united. If the grandparents are moving east while the parents are moving west and the children south, can we say that they are in harmony? Since history is always moving into the future, who should pioneer the new history and stand at the forefront of the march? If a new religious movement emerges which has young

people striving toward a vision of the unity of mankind and global harmony, then it can be recognized as being in the center of God's will. At the same time, however, the older generations may be trying to dissuade their young people from participating, simply because they themselves cannot move as fast. The older people will insist, "No, no, let's stay here; don't move forward. This life is good enough and we should be content." Should you obey them?

The universal goal of mankind is world brotherhood. A new religious movement with that kind of vision should come into being to mobilize the idealistic passions of young people and to begin a universal march toward that vision. No one can restrain such religious people because they march in step with the forces of history and the vision of God. Each day that march will gather strength and momentum because it is the revolution that God Himself is inciting. Who in the world can stop it?

Until they find that revolution, the young people - American young people are a good example - will be restless in their search for that vision. But without having any principles to anchor themselves to God, they will just sporadically revolt against their society, trying to find their happiness in some random way that they call "freedom." American young people will experiment with anything in their attempts to find some resolution of their desires. Today they have come to a dead end in their search. Now they are in miserable shape, like a weary bird with drooping wings. Although they are searching for world brotherhood, they have attempted to establish it outside of any religious standard, often believing that carnal pleasure is part of true happiness.

However, a new movement of young people working for world brotherhood must come into being, but this time following a path laid out by religion and the way of God's will. This movement of young people will be entirely different from the secular, fun-seeking movements that are all around, yet still working toward the same ideal for the world. That very movement has now come into being and it is you, the Unification Church. In seeking solutions in a secular way, the young have hit a stonewall; they completely gave up and had to retreat. But in following a spiritual or religious way we can penetrate any number of stonewalls. Do you have that kind of spiritual force? We have many stone-walls that we must spiritually penetrate. The first is often what we call the "parents-stone-wall" and even the "grandparents-stone-wall". After going through those, we will encounter the "super-stone-walls" of nations and governments. Can you even penetrate those?

Is it easier to overcome an obstacle by penetrating it or by flying over it? God knows

that secret; this is the time of flying. Any religious movement that will give young people the energy, conviction, and power to fly over any secular difficulty must be the universal religion that will eventually save the world. Is there such a religion? Are you saying 'yes' because you are Unification Church members? Who do you expect to recognize you? Of course, God is the first to recognize you, but who is next? Certainly as members of the Unification Church you too should recognize the value of what you have. God is hoping to have this religious movement take off and leap over all the difficulties of the secular world that surround us. We must also think in the same way. Instead of digging down into foxholes, we must want to jump up and leap forward. Our thinking should parallel the thinking of God.

How is the Unification Church different? We know the will of God and we know God's providence clearly. Compared to any other religion in history and throughout the world, today we know the will of God and God Himself more precisely than anyone. That is the special value of the Unification Church. As individuals you may not know God's specific plan, but at least you clearly know one thing: God is determined to save the world.

What is the desire of mankind? Are the goals of a secular man and a religious man different or the same? The secular world follows goals that lead in many different directions. Let such people go in any direction they like; eventually they will hit a wall and stagger around to start looking for a religious cause to follow. They will have no other choice.

By now young people have tried everything but I have heard that increasingly they are searching for spiritual values. There is absolutely no other way that they can find what they want. Furthermore, the growing interest in religion is reflected in the rising enrollment in church-run schools. This is one indication that the people who could not find secular solutions are coming all the way back to seek out a religious life. Long ago, I predicted that this would happen and that the year 1976 would be the turning point in American history. From now on the search for spiritual rather than material solutions for this nation's problems will intensify.

Our church is beginning its take-off

You sometimes enjoy watching the full moon rise at night. Is it more moving to see the moon rise over the open plains or over a mountain? Which is more artistic? We in the Unification Church are like the moon rising from way down in the valley. We climb up and up and finally go over the mountain. Even though we are now in the valley, do you still believe that we are going to make it over

“With my two hands I have created factories and farms. I know how to fish and mine and do every kind of labor there is, as well as leading spiritual work. I can translate that same spirit into action in every phase of human life, and I am never a stranger anywhere.”

the mountain? Often we are so busy doing some little thing that we do not even see the mountain or the sky. Does your foot or your hip go up first when you jump over the hill? God is almighty; there is nothing He cannot do. When you take off in the normal position, your head is up and legs are down, but why not have your head down and your legs up? It does not matter much because we can still jump over the hill.

The Unification Church itself is going to make the jump, not just individuals within the church. We are well aware of the hardships and difficulties, but in the meantime our whole church is beginning its take-off, without you being aware of it. Do you feel that the whole church is beginning to rise over the mountain? Do you think I am just trying to tell you something nice because you came so early, or am I simply telling you what is really going on in the world at large? I have a clear sensitivity by which to evaluate events in the world.

One indicator of public opinion is the mail that is sent to me; it is like the pulse of the nation. You have no idea of the interest and attention that was given to the Unification Church after the San Francisco court case. Suddenly many people became sympathetic to our cause and decided, “I’m not a member of Reverend Moon’s group, but I can’t find anything wrong with him.” Perhaps they have also come to a decisive conclusion that there is no one else in the world who can really tame the young people of America and discipline them in a moral, God-centered way. Americans have witnessed the futile efforts of the government and religious leaders to guide young people, and they are beginning to recognize that all these court cases are largely motivated by sheer jealousy. Righteous America is now beginning to stand up for me.

Furthermore, the time is coming when people will begin to admire my courage. Everybody thinks that by this time I must be completely tired and shriveled-looking like a shrimp. But on the contrary I am more courageous and looking forward to even greater accomplishments. Every day I am marching forward more passionately, becoming busier and more respected. People say, “Well, we must give this man credit.” They might have thought that I would look bent-over like a shrimp, but this shrimp has wings, and instead of sagging down I am flying upward.

If God is alive and concerned with religion, He must either be giving His concentrated attention to the Unification Church or else He does not really exist. Nowadays the religions of the world are becoming powerless. We are in the minority, no question about it, but even though we are such a small group, we are a fearless group, and furthermore, we are intensely anticipating the greatest of all accomplishments: that of liberating even the

communists who have already taken over two thirds of the world’s population.

This is the age of confrontations and the faster you go, the greater a winner you will become. If you slow down and lose momentum then you will be shattered, but when you move like a bullet you will smash through your opponents. In a head-on collision the fastest car will receive less damage, while the slower-moving car is more vulnerable to being smashed. A bullet is made out of lead, but because of its speed it can even penetrate metal.

We are the church with the greatest speed; when you move faster and faster, all you have to do is stretch out your two arms and you will begin to fly. Everyone wants to fly, and here on earth, man has studied all the creatures that fly and created many devices to carry him through the air. Wouldn’t God want to have a religion that could enable people to fly? Among the many religions of the world, which religion would God choose as the one that should fly? Can you fly?

When you become serious you will just focus your energy like a fist; since you know what is going on down there you don’t even have to worry about making a mistake in your excitement because you are very serious. At first you will be serious because you are aware of what is going on, but after you are over the mountain you can release your anxiety and rejoice. When have you had that kind of serious moment? Saying that you are serious at this moment means that you have not been serious in the past; you have just revealed yourselves! You are just listening and trying to feel serious. But have you ever really been serious, with your heart and mind and deeds all synchronized?

Our religion is the only one that has both extremes, being ultra-conservative in moral discipline, for example, but at the same time so liberated in idealism that we can embrace the rest of the world and reach out to the stars and the sun. In both extremes, the goal we are striving for is absolutely clear. We are like machine gunners that clearly know where the bulls-eye is and can always aim in the right direction. This is evidenced by your prayers and also by your actions; for the sake of the world you are trying to go beyond yourself and by following that concept you are shaping your new way of life. In that way you can embrace the rest of the world.

Everything naturally comes in pairs

Two Chinese characters are used to write “God’s will.” One character is a combination of the character meaning “the beam in a house,” and a character meaning “word”; it is literally translated, “fundamental teaching.” The top portion of the other character means

“manifestation,” or “building,” while the other section means “heart” or “mind.” Altogether the letters translate “the fundamental teaching for the construction or manifestation of the mind and heart.”

The word meaning “Bible” is also written in two Chinese characters. The first means “divine,” or “holy.” When you analyze this one character, it depicts “ear,” “mouth,” and “king.” Holiness is the king of ear and mouth. The other character means “writing”; altogether they mean “holy writing.” “Heaven” also combines two Chinese characters; one character means “two,” and the other means “person.” Two persons make up heaven.

“Grace” or “mercy” are important words in the Bible, indicating a reciprocal relationship between two identical sides. In other words, two are involved in mercy, not just one. Here, one character means “righteousness,” while the other is “sheep” and, “self.” In other words, when you put yourself in the position of a sheep you will create righteousness. This is comparable to Jesus’ teaching of the selfless giving of oneself as a sacrifice; that is righteousness. Two persons create virtue, with one virtue originating on earth and the other in heaven. In the heavenly way of speaking, two people make heaven, while on earth putting oneself in the position of a sheep manifests virtue. All these are very symbolically written, and very removed from the Western way of thinking about these concepts. This may be difficult for you to understand, but there is very profound meaning behind them.

Everything naturally comes in pairs, in order to create action and result. Can you laugh without moving one side of your mouth? Suppose you keep your lower lip still; can you laugh with just your upper lip? You need to keep both eyes open in order to capture one image. This unified action by a pair creates holy action because that is God’s way.

Therefore, everything that God initiated can be holy and good. When I prayed at the holy ground on my way here I heard the beautiful birds singing. Do the birds sing early in the morning because they have 5 o’clock pledge service too? Are they singing because they are hungry and miserable? They sing because they are looking for their mate. Suppose only Mother was sitting here all by herself, would it be the same without me? What if Mother stayed home and I came alone? If one of us does not come, then you feel that some area is missing.

God chooses those who live their conviction

Today’s topic concerns the road or way of religion. What is our road? Our way is one of leaping and jumping over any kind of hardship or persecution. Do you have the kind

of attitude that allows you to think, “This is another hurdle to challenge and I welcome it.” God will lose interest in any religion that does not have the capacity to leap over obstacles.

Noah, for example, was a man of conviction who could be adventurous, and God was with him because Noah’s conviction made impossible things possible. Being with Noah, God felt a tremendous elation because his conviction was stronger than any of those negative forces that persecuted and ridiculed him. Nobody could stop Noah. His wife and his children tried to nag him, but he just answered, “All right, if you feel that way then stay behind and let me go.” Are you like Noah?

God’s promise and vision of tomorrow is greater than anything you can think of, including your own family. The central persons or future hosts of the world will be the men and women of conviction who can leap and be adventurous. Because they are the ones who can become God’s champions, God is going to work with them, and when God is with them, they will automatically be the masters of tomorrow’s world. Whatever persecution and ridicule we may encounter, we will be like Noah; when we have a vision of tomorrow then nobody can stop us. If we are not affected by those headwinds then God will indeed work with us and the future will indeed be delivered into our hands.

All my life I have been the underdog, and always I felt, “Some day I want to show the world how fight-ready I am, and how powerful and how needed we are.” With this zeal deep in my heart, I always have a hidden anger and wrath that spurs me on to higher excellence. The important thing to know is that when you utilize this stimulant constructively you can be a winner. God does not particularly oppose that kind of psychological behavior, but rather uses it. However, God watches very carefully for any feeling of revenge because He hates that attitude. But if you use this negative influence in a constructive way to stimulate yourself, then you can not only excel yourself, but in trying to reach out and embrace your opponents you will show them that the greatest victory comes by love. That is God’s way.

Why do you think God feels that way? Imagine that we jump over the hill: are we going to land in a desert or a populated area? Among secular people or heavenly people? Your reason for landing on the other side of the hill is to save those people and influence them to come into heaven. You must work with them, but if you have a hardened feeling of revenge, then God cannot bless you, because you will only misuse His blessing. Only those who can embrace others and give unselfish love will receive the blessing, because they will benefit so many other people. Unification

CONTINUED on page 12

DISCOURSE ON UNIFICATIONISM

HISTORICAL SPEECHES

CONTINUED from page 11

Church members in general should be careful. We can become stimulated by negativity, but we must not become hateful. We do the work of God, and we must do as God does. If ever we resist God's way then we are striking God instead of Satan.

Abraham was a man of conviction who plunged into adventures. When Abraham became a wanderer, he was in miserable shape, traveling aimlessly with his family in the wilderness. Yet under those circumstances God gave him this blessing: "Number the stars, if you are able to number them. So shall your descendants be." Only a crazy person or a man of adventure could accept that blessing and uphold his faith. Abraham suffered much, almost losing his wife and all his possessions and relatives to the Pharaoh in Egypt, yet he never gave up his faith in the blessings of God. Nothing could change his conviction and he fully lived that conviction, ultimately receiving his promised blessing from God. Anyone who just sits and waits for God to take care of everything will never encounter the blessing of God.

There are three types of religious people in this world. One type is the men and women of faith who are sitting idle. The second are the men and women of faith who feel that they should at least set some condition by doing something to help God. The third type is the men and women of faith who want to translate their conviction into action by giving up their lives. Which ones do you think God will side with? Do you just want to set some condition of indemnity to jump over the mountain, or do you really want to pay the full amount and release yourself completely? If you say, "I want to pay the full indemnity," then your attitude becomes absolute; that is most bold.

In using a balance scale you have an object to be weighed plus the weights to measure with. Which one would you prefer to be? These weights are needed to determine the value of the object, but once that is done the weights have no intrinsic value. Only God is dealing directly with Satan, and strictly speaking you actually have to pay only a relatively small condition to Satan. God only uses your indemnity on a conditional basis, like the weights, in dealing with Satan. However, in actuality would you want to be proud of yourself and pay your indemnity in full, or would you want to be forgiven by making just a small condition of indemnity? If you have the capability, which one would you prefer?

Why does God only require conditional indemnity? You might decide, "Those poor people are so weak and vulnerable that they cannot pay their full amount. They are the reason God only requires a small condition, but that is not for me. I'm going to pay 100%." Do you have that kind of willingness? Not

too many I see. Without courage you will not accomplish such a thing.

Do you think I am a man of courage and adventure? If someone else is sitting in a chair yet claims he has greater conviction than I, will God bless him? God is looking not only for conviction but for actual deeds. Creation can never happen when a man is just sitting idle. We can know that God is a God of action by observing those historical persons like Noah, Abraham and Jacob.

Did Jacob show God a small condition and then demand his blessing, or did he work to earn every inch of his blessing? Conviction must be followed by action and deed. Jacob went to the wilderness of Haran to his uncle Laban and there he suffered 21 years, not forgetting his mission for even one second of the day. Moses also upheld his faith, and translated that conviction into action, even revolting against the Pharaoh. Why did God choose Moses? He had many deficiencies, but God saw Moses' true qualifications: he was a man of conviction, a man of boldness and a man of action. The 40 years of wandering in the wilderness could not shake Moses, even though his people rebelled against him. This was the quality God was looking for when He picked Moses as a leader.

In contrast, John the Baptist was a man of failure in dispensational history. He had faith and conviction that he should prepare the people for the imminent coming of the Messiah, and for thirty years in the wilderness he lived an ascetic life, eating locusts and wild honey. Yet after making that sacrificial condition he failed in action. Even though he testified to Jesus as the son of God he failed to follow him; he felt that his fame and reputation were at stake, and that he just could not follow a carpenter from Nazareth.

I know that way of life, and I know that no matter how much faith you profess or how much conviction you might have, nothing will happen unless faith and conviction are translated into action. I am thinking big, preaching world salvation and the liberation of mankind and God. My words and deeds must match, and unless I am capable of adventure and risking my life I have not lived my faith. I know that saving the nation and the world is not an easy task, and I have been training and disciplining not only myself but all my followers, mobilizing them toward such a goal in the way that people will see that our words and actions match.

Living your conviction means getting burned and bruised

What can stop a car which is speeding 100 miles per hour down a superhighway? What about lions and tigers, or an Executive Order from the President? Only an internal

mechanism can stop the car, the contact of brake with wheel. This world is crumbling and there is actually no mountain which can stop this car, but I am like a small brake lining, the special piece which can squeeze the wheel and stop this tumbling world.

If America is that car rushing down the incline, then when you apply the brake do you think sparks will fly and the wheels will heat up, even becoming red hot? You are like the small piece of metal that slows a wheel, so do you expect to get some scars and bruises and burns? Is that natural or unnatural? Those who want to become such a contact piece, even though they may get burned and bruised, raise your hands. Your answer is absolutely great, and means that you want to be tested in actual battle.

The Unification Church indeed follows a religious way of life. God will welcome your strong conviction. If I am only feeling my conviction but sitting idle and waiting for God to move, then God will say, "My son, I need somebody else." But in reality I am moving. In less than a few years I have stirred up all of America; I have visited every corner of this land, and have become the center of controversy and attention in a good way. All these are signs that I am a man of action and not a man sitting idle. In order to reach the moon do you have to leap forward or do you have to dig into the ground? If I am the moon then you are the astronauts on Apollo 11, and you must strive harder than Neil Armstrong. "Armstrong" means arm-strong, not word-strong. That is the kind of man who will reach the moon.

So far I have been explaining the way of religion. There are different kinds of faith. Most Christians have a faith in God and Jesus, and they want to go to heaven, but they are each thinking, "I want to go to heaven, and have God give me my secure my place upstairs." But in contrast, our faith in God shapes our way of life and we pledge, "We will be Your representatives, and we want to build Your Kingdom of Heaven so that all mankind can live there." I have thought about this and after testing out this kind of faith I know that it is 100% correct. I am absolutely sure that if this conviction is wrong and God cannot cooperate with us then God can never in eternity achieve His will.

I have spent the last couple of days at Bar-rytown with the seminarians. To symbolically show them how they can become victorious I taught them to knit a huge fishing net to catch thousands of carp at one time. I worked all through Friday until 6 a.m., then all day yesterday, only coming back here at 1 a.m. The seminarians might have thought that I am only an excellent teacher and lecturer, but all of a sudden they realized that I am also a fisherman who knows everything-how to make a net and how to catch fish by the hundreds.

With my two hands I have created factories and farms. I know how to fish and mine and do every kind of labor there is, as well as leading spiritual work. I can translate that same spirit into action in every phase of human life, and I am never a stranger anywhere; when I go to a farming community I can immediately tune into it.


What kind of leader do you want? One who sits on a chair and only speaks to you to make you work hard, or someone who can act as well as speak? One record-breaking miracle that I have achieved is that these fragile women are working harder than men and bringing more results. A woman's nature is not oriented toward work, actually. So far in history a woman's role has been to make herself into a beautiful ornament who only participates at times of relaxation or enjoyment.

There is now a revolutionary religious teaching, which is inspiring young people to unprecedented boldness and courage, mobilizing them toward the highest ideal of world brotherhood. If such a religion is working in this world, then indeed it must become the hope for the future and God must be working with that group.

We will see how brave you are. The bolder, more courageous, and more adventurous you are, the greater will be the blessing which you can receive from God. The blessing will not come to you; you must go to win it. Can you make a pledge, "I may not have been perfect yesterday, but from this moment on, Father, I will be a different person. I will be bolder, braver, and more courageous than ever and I will risk my life for my conviction." Those who can pledge that, raise your hands please.

Will you welcome rain and hurricanes when you go out to sell newspapers? That bad weather can challenge you to sell more papers than in good weather. Do you welcome it? Your voices are dying! Some people look like they are thinking, "Father, you spoke three hours and you inspired me but I cannot trust how long my actions will last. I cannot promise you that." Shall we make our newspaper surpass the New York Times? Shall we be oppressed by the existing churches, or shall we transcend their prosperity?

All the people who came out of Egypt were destroyed because they fell into faithlessness, yet God raised up Joshua and Caleb because they were men of boldness and courage. Unless you become bold and courageous and strong you cannot surpass them. God knows that better than anyone else.

Today the new summer is beginning, and I am now giving you one most clear-cut instruction: be bold and strong, because that is the way you can receive God's blessing. Can you do it? Raise your hands and pledge to God that you will be bold and strong! Thank you. Let us pray. 

Heroes of Religious Freedom

There has been much suffering in our movement due to religious injustices done to our brothers and sisters here in America and abroad. Only recently, has news of so many heroes among our brothers and sisters in Japan come to America. Our ears are now open to the inhumanity endured by many whose cries for religious freedom have gone unheard by the people of Japan for decades. Through Toru Goto, a member who spent twelve years as a captive due to his religious beliefs, and his campaign for religious freedom here in the US, we are now able to share with our readers the names and stories of some of our heroic brothers and sisters in Japan who are right now suffering the inhumanity of religious injustice, as well as a few stories from our brothers and sisters here in the US. In these stories, we can reflect and remember the courage, determination, and absolute will of our brothers and sisters who charged forward in order to establish God's traditions and teachings in our families today.

Reverend Hyung Jin Moon Raises Awareness of Crisis in Japan

by Doug Burton

Reverend Hyung Jin Moon, International President of the Unification Church lauded the faith, sacrifice and perseverance of the Japanese members – despite severe threats of abduction and forced conversion – in a speech in Seoul on Nov. 18, 2009. “During the last 43 years 4,300 Japanese members were kidnapped. Real Unification Church members, people who had lives of faith, continued on with their faith even as they had their human rights violated, they were sacrificed, persecuted, and even sexually assaulted,” he said at his inauguration as the International President of the Universal Peace Federation, “Thanks to the sacrificial faith of the Japanese members, thanks to their faith that went through bloodshed and difficulties, we are able to have all the institutions -- the Unification Church -- that we have today. The Japanese members supported all the institutions through their sacrifice. The really shameful thing is that we received The Blessing and we had our second generation while our Japanese members were going through situations where they had their human rights violated,” he told the assembly.

A landslide electoral victory in August for the Democratic Party of Japan has not brought signs of hope for Unificationists seeking due process of law and relief from abduction threats. Church members carry on with their missions despite the threat of abduction and forced conversion that has befallen

4,000 colleagues during 40 years. As many as 1,000 church members use assumed names in order to keep their whereabouts unknown to potential kidnappers, Japanese church sources tell Unification News.

A twenty-nine-year-old Unification Church youth leader, who has asked not to be identified for security reasons, in North Osaka, Japan, was rescued from her kidnappers on October 23, according to Church officials in Japan. The young lady had been missing since August, and her fiancé and other members of her congregation assumed that she had been kidnapped and subjected to coercive conversion known as “deprogramming.”

Members of Okayama Parish and North Osaka Parish united to get her out of captivity with the help of a lawyer. They were able to enter the apartment where she was being held, according to church sources. Her parents called police for assistance, but the police determined that she was an adult and did not want to stay with her parents.

Ms. Kawamoto is among five young adult church members who dropped out of sight since July and are believed to be victims of kidnapping and coercive conversion.

The other missing church members, who are believed to be kidnap victims, are the following:

- Takashi Nishikawa, 26, a university student from Tsukuba city, Ibaraki. Mr. Nishikawa dropped out of sight of fellow students and church members in September. This is Mr.

Nishikawa's second experience of being kidnapped. He first confinement in 2008.

- Momoyo Yamada, 29, from Shiraiishi Ku, Sapporo-shi, Hokkaido, has been missing since September. Ms. Yamada has been with the Unification Church for about seven years and is a full-time youth minister with the church in North Tokyo.
- Chiemi Goto, 29, from Fujinomiya City, Shizuoka, a youth leader of the North Tokyo Arakawa Church, has been missing since August.
- Mr. Kazuya Higashi, 28, from Nara, a leader of Tohoku University CARP, has been missing since July.

Since 1966, more than 4,000 Unification Church members have been kidnapped and subjected to faith-breaking efforts by relatives and opponents of the church. According to some who survived these psychological ordeals, some parents who confined their own children were aided by Christian ministers who hoped to convert the Unificationist into a loyal member of their own congregation. Other parents paid contractors and others who oppose the Unification Church. The contractors, who call themselves “deprogrammers,” usually require that close relatives of the victim do the kidnapping and confinement, after which the deprogrammers subject the

CONTINUED on page 15

DISCOURSE ON UNIFICATIONISM

CURRENT ISSUE : HEROES OF RELIGIOUS FREEDOM

Eight Days that Shook My World

by Karen Mischke-Rogers

Note: All references to Father or True Father refer to the Reverend Dr. Sun Myung Moon.

Photographs provided by Karen Mischke-Rogers

The Spring weather of 1977 in Washington, DC, was beautiful on the Sunday afternoon I visited my cousin in nearby Gaithersburg, Maryland. My cousin and her husband had invited me to go to the National Zoo. I had joined the Unification Church three years earlier, and I knew my mother was not comfortable with my decision to join the church, I thought this visit would bring me closer to my mom, and my extended family. My cousin asked if I was tired after we had walked around a while, and I answered: "No, I feel great." The fact was, at 26 years old, I felt like I was in top physical shape. Later, after some refreshments at their home and a little small talk, my cousin's husband told me to go wait for him in the carport while he got his keys to drive me home. As I went out the door, I was grabbed in a flash by two strong men and pushed into a car that whisked me away to another reality -- that of being kidnapped into a "deprogramming" plan hatched by my mother, aunt, and cousins. Unbeknownst to me, my family had hired a group of anti-cult kidnappers connected to Mr. Ted Patrick, who was convicted and imprisoned for kidnappings sometime later.

I screamed, but one of the strong men threatened me, so I quieted down and pondered what to do next. My mother was in the front seat and did not turn to face me. The two men holding my arms back were Mom's mental hospital coworkers. I trusted that somehow my mother would not let the "deprogrammers" hurt me. I was both comforted by her presence, and conversely sick to my stomach to be a kidnap victim. Across Virginia into North Carolina we drove, until we reached the destination, a motel somewhere on the highway near the airport of Raleigh, NC.

I spent a sleepless night in this motel room with my mother. Several men who slept on the floor to block me in case I tried to get out of bed to escape covered the floor of my room. In order to reach the door, I would have had to step on one of them. My eight-day ordeal had begun.

The next morning I met my so-called "deprogrammer", a girl who had spent time in a new religious movement called the Children of God. Her job was to psychologically "break me" so that I could get free from a supposedly awful religious group. This young woman did not realize that psychology had been my major in university, and that I was looking forward to finding out how much she knew about the church. She gave me her best --- undocumented rumors and hateful rhetoric against the Reverend Moon -- all of which I had heard several times during my three years as a church member. I could see they had nothing new, just hearsay, pejoratives, put-downs, and lies -- repeated often enough through the media that some people would believe them.

Later, they brought in a young man and a young woman, both former Unification Church members who had joined at the same time I did in Raleigh. I wondered why they couldn't look me straight in the eye while talking to me. Were they hiding something embarrassing? While they were telling me about how the "treatment" goes, I sensed there was a weird element they didn't want to mention explicitly. They were talking about the last stage of the program, when I would be taken to a "retreat" at a camp in the mountains of Vermont. There I would spend 24 hours with a member of the opposite sex until the deprogramming was "finished." Then it hit me that the final treatment was to lose one's virginity, thereby

insuring that the member would not go back to the church, since sexual purity was the most important thing to us. The idea was that the person would be too ashamed. Then and there, I decided to make a plan to escape the fate that had overtaken my brother and sister. I pitied them.

At this time in our church history there were so many kidnappings that church leaders had given us advice about how to handle ourselves, just in case. I had been given the advice that I should go along with the captors and create a false recantation. With any luck, they would let me go, and I could then return to the church unharmed. It was a tough decision: I hated lying, and I was proud of the church. I truly wanted my family to understand how great I felt about the Divine Principle, and how beautiful and inspiring the church was. But seeing the determination of these people, I knew they would stop at nothing. I said a prayer and told God that what I was about to say to my captors was not my true heart. I then told my keepers, "Yes, I need to think about all the things I have heard." The deprogrammers appeared to be relieved, because previously I had been so unmovable. They required me to sign a document to prove that their "treatment" had worked, so that they could get paid. This galled me the most. Mom was a widow and certainly not wealthy. She contacted the deprogrammers out of love and concern, and it made me sick to my stomach to see my mother's hard-earned money used this way. Worse, the deprogrammers were making a profit by degrading people. The female deprogrammer even laughed at how much money she was making, and bragged of having had to hire an accountant to take care of it all.

The deprogrammers made plans to take me to the retreat in Vermont by car. "Yeah, right!" I thought. Again, my mother was in the front seat. We drove for hours, and I expected to have chances to escape. When I heard Abba's song, "Dancing Queen," on the car radio as we stopped for gas in Silver Spring, Maryland, I knew it was my cue to make my escape. I told the captors I was going to the restroom and got out of the car. Surprisingly, I was not accompanied. Then, I went to get a drink of water inside the garage at the fountain. Once inside the garage, two men working there, one an African American and the other an Hispanic gentleman, pulled down the two garage doors separating me from my captors. I then alerted the gas station manager that the people waiting for me were not my friends and that they had kidnapped me, and requested he call the police. "I'm 26 years old," I said. "As long as you are in my station you don't have to go with anyone you don't want to," he said as he dialed the police.

By this time, the kidnap party was showing signs of panic that I was loose. But the policeman who showed up in the squad car said that as far as he was concerned it was a family matter. I requested that he ask his superior to let me make a statement at the police station, and he did. Then, at the police station, the superior officer said it was an FBI case as I had been transported across state lines. The police let me call my church elder who agreed to pick me up right away.

Meanwhile, the deprogrammers hadn't given up. They watched the police station from their car, hoping to get another chance to grab me, but they were out of luck. David Hose, another Unificationist, drove up and whisked me away to a lawyer's office where I gave a sworn statement. Legal proceedings were started but I balked when I found out that my mother more likely would be tried for kidnapping instead of



Karen Mischke-Rogers with her spouse, David, Mr. and Mrs. Rogers (far left) and Karen's mother (far right) at the Madison Square Garden Blessing, July 1st, 1982



Karen Mischke-Rogers with mother at their first meeting after her kidnapping experience and after her engagement, Indianapolis, Indiana, June 16, 1979

the deprogrammers, since she was present the whole time. I declined to prosecute my mother. After all, she was the unsuspecting victim. These people had taken her money under false pretenses that I, her 26-year-old child, had been in danger. I was hidden for a while in safe houses provided by members in the area. When True Father came to town, I was presented to him, along with my story and he shook my hand. I then decided to change locations and church responsibilities to avoid recapture. I knew the deprogrammers were still under contract, and Mom had a written guarantee on their services.

I felt sorry for my mother, but did not talk to her again for two years. When I did call, it was to let her know that True

CONTINUED on page 15

The Night Ted Patrick Disciples Took Me for a Ride

by Doug Burton

I was an American student preparing for graduate school in Munich, Germany when I decided to hang up my studies and join the Unification Church in October, 1975. Before joining the church I had been enjoying Oktoberfest in Munich. The weather was perfect, the girls were pretty and the beer was fabulous. True, joining an obscure little movement was an abrupt change of plans, especially a shock to my parents, who had bragged to friends and family about my scholarship from the German government. But to me, having grown weary of school after six years, it was time for adventure. No beer in the church, of course, but the weather was still pretty, as were the Unification sisters. I joined a traveling crusade of missionaries that set up shop in Paris a month later.

Mom and Dad were beyond shock. My mother, especially, was mortified. Having read scary stories about the Unification Church in the *Dallas Morning News*, she felt duty-bound to rescue me from the clutches of the earnest young lecturers and the pretty sisters who had captured my heart. Mom and my older sister hired an up-and-coming deprogrammer named Cynthia Slaughter, a blond, 20-something former debutante who had been in the church for about a year, before she was kidnapped and forcibly converted into the anti-cult movement. Mom had signed a contract worth several thousand dollars to get me out of the church and back onto a normal career path. Ms. Slaughter said she had been mentored by Mr. Ted Patrick, but she was new at the game – you could tell by her swagger. I believe I was one of her first professional challenges.

Sis showed up unannounced at the door of our church center in Paris one evening and invited me to go with her for

coffee. In a few moments three men forced me into a car and drove to a seedy hotel downtown. During the first 48 hours Cynthia and the team did all they could to break me down with sleep deprivation and very little food. (To be denied victuals in the food capital of the world was particularly uncouth.) The deprogramming team included a couple of long-haired young political leftists and a chain-smoking Catholic priest she had recruited to help her out. Cynthia and the young Marxists took turns ridiculing and insulting me, calling me “brainwashed Zombie, robot, automaton, tool of Satan, fool, simpleton, capitalist tool, cultist, lemming, blind follower,” and more. Sis did her part by telling me over and over again that my behavior was killing Mom. (My private thought at the time was that their hysteria was pushing Mom to the brink of apoplexy.) They would ask me to explain my beliefs and as soon as I would attempt an explanation they would shower me in ridicule.

As I was rather exhausted after a full day of fundraising on the first day, I decided not to resist but to ask questions of my interlocutors then sit back and respectfully listen. It soon surfaced that the Marxists were militant atheists and hated all religion. The priest had to argue with them a little here, and he smoked all the more to make his points. Cynthia apparently subscribed to some sort of fundamentalist Christian theology, and she took umbrage at their atheistic bromides, but then again, she didn’t fully agree with what the Catholic Church was doing. It was rather easy to prod them into arguing with each other, and this went on for about an hour before Sis noticed that they were neglecting me and called a halt to the debate within the deprogramming circle. It was obvious

to me that they couldn’t succeed at the task at hand because they had no unity, no principled hierarchy, no honored central figure, no overriding sense of purpose, no sense of subject-object relationships. Although I was new to the church, I felt morally superior to them. I could have been a better deprogrammer myself, I thought. In fact, I already had reservations about the church. I could have deprogrammed myself if they had shown me a little courtesy, but noooooooo. They had to play hardball. Folks back in West Texas would say, “They were just plain ignorant.”

After five days of haranguing by Cynthia and her scruffy colleagues, I was able to convince them that I was thoroughly cleansed of my new-religionist beliefs. Mom and Sis shipped me off to stay with family friends in the South of France for six weeks where I read books about thought reform and psychological coercion. I didn’t resist the rehabilitation. For me it was a vacation from fundraising in the cold in front of Paris Metro stations. The books on brainwashing techniques were fairly interesting, but they didn’t break my faith. The books didn’t persuade me that the educational methods of our church were any more manipulative than the fire-and-brimstone sermons I had listened to for years at the First Baptist Church in Midland, Texas. Those sermons used to scare my pants off.

After six weeks, I announced to my hosts that I wanted to return to the church, and they agreed to let me go. No, they didn’t agree with my church, but they were proud and patriotic Texans who reckoned that I had as much right to life, liberty and the pursuit of happiness as anyone else. They gave me a hundred dollars and a train ticket back to Paris, where more adventures, and an MFT, were waiting. UC

CONTINUED from page 13

victim to long sessions of verbal abuse, humiliation, physical abuse, and in some cases torture which may last for years. The deprogramming contractors charge fees upwards of \$70,000, according to church members who were victims. Some church members have committed suicide while in captivity, church officials have alleged.

Mr. Toru Goto was kidnapped in 1995 and held for twelve years and five months before he was released in February 2008. During the last two years of his confinement, he was subjected to forced starvation, causing him to lose more than half of his normal body weight. Human rights observers have taken note that despite dozens of formal complaints to Japanese authorities since the early 1970s, not a single case of kidnapping and forced confinement has resulted in a criminal prosecution.

In other developments, the U.S. State Department mentioned again this year Japan’s neglect of the religious kidnapping problem in its annual religious freedom report released on October 26.

According to the Bureau of Democracy, Human Rights, and Labor, a division of the State Department, “The Unification Church reports that on February 10, 2008, an adult member of the Church who had been held against his will by

his family members for over 12 years was released and went to Unification Church headquarters. The Unification Church alleges no one has yet been charged.”

Dan Fefferman, president of the International Religious Freedom Coalition tells Familyfed.org that “Today our concern is that the prosecutors will not bring the case to trial. It is a fact that in every other case where criminal charges were pressed, no indictment was handed down gov/g/drl/rls/irf/2009/127272.htm).

The Japan Victims’ Association against Religious Kidnapping & Forced Conversion has launched a new website with both English and Japanese articles to inform the world about all aspects of the kidnapping crisis in Japan at: <http://kidnaping.jp/index-e.html>

The site gives substantial, detailed accounts of the experiences of victims.

Updates on the deprogramming battle can be found at the following sites the ICRF homepage at

, and at ICRF’s Religious Freedom blog, edited by Edwin Pearson at <http://religiousfreedomnews.blogspot.com/>

All who would like to sign a public petition to urge the Japanese authorities to enforce the laws regarding religious kidnapping will find it at the following link:

UC

CONTINUED from page 14

Father had engaged me to the man of my dreams, David Rogers, on May 13, 1979. David and I visited her together, by which time she had learned that David’s father had met Reverend Moon in person at a science conference and had no worries at all about the Unification Church. My husband turned out to be the son she never had, as I am the only child. The subject of the kidnapping was so painful that we buried it and got on with our lives. She attended our historic wedding in Madison Square Garden, in New York City on July 1, 1982, and later visited us in Alaska for several summers afterwards. She was close by for the birth of three out of four grandchildren and enjoyed every minute of being a grandmother. When she fell ill in 2001, our family went back to North Carolina to take care of her until she passed in 2003, the week before her first grandchild was blessed in marriage.

I have never given this testimony publicly because I felt I knew my mother kidnapped me out of love, and out of the misplaced fear that I was somehow in danger. I was shocked to find out kidnapping and deprogrammings are still going on in Japan. I only give my testimony to tell people that this practice of kidnapping - detaining individuals, and coercing them to recant their religious beliefs - is illegal, immoral and against a person’s human rights. UC

DISCOURSE ON UNIFICATIONISM

CURRENT ISSUE : HEROES OF RELIGIOUS FREEDOM

How My Life in Captivity Began

by Tomoko Shioya

The following testimony was given on July 23, 2009, by Tomoko Shioya, a Japanese sister that was kidnapped and forced into confinement in Kyoto in 1993. She was blessed to her husband in 1992.

Note: All references to Father or True Father refer to the Reverend Dr. Sun Myung Moon. All references to Mother refer to Mrs. Dr. Hak Ja Han Moon. All references to True Parents refer to the Reverend Dr. Sun Myung Moon and his wife, Mrs. Dr. Hak Ja Han Moon as a couple.

I was married on August 8, 1992 in the 30,000 International Joint Wedding Blessing Ceremony in Seoul, Korea. I have three children.

In August 2006, I was clinically diagnosed with depression. It came so suddenly and so intensely that I soon became unable to do any house chores or even take care of my children. I was bombarded with a mixture of strong emotions, remnants from my period of abduction and confinement, which I had undergone 13 years ago. It had finally come back to haunt me.

I had to accept that after so many years of forcing myself to forget that awful experience, it was now time to face my past and make some kind of peace with myself. Only after my recovery did I realize that it was not just me but also my husband (fiancé at that time) who had been deeply wounded by my abduction and confinement.

This is my story.

How My Life in Captivity Began

On December 23, 1993, my parents asked me to visit my hometown, saying they wanted to treat me to a haircut. I went happily and as I was about to go back home, my parents offered to accompany me to the station. We hadn't gone too far when all of a sudden several men with sunglasses surrounded us. It was so sudden that I couldn't figure out what was really going on. Dread filled me and I screamed with fear for help, yet I was unable to do anything. I was dragged into a car and was squeezed into the middle seat. The car was guarded by two other cars, one following behind and one in front. All three cars seemed to be in constant communication with each other through radio. It took me a while to realize that it was my uncle who was driving the car into which I was forced, and those who were holding my arms down were my own mother and younger sister.

I was transported like that to an apartment complex in Kyoto, Japan. When we exited the car, my family kept a tight grip on my hands and I was forced to go with them up the elevator. I wasn't allowed to see what floor we stopped at. After I was forced into one room in the complex, my uncle locked the room with a key, a chain, and with a pad lock. They had even gone so far as to hide my shoes from me. It was such a shock for me to have my own parents treat me in this way. The pain and frustration of the experience sent me into shock.

That's how my life in captivity began.

Confinement in the Apartment complex.

I was confined first in an apartment complex in Kyoto for sixty-nine days. For two weeks, my mother's cousin, Mr. Ichiro Ninomiya, who is a member of the United Church of Christ in Japan, and who was a missionary in Taiwan, stayed with me. I was then moved by members of the Japanese Church of Jesus Christ in Kyoto to the Kyoto Saints Church for thirty-eight days. It was on the last day of this thirty-eight day stretch that I managed to escape. The time in-between my abduction and escape is painful to recall.

During the first few weeks of confinement, I was in a constant state of panic. I often confronted my parents and screamed out to them, "Doesn't your conscience bother you for doing such a horrible thing to your own daughter?" But they would only repeat the same reply, saying, "We are sorry Tomoko, there was no other way."

The room was always heavily locked, and even when I had to go to the toilet I was strictly guarded. I was guarded all the time, even when I went to bed. I was put under intense mental stress on a daily basis, and each day that passed filled me with a greater sense of bitterness and self-pity over my situation. My body still remembers the horror and the extremity of being confined in such a way.

My parents were the first to approach me. Their tactic involved trying to show concern by saying things like, "We want to talk it over", and, "We want to know the Unification Church", and, "We want you to listen to a minister who knows the Unification Church well". These were always lies to get me to converse. The conversations would quickly become one-sided, with me forced to listen to them try to convince me to leave the Unification Church. It was not a discussion; it was verbal abuse.

I kept thinking, "No matter what, I must run away." On the third evening, I succeeded in unlocking the balcony door. Looking down, I found that I was on the 8th floor. I knew I wouldn't be able to climb down eight stories so I decided to leap over the railing onto the neighboring balcony hoping that the people of that apartment might find me in the morning and I would receive some help. But my parents found me before morning and I was forced to go back with them.

My parents told me they were introduced by a friend to the Lutheran Church where they said that they were baptized and advised to study the Bible. At the Lutheran Church, my parents met Minister Takeo Funada of the Kyoto Saints Church. They said that Minister Funada began counseling and encouraging them to kidnap and imprison me in order to help me.

A former Unification Church woman together with Minister Funada started coming to the apartment bringing with them many books about the Unification Church. Every time they came, they would spend hours talking at me, pointing out sections of the Divine Principle text and twisting the meaning. Minister Funada would compare the Divine Principle text with the traditional teachings of Christianity. He would criticize Reverend Sun Myung Moon, and he would deny and contradict everything in my faith. In my heart I felt, if someone had received a revelation from God, how then could another person be so certain that the revelation was a lie? Where is his proof that it was a lie? One's revelation from God can be known only by God and by the person who received it. As he spoke, in my head I would look at him and accuse him, "Who is the one who did lie and brought me to this place? And who is the one who instructed all these lies? Wasn't it you who did that?"

It was unbearable, being confronted by a minister who was full of contradictions! Knowing that my parents were reporting to that minister everything I said and did was even more so. It was difficult but I decided to recant my faith in order to free myself from this place. I stopped resisting what they said and just continued to endure my days and persevere until I felt enough time had passed for me to make a believable recantation of my faith; that was all I could do. I was so full of frustration and I could find no one and nothing to relieve it except biting my blankets and crying at night.

I prayed often to God for guidance. I was forced to listen to their criticism every day and was unsure if I should respond in anyway; should I laugh? Should I cry? Should I try to counter their argument? I was always worried that any communication with them on my part would only make matters worse for me. They never accepted or agreed with anything I said, especially Minister Funada. For him, anyone who believed in the Unification Church was absolutely mad.



Tomoko Shioya

My days in captivity went on like this, until one day I found my mother's notepad. Inside the notepad was a sheet of paper detailing the plan for my abduction as well as the day-to-day schedule and rules everyone was to follow. The sheet had instructions for how my parents should behave, specifying what they were allowed to say, even the body language my parents were allowed and not allowed to use. The rules stated that two people had to watch me while I showered. It was too much. Moreover, these instructions and details were written on the same sheet of paper stating that at the time of my willful withdrawal from membership at the Unification Church and upon delivery of my person, I was to go through a rehabilitation course. I realized my parents had been following to the letter all the instructions of this minister. I was so shocked and so pained by this knowledge that I vowed never to trust any of them again. I also realized that I would never be let go until I renounced my faith.

The Struggle to Falsely Renounce My Faith

Everyday from that point on I would say to myself, "Today is the day! I will say today that I will leave the Unification Church!" But the days would pass and I found myself unable to muster the courage to say it. Can I really renounce my faith, even falsely? And if I did and then returned to the Unification Church after my release, would I only sadden my parents more? With thoughts like these running through my head, I found I was unable to fake a renouncement of my faith, even for the sake of freeing myself from this insanity.

Exactly on the 40th day of my confinement I had a dream in which True Mother was pregnant and wearing a red Chimaogori (Korean Traditional Dress). She was sitting next to Father and appeared to be in great pain. Father said to her, "Today you're having a tough delivery." The period of my confinement coincided with the providential workshop held for 1,600 Japanese members. Japan was in the midst of an urgent providential mission entrusted on her to stand as the Eve nation and give life to the world. Remembering this, and with the help of this precious dream, I strengthened my determination to overcome this situation, offering my situation to God for the sake of Japan's mission.

In the evening of that day, one of my captors asked me, "How do you feel now?" Desperately I thought, "Now is the time... I must say it." I finally answered, "I want to leave the Unification Church." My heart was anxious; there was nobody to whom I could reveal my true feelings. Instead of letting me go, Minister Funada began to bring more written criticism and character assassination material against True Parents. My heart was vacillating in pain as I prayed over and over again asking God to guide me to the true road of His divine will.

I asked God why my own family would go this far, making me suffer like this. That night I went to bed and tested God Himself, fervently imploring Him to answer me, "God, who is the one who has truly lived Your divine truth in front of You? God, who is the one who has truly shed authentic tears for You?" That night, I had another dream in which I saw myself washing True Father's back. His back was badly scarred from the torture he had undergone. In the face of great persecution, humiliation, and pain, True Father endured. He had really been in the dungeons of hell. I was locked in that apartment facing my persecution alone, trying to win this battle and God, knowing how little I had learned about my faith before being abducted, provided me with the courage, wisdom and protection I needed through my dreams. It was like True Father was encouraging me, saying, "Be patient, persevere, and hang in." I started also seeing many brothers and sisters of my church in my dreams, which made me realize that they were also praying for me. If I had been treading this road on my own, I would have lost even the energy necessary to simply think. I wonder what would have become of me if not for the prayers and the help I received from God and my brothers and sisters in the church.

By the end of the second month of my confinement, my parents became restless and irritated with the process. My mother often cried and said, "I wish to go back home!" My father would reproach her saying, "What are you crying about? There are so many parents even now crying because of this problem!" My mother pulled herself together and I heard her say, "Yes, I understand. Even if she dies, Tomoko will never leave here until she understands that her joining the Unification Church is a mistake!" Though Minister Funada saw that my parents were suffering under so much emotional and psychological stress, he encouraged them to endure and trust his words, saying, "It is for your daughter's sake." He could have ended it as I had already recanted but he did not. Seeing how hard my parents were working to follow his instructions to the letter only made me pity them, but my anger towards this minister couldn't be suppressed anymore.

Life in the apartment became a living hell. I was already reaching my physical and mental limits in dealing with all of this. Unable to trust or relate my real heart to my own parents or to my own sister and continuously living with this tension, I was afraid that I would soon go insane.

Eventually, I started having chronic headaches, sudden urges to vomit, and numbness in my fingers. I was already bruised mind and body, and now I had become so sick, I was unable even to breathe the air outside; I had lost my appetite and lost all my energy. I weighed 46 kg before I was confined. After two months, my weight had dropped to 40 kg and I had become so thin. Fourteen years later, I am still unable to regain a healthy weight.

For me to escape from here, I had to continue to pretend that I had already thrown away my faith in the Unification Church. This was the only way left for me. Finally, after sixty-nine days of captivity I was given permission from Minister Funada to go outside.

My time of confinement at the Kyoto Saints Church

After being given permission to go outside, and after it was believed that I had truly renounced my faith in the Unification Church, Minister Funada instructed that I should live in Kyoto Saints Church for a rehabilitation period during which time, I was lectured about leading a life of honor. Though I was glad to finally be let out of that awful living condition, I found my situation had not changed. I had simply been moved from one type of a prison to another.

Minister Funada explained the reason for rehabilitation saying, "Renouncing your beliefs will cause you to fall into despair and leave you with deep emotional scarring; therefore, if are not given a period of time for supervised rehabilitation where you can realize the falsity of the Unification Church, you will not be able to associate with people or lead a normal life anymore. You must be taught the way of a true Christian." Minister Funada said so many contradicting things at this time. He said, "One is free to believe what he wants. It will be good if you believe in Christianity." Minister Funada was exactly what he preached against, a tyrannical enforcer of conversion of faith. He was not a true Christian. I could never believe that such a contradictory man could possibly have any truth in him.

Three days before departing from the apartment, my father had gone back to his job. My family was clearly exhausted. The Kyoto Saints Church was used as a shelter, which everyone referred to as "the persuasion shelter". There were five people living there when I arrived, all going through their rehabilitation period, and three full time Christians who supervised us and whose mission was to visit abductees and like Minister Funada, forcibly persuade abductees to convert. Also living there was a Christian woman and Minister Funada's family. Minister Funada himself lived separately from the shelter.

Life there would start at sunrise with worship service (bible lessons), and each day would have a different activity, such as prayer service, or bible study sessions, witnessing or worship conventions, and family gatherings. Our daily life consisted of buying our own food for our meals, and cooking it ourselves. My younger sister stayed with my mother and me only for the first day. She said, "I cannot bear to live as a group in this way," and left the next day. I agreed with her but could do nothing for myself.

On Sundays we would be have Sunday Service followed at one o'clock in the afternoon by a consultation meeting where we discussed the Unification Church and the problem it had become. After a month, we were told we would go out to conduct countermeasure activities against the Unification Church. They claimed they would not force us to take part in these activities, but then would say, "Basically you need to participate in them."

My mother who had to guard and watch me wherever I went, even to the toilet or to the lavatory (In Japan, the toilet is separate from the shower and sink), started showing signs of bitterness towards this life of confinement, and even though she accepted doing these things, she actually told the supervisors, "I wish to trust my daughter!" Their suspicions would drive them to sleep just at the door of the room in the case that I might run a way! I was told to sleep at the farthest part of the room, away from the door. One day I found my mother crying bitterly and when I was finally able to coax her into answering me, she said the supervisors had reproached her saying, "Please be careful in your behavior for the sake of your daughter." This had been painful for her to receive because she felt she had been truly endeavoring to cooperate with them.

After one week of my rehabilitation life, they asked me to write out my recantation of the Unification Church. Minister Funada showed me copies of the same forms written by those who had gone through the same process and instructed me with what should be written.

Again, I convinced myself that if I did this, why would finally let me go.

I knew I was not completely free yet. After writing out my recantation, I was only allowed to go out if my mother came with me. It had been such a long time since I was allowed to be outside! For me it was like the coming of spring after a cold winter. Filled with a renewed sense of hope of freedom, I told myself to persevere and the road to complete freedom would surely be opened. In quiet celebration I asked my mother to take me to the hair salon.

I found out later that my husband had some to the Kyoto Saints Church to see me but they sent him away, saying, "Tomoko doesn't want to see you now." They never told me he came.

20 days after living this way, mother's physical health started deteriorating. The members of the Kyoto Saints Church sent her home saying, "Tomoko is already strong enough, you can go back home now." Having my mother with me allowed me some measure of freedom but after she left, the whole situation for me had changed. They prohibited me from going outside at all unless it was to wash my clothes at the coin laundry or to have a bath at the public bathhouse, and even that had to be done in the company of one of their members. In the midst of all of that, I began to realize that though misguided, my parents and my younger sister had really sacrificed for the sake of my well-being. They really believed I was in trouble. How could I, after all that, have the heart to go back to the Unification Church? These thoughts invaded my mind and I found myself caught in this inner struggle that I could not win. I really felt as if I would lose my mind. I no longer felt I had the power to think clearly.

When I thought about the Divine Principle and about what I had learned in the Unification Church, I felt sanity seep its way through the madness and save me. At least I could not deny or question the truth of the teachings of the Unification Church. I began to think about the pain and agony my husband was also going through. My heart was so conflicted and I no longer knew to whom I belonged and how to be honest with myself. I decided to continue to do as I was told and slowly, the ministers began to trust me enough to take me to see other brothers and sisters who they had abducted, thinking I would, "witness to them of my wonderful experience," and let their relatives and parents know how I was saved. I admit, to save myself, I did as I was asked.

My heart, even in the midst of committing what I believed was a lie, was always in pain, I was deceiving my own heart and working against my own will, and eventually, I could not longer endure it. If I didn't leave this place I would surely lose myself and so I prayed and prayed for God to guide me. One day, I found a Bible verse, which says:

For I, the Lord your God, hold your right hand
It is I who say to you, "Fear not, I will help you."
Isaiah chapter 41: verse 13

This is the voice of God! I felt reassured, and I let my tears flow freely. I didn't want to lie to myself anymore; I wanted to be true and honest with myself. I didn't want to be lost in the battles between religions. With this, I determined to escape trusting that God would guide me. It was the 38th day of my rehabilitation life, and the 107 day from the day I was abducted and finally I escaped from this insane life of bondage.

My Damaged Heart

For three years after, I couldn't meet my parents or relate to them except through letters.

When I escaped, I didn't go back to the Unification Church but stayed with the family who helped me to escape and there my heart gradually healed, and though it was done in secret, I then started my family life with my husband and was truly grateful to God for that.

CONTINUED on page 37

DISCOURSE ON UNIFICATIONISM

CURRENT ISSUE : HEROES OF RELIGIOUS FREEDOM

Toru Goto Leads US Campaign for Religious Freedom in Japan

by Dan Fefferman

Mr. Fefferman is the president of the International Coalition for Religious Freedom.
Website: www.religiousfreedom.com

Mr. Toru Goto was the victim of a brutal 12-year confinement in Tokyo, intended to break his faith in the teachings of the Reverend Sun Myung Moon. He made two trips to the US this summer to create public awareness of his case and the plight of thousands of Japanese Unificationists who have faced similar persecution. In the wake of his visits, the campaign against religious kidnapping in Japan has begun to achieve real traction in the US and internationally.

Up-to-date, more than 4,000 Unificationists in Japan have faced kidnapping and forced conversion attempts by professional faith-breakers or Christian ministers hired by their relatives. Although about 30 percent eventually found their way back to the church, but many were forced to renounce their faith under duress, kept confined for long periods of time and sometimes physically abused.

One result of Mr. Goto's trips to the United States is the US State Department's inclusion of religious kidnapping as a "restriction of religious freedom" in its 2009 International Religious Freedom Report published October 19, 2009. In addition to meeting with State Department officials, Mr. Goto also met with human rights organizations, Christian leaders, and both current and former U.S. congressmen. He also spoke to hundreds of students, women, activists, and clergymen during an intense schedule of talks.

Following his preliminary trip in August, Mr. Goto's September 19-25, 2009 tour began with a presentation to the national meeting of the Women's Federation for World Peace and Unification at the Manhattan Center. This meeting featured a keynote speech by Reverend In Jin Moon, which emphasized the issue of religious freedom in Japan. The story of Mr. Goto then received a standing ovation for his courage and perseverance during his twelve-year ordeal. Educator Heather Thalheimer, concluded the morning session with a round table discussion on the issue.

Mr. Goto then recollected his own kidnapping, beginning a Young Adult Ministry event dubbed, "Saturday Night Lights", for students, co-sponsored by the Maryland Family Church and the Collegiate Association for the Research of Principles at the University of Maryland's College Park campus. His team then traveled to Bridgeport Connecticut, where Mr. Goto spoke to a full house in the student center following a special dinner hosted by University of Bridgeport president Neil Salonen. University of Bridgeport Psychology professor Kurt Frey responded to Mr. Goto's speech with a refutation of the "brainwashing" theory, which has been used to justify religious kidnapping.

In Chicago Mr. Goto addressed a prayer breakfast of the American Clergy Leadership Conference. "I love Jesus," he told a crowd of 300 ministers at the Covenant Baptist Church, as he described his ordeal and his eventual return to freedom. "I would like

to ask for your help in creating the environment where Christian ministers, lawyers, and deprogrammers currently involved in religious kidnapping and forced conversion will not be able to continue their activities."

ACLC chair Reverend Michael Jenkins mobilized the attendees to sign an ACLC statement in support of Mr. Goto's case. "We are shocked that, in such a modern democratic society as Japan, this egregious violation has not been fully prosecuted based on existing laws," the letter declares. "We call upon the Japanese government, media, and all appropriate law enforcement authorities to demonstrate Japan's rightful position as a global leader by bringing this case and the lawbreakers to justice."

Mr. Goto and his team then traveled to Washington DC, where they met with former US Congressman Walter Fauntroy and the leadership staff of the Summit Council for World Peace: Dr. Antonio Betancourt and Mr. Bill Selig. The next day, Congressman Fauntroy escorted Mr. Goto's delegation to key meetings on Capitol Hill and other Washington DC offices.

Since returning to Japan, Mr. Goto has been busy mobilizing a victims' association there. A victims' association has also been formed in Korea, comprised largely of Japanese women married to Korean men. Many of these women are currently unable to visit Japan for fear of being kidnapped again.

"I was kidnapped twice," Hiroko Tomizawa, a mother of three, told a gathering of victims in Seoul. "I was so shocked that second time, I could not breathe normally, I was panting. I couldn't physically resist, my body wouldn't move."

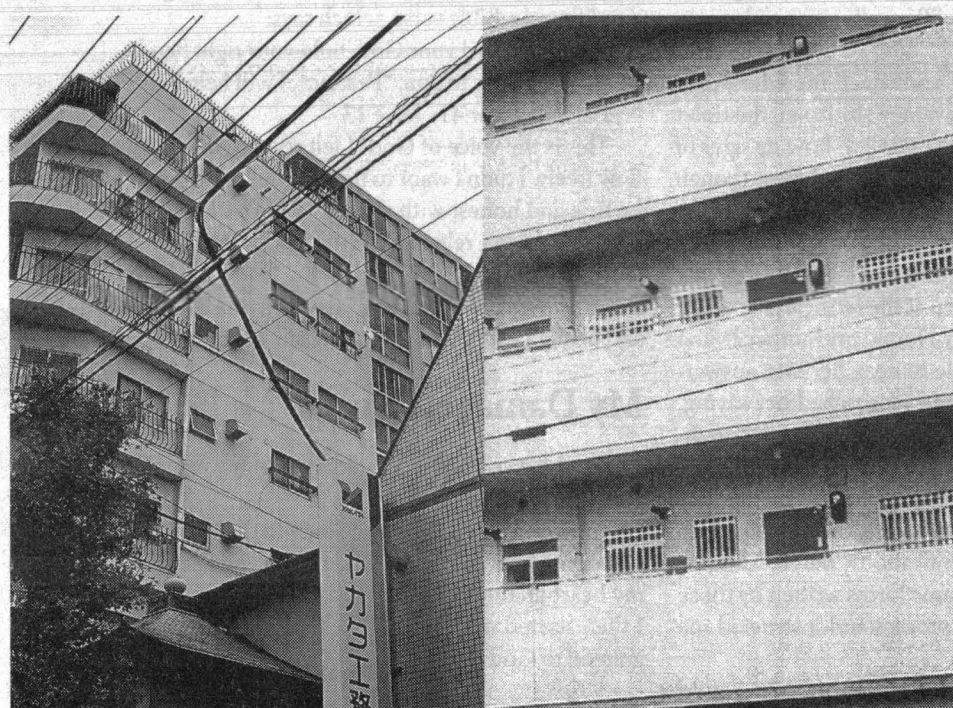
Numerous victims report similar experiences of a second confinement and betrayal after their relatives had pretended reconciliation with them and promised not to do such a thing again.

Mr. Goto explained that he had begun to visit his family regularly after having escaped from an earlier illegal imprisonment. "One day, eight years after my first confinement, I was again kidnapped and forcibly confined," he stated. "I was 31 years old. The second confinement lasted 12 years and 5 months. When I regained my freedom I was already 44 years old. During this confinement, I was subjected to all kinds of verbal and mental abuse."

Victims in the U.S. are also beginning to form informal groups, and plans are in the works to establish national associations, both of Japanese victims and U.S. citizens, in order to raise awareness of the issue and



Dan Fefferman addresses participants at a prayer breakfast



Deprogramming Condos in Japan equipped with barred windows

also to promote healing of such conditions as Post Traumatic Stress Disorder, which often affects victims for many years. Mr. Goto is expected to return to the US before the end of the year.

A number of grass roots efforts have sprung up to protest continued religious kidnapping in Japan, where at least five Unification Church members are currently known to be confined after going missing from their normal places of residence. Internet groups are abuzz concerning Mr. Goto's case, and an online petition has also appeared. "Mr. Goto, a Unification Church member is just the tip of the iceberg," the petition states. "Under the apparently democratic surface in Japan, more and more cases of brutal kidnapping, false imprisonment, torture, rape, starvation and psychological terror come to light. With my name and my voice, I urge the Japanese authorities that human rights are respected in Japan and the free choice of religion is guaranteed." The petition can be accessed at <http://www.ipetitions.com/petition/goto/>

The High Cost of Freedom

An interview with Ben Lorentzen, Lovin' Life Ministries Band performer

by Hero Hernandez

Hero Hernandez is the national CARP President for America

Hero: In your own words, why is human rights important?

Ben: I come from a small country: Norway. Norway is, relatively speaking, a "young country." We gained our independence as a sovereign nation in 1905. It was taken away from us again in 1940, during the Second World War. I grew up with people who remembered, and who reminded me, at what a high cost our freedom was gained.

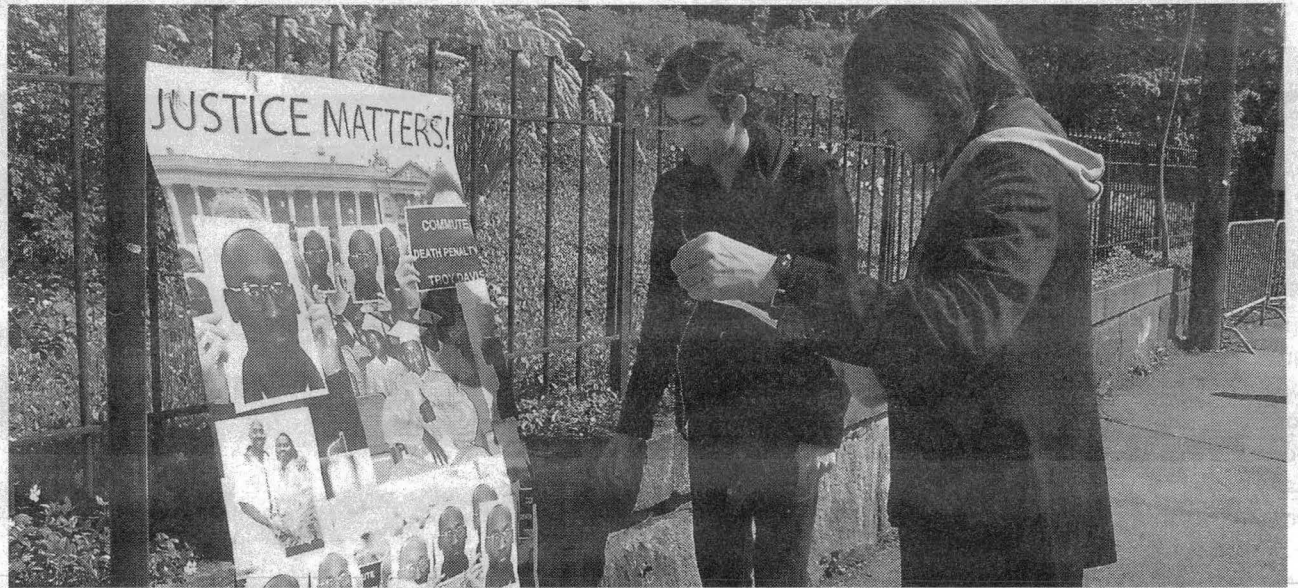
My fellow countryman, Trygve Lie, was the first General Secretary for the UN (1948 – 1953). He was a central figure in the Norwegian resistance against Nazi Germany. Later on, as General Secretary, he played an important role in engaging the UN in the Korean War. Having role models like him and others created early on in my life a sense of how valuable freedom is: freedom of thought, of speech and of life. The Human Rights Declaration, formulated by the UN on December 10, 1948, during Trygve Lie's time in office, is a very young declaration in the context of human history, even though the main thoughts can be traced to as far back as the early Greeks (blessed are the Greek) and even back to the Ten Commandments. It's a very unique declaration, and it needs to be fought for in order to stay valid, and gain momentum in this world and in everybody's life.

Hero: Was there some key experience in your life that inspired you to support human rights, and what inspired you to become active in PLAN?

Ben: I must have been eight or nine years old when I realized the injustice done to the Native Americans. I would, over the next five years or so, go to the library, listen to Beatles records (my musical education), and read articles and books on different topics regarding the human condition. I guess learning early on that my great grandmother was of the Sami people (Native Norwegians, who are of the same "tribe" as the Native Americans) enlarged my sympathy for this people.

It wasn't until about twelve years ago that I felt I had to get serious. I became involved with PLAN, and I started working with juvenile offenders. I felt I needed hands-on experience on what it's like to be the outcasts, the downtrodden, or in other ways the ones experiencing injustice. PLAN is the name of an organization that deals with different aid projects around the world. They set up programs in a needy village, for instance in Africa, and they invite people to help. They set it up so that we can create relationships with the people living in these villages. This way it becomes a more personal involvement, and not only a random money-maker. Every month they send out a report on what they are doing in the village I am supporting, how it's coming along and now and then I also get letters from the people living there. They help me get in touch with a specific family or a specific child in need, and I as a supporter get a chance to create a special relationship with this child and his/her family.

Three years back I also joined Amnesty International Norway, and my main passion was fighting to abolish the death penalty. In Norway we abolished it completely in 1979, with the last execution taking place in 1948. This fight has been going on worldwide for years, and is increasingly showing results. As many as three countries or states in this world abolish the death penalty every year; however, "main influence"



Ben Lorentzen campaigns in front of the US Embassy in Oslo, Norway to bring awareness to the case of Troy Davis who many thought unjustly served time on deathrow. After many years of battling the case, his file will finally be reopened.

countries like China and the USA are still using capital punishment. I helped organize several campaigns in Norway to raise the awareness of why we need to fight for the right to live, even in countries far away from ourselves. Our hope was and still is that the USA, our closest ally, will once again pick up the torch and lead the way in fighting for human rights, and one of the steps is abolishing the death penalty. Without the USA and China, human rights will not have a very strong foothold in this world.

Hero: In your country, is supporting human rights an important issue?

Ben: I would say so. Freedom of thought, speech and also religious freedom is firmly established as Norwegian law. I was really lucky growing up in such an environment. The Norwegian constitution is very much based on the pillars of the Human Rights Declaration, and over the last few years the government has brought up issues regarding women's rights and children's rights. The Norwegian government has erected a National Institute for Human Rights, whose main task is to do research, educate, write papers on, and provide guidance on the use of human rights in everyday Norwegian life.

Hero: More specifically, in terms of human rights, what are your thoughts on the issue of religious freedom?

Ben: It is interesting to me how different religious communities have, over the centuries, been torchbearers for human rights. One example is Thomas Aquinas, who formulated the concept that our given rights are rooted in the divine.

Human rights and religious freedom are by the very idea undeniably connected. You cannot have one without the other, in my opinion. There is no freedom of thought, of expression and of life unless you include the rights of religious experiences. On the other hand, we have seen in religious communities how individual rights have been put aside "for the greater good." We are seeing how strict secular philosophies struggle to find lasting definitions of values important to all humankind. One example would be Marx's definitions of different aspects of human life in his and Hegels' work,

the "Communist Manifesto." Without a common ground, or at least a common language and a common understanding of such values, human rights will soon be at risk. A culture rooted in religious philosophy is to my knowledge more better equipped to create such a common language.

Hero: How was your experience at the Religious Freedom and Unbreakable Faith event held at the Universities of Maryland and Bridgeport?

Ben: My experience was of shock, and flat-out anger. These violations done to a single man, whose only desire was to follow his own conscience on how he wanted to live his life, are in every respect a violation of human rights. It must be addressed, and it must cease. A country violating these basic human rights cannot say they abide by the Human Rights Declaration laid out by the UN in 1948.

Hero: What inspired you to support those events?

Ben: My general concern for the ongoing process of spreading the importance of human rights.

Hero: How does your passion for music connect to the cause of human rights?

Ben: Whatever human beings are doing, it seems to me that music plays an important role as an expression of the culture shared at any given time. The civil rights movement is an example. I do not think music can change the world. But at the same time, there is no one thing that can. It is a combined effort of many expressions of human life that will make the difference. Music has always been my most important outlet, inspiration and energy source; not the only one, but for me the most important. Like human rights is to religious freedom, music exists because of humans, and humans exist to express themselves, sometimes through music. In other words, you can't have one without the other. According to the Human Rights Declaration, it is our birthright to express what we believe and to have the right to do so! Without human rights, human life, and thereby music, faces deep, deep challenges. UC

Womens Peace Movement

WOMEN'S FEDERATION FOR WORLD PEACE

Human Rights, Women's Rights, and Religious Freedom

An excerpt from Reverend In Jin Moon's keynote address at the 17th annual Women's Federation for World Peace National Assembly on September 19, 2009

When I worked as a 17-year-old girl together with the great luminaries of the civil rights movement, such as Dr. Joseph Lowery, Dr. Ralph Abernathy, and so many other Christian leaders and ministers, I realized that these were people who fought and struggled against something, overcoming different obstacles, overcoming the odds. But they came together in the spirit of unity so that by working in cooperation with one another, they could make a difference.

When I think about the women's movement and its history until now—organizations like NOW and different women's groups who have really fought for the right to vote, for the right to equal representation in government, or in different business organizations and so on—I look at our sisters here. We've been struggling against an unbreakable glass ceiling. But through the diligence and persistence of our sisters over the years, we have made great strides in claiming for ourselves the dignity of being part of humanity, exercising our God-given rights to be a part of the community that we belong to, and exercising our voice in a religious community when many times women had no voice.

But in our fight for liberation and for our rights, sometimes I feel that we've become so relativistic that we forget that we are beautiful women. What I would like to see as we go forward and introduce a new vision of women for the next millennium is to bring the wonderful, feminine touch of a woman as a mother.

Historically the women's movement espoused the importance of freedom, of independence, and of individual fulfillment, meaning the rights of a single woman. But when we are thinking about the Women's Federation for World Peace being an important organization to bring about world peace, to really affect the world in a profound and meaningful way, then we have to rethink what a woman's organization really should be.

We have fought for freedom, but as mothers raising children we know that freedom alone does not guarantee happiness in the home. Freedom must always be tempered and must work in conjunction with this wonderful thing called responsibility. So we need to ask our sisters to not only highlight our freedom to do whatever we want but also the responsibility that we can exercise in the context of our homes as mothers, in the context



Reverend In Jin Moon delivers the keynote address at the Women's Federation for World Peace (WFWP) 17th annual Assembly, focused this year on Human Rights, Women's Rights, and Religious Freedom

of sibling relationships as sisters, and in the context of loving couples as wives.

So this year we are here to talk about human rights, women's rights, and religious freedom. For me, when I think about this great country of America, religious freedom is something that is fundamental to the concept of who we are when we think of ourselves as Americans. Our great forefathers and foremothers came to this country with the notion that we should be able to exercise the right to worship in a manner that we see fit. Over the years my father brought our whole family over here, and we saw our American movement grow. But we also saw the backlash that was unleashed against our movement because some people started thinking Reverend Moon or the Unification Church was too powerful.

I saw the injustice that was thrown into our brothers' and sisters' faces, into my siblings' faces, into my parents' faces, and into my face. So I looked to the great leaders of the civil rights movement, and I saw their tenacity in carrying forth their dream as an inspiration to take as my own.

In my years of self-discovery and of coming to know what I could do in the world, I realized that I have to be true to myself and to my family, but most importantly, to my God, our Heavenly Parent. So when we're talking about human rights, the right to worship in

the manner that we see fit, and the rights of women, we're really talking about a gift that God has given to us in that he and she, they, our Heavenly Parents, are really encouraging all of us to treat each other with dignity and to treat men and women equally with dignity because in the eyes of God we have equal value as human beings.

Let's truly start from the point of understanding that no matter where we come from, no matter what culture, no matter what race, no matter what religion we come from, then we ultimately belong to one Heavenly Parent. That is the basis, the platform, or the common denominator on which we can start seeing ourselves as one family under God.

We should be the voice of countless brothers and sisters who have been deprogrammed over the years. Since 1966 we have over 4,000 cases of kidnapping and deprogramming in Japan. Should we not speak? Should we not give them a voice when they have none? Should we not highlight what is going on when they are not able to raise awareness themselves? Should we not alarm our society or alarm the American government as to what is happening in Japan?

What is happening in Japan is a great crime—human rights violations that are denying a person the right to choose or the right to believe. And not only are we talking simply about the rights being denied, we're


talking about physical and sexual abuse. The deprogrammers know very well that we espouse the importance of purity and fidelity in marriage. Some of these women have been raped or otherwise physically abused in order to break their faith. If this is not a human rights violation of the worst kind, I don't know what is.

As mothers who have the duty to raise the new generation of peace that is going to usher in this new millennium, we cannot just sit still while these violations are taking place. We need to come together, just like the great luminaries of the civil rights movement came together and worked together to make a difference.

We as women truly must be the conscience of America and the world. Just as my mother is the voice of my conscience each and every day, we must be the conscience of our nation, our community, and our family. Instead of looking at our brothers and men as people who have oppressed women over the years, we are going to do it better this time, sisters. We are going to raise them up to be better men, to be better sons, and to be better brothers. We are going to empower them and invite them to be loving husbands and great fathers, so that together in the context of a family we can initiate the revolution that is truly important. That is the revolution of true love.

God very much gave us exactly what we wanted. God was inviting us to deal with the everyday struggles, overcome, and establish something that would bring us the greatest satisfaction in life.

Over the years the women's movement has been about having a voice and fighting for liberation. What I am encouraging the sisters and gentlemen in this room to think about is liberation or freedom as just the first step. It's just the first step on the road to what I feel is the true goal of a women's organization, and that is to help women reach fulfillment as a true wife, a true mother, a true daughter, and a true sister.

I hope that as you go through the day and listen to different speakers talking about the themes of human rights, women's rights, and religious freedom, please think about how we as individual women can become agents of change in our homes who, starting with ourselves, can usher in a revolution of true love, so that for the first time in history we can claim the proper rights of women in the context of family, nation, and world, and therefore play an integral part in raising up and empowering the future generation to name their own generation as a Generation of Peace. 

12 Years, 5 Months of Captivity



Robin Fiala Kiely

Robin is married to Young Kiely. She recently graduated with a degree in Graphic Design and lives in New York. She was raised in Kodiak, Alaska. She finds events held by the Women's Federation for World Peace to be pragmatic and professionally orchestrated.

My name is Robin Fiala Kiely. Some of you may know my parents, Chris and Jain Nan Fiala from Alaska, or my husband's parents, Michael and Maria Kiely from New York. I just graduated from SUNY Purchase with a degree in Graphic Design and have a background in marketing. My experience in the Unification Church includes attending the GOP (General Orientation Program) in Korea, attending New Eden High School in Bridgeport, Connecticut and two years on STF (Special Task Force) fundraising and witnessing.

I said, "yes" to writing this article because I felt that it was important I do something to help Mr. Goto. Growing up in the church, I've heard the phrases "true love, ideal families, intercultural harmony, inter-religious harmony etc.," reiterated to the point of insensitivity. Over the past few years, I've realized how easy it is for me to talk about peace, love and harmony and how hard it is to live it. This article may be a humble step, but it is my effort to practice what I preach and take action when I feel called. I hope it inspires readers to aid their fellow members in Japan as well as to reflect on their quality of life at home.

I have always jumped to defend the underdog. When I attended this year's Women's Federation for World Peace (WFWP) 17th Anniversary Banquet, and heard Mr. Goto speak about his experience of imprisonment and torture, it was no surprise that I became impassioned to help him. I was angered by what had been done to him and I couldn't understand how something that barbaric could occur in a modern society like Japan.

Under the supervision of his own father and brother, professional deprogrammers had held 31-year-old Toru Goto captive until he was 44-years old. Contained in an apartment custom designed for deprogramming, he was verbally and physically assaulted on a daily basis as a strategy to break his religious faith.

Another strategy used on him was slow starvation. He survived for twelve years was by scavenging through trash and sneaking tiny handfuls of rice when it was put out to soak. The portrait taken after his release from captivity speaks volumes. The picture was taken at the hospital a few days after his admittance and Mr. Goto, who was shown seated in a wheelchair, resembled an Auschwitz survivor.

At the WFWP anniversary event, Mr. Goto spoke of hundreds of others also being tortured and held captive in other apartments in the building where he was held. He

had heard that other detainees, women in particular, were repeatedly raped as part of another strategy used by the deprogrammers to force conversion. That visual disturbed me the most. To know that these types of actions continue unchecked made it impossible for me to sit in my seat.

After he spoke, the WFWPU participants were given time to share what they learned from Mr. Goto's story. They shared their own experiences of abuse, either first or second-hand, and what actions they had taken in response to it. All I could think about was "What are we going to do, right here and now, to help Mr. Goto?" I approached him during the lunch break and asked him.

It took him a minute to think of an action step for people like myself to follow. He finally said that one thing I could do is create awareness. He said, "Tell other people in this country what is going on in Japan today." All the picketing and preaching on the streets of Tokyo was being completely ignored by authorities in his country. He felt that only if Americans raise a stink would Japan be obligated to respond to his appeals.

The second idea he had was to write a letter to the Japanese Embassy. He felt it would be effective if I expressed my feelings about deprogramming based on what I learned from his testimony. He said to express my surprise to find that the Japanese govern-

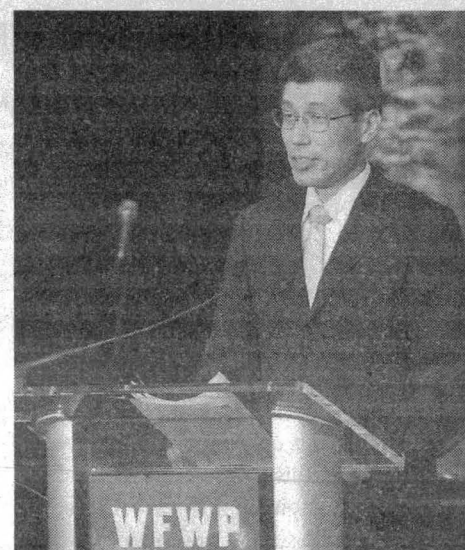
ment has not yet dealt with such numerous cases of religious persecution. I could also, he suggested, express my new fear to visit Japan based on what I have heard. And lastly, inquire of the embassy if and what they are planning to do about the situation.

I, myself, planned to write a letter to the Japanese embassy. After the event, I went home and told my husband, Yung, about my day and my desire to help Mr. Goto. I asked him what he would write. I was surprised to find out that he appeared to exhibit empathy not only for Mr. Goto but also for Mr. Goto's family, the presumed aggressors.

Yung asked me, "What was it that Mr. Goto did first to make his family hate him so strongly that they would sentence him to torture and even death?" I didn't know. Goto never mentioned any specific reason for motive, while on stage. It appeared that his family's animosity toward him was solely rooted in his religious preference. He had spoken of his brother being the most malicious and vindictive of those involved in his deprogramming sessions. It seemed to be his brother's wish for him to die because he was a Unification Church member.

I had a difficult time understanding how an objective difference in beliefs could be reason alone for a loving parent or sibling to want to murder their own blood. With no disrespect to Mr. Goto's tribulations, I began to wonder if I was missing part of the picture somehow.

I have lived together with my husband, his parents, his sister and her husband, all under the same roof for six years now. During this time we've had plenty of awesome experiences together but we've also had several serious misunderstandings, some of which led to deep emotional pain. There were



Mr. Toru Goto addresses the Women's Federation for World Peace (WFWP) at the 17th annual WFWP Banquet on the human rights and religious freedom crises affecting women in Japan.

I felt embarrassed by my rage and sorry for reacting so spitefully.

In many cases, understanding on my part would have been impossible without an outside mediator like my marriage counselor. She validated my pain and simultaneously helped me to see through the eyes of my new extended family. The Japanese embassy and government are both equipped to address the crimes committed by the deprogrammers against the hundreds of victims Mr. Goto had spoken of. However, can they bring about reconciliation between these victims and these victims' families? I have a suspicion that a group that already deals with these types of issues, like the members of the WFWP, may be more effective counselors. Perhaps the WFWP may be able to uncover the source of these hate crimes and bring about lasting change.

I may not understand Mr. Goto's family's side of the story but I still believe Goto to be in the position of the underdog. He was the one who was tortured and he is the one who is now begging for help. No matter how hurt his family may be, in my eyes, no one deserves to be treated the way that Goto had described at the conference.

I still plan to write a letter to the Japanese Embassy. Basic human rights are being violated while the Japanese government appears to be looking the other way. At the same time, I ask myself, "Why is there enough hatred toward Unification members in Japan to allow these family-hired deprogramming businesses to thrive?" Is there anything that the Unification Church members in America can do to help "unify" these disconcerted families?



Mr. Toru Goto dances at the Women's Federation for World Peace (WFWP) 17th annual banquet.

ment has not yet dealt with such numerous cases of religious persecution. I could also, he suggested, express my new fear to visit Japan based on what I have heard. And lastly, inquire of the embassy if and what they are planning to do about the situation.

I, myself, planned to write a letter to the Japanese embassy. After the event, I went

times that I seriously hated my husband and his family. However, even when I was that angry, the thought of hiring deprogrammers to rape or beat them was not something that crossed my mind. On top of that, after realizing that I had taken what they said or did in the opposite way from what they intended,

REVIEW

REVEREND MOON'S AUTOBIOGRAPHY

The U.S. book release: A Peace-Loving Global Citizen

A River Embracing Every Stream

**Halka Herd**

Halka is interning for Lovin' Life Ministries in Manhattan. She is 23 years old.

Title: As a Peace-Loving Global Citizen: Reverend Sun Myung Moon

Published by: Gimm-Young Publishing Co.

Note: All references to "Father" refers to the Reverend Dr. Sun Myung Moon.

The number two selling book in Korea, *As a Peace-Loving Global Citizen: Reverend Sun Myung Moon*, debuted a month ago on October 1, 2009 in Washington DC. At that event Reverend In Jin Moon commented, "This book is fantastic in that it unfolds as a collection of vignettes. It tells tales about this extraordinary little boy who becomes anointed by Jesus Christ at the tender age of sixteen and how he never wavers in his commitment and conviction to truly bring peace to the world." She continued with a personal reflection, "When I think about my father, I think of the word compassion. He has encouraged us to understand this word, and has encouraged me personally to stand up for religious freedom when I was only 17 years old."

Similar to the Korean original, the English version is written in a simple format so even a child can enjoy the book. Many second generation grew up reading *Light of Glory: Children's Stories on the Early Days of the Unification Church* by Linna Rapkins, which tells stories of Father when he was a young man. Though unlike *Light of Glory*, this autobiography connects the stories of Father to the bigger and broader vision.

This is an incredible journey of a man passionate about healing God's heart and achieving world peace within his lifetime. In this 347 page book, Father's entire life for God our Heavenly Parent, spent shedding sweat for earth, tears for man and blood for heaven, is poignantly yet simply illustrated. He shares his pain and struggles like a grandfather sharing life-experiences with his grandchildren. The book is very personal, as if Father is speaking to each reader.

Father shares how he spent his entire life educating and sharing God's Words. To demonstrate this, in each section he continues to teach by explaining the meaning and significance of the events that took place in his life. For example, the development of the Unification Church is mapped out in a way to allow the reader to see the diverse and widespread foundation it stands on.

I broke rocks, dug the earth, and carried up gravel. We mixed mud and straw to make bricks, then stacked them up to make the walls. We laid down a sheet of black plastic for the floor... When it rained, a spring would bubble up inside our room. How romantic to hear the sound of the water flowing beneath

us where we sat! The surroundings were miserable, but we were filled with hope from living on the path of God's will. (115)

Another example that many of the youth in the Unification Church can personally relate to illustrates how one project Father instigated fulfilled a greater desire. Quite a few second generation have gone to South Korea at the tender age of 12 or 13 years and have spent one to four years studying near the Little Angels School, also known as the Seong Hwa Arts Middle School. Not only did world famous ballerinas, such as Julia Moon and Sue Jin Kang, graduate from this school founded by Father but also this school holds significance in creating peace. In Chapter Four, *Why We Work Globally*, in a sub-section titled *Power of Dance Moves the World*, Father describes the importance of creating the Little Angels, a Seonghwa children's dance troupe, in 1963. Although the Unification Church was still fairly small, finances were difficult, and dance did not seem important at that time, these dancers educated and moved many hearts by artistically performing Korea's traditions and spiritual culture throughout the world. In 1998, Little Angels visited Pyeong Yang, North Korea "as a first purely private, non-governmental cultural exchange program and gave three performances there" (159). That event, which Father orchestrated, softened the hearts of the North Korean leaders and helped prevent any invasions or nuclear war between North and South Korea.

As a Peace-Loving Global Citizen is written really straightforward so that almost anyone can read it and understand some of the basic teachings of our church. For some people this book can be a complete introduction to who Father is and for others it could be a deeper understanding to the man we've grown up knowing.

I'm glad I read this book because Father finally became someone I could relate to in some degree. He had pain and struggles on many different levels. One struggle, which we could all relate to, is money: "I worked in many different jobs during my studies in Japan. I was a janitor in an office building. I wrote letters for illiterate people. I worked at various job sites and was a foreman. I was a fortune teller. When I needed money quickly, I wrote calligraphy and sold it" (73). There were cold winter days when he couldn't afford heat so he curled up in a quilt holding a light bulb against his body to stay warm. Holding a hot light bulb caused Father's skin to peel,



The Reverend Dr. Hyung Jin Moon, president of the World Unification Church, gave a loving introduction of his father, Reverend Dr. Sun Myung Moon, welcoming him to the stage for his keynote address at the banquet honoring the U.S. release of his father's autobiography, at the Sheraton National Hotel in Arlington, Virginia, October 1, 2009.



More than 1,500 dignitaries, members of clergy, visitors from overseas, and representatives from all fifty U.S. states gathered on October 1, 2009, at the Sheraton National Hotel in Arlington, Virginia, for the Celebration Banquet honoring the U.S. release of the autobiography of the Reverend Dr. Sun Myung Moon.

but that is how he had to live (56-57). Even though our image of Father is of a perfected man with complete mind and body unity and an unshakable strong will, he shows us that he is still human with limitations.

The story of Father praying all night and soaking the floor with his tears has been told many times. From another perspective, this book illustrates how prayer was not gratifying to True Father's heart and soul although he was praying to find comfort and stillness. Father expressed, "I clung to prayer even more than before, in an attempt to quiet my confused heart. But even this had no effect. No matter how much I tried I could not free myself for even a moment" (51). Whenever

he prays, Father feels our Heavenly Parent's heart. "In an effort to quiet my heart and my tears, I composed the following poem: *Crown of Glory*" (51). The true heart and suffering behind this poem that is so well known among Unificationists is revealed in the chapter titled *A River of Heart Flows with Tears*.

Although Father had many struggles, he dealt with his situations with the attitude: the more it hurts, the more you should love (51). Although Father has faced countless rejection and loneliness he still heard our Heavenly Parent speak to him through little critters. Father stated, "No one likes lice or fleas. In prison, though, even lice and fleas



The Reverend Dr. Sun Myung Moon and his wife, Dr. Hak Ja Han Moon are honored at the celebration banquet at the Sheraton National Hotel in Arlington, Virginia, for the U.S. release of *As a Peace-Loving Global Citizen: Reverend Sun Myung Moon*. The celebration of the original Korean edition took place on June 1, 2009, at the COEX Convention Center in Seoul, Korea, with over 3,000 attendees. It remains on the best-seller list in South Korea.

become important partners for conversation...We never know when, or through what means, God will speak to us. So we need to be mindful to examine everything carefully, even bedbugs and fleas" (94). I have fought with bedbugs many times, but I never imagined allowing such a despised, insignificant creature to be God's medium to speak to me. This is the kind of heart we must have for all of God's creation.

Father continuously teaches the importance of embracing all religions and cultures and simply says, "The river does not reject any of the streams that flow into it. It accepts them all." He continues: "It embraces all the

streams and forms a single flow as it continues toward the ocean...The streams that seek out the river and flow into it are the numerous religions and denominations of today. Each stream traces its origin to a different spring, but they are all going to the same destination. They are seeking the ideal world overflowing with peace" (246-247).

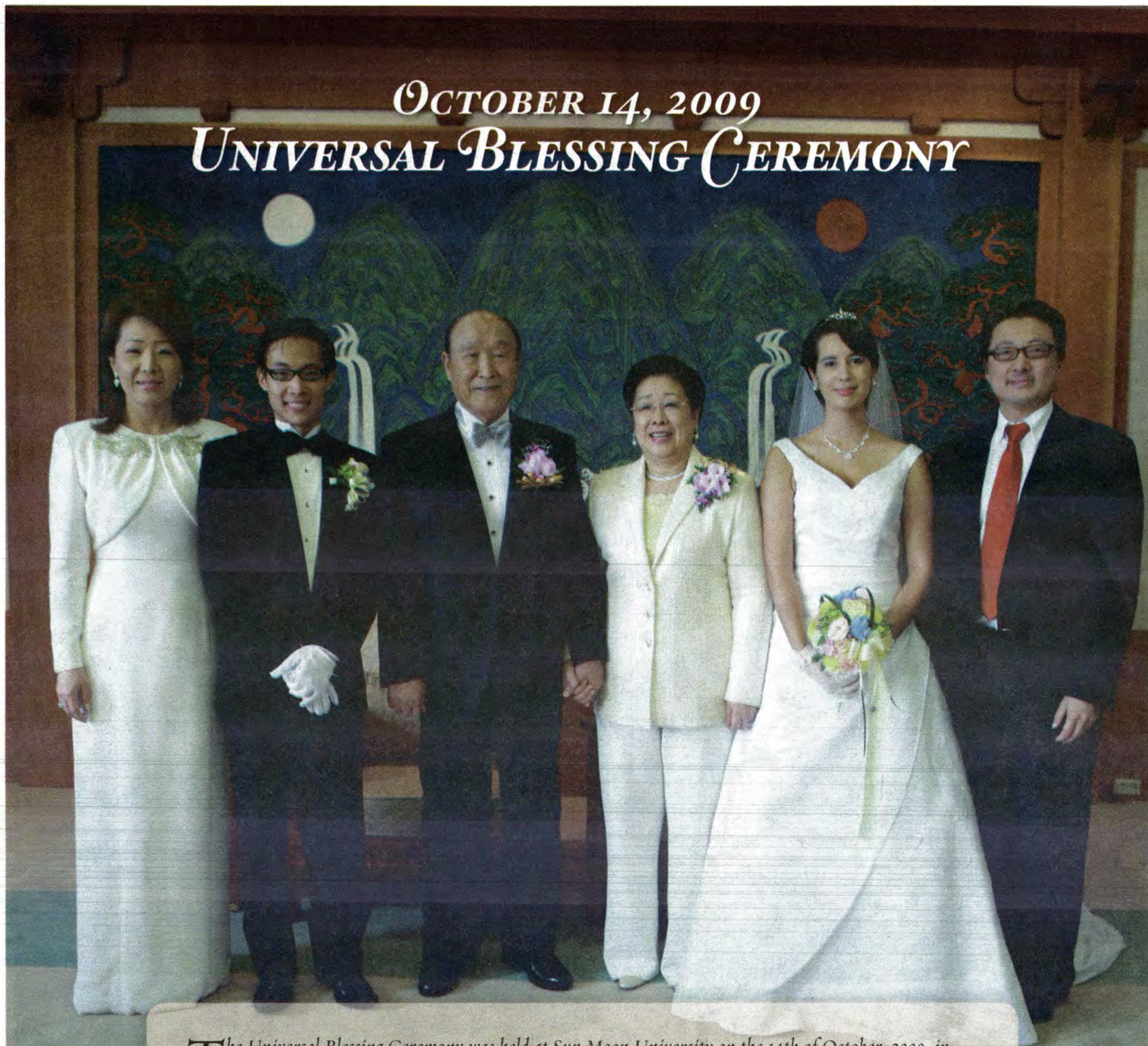
My own Christian friends could not argue with that quote from Father's autobiography. Nature holds many forms of truth and cannot lie. *As a Peace-loving Global Citizen* not only gives me confidence in what I believe in but also provides guidance in how I can improve and continue to develop my

spiritual life. Unlike reading rules and a list of do's and don'ts, this book is an excellent form of guidance for the kind of attitude and life of attendance we should have.

Throughout this book we see ways of phrasing and explaining practically the truth to our peers. Through examples of nature and the human body, the truth is beautifully illustrated for us and those we want to share it with. True Father's deep love for humanity and our Heavenly Parent's heart is seen from every angle of his life. This book reveals his painful struggle to fight for God, leaving the reader tear-soaked, awe-inspired and ready to change the world!

As a daughter of first generation Unificationist parents, this book has painted a clearer picture of our movement's history and my parents' heart. It has given me a better understanding of my parents' dreams and how we, the Generation of Peace, must clearly grasp that dream and continue running with it. I feel a stronger sense of responsibility on a worldly level towards all my human relationships. Father encourages us to become global citizens of peace in every angle of our lives. His autobiography is not only a story but also a clear example of ways in which we ourselves can become global citizens of peace. UC

OCTOBER 14, 2009
UNIVERSAL BLESSING CEREMONY



The Universal Blessing Ceremony was held at Sun Moon University on the 14th of October, 2009, in Seoul, Korea. It was officiated by the True Parent, the Reverend. Dr. and Mrs. Sun Myung Moon. 45,000 couples from six continents and 120 nations participated in this Blessing Ceremony which was held in commemoration of the Reverend Dr. Sun Myung Moon's 90th birthday and the 50th anniversary of his Holy Marriage. Reverend In Jin Moon's eldest son, Preston Shin-Myung Moon, was blessed in marriage to an American sister from New Jersey, Krista Un-Jeung Karjalainen.



Keun-Young Pak, second daughter of the late former president of South Korea, Chung-Hee Pak, was blessed in marriage to Dong-Wook Shin



Our Right to Religious Freedom

Reverend In Jin Moon's Sermon on August 23, 2009 (abridged)

Over the years one thing has remained constant through our life of faith. From the beginning, when my father received the order from Jesus Christ to carry on his mission and to establish for the first time on earth the first true family of humankind, he has worked tirelessly, ceaselessly, and obsessively to substantiate what God has been waiting for ever, since he thought about the purpose of creation and created his first son and daughter, Adam and Eve.

Throughout all these years my father has been so consistent, so loyal, and so dedicated in the face of persecution and accusation. We, as his children, following in his footsteps, know that, as our reading from the Hindu religion says, a life of faith is really like treading upon the edge of a sharp razor. It's extremely difficult, and it's extremely painful. We are here because we have been called to rise and awake, and we have been called to experience oneness with our True Parents and with our Heavenly Parent, our God. We have consistently tried our best to walk this life of faith.

The Freedom to Worship

There was an initial rush - and I'm talking about the American movement here - an initial rush of excitement of young people truly being inspired and galvanized by this new message that Jesus' mission needed to be fulfilled, and we had an opportunity to take part in it. The young people of America could not have been more excited. We had hundreds coming to various workshops, flooding our centers and our homes, wanting to hear this breaking news, this glorious message, this undeniable truth that we call the Divine Principle.

Over the years we got the recognition of our politicians; we were given keys to every state in the United States. My father was heralded as a great religious leader. But of course we know that when the American people realized that my father was getting too much power over the young people, there was an incredible backlash, and we started hearing things like "Moonies, Moonies, Moonies, Reverend Moon, the cult leader." We saw countless pictures of my father looking something like Hitler on the front page of the Washington Post or the New York Times or the Boston Globe. The most unflattering picture you could pick of this adorable man that I call my father was shown over and over again, not just in print media but also on television, and ceaselessly we heard our church called a cult, something weird to be avoided and that should not be embraced.

We saw the rise of the Cult Awareness Network (CAN) as well as of something hideous called deprogramming. We were seen

as brainwashed zombies, not able to think for ourselves; therefore, we were deprived of something as important and crucial to human life as free will. God gave us free will so that we can make a choice as to how we want to live our lives. Probably one of the most important human rights was taken away from us because we were seen as brainwashed zombies, as simply programmed robots of the Reverend and Mrs. Moon. Therefore came the concept that we needed to be deprogrammed. We were turned into debased, unfeeling, unemotional, illogical and crazy robot-people.

This understanding of us as brainwashed zombies deprived us of free will and the freedom to worship, which are so fundamental to this great country of America. The Founders of this country came here with the belief that they should be able to exercise the freedom to worship their Lord, and that is what gave birth to this great country of America. This Cult Awareness Network, what did they do to our beautiful brothers and sisters? And why did such beautiful brothers and sisters look brainwashed? A lot of you, before you were infused with the divine spirit, before you were inspired by this incredible truth, maybe led a life that was quite different. Your parents knew you as hippie/yippies, roaming around the country with your backpack, not concerned about anything, not wanting to be anything, maybe getting into trouble, dabbling in drugs and free sex, maybe even having a couple of visits to the police station. But once you heard the message by Reverend Moon, you became like enlightened saints. It's almost as if somebody turned the switch on, and you became a beautiful light colored with the color of true love.

Raising Awareness

The thing about most people is that we are afraid of change. Many times when we see change happening in our midst, the first response is fear. So when your parents saw this night-and-day transformation from a nightlife playboy/playgirl to a God-inspired saint like Mother Theresa, then I'm sure they were quite shocked by the change. Many times, the immediate response to change is fear. Then add that to the negative campaign that was churning out horrible things, the gossip, accusations, and lies about my father and about our movement.

Your poor parents were like the perfect victims for something like the Cult Awareness Network (CAN). It was with the help of your parents that something as hideous and horrendous as CAN could kidnap our members and put them through deprogramming, literally CAN-ing them into something that wasn't human anymore.

I've noticed one thing about people, who have gone through the deprogramming, have

not survived, and have left our movement. It's funny how they can still never forget about True Parents. American members are lucky in that we are living in a country with a constitutional government. We can rely on the due process of law, and even though the law may not be most favorable to us at times, we can still put up a good fight. But one of the things that I want to do this Sunday is to raise awareness of what is going on in the rest of the world.

I'm sure you heard about our sister who was imprisoned in Kazakhstan for two months, and that we had a brother, a Palestinian, who was tortured and abused over a couple of years and just came back to reunite with his wife in America. One of the things that I would really like to share with you this morning are the horrendous stories of deprogramming that are going on in Japan.

When I first got a report of what's actually going on in Japan and I talked to some of my outside friends, they said, "But Japan is a democratic country! Something like this just cannot happen. How can something like this happen?" Well, brothers and sisters, we need to know very clearly that ever since 1966 until the present there have been over 4,000 cases of deprogramming and kidnapping in Japan. Our brothers and sisters along the way have done their best to fight each case, but the difficulty is that in Japan the authorities are many times working in conjunction with the parents, and the parents are working in conjunction with different ministers that they are bringing in to participate in this deprogramming effort.

One person in particular, Mr. Goto, is a wonderful brother who was studying architecture. He's a shy, mild-mannered man. He's slightly over six feet tall, and spiritually he's a giant. Mr. Goto's family kidnapped him first in 1987. He was able to escape, but then eight years later they kidnapped him again and held for 12 years and five months against his will. What is so horrific about his situation is that his family took part in confining him all these years. He used to weigh 150 pounds, but when he finally defeated his captors—because they realized that after 12 years and five months, this man's faith is not going to break, and they threw him out onto the street with a pair of shoes—he weighed only 85 pounds. He lost half his body weight. He could barely stand because of malnutrition and lack of exercise. His muscles had atrophied.

When I first saw the pictures of his hands, it looked almost like the sign of the stigmata. Mr. Goto is the second son in his family, truly in the position of Abel and coming from the country that represents Eve, I felt that his suffering was truly a sacrificial suffering in that through everything he has endured, we can raise awareness of the human rights violations that are taking place in Japan.

Mr. Goto is just one example. They held him captive in this eighth-floor apartment, where he was confined to one little space, Room 804. This picture was taken after he was released and revisited the place. When he revisited the apartment, he actually went down to the seventh floor apartment just below where he was confined. He asked the woman there, "Did you not hear my screaming? Did you not hear my kicking?" She said, "No, I did not hear anything." In the course of the 12 years he was confined there, he realized that on the fifth floor the deprogrammers were using another apartment to deprogram someone else in the same way.

Mr. Goto's suffering is the incredible suffering of one individual, but the awareness that I want all of us to have is that thousands of our brothers and sisters have suffered, and many are still suffering. Members in Tokyo right now are unaccounted for and are believed to have been abducted with the help of their parents, the police, and some ministers representing established religions.

Mr. Goto's suffering is just one extreme example of such a prolonged confinement, but there are people like Dr. [Hirohisa] Koide, who was confined for two years and actually lived to tell about it in a book.

Then you have somebody like Mr. Kobayashi, who was kidnapped three times by his family with the help of a deprogrammer. The third time he was confined for over six months.

You have the case of Mr. Nozoe, who went home to visit his Christian minister mother, but unbeknownst to him the deprogrammers were there waiting for him, and they whisked him off for 23 days of confinement. He escaped by jumping out of a third-floor balcony. This is how desperate our brothers and sisters are. These are the things they have to endure to seek the freedom to worship.

I just named three brothers, but there are many sisters who, because they come from an Asian culture, have a very difficult time coming forward. The deprogrammers know we believe in the importance of purity, in the importance of fidelity in marriage. So some of these single Japanese sisters, as well as sisters who were already blessed, were raped to break their faith because they know that if these women are raped, they will be seen as dirty and feel incredible shame. But they also know that because the women are Japanese, they will not readily come forward to talk about their difficulty and the cross that they had to bear.

These atrocities are not happening 500 years ago. They are happening now. They are happening in a country that professes to be a democratic nation. These poor brothers and sisters have been suffering in silence, but no more. It took about a year for Mr. Goto to come here and for us to finally welcome him

“Different types of religion are like different fingers on a hand.
We may be a different phalange, but
we belong to the same hand”



Reverend In Jin Moon joins with attendees in applauding Mr. Toru Goto on the stage at the Lovin' Life Ministries Sunday Service in Manhattan, New York, after delivering a sermon on our role as religious people in the fight for religious freedom around the world.

to the country that was born from a concept of religious freedom.

Don't you think, brothers and sisters, that as Americans we need to do something about raising the awareness of these human rights violations that are taking place in Japan? Absolutely. In the past maybe we treated the problems of Japan as Japanese problems, we treated the problems that the European countries were dealing with as European problems, and we treated problems we dealt with here in the American movement as American problems. But I said to Mr. Goto, "We are supposed to be a movement that represents one family under God. Japan's problem is our problem."

As long as our brothers and sisters in Japan are fighting for their right to exercise their freedom to worship, we need to be right there behind them. We need to be supporting them by talking to anyone who has an ear to listen, letting them know what's going on.

Brothers and sisters, I feel like this is a calling from God to the American movement. Our problems are nothing compared to what Mr. Goto and other brothers and sisters like him had to endure in prison our small day-to-day problems are nothing compared to what our True Father went through over six times in different prisons, being thrown out for dead, having endured the extreme hunger, the extreme mental fatigue that comes from constant accusation, constant verbal abuse, constant emotional abuse.

When I saw the picture of Mr. Goto, I saw a picture of my father walking out of Hungnam prison, liberated by the allied forces. In those pictures, I see my father. These are the pictures that I want us to remember, because

our children should not ever be in that kind of photograph because of who they are, or because of what they choose to believe in their lives. If we don't stand up for our own, what are we going to stand up for, brothers and sisters?

Brothers and sisters, what lies ahead for us and for the rest of the world is the barrier that still divides religion, that still divides and urges people to not love each other, to hate each other, to be fearful of each other, to attack what we don't know, to malign what we don't understand.

Their Victories are Our Victories

Different types of religion are like different fingers on a hand. We may be a different phalange, but we belong to the same hand. We belong to the same parent, which is God, our Heavenly Parent. So this issue of human rights violations, which is an infringement of every individual's right to worship in the manner that he or she sees fit, is an incredibly important one.

Father said to me many years ago, "America is providentially such an important country because from America you can manage the world." America has to give birth to a new culture based on God-centered principles, based upon an understanding of God as our Heavenly Parent. I feel we have been so blessed to be a part of this country, to be citizens and enjoy freedoms that we take for granted. But these are the very freedoms that our brothers and sisters around the world are fighting for. We need to help them to the best of our abilities and fight along with them because their

battles are our own, and their suffering is our suffering. Their victories are our victories.

My father said in a speech earlier that suffering and hardships are the instruments by which we give everything but gain everything. The interesting thing about Mr. Goto is that he gave everything; he lost 12 years and five months of his life. When I had the opportunity to have lunch with Mr. Goto, he gave me a brief outline of some of his ordeals. I said, "God works in mysterious ways. In the last 12 years and five months, God has been training you to become our spokesperson, to become our representative to the world in telling people about the importance of human rights, and the illegality of the human rights violations that are taking place. The best way to defeat the enemy is to understand the enemy. You've got a Ph.D. in anti-Unificationist literature. You probably understand the enemy better than anybody."

How wonderful that the second son from this Goto family can now stand in this position as a saint, symbolizing unbreakable faith. Not only can he inspire, but he can also guide us as a movement in the knowledge of what these people are saying about our community and about our precious True Parents.

As a mother, when I hear stories like Mr. Goto's, I am confronted with desperation to raise up this awareness and really support the young people to take ownership of their generation, to call themselves a generation of peace—meaning they are going to revel in knowing that God is their eternal True Parent. Be people who celebrate knowing that we are the eternal sons and daughters of our Heavenly Parent. We are going to live lives of altruism, for the sake of others, just because.

This generation of young people needs to instill within us this understanding of compassion. We must be kind people to each other, to our friends, to our families, to our communities—kind in the sense that we're loving. But kind does not mean weak; kindness can be incredibly strong. And we need a spirit of cooperation to stand together against violence of any kind, against injustice of any kind, against this horrific thing called deprogramming that is taking place in Japan, even as we speak.

If we can inspire our young people that we need to be the embodiment of excellence because we are truly the manifestation of divine light that God is just waiting to turn on like a light bulb, then can you imagine a world where every young man and woman can come together into his understanding of what the word peace actually means? In the understanding that we belong to the same parent, God, our Heavenly Parent? Then there is a natural desire to love.

Brothers and sisters, each day that our Heavenly Parent has given us, He is giving us that decision to make again and again. Are we going to turn the switch on and allow the heavenly electrical current of true love to flow through us so that we can truly be a brilliant light in the world? Are we going to be the kind of brothers and sisters who are going to honor each other and stand by each other, not only in the good times but as true friends who stand by people in their darkest hour?

For a lot of our brothers and sisters in Japan, this is their darkest hour. What they're doing by deprogramming - stealing the emotional, spiritual, and physical well-being of our brothers and sisters - is something that we cannot stand by and watch, thinking that it is not our problem here. What's going on in Japan is our problem as well.

We have asked the support of ACLC, of ministers all around the country, to be aware of what is going on in Japan. I'm going to ask the new CARP leader in America, Hero Hernandez, to take up the mantle of raising awareness of the human rights violations that are taking place in Japan and elsewhere all around the world against our brothers and sisters, and to really help people see that, in something like this, we cannot just turn the other cheek. That's what we did in the time of wilderness, but in this time of settlement, it's time to face the world and look at it confidently as sons and daughters of God and love the world with the true love that is just waiting for them, through your hands.

Please speak to your neighbors, your children, and to your relatives about the injustices that are taking place and the need for our community to support something that is worth fighting for. God bless. UC

Calming the Storm

Reverend In Jin Moon's Sermon on September 13, 2009 (abridged)

As I was thinking about the weeks to come and of the great gift from our Heavenly Parent to go forth in our second 21 weeks of Lovin' Life Ministries, I found myself meditating a bit, reading the Gospel of Matthew. The Gospel of Matthew is really a church-affirming literature. I was reading the passage in which Jesus stills the storm, in Chapter 8:23-27. That unit is preceded by a unit, titled "would-be disciples," in which Jesus comes across a scribe and a potential disciple. The scribe says to him, "I want to follow you," and Jesus acknowledges what he says. And then another would-be disciple comes up to him and says, "Just give me a minute while I go bury my father." Jesus tells this potential disciple, "Follow me," in Matthew 8:22, "and let the dead bury the dead."

This phrase, "Follow me," is a very important one because it ties this unit, "would-be disciples," together with the next unit, which is the account of Jesus stilling the storm. The next passage begins by stating that the disciples "followed" him into the boat. So this repetition of the word follow links these two passages together and gives us a sense of what the story is going to be about.

Then the followers, the disciples, follow Jesus into a little boat; many times in Scripture a boat symbolizes the community, what would become the church. This is really a story about Matthew's community and the different kinds of tribulations it was facing. The author is asking us to think about how we keep the community together, how we keep the community strong, how we keep the community focused on the important thing, which is our faith in our Heavenly Parent and in Jesus Christ.

A Boat in a Storm

In this unit we learn that after the disciples followed Jesus onto the ship and faced the open sea, they were met with an incredible storm, a really violent storm. For any of you First Generation or Second Generation who have had the experience of Ocean Challenge, I am sure you understand how scary it is when you cannot see the horizon or the sky and the waves are something like 25 feet tall, crashing down on your boat. You feel like a little mosquito in the middle of a bathtub, wondering, where is my lifesaver, who is going to save me?

For the disciples in this tiny boat, which symbolized the "church" of Matthew's community, this is exactly how they felt. The storm represents a lot of things, but in this particular passage it symbolizes all the tribulations that Matthew's community was dealing with: for instance, their expulsion from synagogues, the trauma of actually allowing Gentiles into their community, or persecution by the Roman authorities. Each and every one of these things was a huge obstacle for the community as it

was trying to stay together. A relentless storm was crashing down on the boat.

In Matthew 8:25, it says that Jesus was sleeping on the boat. Can you imagine Jesus Christ sleeping through all of this? While the disciples were scared out of their minds, probably screaming bloody murder, "Get me off this boat," Jesus Christ was asleep. Maybe he was thinking about all those wonderful promises that God had in store for him and for his brothers and sisters. Maybe he was reveling in all the things that he could share with his future family. But then his disciples woke him up and said, "Lord, Lord, save us."

It's interesting that the author of the Gospel of Matthew (which is a church-affirming literature), instead of calling Jesus Christ master, meaning "teacher," consistently used words like Lord in reference to Jesus, which was a title of majesty in the church, again to emphasize the ship as a church. His disciples say, "Please, please save us, Lord, from perishing." The first thing that Jesus does when he is being pushed by his disciples to save them is to ask them, "Why are you so afraid? Why do you have such little faith?"

Jesus is imploring them to think about the situation at hand. Why are we always afraid of dying? Why are we always afraid of an obstacle or a difficulty that's placed right in front of us? Why do we have such little faith? As a student of Scripture, when I read this passage I said to myself, "Well, at least in the Gospel of Matthew, Jesus does say that his disciples have little faith, whereas in the gospel of Mark, Jesus referred to his disciples as people who do not have any faith at all." I felt, we're doing a little better here. But little faith or puny faith is what Jesus has to work with.

I've always wondered at how incredible our Heavenly Parent and True Parents are because they are willing to work with us and work through us, regardless of how puny or how big our faith might be; as small as the faith shown in this passage was, it gave Jesus Christ a starting point to work on when it came to his disciples.

President Franklin Roosevelt said that the only thing we have to fear is fear itself. When we're afraid, it's because somehow we've lost our sense of direction or something that grounds us. But if you really think about why Jesus was asleep in the middle of this incredible storm, it's because he did not allow the tribulations of life or the difficulties of politics, social problems, economic problems, or religious problems to affect his time with God or his time of peace.

Jesus was secure in knowing that he was the Son of God. He was secure in knowing that God, our Heavenly Parent, is our anchor. He knew that whatever might come, it was what was meant to happen, and he would find ways, no matter how difficult it was, to be grateful for whatever our Heavenly Parent put in his path. When Jesus said to his disciples, "Why do you have little faith?" it was almost

like he was waking up from his slumber, looking at this vision of his disciples being scared out of their minds because they thought they were going to die even though they were in the boat with the Son of God. You have to wonder, couldn't they at least have believed that as long as they were with the Son of God, maybe they'd be okay? But his disciples were scared.

Jesus was basically asking that question to diagnose the situation. At that moment, when Jesus said, "Why do you have such little faith?" he was giving his disciples a diagnosis: "Why are you afraid? Why do you not have faith?"

What's the next thing Jesus did? In verse 26 it says he immediately stood up, and not only that, he rebuked the wind and the sea. Not only did he stand strong as the Son of God, but he actually took control of his situation by fighting back, by standing up for what he believed in. So Jesus stood up, just the way we should and we will stand as proud Unificationists. Jesus rebuked the winds and the sea, just like the way we can start fighting back, not in an offensive way but defending ourselves as the decent community that we are the minute we are confident and comfortable in our own skin, realizing that we have this incredible opportunity from our Heavenly Parent to become true sons and daughters of God and to establish ideal families.

What happened when Jesus Christ rebuked the wind and the sea? His environment became still and calm. It's almost as if the environment, with all the tribulations, difficulties, and suffering, is like a massive satanic force trying to swamp us, trying to drown us. But the minute that we stand strong in knowing who we are, all those things will die away. The disciples witnessed this calming of the storm. Then the disciples realized, as we read in verse 27, "Who is this man whom the wind and the sea obey?" Is this man not a man worth following? Is this not a man worth obeying? Is this not a man worth uniting with, to try to create a beautiful community and a world and a cosmos?

This unit in which Jesus stills the storm ends with a question, which is actually preparing the reader for an answer that is to come. In the second crossing of the sea, the answer is given at the end. Who is this kind of man? This man is God's son (14:33).

When we listen to the story, yes, we can understand it as a really exciting event that took place on a boat with Jesus Christ and his disciples, who had puny faith. But if we understand the boat as symbolizing the church that was Matthew's community, then we can see that the boat may symbolize our community here in this huge and blessed country of America... just as the journey across the sea is a parable of the journey of the disciples, and we fast-forward 2,000 years to the time of our True Parents, we realize that this is our journey, our chance not just to be disciples

of Jesus Christ, not just to be disciples of our True Parents, but to really be sons and daughters of our True Parents. This is the time when we are given this incredible opportunity to take a journey as God's sons and daughters and as the sons and daughters of our precious True Parents.

Time of Transition

That's why I've often said at Lovin' Life Ministries, Jesus Christ brought us the good news, but our True Parents brought us the breaking news. I was on the phone with a good friend of mine who reminded me, "Did you know that last week somebody won \$350 million on Wall Street?" He and I were having this little conversation. I said, "The odds of winning are like 1 in 200 million, right?"

What are the odds of being born at a time when our True Parents are here with us? If you really think about the hundreds and thousands of people who have come before and who will come after our True Parents are no longer here with us on earth, everybody in this room looks like a lottery winner of the finest kind.

So the only things we need to concentrate on is having a heart of gratitude and exercising our faith just like the way my boys loved to exercise their biceps with barbells, every morning and every night. We need to exercise our faith as well so that, while we might start out scrawny and skinny, if we exercise, practice, and live our faith every day, we can become the Arnold Schwarzenegger of faith. Not that he's my model, but we can be just as strong, just as magnificent by our own effort.

We are in a time of transition, as I call it, from First Generation to Second Generation and to the Third. Now the Fourth Generation has arrived. My younger brother Hyun Jin's son's couple just gave birth to their first son a couple of days ago. So now we have the Fourth Generation in the True Family. With the True Children really understanding the importance of this providential time frame and deciding to work together as a family to realize God's dream, in understanding that God has taken so much to raise us up all these years, really loving and investing in us, it's high time that we all as children become the kind of sons and daughters who are grateful for everything that we have received, grateful for the opportunity that's right here within our hands, and grateful to be a part of a community that is absolutely phenomenal.

Father and Mother are calling us to unite. Just as Jesus was able to sleep and be at peace in the middle of the storm because he knew who he was, because he knew who his anchor was, Father and Mother are asking us to remember who our anchor is in this time of transition. They are asking us to remind ourselves who our North Star is. Our North Star, our anchor, is our God and our True Parents.

Our Heavenly Coach

Reverend In Jin Moon's Sermon on September 20, 2009 (abridged)

Rough Cut Diamond

My mother always told her fourteen children over the years (Can you imagine? Fourteen children from one woman?), "You must be men and women of integrity." I understood her words to mean that we must be men and women of character. Helen Keller said, "Character cannot be developed in ease and quiet. Only through trial and tribulation can the soul be strengthened, can ambition be inspired and success achieved."

When I look at Helen Keller's life, I see that she lived her own words. She became a woman of character herself and helped thousands of people. When I'm thinking about what kind of a person a woman or man of character is, I'm ruminating on the word *character*. My mind does interesting things. I approach a word through phonetics, maybe through my own cultural ears or through my own understanding, but *char-ac-ter* is a three-syllable word. It's interesting that when you use an Eastern pronunciation twist to it, it almost sounds like *cal-rac-tor*. And *cal* actually sounds like the word for *knife* in Korean. And *rac* sits smack in the middle, the second syllable. And then the last syllable sounds like *her*. It sounds like knife, rock, and her. Female gender here.

When I thought about it, I thought about Heavenly Parent and our True Parents telling the children and myself, too, "You are like a rough-cut diamond. You must live your lives polishing and cutting away the crusty exterior so that you can truly reveal the beauty of your character and the beauty of your divinity by truly practicing on a daily basis what it means to be a true person."

For me, when I think of the word *character*, it's really an invitation for the mothers in the room because we hold within our hands the power to educate the character of our children. We are the ones holding the knife or chisel, chiseling away at our children. Many times the diamond is not too happy, and many times it might complain. But the mother loves the child and knows that buried deep within is a beautiful, awesome son or daughter waiting to shine the brilliant light that is the light of our Heavenly Parent and True Parents.

It is often the responsibility of the mother to hone, sharpen, and polish this incredible rock that we call a diamond. How fitting that in our society the diamond represents forever. I know that when young girls are hoping for the blessing and hoping for that wonderful man who will be their eternal partner; when they say, "I do," to Heavenly Father and Mother, not only will they get a beautiful gold church ring, but many of the girls will receive a diamond ring. The diamond is given to your beloved because it's a symbol of eternity.



Reverend In Jin Moon greets attendees at Lovin' Life Ministries Sunday Service

When God crafted his son and daughter, he was crafting this incredible diamond called you, me, us, and the community.

When our Heavenly Father is asking us, "Look, my sons and daughters, my beautiful rough-cut diamonds, I want you to go through life and really, really work hard to become that true son and true daughter," I think some of us in the room sometimes say, "Why should we work so hard? Why is life so difficult? I want the good life now." But what God is really saying is, "Look, my dear children, when you really want to strive for a life of fulfillment, a life of satisfaction, rarely is the greatest satisfaction gained from ease and comfort."

The greatest satisfaction in life, just like winning the Gold Medal at the Olympics, comes when the process is an excruciating and arduous one. But because you know that if you keep on pursuing your dream, if you keep at it, and if you keep believing that success will be achieved, then the inspired ambition that you hold in your heart can be realized because once you know that you're the son or daughter of God and feel it in your soul, there's an incredible strength that comes from knowing who we are. That knowledge of who we are as sons or daughters is the most wonderful foundation for overcoming any kind of difficulty that we have to face.

Our Heavenly Coach

In the second section of Isaiah, Chapter 43, verse 2, the prophet Isaiah says, "Walk through the water and I [God] will be there and through the rivers, and the river will not overwhelm you. Walk through the fire, and you will not be scorched or burned. The flames will not consume you." The prophet Isaiah is not telling us, "Walk in the water, walk on the water, walk over the water." He is saying, "Walk through the water. You are

going to get wet. But continue to walk, even if you feel like you're going to sink. Continue to walk, continue to move, continue to tread."

It's very interesting what he says next: "Walk through the rivers and the rivers will not overwhelm you." When I read this passage, I was thinking about my boys, who love to work out. But they're very conscious of wanting to be fit and healthy. I fully support all that they're doing. When they're working out with the barbells or doing abdominal crunches, they're always going for what you call the slow burn. It's not the quick burst of energy that's going to give you the greatest muscle mass or the leanness that you want; it's the slow burn that gives you the greatest result.

When you listen to this passage in Isaiah and God says to walk through the rivers, they will not overwhelm you, God is being like the coach looking at his children who are feverishly and furiously doing their abdominal crunches. Here we are, feeling like we cannot go on, but maybe God might whisper to us, "Three more." God might whisper to someone else, "Seven more." He might whisper to another person, "Twenty-one more." But when God promises that the rivers will not overwhelm us, what he is saying is, "Look, I'm your heavenly Parent. I'm your coach. I'm watching over you. I know when you cannot go any longer."

God is encouraging us, "Do not be afraid. Do not be afraid to go through the waters, through the rivers, through the flame. Don't let your eyes deceive you." Have faith that God is watching over us, that our Heavenly Parent is always watching over the children. When you read a bit further down and you get the same chapter, verse 5, God reminds us in a very loving way, "Do not fear, do not be afraid, I'm here."

When I read the next passage, I feel it is truly a fulfillment of everything that is taking

place here in America and also everything that is taking place with the advent of our True Parents. For me as a woman, having the True Parents as messianic figures is incredibly important because our precious, lovely, and beautiful True Mother is truly an incredible human being who overcame the difficulty of being a woman in a society that was not the most loving. Not only did she thrive because she knew she was the daughter of God, but she went on to find this incredible man called Reverend Moon. She was a smart one; she married him. And together they became the True Parents.

For the first time in history, somebody could stand in the position of the restored Eve. This is something that has never happened, that was only the dream of Jesus Christ when he was crucified on the cross and could not have the opportunity to experience the beauty of creating an ideal family. Fast-forward 2,000 years and in our True Parents we have that opportunity. We see that opportunity. They've tried their best over the years to build a wonderful family.

We have our most precious True Parents here with us, and God has given all of us the greatest gift. This time is not going to come again. They're not going to live here forever. Their physical bodies will sometime pass away. Having them here with us, having them here in America today is an incredible blessing.

God and America

I think a lot of us here in the room are familiar with biblical prophecy. Those of us who understand the Divine Principle know why our True Father is the Second Coming and why our True Parents are so precious. But when I was reading this book of Isaiah and I came across this passage, I thought that Isaiah 43:5 is really prophetic for our community. It starts out by telling the reader, "Don't be afraid; I am here. Then it says, 'Your offspring will come from the East, and they will be gathered in the West.'"

When I read that, I think about our True Parents coming from Korea, the East. They came upon the world and graced our lives with our eternal partners; it is through their blessing and by grafting onto the True Olive Tree that our Second Generation came to be. Our offspring came from them, and they're from the East. It says that they will be gathered in the West. Here in America and the Western world, we stand on the foundation of Christianity. We stand on the foundation of Jesus Christ's work. The Bible is reminding us of the significance of our time right now. This whole chapter is really talking about the promise of redemption. God is promising redemption to the reader.

CONTINUED on page 32

Understanding Cain and Abel

Reverend In Jin Moon's Sermon on September 27, 2009 (abridged)



Reverend In Jin Moon

My father has spoken time and time again that all the major religions belong to one family. All the major religions are like siblings, like brothers and sisters. When one wars against another and actually wants to kill and destroy the other, it's probably one of the most tragic things that our Heavenly Parent, God, has had to witness time and time again.

We know that even with the first family, within the family of Adam, we saw fratricide, Cain murdering Abel, out of Cain's inability to digest what was going on. Out of his anger and jealousy and out of pure spite, he destroyed the very thing that he needed so much—a wonderful family.

You can take it as a literal story, or you can understand it as a metaphor for a lot of things that people of the time or in different periods of human history have had to go through. When you look at the story of Cain and Abel from the historical point of view, you can look at it as symbolizing the enmity or the rivalry between Cain, representing the sedentary farmers, and Abel, representing pastoral nomads. The Bible tells us that Cain was a tiller of the ground and Abel was a shepherd who had his own flock. When you read on, you see that in verse 5 it says that when these two brothers made an offering to God, God had no regard for Cain's offering but had regard for the younger brother's offering.

Then it goes on, with God asking the very question to Cain, "Why are you so angry? Why has your countenance fallen? (Meaning, why has your face fallen?) Why are you so ashamed or embarrassed or outraged that our younger brother's blessing was received but yours was not?"

Heavenly Father goes on to talk to Cain and says in verse 7, "If you do well, will you not be accepted? Heavenly Father is not saying, 'If you do well, you will be accepted.' It's not a conditional tense, a future tense here. He is asking the question almost as if Cain knows the answer himself: that if he

does well, he will be accepted. But God asks it almost rhetorically in the form of a question because he's provoking Cain to think, "Will you not be accepted if you do well?"

Now he follows this question with almost a warning, saying, "If not (meaning, if you don't do well), then sin is lurking at the door." He goes on to say, "Its desire is on you, and you must master it." God is trying to help Cain along as much as he can. As we know, God can do 95 percent, but the last 5 percent responsibility—our choice, really—is our own, and we have to choose to do good over evil.

What were the feelings that Cain was going through when he thought about his younger brother and the fact that God had no regard for his offering but did have regard for his younger brother's offering? Cain, as the older brother, probably felt like, "What is God doing? I am the elder son. How can God overlook me?" Cain should have known that his parents caused the Human Fall, when his mother tempted Adam and took Adam away from the proper position where he could truly mature in love and stand as a perfected man, together with Eve by his side as his bride and as a perfected woman, and thus be a perfected couple.

The children of Adam and Eve would have been direct descendants, inheriting the true love of God and the true lineage of God. But we know that the Fall took place. So when God was thinking about restoring Adam's family so that he could somehow still work through it, God was looking to the two sons. Through Divine Principle, we know what we need to substantiate the foundation of faith. We know that we need an object of condition. In the story of Cain and Abel, that offering was the offering made by Abel; he was the central figure. So by God having regard for Abel, the foundation of faith was laid. It was a wonderful foundation. Cain needed to understand his providential role as an older brother, in particular, that because of the Fall, God had to work through the younger brother because the younger brother represented God whereas the older brother represented evil.

When God was looking at Cain and Abel, he thought, "Okay, Adam and Eve were not successful, but let me try with their sons." So Cain, the eldest son, represented satanic lineage because it was Satan who took God's lineage away from God, and Abel represented God's lineage. Cain should have known—and he probably knew—that he had an incredibly important role to play in satisfying the foundation of substance. That was really within his hands.

Had Cain really united with Abel—had he really acknowledged Abel and seen him from God's point of view, realizing that he was God's representative—then he should have loved Abel with all his heart, regardless of what he was feeling inside, regardless of his desire to say, "But, God, I want to serve you.

I want to bring the world to you. I want to be the one who makes the clarion call to wake up the brothers and sisters of my time and bring them to you." I am sure he felt like that as the eldest son. At the same time, I'm sure he felt anger: "What is the difference between my brother and me? Why should he be chosen? Why should his offering be anointed? Why should his gift be accepted? Why should whatever he does be better than my sacrifice, my offering?"

God was giving Cain an incredible opportunity to grow and to overcome the selfishness that caused the Fall, to really subdue it and master it. When you feel that something has been taken away from you, your anger and rage can sometimes turn into a desire to kill. Cain's biggest battle was, "How do I subdue, how do I master this desire to get rid of this little pipsqueak who is my younger brother? How do I overcome this urge to kill with love?" This was what our Heavenly Parent was asking of Cain.

Because the archangel left his position and reversed dominion, what God hoped was that not only would Cain see Abel from God's point of view, understanding that there is an opportunity here for great victory if the two brothers could unite in love, but also that Cain would not leave his position as an elder brother but would really love the younger brother, really acknowledge the younger brother as God's mediator and representative. But like the archangel, who reversed dominion, Cain killed Abel, taking an almost God-like stand. Only God has the sovereignty to end a life. So Cain became God-like, just the way Lucifer wanted to be God-like, Eve wanted to be Godlike, and Adam wanted to be God-like in the process of the Fall.

Cain needed to understand that, even though he was the older brother, he had to really submit, not in a humiliating way but in obedience and for the purpose of unity, so that through his own sacrifice, through his own annihilation of the self, of the selfishness that has so corrupted human history, then he could stand in the position to be instrumental in bringing about the multiplication of goodness. That was what God was hoping that Cain would do.

If we take this story in Genesis as having a moral lesson, we can look at it and say, "It's not good to kill your sibling." Or we can say, "God was really trying to do something here." But what the writer of Genesis was trying to do was introduce us to the two themes that recur throughout the Genesis story. Those two themes are, first, the strife amongst brothers, and second, the desire to leave your position to become something else.

When we look at Cain and Abel, we see that in verse 13, after Cain killed Abel, God said, "What have you done?" Cain comes to his own realization of what he has done. He says, "This punishment is more than I can bear." He knows it's more than he can bear

because what he has done, which is to allow the failure for the foundation for the messiah to take place in his family, is not only going to affect him but also his posterity.

When you read the passage in Genesis 4:17–26, you can sense a certain level of ambiguity in the progress or advance of humankind. It's interesting to note that God still performs his mercy by allowing Cain not to be killed by putting a mark on his head. But when Cain leaves his home, one of the first things he does is to build a city. When you read that, you have to say to yourself, somebody who can build a fine city must be someone with some kind of capability. He was no dummy. Maybe he was a very capable person, and he created a city.

But the Bible also gives us a premonition of what is to come because there is a certain feeling of ambiguity when it comes to the advance of human civilization. There's almost a fear that the more civilization progresses, the more violent it might become. We realize that the Bible is setting up a warning when we reach Genesis 11, where it says that the ambiguity that we felt in Chapter 4 is very much a reality; the city that was built by Cain's descendants actually becomes something that challenges the supremacy of Yahweh in Chapter 11.

It's a reminder to us, brothers and sisters, that as we progress forward in history and as our technology becomes more and more advanced, we have to be careful not to become isolated from God. We have to be careful not to become a fragmented society where we think the only thing we need is "Me, my laptop, and the Internet." We need to remind ourselves that we are part of something bigger.

The heartbreaking passage of what happened to Cain and Abel describes what has unfolded in our own history. Time and again, this historical story takes many permutations in our own individual lives. Cain doesn't represent only the older brother. Maybe this kind of rivalry exists between the First Generation and Second Generation, between the leaders and the members, between a certain nation and another nation. This kind of sibling rivalry exists all the time.

We must be grateful, knowing who we are. Sometimes you might find yourself in the position of Cain; other times you might find yourself in the position of Abel. But no matter what position you find yourself in, always remember that if you find that situation to be unbearably difficult and you just want to get out, be grateful for the opportunity to grow into the more profound and deeper person that God is asking you to become. Sometimes the best thing to do is have almost an out-of-body experience and learn to see our lives from a bird's-eye view point, seeing ourselves from the standpoint of God: "What is God trying to do by putting me in this incredibly difficult situation? God is putting me in

this incredibly difficult situation because he believes in me, and he's hoping that through my sacrifice, through my love and through my desire to multiply good, he can work miracles upon this community that I call my own. Or upon the family that I call my own."

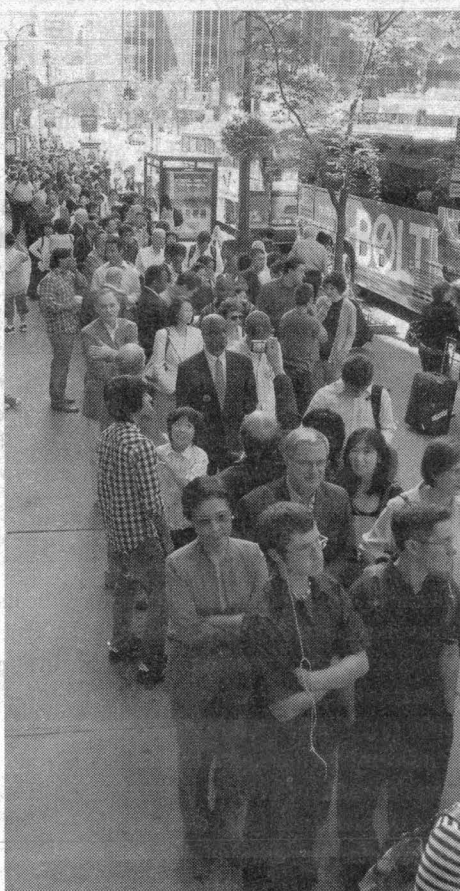
"Let me be a living testament." It is not easy. Everyone has his or her own desires. "Let me be the one, God, to bring the world to you. Let me be the one to do it this way, or do it that way." But if we think about the Cain and Abel story and about the incredible importance of understanding who we are from God's standpoint, we must not be mesmerized by our own desire to serve. Maybe God is calling us to serve in a different way. We must not be tempted by our desire to love by saying, "Let me be the one, the only one," when God is asking the whole family to love and everybody to love the world as this incredible first family of true love.

We must not be confused in thinking that maybe God is asking a certain kind of responsibility from the youngest son of the family by anointing him as the spiritual head. In a way, he is like the Abel of the family. He is God's representative in our family, but this doesn't mean God loves any of us any less. In fact, God is giving the greater and perhaps more difficult responsibility to the elder members of the family by saying, "I know how incredibly difficult it might be for elders to humble themselves and honor, respect, and acknowledge a younger brother as the head of the family." But if God so wills it, then it must be done.

There is no room for others in the family to say, "Let me be the one." We must all be the one. And being the one means listening to the word of God. Our God has anointed our True Father at the age of 16 to carry out and fulfill Jesus Christ's mission. Father has taken us thus far, and so successfully, in more than 90 years of his life. God is working his mysterious magic through our True Father and through our True Mother; for the first time in history, God is working his mysterious magic through our True Parents.

As a member of the True Family I'm always thinking, okay, this is a story about two brothers, but we know that in most families there are sisters, too. I'm thinking, where are the sisters? What about the mothers? History has been male dominated because providential history has been that of restoration, trying to create a foundation for the messiah to come, or the perfected Adam. But now that we have our True Mother, who has restored the fallen Eve's position, stands in the position of a perfect woman, and stands together with our True Father in the position of True Parents, there is a whole lot of work to be done by us women.

Think about it. Here we are, each of us, like a single strand of thread. One might be the color red, one might be yellow or brown. One might be French or Belgian, maybe a little



People line up early Sunday morning outside the Manhattan Center for Lovin' Life Ministries Sunday Service

sophisticated color here. But each and every one of us is weaving together this incredible tapestry that we call the human experience. God wants to create a masterpiece, so he brought out a canvas, along with different colors on an artist's palette or threads on a loom, and is weaving a tapestry. We are the different threads.

We may be men; we may be women. We may be girls; we may be boys. We may come from different religious backgrounds. We may come from different cultural backgrounds. But what God is hoping for is for us to continually weave each other into this human family, into this one family that he has been waiting for. Let me remind the men in the audience who might not have experience with needlepoint or weaving or knitting that it's a laborious process. It takes a great deal of patience; it takes a great deal of application and effort in order for one to complete a needlepoint masterpiece.

Think of our lives as this masterpiece needlepoint tapestry that God wants to put up in the sky for all to enjoy. Each of us with our own eccentricities, with our own God-given talents and gifts, are just that extra spice that adds a certain highlight or a certain dimension to this incredible tapestry that God wants to create. Instead of thinking, "I am the highlight; I am the mountain but you are the valley," instead of thinking, "I am the light; you are the darkness," remember that it's very difficult to see the light in the painting if there is no contrast, darkness. It's very difficult to

experience the full ecstasy of climbing up an incredibly high mountain if you have not experienced the beauty and the profundity of a deep valley.

What God has given us through our lives and through all these different things that I call growth opportunities is that he's taking us through this journey of self-discovery and he's throwing a little bit of pink here, a little bit of brown here, a little bit of blue here, a little bit of yellow here. Sometimes we're thinking, "What is God doing?!" But if we can pull ourselves away and take God's bird's-eye view and see ourselves from God's standpoint, we realize that each and every one of us has an incredible responsibility to play a part in this masterpiece that God is creating.

Instead of concentrating on what I didn't get, or what I don't have, or why do I have less, let's see that it really needs to be about what I do have and look what God has given to me. Are we not beautiful men and women? Are we not healthy men and women? Sometimes it's a wonderful thing to remind ourselves that we are not alone in our difficulty, our suffering, our moments of confusion. Everybody goes through it. God takes us through the slow burn in order to make us into an incredibly beautiful man or woman of God.

Instead of fighting against the slow burn, let's welcome the slow burn by realizing that the slow burn is there for our benefit, to make us better. When Cain was experiencing the excruciating pain of this slow burn, a feeling like he'd been cast aside, was not loved, and God had no regard for him, how incredible would it have been if Cain said to himself, "I am God's son, and I always will be. I am his eternal son," really concentrating on who he was, what role he was meant to play as that providential older brother figure and what he could bring about by mastering his demons and his desire to kill by instead learning how to love, how to be grateful, but, most importantly, learning to accept the will of God.

We are a movement in America, an incredibly important providential country. My father has said so, time and time again. Americans pride themselves on the word diversity. There are so many different types of people in our country. But what God is asking us to do is not just celebrate our diversity but also learn to love through unity.

The Cain and Abel story reminds us that we must treasure our own. We must not destroy the ones whom we were meant to call brothers and sisters. But in this call for unity, Father and Mother together as the True Parents are asking the women to play a crucial part. If you really think about it, when you put males, strong testosterone figures, into a room together, they want to butt heads. Here we have the gift of mothers, the gift of sisters, the gift of daughters who did not have a voice until our True Mother could stand in the proper role of womanhood.

This is a time when the sisters and the daughters can play an incredible role as unifiers, not just in the context of their own individual family but also in the context of society, the world, and the cosmos. And also in the context of our own movement here. Let's work together and celebrate our strengths and acknowledge our weaknesses, the boys and the men realizing they have great strength but certain areas that need a little work, and the women knowing they have great strength, too, but certain areas that also need a lot of work. So let's come together and concentrate on what is truly important, and that is the creation of unity. After all, isn't our church the Unification Church?

As a mother, not a day goes by without my thinking, what do I want to leave my children when it is my time to go? I want to leave a world of peace. Brothers and sisters, we can accomplish this world of peace only when we first and foremost acknowledge God as our Heavenly Parent, when we see ourselves as the eternal sons and daughters of God, and when we promise and commit to a life of living for the sake of others, just because, not out of some reward system. Let's practice on a daily basis the meaning of the word compassion and be strong in standing up for our different liberties, understanding that we must stand up against violence of any kind, especially the violence within the home, and educate our children to be not just internally excellent but externally excellent.

This is a simple reminder that we are here not for ourselves, really, but for each other. Unlike the young men who shed their lives because they were promised an eternal life with seventy-two virgins and crashed into the Twin Towers of New York, instead of thinking of some kind of reward system that supposedly promises you a life of debauchery in the hereafter, how wonderful would it be if young men and women could be inspired to live a great life now and continue that life onward into the hereafter? There is no promise of sex with seventy-two virgins that will be used to take the precious life that God gave you and use yourselves as missiles of destruction. Once you realize that you were placed here for an incredibly important reason, which is to be the son or daughter of God and learn to live in peace and in love as members of one family, then peace is just around the corner.

Brothers and sisters, I'm hoping that as our movement goes forward through the different permutations of the Cain and Abel story, let's please be mindful of who we are and of our need to be absolutely obedient to and united with our Heavenly Parent, God, and with our True Parents. They will not lead us astray. What they want more than anything, as it says in John 10:16, is one flock, one shepherd. That shepherd is our True Parents, brothers and sisters.

REVEREND IN JIN MOON MONTHLY JOURNAL

LOVIN' LIFE MINISTRIES SERMON

CONTINUED from page 29

I really felt that this was meant for our community. Here we have our most precious True Parents coming from the East. Of course it would have been better had Christianity fully united with our True Parents, but still the foundation is there for us to harvest if we can truly unite and realize that people of all major religions are all children of God.

When Father says that America must play a providential role in this history, what he is saying is that just as America has been so blessed and now is the superpower of the world, our Heavenly Parent is asking us to think about how we're going to use this ability to influence. When the Bible says through Isaiah that your offspring will come from the East, it's a prophecy of the Second Generation that we so enjoyed last night, and the Third, Fourth, Fifth, and all of posterity that will come after we're gone.

It says that the great harvest needs to be gathered here in the West, that the West must play a role in truly helping our True Parents, in truly doing our best to unite with our True Parents. I think it's incredibly prophetic that not only do Father and Mother come from the land of Korea, but also the youngest son, who has been anointed as the spiritual head of our movement, is concentrating his efforts in Korea. As Americans, should we not unite with him? And should we not help him? Should we not reap the harvest that is waiting for us?

Brothers and sisters, the prophet Isaiah continues, saying to the North, "Give them up." He says to the South, "Do not withhold." When I read this passage, knowing that one of the last great dreams of my father is the unification of North and South Korea, I realized that God was giving a message to the North Koreans, "Do not hold my children. You need to give them up because they belong to God." Communism denies the existence of God, but our True Parents came to teach us that God is our Heavenly Parent. God is telling the South, "Do not withhold. Do not withhold your love, do not be afraid. Trust in God. Work with your brothers and sisters as if they are your own. Do not think about how to exploit the North. Do not withhold what is truly genuine in your heart." And what is genuine in every Korean's heart is desire for Korea to be unified.

The prophet Isaiah continues on, saying, "Bring my sons from far away, and my daughters from the ends of the world." Many of the sons of our Heavenly Father went away in the pursuit of their own wealth, treasure, or independence. But bring them back, our Heavenly Father and Mother is saying. Many of our daughters, our sisters, were living as if at the end of the earth. They were faceless, voiceless, and having no presence. But in the dawn of this Pacific Rim Era, our Heavenly Parent is asking us, "Be present. Shine your beautiful face as a daughter of God, and speak the words of true love. In so doing you will not just empower your brothers, you will not just

encourage your fathers, you will not just nurture and support your sons, but you will be instrumental in bringing about the creation of a new generation of peace, a new generation of young people who truly understand that God is our Heavenly parent and we belong to the same family."

It is our honor and dignity to love each other, to be kind to each other, to be compassionate with each other, to group together and fight against injustice, just the way Dr. Lowery, Dr. Abernathy, and Dr. Martin Luther King, Jr., did with the civil rights movement. We have seen the fruits of the civil rights movement. Don't you think it's high time, brothers and sisters, that we see the fruits of what true love really is?

God reminds us at the end of verse 7, "I have created you in my name for the sake of my glory." He is reminding his children that our lives, if you really think about it, are not really about ourselves. It's really about what we can leave behind. When I was growing up, my mother told us, "Always leave the place that you enter better than how you found it." This has been inculcated into all of us and ingrained into our souls.

What God is reminding us that we came into this world naked and we will leave this world naked. Let's not get caught up in materialistic baggage or the pursuit of things that will not last in the hereafter. We need to realize that our lives are really an opportunity to have an experience of self-discovery by going through the waters, by going through the rivers and by not being afraid; by going through the flame because we know that our Heavenly Parent, our coach and our teacher and our most ardent supporter, is watching over us each and every step of the way.

I know that there are times, even for me, when I feel, "Where is God?" There ain't no sunshine without God. Sometimes you ask yourself, "Where is God?" God is just reminding us, "You are my eternal children. You are my eternal sons and daughters. All you need to do is to speak from within, to allow yourself to feel through prayer or meditation, through concentration, through reflection, through writing, and to allow yourself to turn the switch on." Then we as the light bulb become a brilliant light unto the world because we're plugged into this incredible energy source called God, our Heavenly Parent. We are experiencing the true circuitry called true love that will allow us to express ourselves, our own uniquely gifted and talented selves so beautifully unto the world and thereby give great joy and comfort to people around us.

Reverend Ken Sudo has given the True Family countless Divine Principle lectures, and I remember how he pronounced the words true love, making them sound like "true rub." Here at Lovin' Life I'm always encouraging people to practice "true rubbing." But if you listen to the way he says "true," it kind of sounds like "through." So it's "through rubbing" each other or, for the Second Generation, the young people in the audience, it's going through the rubbing process that

your parents are putting you through, maybe with a chisel or a hammer, but they're doing it out of love. They love you more than anything. They love you more than life itself. Isn't it wonderful to know that you have parents who truly care? If that is not a blessing, I don't know what is. So, Second Generation, honor your parents and be grateful to

them. And First Generation, please help me empower our children so that by coming together into this incredible community that we are, we can truly realize everyone's dream. As a daughter, what I would like is to really see my father's dream realized, which has already been prophesied in the Book of Isaiah, which I shared with you this morning. ☺

RECENT ACTIVITIES

October 1, 2009

The Reverend Dr. Sun Myung Moon celebrated the U.S. release of his autobiography at a banquet in Washington D.C. Reverend In Jin Moon and other members of Reverend Sun Myung Moon's family were in attendance. The event was covered by the Washington Times.

October 14, 2009

Sun Moon University in Korea hosts the 45,000 Couples Blessing Ceremony held via Internet around the world. True Parents officiated the main Ceremony in Korea. True Family members were in attendance.

October 23, 2009

Reverend In Jin Moon gives keynote address at the 9th annual WFWP International Conference at the Riviera Hotel in Las Vegas. Her message focused on Human Rights, Women's Rights, and Religious Freedom.

October 25, 2009

Reverend In Jin Moon delivers Lovin' Life Ministries sermon in Las Vegas.

November 16, 2009

Reverend In Jin Moon is present at the Blessing Ceremony of 2nd and 3rd generation held at the Cheongpyeong Heaven and Earth Training Center in Cheongpyeong, South Korea. All the participants in this special Blessing were personally matched by the Reverend Dr. Sun Myung Moon in accordance with Unification tradition.

November 17, 2009

Reverend In Jin Moon celebrates the 50th True Children's Day with True Family at the Cheon Jeong Goong at the Cheongpyeong Heaven and Earth Training Center in Cheongpyeong, South Korea,

November 18, 2009

Reverend In Jin Moon attends the Inauguration Ceremony for UPF International President, Reverend Hyung Jin Moon, who was newly appointed by their father, the Reverend Dr. Sun Myung Moon on November 4, 2009. The ceremony was held in Korea at Unification Church headquarters. UPF board of directors, UPF International Headquarters staff, regional presidents (in their capacity as UPF regional chairs), UPF regional secretary-generals, national messiahs (boonbongwangs), heads of providential organizations and companies in Korea, and key leaders and members in Korea were also in attendance.

December 4, 2009

Manhattan Center hosts the annual Ambassadors for Peace Banquet with keynote speaker Reverend In Jin Moon, New York City.

December 19, 2009

The annual True Family Values Banquet is held in Chicago. Reverend In Jin Moon and her family are in attendance.

December 20, 2009

Lovin' Life Ministries holds Sunday Service live in Chicago. Sunday Service featured Reverend In Jin Moon as the main speaker.

Fulfillment of Prophecies

Reverend In Jin Moon's Sermon on October 4, 2009 (abridged)



Reverend In Jin Moon

Just last Thursday we had a celebration for the debut of the English translation of my father's autobiography, which continues to be a best-seller in Korea. As you know, early in the spring we had a celebration for the autobiography in Korea with 3,500 dignitaries from all around the world, including titans of industry in Korea. My father truly showed his heart by digressing from the text and giving an extemporaneous, three-hour speech, standing as the True Father and true grandfather of humankind, cajoling, compelling, provoking the audience to be the kind of children that our Heavenly Parent, God, would like us to be.

Fast-forward a couple of months, and we celebrated his autobiography debut in Washington, at the Sheraton National Hotel with our True Parents again. On Thursday night we had 1,500 dignitaries and representatives from our community all across the states and all around the world. It was truly a magnificent celebration, together with our True Parents. Knowing my father's custom to truly give his heart and soul to every congregation and audience that he comes across, I remember hearing my mother beseeching my father, "There are lots of VIP guests today. Is it possible to stick to the text?" My mother asked him several times if that was possible. Father said, "Don't worry. Be happy."

Our Lovin' Life band did a phenomenal job of really creating the right atmosphere. Once Father got on stage, my mother and the family knew we were in for another treat. Lo and behold, my father went off on another digression for two and a half hours. The lovely audience really took it very well. Father, being

90 years old, not only is a prophet and teacher, but, first and foremost, thinks of himself as a true father and true grandfather. When he looks upon the beautiful faces of his children, he's always trying to provoke us, trying to stimulate us to live a life of true love, to apply it each and every day, to practice patience. Truly his heart is that of somebody who wants to wake the world up with the breaking news that our True Parents are here, that the son and daughter of our Heavenly Parent, God, are here. It is truly an incredible opportunity for us lucky people to unite in spirit and heart and work together to share in the breaking news that the Second Coming is living, walking, and breathing along with us.

I heard how this autobiography came to be. It was published by a company called Kyung Young Sa, which is the equivalent of Random House in the West. The CEO of that company happens to be Madame Park, a devout Buddhist. She tells how in one of her meditations Buddha appeared to her and asked her to seek out this man named Reverend Moon and to publish a story about this extraordinary man.

Because she had this revelation in her meditation, she reached out to our community and compelled our True Father to write his autobiography in his own words. That's how it came to be. It is a phenomenal book in that we get a rare glimpse into a man in the form of different stories. The book unfolds almost like a mysterious Eastern fan, with a series of vignettes that give us glimpses into different aspects of my father's life. It traces his humble beginnings as a little boy born in the hills of North Korea and sees him become the man whom we have come to know as our True Father and as the peacemaker of this new millennium.

In the book's foreword, my father writes that, as he has been reminiscing about his life, his heart is filled with the love that he still wants to share with his sons and daughters and with the world. He tells the reader that it is his firm belief and prayer that his life and his path of love can become like a river of peace, saturating the drought-stricken lands and truly infusing the world with the new understanding of love and peace that he so longs to share.

When I think about this man, my father, I realize that he is the fulfillment of Luke 17:24-25, which talks about how the Son of God will come like lightning, flashing and lighting up the sky. Lightning comes in an unexpected fashion, right? We don't know when it will strike, but when it strikes, not only do we hear but we see. We see our Father, and we hear him.

But in verse 25 the Bible predicts that the Son of God will first suffer greatly and be rejected by his generation. So when we look at Father's life, we realize that it really has been a life of suffering, a life of being rejected by society, by established religions, by his brothers and sisters, over and over and over again. But Father has asked, "What do we want to leave behind as a community?" or "What do we want to leave behind as a father or mother, as a man or woman, or a son or daughter of God?"

This question has intrigued me and given me a lot of inspiration during my meditation. My father answered his own question in a speech he gave in 1976, but I think it's still pertinent today as we march forward on our road of self discovery. My father has asked, "What do we want to leave behind?" He has answered it with, "We must leave a tradition behind, a tradition of living for the sake of others with the spirit of sacrifice."

If you really think about it, what our True Parents have come to do is to awaken us to realize that our Heavenly Parent, our God, our father and mother up in heaven, is truly our parent, and that we are meant to be God's eternal sons and daughters. What Father and Mother are asking us to do in this wonderful gift that we can call our life is to live our lives in gratitude, in truly understanding that we have an incredible eternal flame, like God's divinity, within each and every one of us. God is just waiting for us to shine unto the world like an incredible light bulb.

How do we go about doing this? How do we go about living for the sake of others? My father is encouraging us to have an understanding of unity. We must be a community that symbolizes unity.

Every time, every Sunday when I stand before you here, when I look out into the audience, I see a congregation that symbolizes unity of the world right here at the Manhattan Center. We have men and women, we have young and old; we have red hair, black hair, blonde hair, blue eyes, hazel eyes, brown eyes. You represent the world. In the spirit of unity, in the spirit of understanding that God is our one Heavenly Parent, we have come together to honor him, to honor our True Parents who have taught us who we are, to honor each other, and to appreciate and celebrate each other as truly the lucky ones in human history who share this incredible time with our True Parents.

Anybody who reads the Divine Principle will come to realize, after studying human history and especially providential history, that our True Father is the Second Coming; together with his beloved wife, they stand as the first True Parents of humankind. But we're not the only ones who have this understanding. Throughout the centuries before us, different prophets, seers, and believers have talked about an incredible time to come when we can experience a thousand years of peace.

He Will Appear from the East

One of the key figures that I revisit from time to time is named Nostradamus. I read a book written by a gentleman named John Hogue titled *Nostradamus: The New Millennium*. I read it about 20 years ago, but recently I came across it again. In reading it I was astounded at the fulfillments of prophecies of Nostradamus that have taken place and are taking place, even as I speak. He was a phenomenal doctor, thinker, and philosopher. He was an herbalist and also considered a celestial scientist because he was so well versed in astrology. But he was really seen as somebody who was like a gift from God in the 16th century.

He was born on December 14, 1503. Throughout the course of his life he was able to help many people; he even helped cities that were plagued by the Black Death. He came to be known as an incredible son of God, a healer, somebody whom everyone wanted to meet and greet so they could better understand themselves and their own destinies.

He wrote volumes of predictions called *The Centuries*. What I find so incredible about his quatrains when I'm rereading them is that he's talking about a man who will appear in the East and find

CONTINUED on page 34

REVEREND IN JIN MOON MONTHLY JOURNAL

LOVIN' LIFE MINISTRIES SERMON

CONTINUED from page 33

his home in the West. He's saying that this man will be like the Prince of Peace, will be the one who will usher in a thousand years of peace that we will enjoy here on earth. He gives us ten clues.

John Hogue, in researching and interpreting these sixty or so quatrains that pertain to this incredible man who will usher in this new millennium of peace, tried his best to solve the riddles of the words in the quatrains and created a grid of ten possible candidates who might fit the model of who this man is supposed to be. He looks at various teachers and even includes Ron Hubbard, the father of Scientology. But he says that Ron Hubbard doesn't quite fit the fact that this man will appear in the East and come to rest and call the West his home.

He names my father as one of the ten candidates in his grid. He goes through the eight clues that Nostradamus gives as to who this man might be. He checks off most of the squares, but there are a couple that he cannot check off. But when I reread the quatrains and reread what Nostradamus was really saying, I felt an urge to write Mr. Hogue a letter because if he truly understood our church better than he did at that time he wrote the book, he would realize that our True Father and our movement are truly the fulfillment of the prophecies of Nostradamus.

Nostradamus talks first of all about how this man will be from the East, appearing and taking residence in the West. Then he goes on to say that he will fly through the skies and strike everybody with the rod of Hermes. In philosophy and in religion, the rod of Hermes can be understood as a new stream of consciousness or enlightenment, if you will. The rod has the power to transform and liberate one to experience the truth. So understanding the rod of Hermes in a philosophical and religious sense means that it's a time when this new awakening will come and hit everybody like a rod of lightning.

For those of us who understand mythology, Hermes was the god representing also commerce and science. This Mr. Hogue did not point out, but I feel that it's very interesting that my father was studying to be a scientist, an electrical engineer. Many times my father has been seen almost as a god of commerce, not as a religious figure. Many people have seen him as a businessman. Although we may look at this as something perhaps strange, and even if the world wants to persecute my father as a businessman, these are the clues that Nostradamus is pointing out as to how to find who this man is supposed to be. He comes with a new conscience; he comes from the East. He has the reputation of

being a god of commerce, a businessman, and he comes from the area of science.

Nostradamus goes on to say that he will be seen as an outlaw. The quatrains talk about how he will be charged with the destruction of temples and religions. The quatrains specifically say that this man comes to harm the rock but not the living. What are the rocks of society? They are the established organizations, the established religions, the established dogmas that have kept our societies in check. But truly this man comes to usher in a new understanding, a new time.

The quatrains are amazing, going on and on. Mr. Hogue forgot to check off the square regarding the color red. Now anybody who knows the Unification Church and understands the symbol that represents the Holy Spirit Association for the Unification of World Christianity knows that our symbol is the color red. Nostradamus also goes on to say that the rose will appear in the middle of the world's scene, in reference to this group that will be symbolized by the color red.

I thought it was extremely interesting that my father has professed to a group of scientists that his favorite color is pink. At the same time this is a new religion that puts women in the forefront because of the success and completion of our True Mother in restoring the position of Eve so that we are no longer standing behind our men but standing together, and maybe even forward, encouraging our brothers to understand this incredible time.

Many times the rose, or the flower, represents the feminine touch. This is a new religion that will be symbolized by the color red but will carry forth into the world's scene the feminine touch, this sense of a beautiful flower blossoming. Our church symbol can be seen as almost like a rose, almost like a flower.

Then Nostradamus continues, saying that this man will be under the protection of Mars. The planet Mars symbolizes the passions, the outward manifestation of things. When Nostradamus says that this man will be under the protection of Mars, he is basically saying that this man will be embraced and loved by the people who have had a new awakening of their passions, in knowing who they are, in knowing they are the sons and daughters of God, in understanding that God is our Heavenly Parent. The people with those passions are us, brothers and sisters. It is under our protection that our True Parents will be embraced, comforted, and loved.

The quatrains talk about how this new man coming from the East will have somewhere in his name the word Moon. How more obvious can you get than Reverend Moon? I don't think I need to expound on that clue, do I?

Then it also talks about how this man will travel through the skies. When we

read the Bible, we see many references to the Second Coming arriving on the clouds of heaven. Daniel 7:13 says that, and we hear the same words repeated in Matthew 24 about the Second Coming coming on the clouds. We know that this figure has something to do with the sky, flying through the sky. I'm sure a lot of us have wondered, Is this guy going to be like a superhero, coming the world stage with the letter S and a cape like Superman, saving all of us from our sins and our evil ways?

But if you really think about it, imagine living in the time when the book of Daniel was written, or imagine living 2,000 years ago when the biblical writer said the Second Coming would come on the clouds. Just imagine being one of the people who lived in the time of Nostradamus, trying to explain something called an airplane. Would you not think it was something coming on the clouds?

One of the clues is that this man will travel far and wide, igniting the world with his words as well as igniting a lot of anger and resentment because people don't understand what he's all about: again, the reference that this man will be misunderstood, as the Bible tells us in Luke 7:24-25; again, this feeling that he will suffer, be mistreated, be maligned, be blamed for harming the rocks.

As a daughter, I watched my father travel all around the world, keeping an insane schedule, flying from Korea to America, to Europe. He is an incredible man who is traveling and flying through the skies to deliver this new and breaking message that our True Parents are here and that God is our Heavenly Parent.

Mr. Hogue forgot to check another box, which includes the quatrain that talks about rare birds that will give a clue as to who this man is. It's interesting that when the prophets and various teachers talked about the Second Coming, they spoke about a male figure. But we know that our Heavenly Parent's desire in creating the world was not just to have a first son but to also experience the beauty of a first daughter. In our True Parents we see God's reasons why he created the world and all of us.

The interesting thing about Nostradamus's predictions is that although he talks about a man, the more he talks about the religion, he very much references the feminine touch; for us, that comes in the form of the Holy Spirit manifested physically in the body of our True Mother. It's interesting to note that her name means "heavenly crane." Is she not a rare and exquisite bird? Nostradamus goes on in his quatrains to say that these rare birds—it's a plural—will fly through the skies, proclaiming to the world, "Now, now, now is the time." Now is the time of breaking news.

If you really think about it, isn't it our True Mother who is leading the way at


the dawn of the new millennium, to challenge and inspire the sisters of the world to say, "Let's bring the message forward, let's empower our families, let's raise decent children. Let us be the guardians of peace and love." Our True Mother is the one bringing this spirit, bringing the feminine touch, the mother's touch, to the world.

Just as throughout the Bible the dove symbolizes peace, when Nostradamus is talking about these rare and exquisite birds flying through the skies, chirping, singing, "Now, now," what he is envisioning is a time when these birds, our children, understanding themselves to be a generation of peace, will be the ones flying through the skies and sharing the message of true love with our brothers and sisters all around the world that our True Parents are here and that it's high time to graft onto the true olive branch.

The Bible teaches us in Philippians 2:3-5 that we must be of one mind; in verse 4 it beseeches the children of God to live a life thinking about the interest of others more than the interest of themselves. What the Bible is pointing to is this new stream of consciousness that Nostradamus predicts will come at the end of 1970 and will peak during the 1990s.

If you look at the history of our movement, our Father and Mother arrived here in December 1970. There was a lot of excitement, and Father was given the key to cities in each state. It was an incredible time when he was emerging on the world scene in the West, which he would call his home for the next three decades. What Father and Mother are reminding us of is that not only are we here just to share in the good news, but we are here to live the breaking news. This is not a call just to believe; it's a call to apply, to realize, and to substantiate.

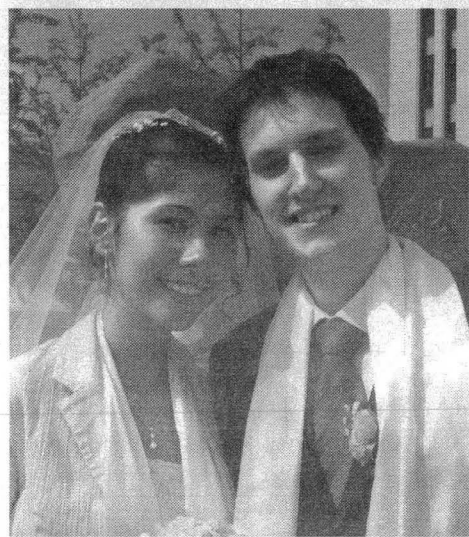
The best way to start on a life of faith and a life of applying this wonderful thing called true love is with understanding who we are and believing in ourselves, just the way the band sang. We need only to look around us and realize that the one thing we need to change is our heart. That's something that we all need to learn sometime in our lives, brothers and sisters. If we can do that, we will fly through the skies, not with the speed of sound but with the spirit and on the wings of true love. In that way we will come together as one family under God, our Heavenly Parent.

Brothers and sisters, this is an incredible time. This is the time of breaking news. Let us not be confused. Let us not lose heart. Let us be vigilant in knowing who we are and realizing that every one of us here was born with a divine purpose and that every one of us here is incredibly and extremely important in weaving this incredible tapestry that we can call one family. 

Blessing Bliss

The Universal Blessing Ceremony, which is a trademark of the Unification Church, was held at the grass plaza of Sun Moon University on the 14th of October, 2009, in Asan, a city in the Chungcheong Southern Province of South Korea. It was officiated by the True Parent, the Reverend Dr. and Mrs. Sun Myung Moon. 45,000 members of the Family Federation for World Peace and Unification from six continents and 120 nations participated in this Blessing Ceremony which was held in commemoration of the Reverend Dr. Sun Myung Moon's 90th birthday and the 50th anniversary of his Holy Marriage. Two couples share their experience.

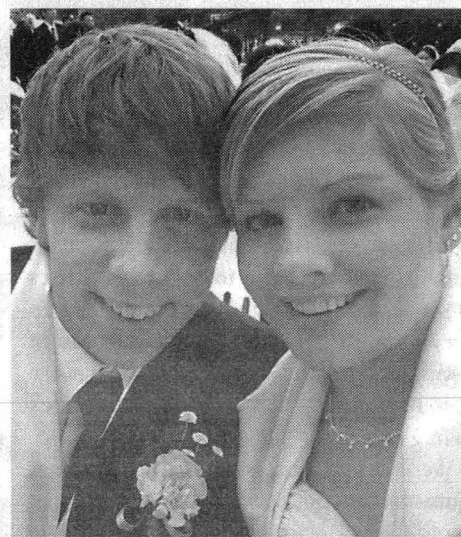
Jerome and Nan-Hyang Bellavance



Jerome and Nan-Hyang Bellavance participate in the International Joint Marriage Blessing Ceremony, held at the grass plaza of Sun Moon University on the 14th of October, 2009, in Asan, Chungcheong, South Korea.

The Blessing ceremony was something unlike anything I've ever experienced. It was almost like a dream, something that felt too good to be true. Standing there with my spouse Nan Hyang in front of True Parents along with all the other thousands of participants was truly one of the most amazing experiences of my life. The Blessing was always something I devoted every single day to preparing for, while Nan Hyang and I also had a long time to prepare for it together. To be there, finally blessed in marriage together along with all the other Blessed couples was one of the happiest moments of my life. I thank everyone and everything for this amazing moment, especially my spouse Nan Hyang, True Parents and Heavenly Father. I hope that I can share this experience and love to the world, as Heavenly Father has given to me. UC

Jonathan and Yara Makkonen



Jonathan and Yara Makkonen participate in the International Joint Marriage Blessing Ceremony, held at the grass plaza of Sun Moon University on the 14th of October, 2009, in Asan, Chungcheong, South Korea.

This Blessing was an incredible experience for us. The fact that all the couples we met were so happy and cheerful made us even more grateful for the time which we are living in now. We could really feel and understand the importance of this foundation our parents and older brothers and sisters have created for us. This Blessing felt like a new era which finally goes beyond the era of restoration. We felt that our main task from God now is to create a deep relationship between husband and wife and to build a happy, loving family centered on God and true parents, which can make a difference in the world through embracing all neighbors and friends in our environment. Our next step is to truly embody this inspirational blessing we've received and to sincerely share this joy with the rest of the world." UC

By Richard Stumpf

Richard is the District 10 Blessed Family Department Representative. He and his wife Hiroko were part of the western Blessed Family Department staff for the November 14, 2009 Blessing.

Following the International Joint Marriage Blessing Ceremony, held on the 14th of October, 2009, the Reverend Dr. Sun Myung Moon personally matched 190 couples from the 488 second generation candidates (from 28 countries around the world) of the Unification Church and blessed in marriage the 190 couples on the 14th of November, 2009 at Cheong Pyeong Lake in South Korea. One parent shares his experience

In August Neal, my wife Hiroko and I attended the Original Divine Principle workshop in Las Vegas to make a condition to find a spouse for Neal; I think this was the best preparation for Neal and it really helped him to connect more deeply with his faith. After attending this workshop I really felt he was ready to be matched.

I always thought Neal had a very strong spiritual fortune and should be matched by Father but Neal wanted us to do the matching in order to create a three-generation family where we could work closely with the family that he is matched to. Neal also was still not quite ready to completely trust in God and True Parents. Although we attended two matching convocations and had discussed matches with several parents we were not making much progress. I felt the spirit world wanted us to go in a different direction so I presented Father's matching and blessing opportunity to Neal and encouraged him to trust in God that Father could find the best match.

Neal asked what he should read to prepare for the matching and blessing. I recommended Father's biography, *As a Peace-Loving Global Citizen: Reverend Sun Myung Moon*, so Neal read it on the plane and it helped him to become closer with Father's heart and to absolutely trust Father during the matching procedure.

On Saturday afternoon, True Parents invited everyone to sit with them and Father spoke for a while. There were some reports and some of the Korean elders sang songs. When Father was not speaking he



Neal Stumpf and Eri Inaba

was constantly looking back and forth at the candidates. It looked like Father was already looking for matches. At one point Father said, "finally a butterfly has come," and then Father said he was ready to match up couples but would have dinner first and might return in three hours. I don't know if Father saw a sign or maybe there are special matching angels but I didn't see any butterflies in the room.

True Parents returned and lined up the candidates by age in rows facing each other with the older candidates in front. Father was walking around and moving his fingers as he pointed to the candidates. It looked a little like someone at an intersection directing traffic. After Father finished matching several rows of candidates he took a short break and then

Father and Mother continued the matching process while sitting down.

Normally parents are not allowed in the room while Father is matching up couples so Hiroko and I stayed in the back and watched from a distance while our son participated in the matching procedure. When Neal was standing in front of True Parents he seemed very calm. Father looked down the line of sisters and then put Neal off to the side. I felt that Father was looking carefully for the right person. Several other brothers were matched up before Father selected a person for Neal. Reverend Phillip Schanker, director of the Blessed Family Department, was closer to Father and said that Father looked back at Neal about four or five times before pointing out anyone for him. I thought, even Father is having a hard time matching my son; we struggled to find a person for Neal for over a year so I'm glad we brought Neal to the expert matchmaker.

Neal was matched up with a Japanese sister named Eri Inaba; they are both twenty-one years old with Eri being six months older. This is the fourth time that Eri had applied for the matching process and she was very happy to receive Neal as her future spouse. Neal was pleasantly surprised and said that Eri has all of the qualities that he was looking for.

Father came to the Youth Training Center on Sunday afternoon and spoke to the matched couples. Father told the couples that if any had been fighting they should stand in front of Father and he would break the match; no one stood up. Father had all of the couples come on the stage to take group photos with

True Parents. After that Father had each of the couples come up and stand before True Parents so he could check the matched couples closely.

Father spoke to the couples and gave them a clear purpose and responsibility. Father said that it is his hope that this group of 2nd generation Blessed Children become the model for future couples and that none of these couples should break-up. I believe that Father wants these couples to establish the original families that God desired in the Garden of Eden and to be the model for creating a heavenly family culture. Father also asked them to live publicly and to create three-generations of blessed families in their lineage starting with their parents. Father told the couples to start their families after a forty-day separation period and if they are still in school they should finish their education.

On True Children's Day Father mentioned that the first generation went through three levels of blessing but that this Blessing is given by God directly and is the Original Blessing before the fall of Adam and Eve. Father said that these Blessed Children are of God's direct lineage and that this age is the age of God's direct dominion.

These couples are in a position to enter God's direct dominion and as first generation if we can be united in supporting them then we will also share in this blessing. I believe that with our unity and support for these couples they can fulfill what Father has asked and together we can establish a heavenly family culture of three generations and we can secure God's lineage. UC

Obsession Turned Opportunity

by Lina Herzer

Lina Herzer is a mother of two living in Bromley, Kent, U.K. with her husband, Une Herzer. Lina is originally from Toronto, Canada and was blessed in 2003. Check out her Blog at www.thequeenofchaos.com. The first installment to this column can be found in the September-October 2009 issue of Unification News.

Photographs provided by Une Herzer

As some of you may already know if you read my last article, I have become obsessed with my sewing machine. Not only because it can embroider but because I can create gorgeous dresses for my two-year-old daughter or create cute little purses and handbags. I have also gained an admirer who is not my husband. My little four-year-old boy LOVES all the things I make. Up until now it's only been dresses and cute little things for his sister because it's so hard to come up with exciting things for boys. But I finally took to the challenge and embroidered a dinosaur along with his my son's name on a towel and he just fell in love with it. He's never needed any comfort toys or blankies but for a couple of days he was dragging around this little towel like Linus from Snoopy and it was so endearing. I thought he would resent the fact that I like to sit in front of the sewing machine for so long, especially since I broke my promise of keeping it a night time obsession and have started sewing during the day when my husband is home to help with the kids. Instead he keeps on asking me "Are you sewing today mummy?" and demanding, "Can you sew something right now!" I'm sure my two-year-old daughter will protest however, as she just doesn't appreciate the things that mommy can do.

I've discovered something about myself, or should I actually say I'm admitting something to myself; I have a hard time letting go of an opportunity. Yes, I have decided to monetize my obsession and create custom boutique items to sell.

Although I love making little girl dresses, it takes about a week to produce just one garment and unless I can charge £150, business-wise it just doesn't make sense, although I hope to be able to incorporate that when I'm more established. So, I've started off on smaller items that will be priced under £10. I've just recently finished a load of handmade key fobs and you can just see the pound signs in my boy's eyes! Cha Ching!

I don't know where he picked it up but he walks around saying "I love money". Often you will see him with a coin in his hand. Perhaps it's the lack of money that keeps him a little obsessed about money. Whenever he asks for a toy I say "I'm sorry Matthias, we just don't have money right now." So when he learned I was making things for money he just lit up and I swear if someone gave him a whip he would be cracking it to get me working faster. He insisted that we leave the house TODAY so we can exchange our 'goods' for money, NOW! Bless his heart.

Speaking of my son, trying to incorporate 'home school' into our daily routine is still a


struggle. Although I am confident that it is the right choice to keep him at home until he is at least 6 years old, as many European countries do so already, I often feel overwhelmed and stressed at his constant demands for toys, food, drink, toys, candy, toys, outings. That's just my boy. My little girl gets her hands into everything, jars of cream, handbag, tubes of lipstick, my drawers, toilet! It feels like every 10 minutes my son is saying, "Mackenzie's making trouble!"

We did find this great site called www.educationcity.com, where Matthias can play different learning games appropriate for his age so that has helped to keep things interesting. We've also invested quite a bit on everything Jolly Phonics from books to games and cd-rom's. Anyone who says that homeschooling is a cop out has never tried it. It would be so much easier to dump him at school and let someone else take care of him but these days kids are influenced at such an early age I strongly feel that I should still have a say to what he is exposed to. It doesn't mean I don't want to rip my hair out sometimes.

So, aside from being a stay at home mum, and homeschooling, I've got it in my head that I don't have enough on my plate. You can say that I have a full-time job as most nights I'm at the machine from 9pm to 4am.

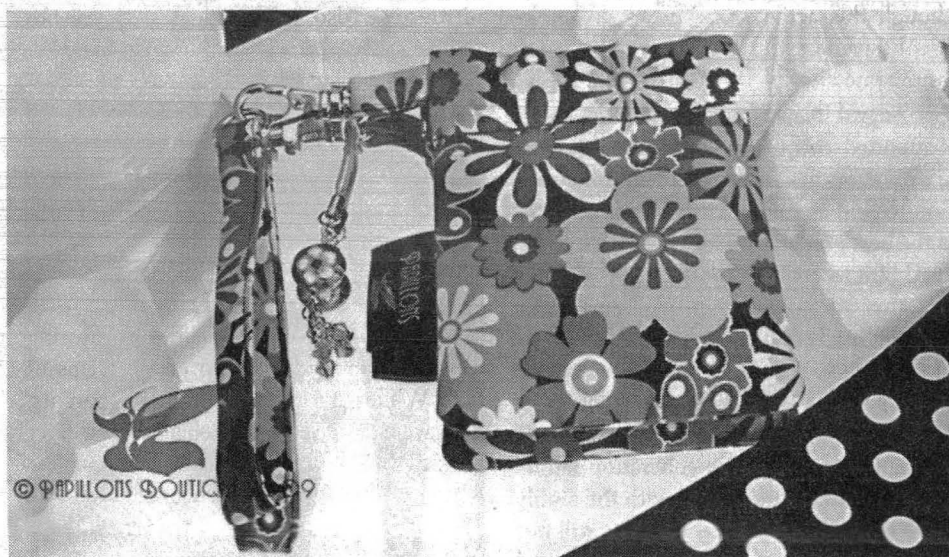
Sometimes I wonder if I've gotten way in over my head. I often wish just being a bump on a log could satisfy me. As much as I love the hugs and kisses my children give me, after four years it's seems as though it's not enough. I crave work, some creative, challenging outlet that I can call my own.

So businesswoman it is. Of course it's very slow going, I mean I only get to work late at night or if my husband has the kids and since I'm making everything by hand there's only so much I can do. BUT I believe that if you are ever to succeed in anything in life you have to put in your dues, whatever it may be. You may look at pop stars or movies stars and wonder how did they get so lucky with their millions but you have to remember they worked hard to reach their status. True, they get paid a stupid amount of money for what they do but they still put in their dues through hard work and long hours.

So, if there is something, which you have longed to do or accomplish then get off your behind and get to it. You can't use the children, family or lack of sleep as a reason for not going after your goals. At least I don't intend to. Nothing's going to happen by just dreaming about it you have to make it happen for yourself. 



Handmade keyfobs



Handmade Wristlet coin purses



Handmade keyfobs



Handmade Clutch Purse

Making Faith Your Own



Chiofa Schick-Sakuwa

Chiofa Schick-Sakuwa is a second generation Unificationist Marine Corps Veteran who is currently serving as a fulltime wife and mother of three sons. Chiofa earned a Masters of Criminal Justice at Boston University.

When I was a student at Liberty University in Lynchburg, Virginia, I always looked forward to Friday nights.

This was the time when the Korean Campus Crusade for Christ (KCCC) always had their weekly get-togethers where members, mostly Korean international students, enjoyed godly fellowship under their colorful cultural umbrella. And despite my difference from them in terms of race and nationality, their warm friendliness made me feel as though I fit right in. We often sang, shared testimonies, and played a joyful variety of faith-inspired games over Domino's spicy buffalo wings and Mountain Dew.

I will never forget one evening when a tall, burly young Seoul native named "Dave" stood up and proposed that we play a game-show type activity each participant would be "interviewed" Letterman-style, answering three questions: 1. What is your name?, 2. What is your favorite animal and why?, 3. How did you get "saved"?

I found the third question very polarizing. Although this activity was meant to establish cohesiveness through members getting to know one another, it occurred to me that they assumed that every member had already been "saved" through accepting Jesus Christ as their personal Lord and Savior. I wondered if it ever occurred to them that not everyone present had yet done so. Perhaps some members were of other faiths; others may not have been religious, or perhaps not ready to fully devote themselves to Christ to the point of full acceptance.

In any case, I felt that even among those who were "saved," that topic was far too personal to share in front of a large group, which often consisted of new guests. The unparalleled passion and fervor for Christ that the

KCCC members constantly demonstrated, though admirable, made the prospect of public disclosure of personal salvation testimony, or lack thereof, even more daunting-- especially since it was widely whispered as to what my true religious affiliation really was. I felt my two choices were to lie in order to avoid friction I had previously experienced from other Korean L.U. students, or to tell the truth and deal with the consequences.

I decided on neither. When my turn came, I simply said that I got "saved" at a church summer camp. I could see that the answer, though a half-truth, was acceptable--but not entirely. I was hiding something and some of them knew it. But I reaffirmed internally that my true story was nobody's business until I was ready to share it on my own terms, from my own heart.

I also realized that although most religious institutions exude morality and godliness, religious freedom outside the parameters of their particular faith is virtually nonexistent. Conversely, I realized that for true religious freedom to exist, each individual must be able to truly own and express his/her unique faith, or lack thereof, without fear of community reprisal. Also, an individual's faith must be encouraged and nurtured, but never forced or manipulated, in order to develop true conviction as opposed to rebellion--or worse, spiritual burnout. In short, the quickest route to achieving religious freedom, starting from the individual level, is to make your religious faith your own.

As a parent of young children, I often contemplate the fine line that exists between setting a strong standard of faith and allowing leeway for individual discovery in terms of faith. While growing up, I felt that my parents, who were both devoutly religious Catholics during their youth, instilled a very strong standard of faith upon my brothers and me. There were many times, however, when I

felt it was too strong to the point at which I felt more stifled than edified. And for some reason, I just did not share their religious fervor regardless of faith, which deepened the rift between parent and child. As much as I tried to honor my parents and myself by going the straight and narrow, I was just not wired to be religious.

Nevertheless, my parents' faith was never questioned in our household, as was the perceived devotion of my brothers and me toward their faith. Compromise was unheard of. In many ways, the rigid enforcement of religious faith standards my parents imposed upon us protected me from making too many bad decisions, as they had intended; however, I felt unmoored and burned out spiritually.

In short, the faith I was so diligently adhering to was my parents' faith and not my own. By the time I reached young adulthood, I had yet to take responsibility for establishing my own faith. To do this required deep reflection, searching, and effort on my part in order to substantiate my own personal faith.

One also needs the freedom that comes with trust and understanding from parents, family, and community members, in order to establish a personal belief system in a way that is genuine, and therefore of true value to God. For example, during a visit to a friend's home during my youth, I observed the mother praying and reading devotions. Her children, on the other hand, were in the den chatting and watching TV. Though I was not her daughter, I joined in her prayer session. And then moments later, each one of her children gradually joined in voluntarily. They were not pushed, directed, barked at, or manipulated. They simply followed their mother's example in practicing their faith, albeit on their own terms. This was so beautiful to me.

I now know these children, who shall remain nameless, to have become strong, successful, spirited adults who truly and

confidently own their varying belief systems. They also enjoy a wonderful, tight-knit filial relationship with their parents. In short, it is my desire that my own children will also chart their own courses early on, given guidelines based on our religious faith. I want to be of open heart and mind so that they can freely express who they are to me without fear of adjudicative backlash, even if what they communicate differs from what I want to hear. Experience has taught me that the best protection for our children is to teach them to exercise sound judgment and to make the right decisions, with or without on-the-spot guidance.

I also believe that respect for individuals of different faiths and/or belief systems is a key element in substantiating religious freedom, as well as building your own true faith. From what I observed growing up, most religious parents, and other family members, consider it their mission to raise their children/siblings/relatives in the faith they either grew up in or joined later in life. As admirable and well-intentioned as it may be to set a clear religious standard for your children, we need to keep in mind that they will eventually grow into adulthood, and thus be responsible for their own belief systems.

In order to nurture strong bonds of love and trust with our children, we need to also consider their views as important, while discussing faith concerns and guidelines for conscience-centered living. In the age of globalism, individual freedoms and responsibilities increase in relevance, as does our need to genuinely establish our own convictions in order to truly be effective in any calling. We must also consider the possibility that our children may pursue religious faith, if any that differs from our own. After all, had my parents remained in the faith of their youths, and not established their own belief systems in their adulthood, I would not be alive today. **UC**

CONTINUED from page 17

My husband is very virtuous and this horrible ordeal has caused him to distrust people in general. Over the course of six years, he began to dislike coming into contact with others. My parents-in-law were so happy with our marriage and had even planned a wedding ceremony for us but when my parents told them about my abduction and confinement, my wedding ceremony was not carried out and instead we started our marriage life secretly. The pain and bitterness my husband felt towards my parents for abducting me and putting me under such inhumane confinement really scarred him. When my parents

came up in conversation, my husband's facial expression would suddenly change, and he would become so agitated with me. I couldn't handle his irritation well and we faced so many sleepless nights together. He also suffered from clinical depression over this ordeal. He couldn't work anymore and he quit anything he started. I cannot stop blaming myself for all of this. After six years of this, I too became clinically depressed. It was the year 2006. Even now, my husband's unresolved resentment still makes him so angry.

For many years now, I was unable to really understand my husband's pain and blamed him for his reproachful attitude towards me. He would sometimes say, "My anger towards

you stems from my bitterness towards your parents. The pain of being slapped in the face by them in that way is still fresh in my heart." When I was clinically diagnosed with depression, on top of having been abducted and confined for so long, I started to give more thought to my husband's feelings. I began to feel inadequate and insignificant. I sometimes felt as if there was no value to my life.

I began attending a nearby church to heal and I am still practicing my faith there when I can. We are blessed now with three children, and it is our wish to raise them truly centered on God.

There are so many ministers who to this day, are depriving people of their freedom,

taking extreme measures to force people to leave the Unification Church, exploiting parental love, whilst convincing society that their sick methods are all in the name of freedom. They convince loving parents that they are doing the right thing; they usurp the parental position and permanently damage the relationship between parents and children. Destroying a person's humanity and jeopardizing a person's physical and spiritual well-being is an unforgivable act.

My experience is not even the tip of the iceberg. There are so many more with much more painful and bitter experiences. We can only end this insanity by speaking up. **UC**

Healing Our Bodies

“Bringing the Past into the Present for the Future”

by Debbie Kimsey

Debbie Kimsey is a Naturaph Consultant and Research Scientist in Alabama

As long as the physical body is alive, there is hope to heal, even against all odds. The ideal is to catch illnesses before they progress. We have to learn how to identify them and nip them in the beginning and then make them stay away. Iridology helps to show tissue weakness before diseases appear. Iridology is the study of the irises in the eyes. Each little fiber in the iris goes to a certain part of the body and in turn, the iris is affected by the condition of that part of the body. Books and charts are available to learn the map of the eyes. Dr. Bernard Jensen has a good booklet on iridology called *Iridology Simplified* and it is a good source for learning this science. It contains charts of the eyes as well. For those of us who experience painful symptoms due to chronic illness, there are many things we can do to stop the spread of the illness and reverse the damaging affects. Getting the oxygen back into the cells is the main objective for restoring physical health and absorbing the digested nutrients inside the cells. It takes a lot of will and discipline though, and we just have to know how or where to start. Sometimes the healing process feels like a war inside of a war, especially for those of us who are older. Getting to the point of reversing the dying cells in our body is a challenge. We have to change the body chemistry in many ways to get to this point. A major change to start is by detoxifying the many toxic acids out of the body because these eat up our cellular oxygen quite fast. We have to detoxify the whole digestive tract by cleansing it with colon cleansing herbs and nutrients. Nature's Sunshine has really good ones and Mrs. Hsu has really good ones, her own line of cleansers. I can recommend certain herbs and nutrients if I know the circumstances of an individual.

I hear from too many people who are really getting ill, “I just can't afford to buy what I need”. I always try to get fifty cents out of a dime. When I find a good deal on something that I need then I buy as much as I can afford of it. I try not to waste anything. I try not to waste time because it goes by so fast. Many times I pray for God to help me to get good prices on what I need to get. If I need something and have coupons for it then I will try to wait for the item to go on sale and then use the coupons. We want our dime to stretch as far as it can go.

There is a difference in the quality of herbs and nutrients depending on how they are processed, prepared, and handled. We do not want moldy or contaminated herbs and nutrients. We want to be assured of this. I prefer to get the best of the best. An excellent herb and nutrient company to go with is Nature's Sunshine. Their herbs are quarantined in a separate building to run testing on the purity and strength of each batch. This is obtained

through the mail or UPS. They are quite educated about their products. Their quality is close to Ilhwa's standards. The owner told me that he freezes most of the herbs 100 degrees below zero and then cracks them with sound waves, which makes the particles finer and easier to digest. When you buy \$40 worth of their products at wholesale cost you will automatically qualify to buy them at wholesale cost for a whole year. This line of herbs and nutrients is somewhat expensive, yet very high quality and according to control tests they score higher in nutrients than the other products from other companies, except Ilhwa Korean Ginseng. I highly recommend these herbs from Nature's Sunshine. There are good companies who produce very good herbs and nutrients that is cheaper. The company, Now, is quite cheaper and good quality.

When we take herbs and nutrients there are ways to use them to get the best and fastest results. Many times timing is important, because our cells are either evolving or regressing at a certain speed every second. We



Cat's claw

should seek someone who can help us to heal with prayer, massage, Reiki, energy transfer, etc. When I do healing work on someone I pray to God the whole time for guidance. This will help to speed the healing process. The body's energy force spirals upward when we are evolving and healing. We sometimes need help to do this. I can teach these things to those of you who wish to learn. Since we have billions of cells to deal with, it is estimated to take around seven years for the body to have complete replication of the cells. Beginning the process is the hardest step and if we have to take breaks, the process of healing starts over depending on the circumstances. We just have to build the immune system up enough to start the reversal process of restoration healing. The immune system is our vanguard to health. When it is depleted then the body starts to regress.

It is not easy to consume things that we aren't used to, so at the beginning, we have to wean ourselves into changing our diet and

even lifestyle. Being around others who are on this path to healing makes it easier to discipline ourselves to eat the right things and take the right nutrients, etc. Just as we have to eat food everyday and drink water, what we ingest into our cells either evolves into healthy cells or regresses the cells. Most of the time, diseases take time to start by what is ingested from the air, water, food, environmentally, and through negative stress and even through negative thought patterns. Regardless, all residues trapped inside us, stuff that does not belong inside us, has to be removed in order to have healthy cells. Once again, this process takes approximately seven years to complete.

There are many ways to heal the body. The more we do, the faster we heal. If we do only a little bit at a time, then illnesses can get the better of us. The more we work toward healing ourselves the faster we can heal; the more sterile our bodies, the better. Good digestion is one of the best ways to heal the body; unfortunately, many of us lead a hectic lifestyle and either can't afford to eat right or else don't have the time to eat right. As a result, many of us have bacteria growing inside old fat cells and in old mucous that our bodies haven't expelled due to our habits, and breathing toxic or oxygen deplete air, drinking toxic water, and having to deal with the toxins that society has forced upon us. Undigested protein particles and fats that stay inside us too long will go rancid and either cause or multiply illnesses. Good digestion is absolutely necessary to clean our digestive tract and undigested proteins and fats circulating in our blood. Here is a list of digestive nutrients and herbs to choose from before or when discomfort creeps in:

1. Digestive Enzymes — taken with meals to aid digestion, and between meals to neutralize harmful foreign proteins entering the bloodstream caused by incomplete digestion, which can inflame joints and connective tissues, cause chronic fatigue and autoimmune diseases. Bromelain is a digestive enzyme abundant in green, unripe pineapples, roots and stems and, according to Dr. Neiper, a German doctor and cancer researcher of the electrical receptors of our cells, cleans blood vessel walls and cells, and dissolves already-existing clots. Thus, it has an excellent cleaning effect on the inside of the blood vessels to and from the heart. It is better when used with other food enzymes among which are amylase, chymotrypsin, lipase, pancreatin, papain- the enzyme from the green papaya fruit, protease, rutin, and trypsin. I highly recommend Dr. Neiper's formulas of digestive enzymes and can help you get them.

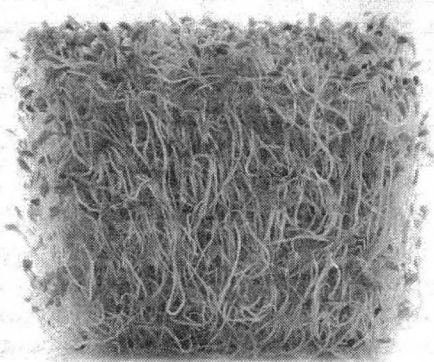
Bromelain is an enzyme that is effective not only in the acid environment of the stomach, but also in the alkaline environment of the intestine. It is considered a

substitute for the digestive enzymes pepsin and trypsin. By digesting protein in the blood, it can dissolve blood clots and reduce blood cell clumping, creating more circulation through small blood vessels and more oxygen delivery to the tissues. It may prove to be one of the most important nutrients a diabetic can use to keep open their small blood vessels. In this way, these risk factors of heart disease can be reduced. Long term use could be useful in hypertension and arthritis, and has the ability to break up fibrin clots which significantly reduces leg amputations in his patients with diabetes and cardiovascular disease.

2. Ginseng — has 3 digestive enzymes, helping to stop indigestion, detoxifying excess sugar, fats, salt, and toxins from the digestive tract, soothing the stomach and intestines.

Since enzymes are destroyed at around 122 degrees, and the boiling point of water is 212 degrees, when we cook raw foods, we kill the enzymes. The more we can eat food uncooked, the more enzymes we will have available inside our blood and cells for digestion and cellular processes. We need to be careful of all raw food sources, though, because of toxins, pesticides, and toxic bacteria. If we learn to grow our own or at least investigate those who do grow our food or provide it we can be safer in these days of unsafe mass production practices of our foods.

3. Alfalfa — has 8 digestive enzymes and brings out lactic and uric acid and also supplies large amounts of minerals, because the roots grow deep into the ground. It is not so expensive and a must for those who experience indigestion. I have been using alfalfa for over 30 years and it is about the best herb for digestion that God made. It works fast, also.



Alfalfa sprouts

4. Aloe Vera — is ideal for our digestive health such as, for stomach disorders, ulcers, constipation colitis, colon problems etc. It helps to reduce acid production. It helps to digest dead cells and to stimulate

new cells. This preserves our good cells. (Aloe Vera and myrrh (100 lbs. of both) was used to cover Jesus's body when he was killed according to the King James version Bible, John 19:39-40.)

5. **Cat's Claw** — very powerful for restoring the digestive tract and intestines, building the immune system, lymphatic cleansing, stopping the leaky gut syndrome, and is known as the Ginseng of the Peruvian Rain Forest, although it isn't related to the Ginseng root. It is one of the most sacred herbs of that area.

6. **Peppermint Oil** — excellent for belching, brain function, colic, colon, constipation, diarrhea, fever, fungal infections, bad breath, indigestion, nausea, vomiting, ulcers, morning sickness, heartburn, nerves, respiratory, sinus, etc. using a drop or so at a time in water or on the tongue. This is quick acting.

7. **Ginger Root** — helps heal antacid, diarrhea, flu, gas, bloating, and indigestion. Digesting ginger root increases circulation to digestive organs and pelvic region, also healing migraines, morning sickness, motion sickness, nausea and vomiting, toothache, ulcers, and is also used as a carrier of nutrients to where they need to go.

Candied ginger is good to eat after meals for digestion.

8. **Colloidal Silver** — destroys toxic bacteria in the whole digestive tract at 10 ppm drinking 8 ounces at a time. It destroys fermentation inside the digestive tract, on the cellular level that causes a lot of toxic acid production and burning. It is believed that cancer is caused by fermentation, sodium, bad bacteria, overgrowth of candida yeast, parasites, and especially, whatever destroys or suffocates the cellular oxygen supply. Our cells depend upon oxygen just as our lungs and blood depend on it for survival. It is believed that Colloidal Silver destroys cancer cells once enough is taken in the safe form. We can make our own and I can help you to get the parts to make the generator very cheap! The pure silver wire is inexpensive. I am searching for the cheapest and best way to make colloidal silver in the nanometer size which is the smallest elemental size, and is easier to go inside small cells, small bacteria and viruses with no harmful side effects. We are generally deplete in silver inside our bodies. It stimulates soft tissue growth and bone growth more than any drug the doctors have. It has many, many uses for our well being and health.

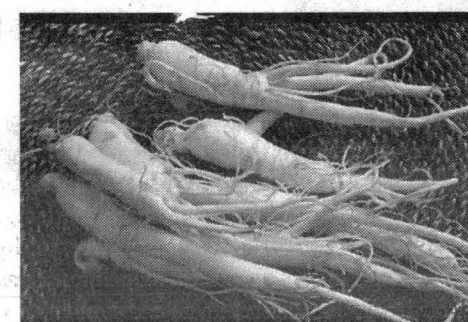
9. **Slippery Elm** — Soothing for the mucous membranes and digestive tract, soothing for the throat, heartburn, ulcers, colitis, IBS, Ileocecal Valve, indigestion, and much more. There are a handful of good recipes to make with it.

10. **Fenugreek and Thyme** — Releases the old bacteria-laden mucous from the digestive tract, lungs, sinuses, and other organs.

11. **Flora Balance** — Good bacteria taken from the Icelandic soil which destroys over 1,000,000 candida yeast cells per month. This is the most powerful bacteria to kill yeast, mold and fungus upon contact that is on the market. It is very good for digestion and stops fermentation. Candida is a one-celled plant that grows roots. The longer these yeast plants stay inside of our body, the roots get bigger and longer, piercing through our tissues and organs causing them to leak, and causes many problems, even in our brain.

12. **Willard's Water** — a catalyst altered water that enhances other beneficial substances, yet is safe, reducing free radicals. It contains Micelle (tiny electrically-charged particles), which has many beneficial

CONTINUED on page 43



For affordable Ilhwa Ginseng products contact Edner at
1-800-GINSENG (446-7364) or
visit www.ilhwaamerica.com

For an online discount visit
HSU Health Foods at www.hsu.com
or contact Joseph Schratt at
1-614-262-0966

To contact Debbie Kimsey directly,
write her at:
11347 Co. Rd 7, Moulton, AL 35650
originalworldhealth@yahoo.com
telephone: **256-606-7272**
(call after 9pm central time or weekends)

The customer service number for Nature's
Sunshine is 1-800-223-8225 if you want to get
the wholesale pricelist you can contact Debbie
Kimsey at originalworldhealth@yahoo.com.


Quiche

by The Guntermann Family

We have six children ranging in age from six to eighteen years, which makes us a total of 8 family members, so cooking at home is most economical. I grew up in Australia outside the fast food industry and my mother and grandmother always cooked delicious, healthy meals. I studied Home Economics in high school developing a love for cooking and loved to try out my recipes at home to delight my parents. At home we eat a lot of vegetables and fruit. In the cooler months (October to May) in Arizona we grow organic vegetables in our home garden. Here is a healthy meal that is easy and fun to prepare.

My children love to help dice the onions even our 6 year old can do this. My advice is to let them use small serrated knives that are just sharp enough for the task. Generally I don't let my children use very sharp knives. Sitting at the dining room or kitchen table is best for small children. A wet cloth under the chopping board prevents the board from slipping and adult supervision is always necessary. My older son can cook the corn tortillas, chop the lettuce and grate the cheese.

A close friend gave this recipe to me many years ago. If you are looking for inspiration in the kitchen, ask friends for their favorite recipes. Remember most children love to help mommy or daddy in the kitchen so start off by giving them the easiest tasks.

Bon appétit! 

Note: As it may be unsafe for children to handle uncooked meat and a hot frying pan, I suggest parents cook the ground beef and heat the beans on their own. This recipe is for children ages 6 and up.

RECIPES FOR THE FAMILY

INSTRUCTIONS

Preparation instructions:

1. Bake pie shells for 5 minutes at 400F. Remove and let them cool.
2. Chop bacon and onion finely. Sauté together in a fry pan until onion becomes transparent. Set aside.
3. Grate cheese.
4. Mix together milk or half-and-half, or a combination of the two eggs, flour, salt, pepper, and nutmeg.
5. Divide all the ingredients evenly into the pie shells. First the bacon and onion, then the cheese followed by the milk and egg mixture.
6. To avoid spills in the oven place the pies on a large baking tray.
7. Bake at 350F for about 30 minutes or until a knife inserted into the middle comes out clean.

INGREDIENTS

- 2" x 9" Deep dish frozen pie shells
- 8 eggs
- 2-2 1/2 cups of milk or half-and-half
- 2 tablespoons flour
- 1/4 teaspoon of nutmeg (optional)
- salt and pepper to taste
- 8 slices of bacon (pork or turkey)
- 1 onion diced finely and a little green for color
- 1 1/2 cups of grated cheese

Tips:

- This is a family favorite, quick and easy to make; great for potlucks, brunch or dinner.
- Serve with a green salad or coleslaw.
- Kids love to help by cracking the eggs and mixing in the milk, flour, salt, pepper and nutmeg.
- Older children can grate cheese.

Quest for Peace

reviewed by Gordon L. Anderson Ph.D

Gordon L. Anderson joined the Unification Church in 1973. He is the president of Paragon House Publishers
www.paragonhouse.com

Title: Seychelles Global Citizen: The Autobiography of the Founding President of the Seychelles

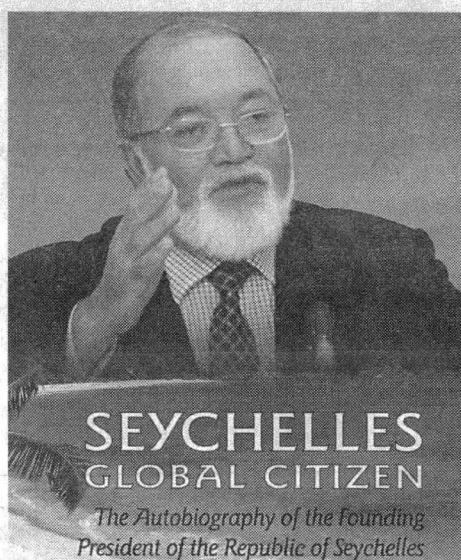
Author: Sir James R. Mancham

To most people Sir James Mancham is an enigma. Those who have only read news accounts may think he is a jet-setting playboy, an artifact of British colonialism, or a puppet of the U.S.-C.I.A. History records that he became the first President of Seychelles when Britain gave up its rule of those tranquil and idyllic islands in 1976, and that he was deposed less than a year later by a violent coup d'état backed by Soviet-funded Tanzanian mercenaries. The public information about Sir James is superficial at best.

To readers of the Unification News, Sir James Mancham is frequently appearing in photos at landmark events, often with Dr. and Mrs. Sun Myung Moon, Dr. Hyun Jin Moon, or Dr. Kwak. He has been an active leader of IIFWP and UPF since they were founded, and serves as President of the Global Peace Council of the Universal Peace Federation. Why would a financially successful and well educated former president of a nation admire the work of Father Moon so much? Through his autobiography you learn that they both place a very high value on world peace and have worked to reconcile with former oppressors as ambassadors of peace. After the collapse of the Soviet Union in 1991, Father Moon traveled at great risk to visit Kim Il Sung, President of the regime that imprisoned him. Sir James Mancham, who had lived in exile for 15 years returned to reconcile with President F.A. Rene, the man who overthrew his regime in a violent coup and killed several of his party leaders and security.

As President of the small archipelago nation east of Africa that was without military defense after the British left, Sir James was caught in the crossfire of superpower rivalry during the Cold War, a victim of real-politick, as were other peace-loving Seychellois who earned their livings and cared for their families. Mancham was fortunate to survive the turbulent times that enabled unscrupulous men to seize power by force all over the world in the wake of colonialism. What too frequently followed, throughout much of Africa and elsewhere, was oppression, debt, and poverty and the displacement of hard-working and innocent people trying to create a decent life for themselves and their families.

His autobiography is a story about the resilience of the human spirit in the midst of the sweeping changes to the world after World War II. Globalization has not left even the remotest islands untouched. Selfish and brutish powers have often been the first conquerors of the new world order, attempting to tax, enslave or conscript those over whom they rule in the name of peace, justice, and prosperity. But true peace, justice



and prosperity do not come from the barrel of a gun, they come from a just rule of law in which citizens are able to work, build, buy, and sell without someone else being the primary beneficiary. Mancham's story urges us think about being builders of that true peace from the ruins of the first attempts of colonial powers and revolutionary movements to control the world.

Sir James Mancham was fortunate to be born into a financially successful family. His father, half Chinese and half French, had created a successful import-export business in the time before airplanes could land at the Seychelles. The elder Mancham was able to send his son to England to study law. James returned to practice law and soon was elected to the Legislative Council, which was a step below the British appointed Governor and his appointed executive council.

As the British began giving independence to their colonies, Mancham founded the Seychelles Democratic Party (S.D.P.) as a vehicle for the citizens of the Seychelles to establish self-rule, while remaining under the protection of the British Empire. With the secret backing of the Soviets, France Albert René founded an opposition party the Seychelles People's United Party (S.P.U.P.). Mancham's party won the popular vote and, when the British gave the nation independence, he was elected President.


Mancham realized that the Seychelles had tremendous tourist potential as one of the most beautiful places in the world, with its tropical, white, sandy beaches, coral reefs, sea turtles, and coconut groves. He worked to build an airport that could bring tourists who would enjoy a respite from the hustle and bustle of the outside world, and bring prosperity to the people who lived in the Seychelles. Many important guests—from Adnan Khashoggi, to Princess Margaret and Peter Sellers—came to visit the Seychelles. The price of land skyrocketed after the airport

made it possible for tourists to fly back and forth to their primary homes and workplaces.

Then, while he was in London on a trip promoting the Seychelles in 1977, René and his Tanzanian-backed rebels staged a coup d'état, seizing by force the political power they could not obtain at the ballot box. He set up a Soviet-backed one party state that lasted until the Soviet Union collapsed in 1991. Mancham was forced to live in exile during this time, but became independently successful in international business. A similar fate was experienced by many other Seychellois who could not bear the loss of freedom or financial ruin that René's regime had brought them. Like refugees from other wars and communist states, the Seychellois also became a diaspora transplanted around the globe.

In 1992, like the biblical approach of Jacob to Esau, and Dr. Moon's approach to Kim Il Sung, Mancham returned to the Seychelles as "the apostle of national reconciliation," offering to work with the man who had deposed him. He immediately set about working to promote tourism to the Seychelles and the restoration of the economy without antagonizing those who had brought about its stagnation. He continues to ceaselessly promote the Seychelles through publications at home and his frequent travels all over the world.

But Mancham has become more than an apostle of national reconciliation; he has become a global citizen and an apostle of global reconciliation. Knowing that people in many other African countries, former members of the Soviet bloc, and developing countries around the world shared a similar fate to those in Seychelles, he is tirelessly working through international organizations for the development of a peaceful world order in which colonial aspirations, superpower rivalries, oppressive regimes, and piracy are the remnants of an uncivilized past.


I was fortunate to meet Sir James about ten years ago at just such an international conference. Later in 2001, only a few days after the 9/11 attacks, I met him again at a conference in New York hosted by the Inter-religious and International Federation for World Peace titled "Global Violence: Crisis and Hope." An eternal optimist in the face of tragedy, he convinced me to publish his book War on America Seen from the Indian Ocean. The world would have benefitted from the wisdom Mancham conveyed, for it was clear that he understands, better than most, the motives and behavior of the world's major actors. Yet, he is unwilling to let power and self-interest have the final say in world affairs. He dreams of, and works for, a world of peace and justice. 

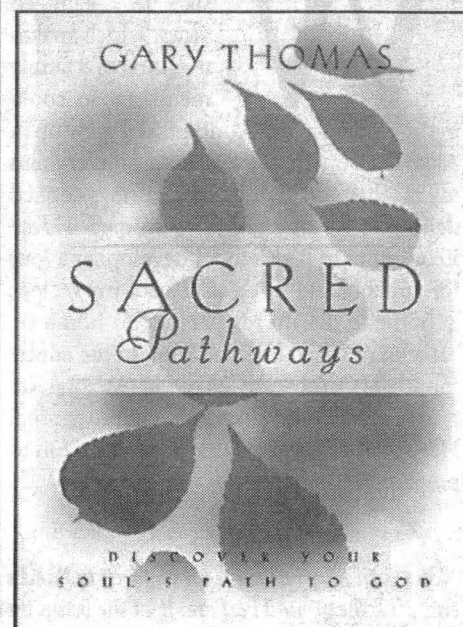
After you read this book, Sir James Mancham will be less of an enigma to you. He is a man who was blessed with good fortune, and yet dealt seemingly insurmountable blows. He prevailed as a real patriot for his island nation and as an untiring global peace activist. Reading his autobiography will help you to better understand the forces at work in the quest for peace in our globalizing world. The book is available from ParagonHouse.com, Amazon.com, and major booksellers.

Pathway to God

reviewed by Bethany Abelseth

Title: Sacred Pathways
Author: Gary L. Thomas

Sacred Pathways is a Biblically researched book about various "pathways" to having a relationship with God. It discusses various personality types such as Intellectual, Natural, and Logical, among others. There are ten different pathways in all and Thomas meticulously describes each one, providing ample Biblical examples of those personality types and how they connect to God. He also gives suggestions for how to use each of these pathways to get to God, and clearly states that although every person may be drawn to one or two particular pathways, anyone can use any pathway to connect to God and it is spiritually healthy to try to use more than one or two. In addition to giving examples of how to use each pathway, he also discusses various possible temptations that can lead a person astray from his/her relationship with God. In this book, the reader will surely find many inspirations for new ways of connecting and enriching his/her relationship with God. 



True Love Hurts

reviewed by Diana Santelli

Title: Mother Teresa; Her People and Her Work

Author: Desmond Doig

The theme for this issue of Unification News is religious freedom—and when trying to find a book that supported this theme, I came across an old paperback, published in 1976, with yellowed pages and bent corners, about Mother Teresa's work. Mother Teresa is a name that everyone is familiar with, usually mentioned among the likes of Mahatma Ghandi and Martin Luther King Jr. —all being recognized for their lives of self-sacrifice and great service to humanity and very often seen as superhuman or saint-like; however, I knew very little about the woman herself and what she had actually done to deserve such status and recognition, and so when I set off to read this book, I was surprised at what I found.

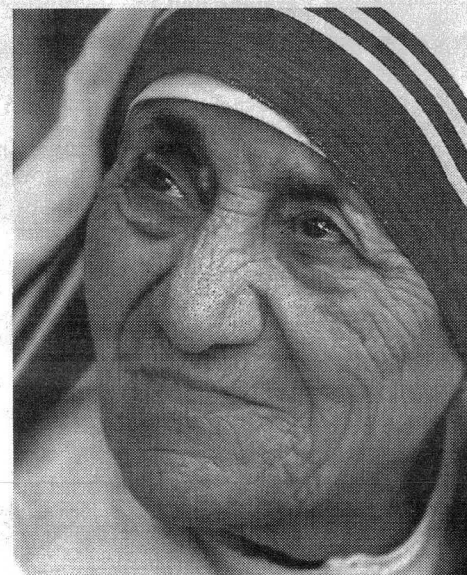
Desmond Doig's book on his experience with Mother Teresa is not written in a flashy way. The writing is elegant and while he holds the utmost respect for Mother Teresa, he never over-praises her. In fact, he presents her in a way that makes the reader feel that this woman, who did so much for others, is in fact like you and me. Mother Teresa is seen as a "dynamic woman, an irresistible force, charged with the love of God, hurrying to do

His work....spiritually powerful and yet very human," a bit stubborn and at times, "unorganized." It is a very honest account about what he sees and how he feels traveling throughout India visiting the centers that are set up for the dying destitute, for the lepers and the orphans—all of these places that Mother Teresa created to help the "poor amongst the poor" make peace with God and die knowing they were wanted and loved. What is to me even more fascinating is that the author himself is not Catholic, so this perspective comes from a place where there is no Christian bias or feeling that the author is trying to support some Christian cause. Yet it is obvious this man is changed by his experience with this humble Albanian woman in a simple white sari.

The book itself is broken down into nine chapters plus an Epilogue, written in only 152 pages, with color pictures included. The last chapter of the book contains "vocabulary of love," touching and very powerful words spoken by Mother Teresa on topics ranging from prayer, love and faith to her views on work, abortion and death.


Mother Teresa's life is an example of a human being who lived in true religious freedom. As one priest commented, "She is completely free. She had to be, or else she could not have done the things she has." While being a woman of sincere love and action, the reader comes to see that Mother Teresa is by no means, a soft woman. She had to have a lot of strength to overcome all the opposition and difficulties that presented themselves in her work, even having her life threatened on several occasions by those who opposed her. However, she is quoted as saying, "true love hurts." Mother Teresa knew full well that it is never easy to love genuinely and truly.

While the book was written twenty-one years before her death, and does not cover the last portion of her earthly life, one still gets an incredible portrait of what this woman was all about. Reading this book gave me a greater understanding and deeper appreciation for all those people fighting for God and for a better world, seeing how much this woman overcame, without faltering, because her motivation was always a spiritual one. "I want very much [for] people to come to know God, to love Him, to serve Him, for that is



Mother Teresa

true happiness. And what I have I want everyone in the world to have." Mother Teresa, in the final pages of the book, leaves the author and the reader with very simple yet powerful instructions: "God loves you with a special love. Love others as He loves you."

For this is the way she lived her life. 

Note: The following review was provided by an anonymous reviewer in Japan and translated for use by Unification News.

Title: Hurtful Neighbors: A Collection of Tales about the Tragedies Experienced by Women "Saved" from the Unification Church

Author: Kazuhiro Yonemoto
407 pages, Joho Center Publishing (6/29/08)
(Only available in Japanese)

Over the years, the Unification Church, founded by the Reverend Dr. Sun Myung Moon of Korea, has been the center of attention in Japanese media, especially due to the numerous international wedding ceremonies held by the church. A few left-wing lawyers and Christian ministers have carried over 4,000 cases of kidnapping to coercively convert followers of the church through a system known as "deprogramming."

Yonemoto begins his book by advocating the obvious shortcomings of the Unification Church, but states that they are not enough to justify the kidnapping of its members. The majority of the book focuses on the "deprogramming" or kidnappings themselves, making note that some Christian ministers today in Japan are still practicing it. The highlight of this book is the frank confessions of former members of the Unification Church, who were "successfully saved," according to their family members and the ministers. Never before has there been such a book in Japan until now.

One recount of a "saved" Unificationist follows Asako Shukuya, whose skin disorder worsened after being released from confinement, and who is now unable to leave her apartment and spends all her time alone. Asako suffers from depression most of the day. She says, "If something unexpected happens, my head starts spinning really fast and it won't stop." Psychiatrists call these symptoms Post Traumatic Stress Disorder (PTSD) where the brain gets overly agitated. Besides her skin disorder and PTSD, she suffers from nausea, nightmares, irregular heartbeats (palpitations), and insomnia amongst other symptoms, and she complains how these symptoms are, "very painful."

Two other friends of hers have also suffered from similar symptoms due to being kidnapped and held in confinement before being "saved." Misa Takasu (age 36) also suffers from depression. However, she also experiences painful flashbacks of the "disturbing past." She used to overwork herself by doing temporary work in an office during the day and waiting in a Japanese restaurant


at night just to get her mind off it. She has not been able to sleep well since the ordeal. Even after taking sleeping pills, she wakes up after 2 or 3 hours. There were days when she would go to work half asleep because of the effects of the sleeping pills. (She is currently unemployed.)

Yumi Nakajima (age 41) has been divorced and is raising her two children, who attend elementary school and kindergarten at a custodial educational institution, but has not been able to land a job due to her depression and is receiving welfare. She is an alcoholic and currently suffers from bulimia. She would sometimes have seizures from panic attacks.

These three women suffer from mental disorders, and their diagnosis all fall under Post-Traumatic Stress Disorder (PTSD) – mental stress caused after external harm or injury. They are taking over 10 different types of drugs such as sleeping pills, sedatives, and anti-depressants as well as receiving psychiatric treatment.

When asked, Asako's physician's reply to questions from the author was, "Asako's case

differs from other (PTSD) cases because the cause of her disorder was not a simple one time event, but was continuous and repeated traumatic experiences over a long period of time under confinement, which, has brought about a more severe case of "complex PTSD."

All three were suddenly abducted and held in confinement by their own parents, and after receiving continual coercion over a long period of time, it was inevitable that they would leave the Unification Church. Their doctors explained that these shocking experiences came about due to having "Their freedom of faith forcibly taken away from them through continuous coercion," a practice that will sound the alarm in Japanese society. Yonemoto poignantly illustrates the tragedies of abduction, confinement and forced conversion (deprogramming) done in the name of salvation in this collection of tragic tales and voices of former followers of the Unification Church. 

REVIEWS

MOVIES

CONTACT (1997)

Directed by Robert Zemeckis
Starring Jodie Foster, Matthew McConaughey
Rated PG (For some intense action, mild language and a scene of sensuality)
Running time: 149 Minutes



Cathlene Bell

Cathlene Bell is double majoring in Communications and Peace Studies. She strives to fuse our nation's love affair with movies and our movement's values to show how film can be a powerful tool in expressing God's word.

Religious freedom is something that every human being deserves, as is underscored by the UN's Universal Declaration of Human Rights, which was drafted in 1948. And while freedom is a theme very frequently used in the world of cinema, freedom of religion is not explored quite so often. But in light of our topic this month, I have selected a film which touches upon the notion of religious freedom in a rather different way. It is a sweeping Hollywood sci-fi drama that focuses on the freedom to believe in something beyond oneself. Read, watch, and enjoy!

Ellie Arroway's work with SETI, which pursues signs of intelligent extraterrestrial life, is not without its skepticism and opposition. But when her team picks up a radio message from deep space, the possibility of their years of faithful work being fulfilled becomes more and more tangible. As the message becomes increasingly clear and complex, the implications of the message include great risk. In the midst of Ellie's entanglement with destiny is her relationship with Reverend Palmer Joss, a noted humanitarian and religious advisor. On the verge of a new era of understanding, where and how — if at all — do science and religion fit?

This film is a beautiful representation of mankind's persistent search for something that can satiate our long-unanswered questions. That search has generally led to two roads: religion and science. *Contact*, in its juxtaposition of the two, takes on an issue that has been debated for thousands of years. But in addressing this issue, the filmmakers create what is perhaps the most beautiful aspect of this film — and, interestingly enough, the part which is most in keeping with this month's theme — in that they thrust neither religious nor scientific dogma down the throats of viewers. Rather, every viewer is free to decide whatever they wish about this world, be it the existence of other intelligent life, or of the presence of God.

There are many powerful and reflective scenes in this film that are worth taking the time to watch carefully. Note the words young Ellie chooses to say as she listens for

radio transmissions. Listen to her discussions with Palmer on religion, science and proof. And most importantly, pay close attention to the scene in Congress as Ellie, the lifelong religious skeptic, finds herself asking the world to believe in her unbelievable experience. All of these scenes point to an important truth, regardless of one's stance on science and religion: we all need to have faith in something. It is that need for stability in truth which drives humanity towards science and religion, and both are key components to fulfilling that universal human need.

Discussion Questions

1. Is there anything in your life that you know to be true, but can't really prove?
2. In spite of the "mini-sermons" Palmer sometimes gives Ellie, do his words truly change her? Or is something else the source of her internal change?
3. Why does Ellie not believe in God?
4. In the film, science confronts religion, and religion confronts science. Can you find examples of both? Would these things still happen if religion and science were used together?
5. What is your stance on the relationship between religion and science? Is one more important than the other? Are they truly different, or do they have any common ground?

Contact takes an interesting approach freedom of religion, in that it doesn't impose any one religion or belief system upon viewers. In



fact, the film functions much like natural witnessing. When filmmakers let their characters be themselves, with genuine wants, fears and doubts, viewers can feel an emotional connection to the characters. And when the story is allowed to run its course, letting the characters make their own discoveries without being preached at, viewers can draw their own conclusion. In essence, they are being given their own religious freedom, while being exposed to the quiet goodness that different faith traditions have to offer. And though we may not agree on some traditions or principles, we all can unite on the common ground we all share. We all want love, happiness and truth. And in standing upon common ground, we can begin moving together as one united family, towards fulfilling our deep-rooted dreams of peace. **UC**

ZOMBIELAND (2009)

Directed by Jesse Eisenberg
Starring: Woody Harrelson, Jesse Eisenberg, Emma Stone, and Abigail Breslin
Rated R for horror violence/gore and language.
Running time: 88 minutes



Ingrid Duffy

Ingrid Duffy lives in Montreal, Canada. She is currently studying Social Sciences in college and loves to write and sing.

I have never seen a zombie movie before, because they look either really campy or have too much gore as their only major feature. I've heard that *Shawn of the Dead* was funny, but even commercials of it never really made me want to see it. Granted that I was not really inclined towards the horror genre at all up until about two years ago. I did see *From Dusk till Dawn* though (and never will again). But people who have seen a lot of zombie movies tell me that the traditional movies are good because they are so bad. No, it makes sense, I swear. *From Dusk till Dawn* (which is about vampires, and is as campy as they come) is a prime example of this. All I can say

to campy horror flicks is: count me out. *Zombieland*, on the other hand, is far from it. It is fresh, extremely humorous and got repeated, well deserved applause in the theater where I saw it. I have not seen a crowd so completely (and so collectively) enjoying a movie in a theater, in a long time. Who knew a movie about zombies could be like that?

The film takes place within a post-apocalyptic world, beginning with narration from Columbus (Jesse Eisenberg), a college student from Austin, Texas who is on his way to Columbus, Ohio to see if his parents are alive. After surviving a few zombie attacks, he encounters Tallahassee (Woody Harrelson), whose life goal is to find the remaining Twinkies (non-zombified humans) on Earth. To avoid attachment, Tallahassee insists that no real names be used and instead go by their home towns: Columbus and Tallahassee. As Columbus and Tallahassee search a grocery store for Twinkies, they meet two sisters, the young adult, Wichita (Emma Stone) and the girl, Little Rock (Abigail Breslin), who are heading towards Pacific Playland, an amusement park that is supposedly zombie-free.

I'll admit; I had very low expectations going in to see it. I was expecting all the funny parts to have been shown in the trailer, and that whatever hilarity was left wouldn't be worth paying to see. I was very surprised to find that the commercial was the tip of the iceberg, and was shocked that it was so enjoyable (even with two young men commenting



to one another from time to time, behind me, though lot of what they said was pretty funny). Bill Murray makes a cameo appearance in the film, which, to sum up, is hilarious. Nobody can ever say that man isn't funny.

There is gore, violence and "language" throughout the film, but I have to say that the opening scenes are generally the worst, for gore especially. After that, it's not so in your face as the movie focuses on the humans and their story. But the makers of the film even manage to keep it comical through the cinematic use of slow motion. Still, I doubt I'll ever be a fan of gore. Also, to watch this film and enjoy it, you can't be hypersensitive to swearing either.

I like how the characters develop, because the viewer sees that there ends up being more to them than what they initially seem. Tallahassee is a kind of indirect father figure to Columbus, who learns a lot about how to be a "man" from watching Tallahassee. But despite Tallahassee's tough-as-nails exterior attitude, he gradually reveals that he's really just a big softy, and a big kid in some ways. Wichita starts to learn to trust a little and Little Rock learns to (at least sometimes) be the kid she is. The "roles" (father, mother, friend, etc.) the characters play switch a lot in each character. But that makes sense in a post-apocalyptic time, when people from different lives are thrown together for survival and have to take on those roles alternately.

I don't mind the far-fetched concept of zombies taking over, because a film like this gives it more credibility than a whole slew of cheesy horror movies ever could. And just because it's not a movie about nature going berserk or some other concept based on plausible disasters, that doesn't take away from the realness conceptually of the story, as is seen in the human elements the characters convey, such as not trusting others. This is the same idea that exists in all major disaster or pandemic movies. But the humans do learn to overcome their alienation of one another, and develop as an adopted family. Like most movies (that aren't just made to kill brain cells), you have to dig deeper than the surface of a movie to appreciate it better. **UC**

Truly Living for Others

by Cliff Yasutake

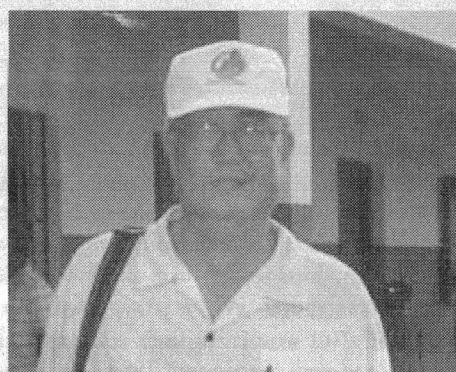
From the text, "Peace Messages", page 22, "What is a life of true love? True love is the spirit of public service. It brings the peace that is the root of happiness. Selfish love is a mask of the desire to have one's partner exist for one's sake, true love is free from that corruption. Rather, its essence is to give, to live for the sake of the other; and for the sake of others and for the sake of the whole."

At the Cheong Pyeong Training Center at the 40 day National Messiah workshop in August 1996 our couple, through a lottery, choose the nation of Guinea Bissau, West Africa as our mission country. The Ki Hoon Kim couple was our Korean leadership couple. Arriving in Guinea Bissau in November 1996, I was first introduced to Mrs. Kiyuyo Baba, one of the 10 Japanese missionary sisters who were assigned to Guinea Bissau in 1994. The Japanese sisters were amazing. They learned the local language quickly and were working so hard in the country while part of the group stayed in Japan to raise funds for the mission. Over the years as I visited Guinea Bissau with the dream and hope to meet the President of the country, witnessing to him and getting the country to follow our True Parents, Mrs. Baba and the Japanese missionary sisters kept working with the local people and getting local Guineans to become church members. Guinea Bissau is one of the poorest countries in Africa where a high percentage of the people live on less than one dollar per day. Even primary school education was not possible for the children. Focusing on education,

which was emphasized by Reverend Moon and supporting the United Nations Millennium goals to at least make available a primary school education for all children throughout the world by the year 2015, Mrs. Baba supported by the Japanese missionaries sisters with some help from the National Messiah couples, built a 3 classroom school building on land next to the church's center in 2003. This school offers primary school education for 200 students who came from extremely poor families who would never have received a primary school education. Bishop Kim went to the opening of the school.

Through many programs and outreach in Japan they were able to convince Japanese citizens, not church members, to become "foster parents" of a student and to pay their tuition and fees. The student would become their "foster student" and pictures and letters would be exchanged. Over the years some of the foster parents visited Guinea Bissau to see the school and to meet their "foster student". This was a wonderful time when the supporters could see the poverty first hand and see how their contributions were making such an impact on the children they were supporting. During my stay this time, three of these supporters traveled to Guinea Bissau to meet their "foster students". They all had profound experiences.

In October of this year we opened a second school, a Junior High school where the children who graduated from the primary school could continue their education. In the future there is a plan to build a high school on the land which was purchased for the new school.



Cliff Yasutake in front of the new school

At the opening dedication, many dignitaries and a member of the Ministry of Education participated in a ribbon cutting ceremony and speeches were made. The event was televised and a long segment was shown on the local evening news that evening. As I am writing this report I am so glad that I had the chance to travel to Guinea Bissau to support the opening of our second school. But more so, I realized that what Reverend Moon keeps explaining to us about living for the sake of others was actualized in what Mrs. Baba had accomplished by first building the first and then the second school. She and all of us who supported her efforts, but especially through

her efforts alone, worked for all of these years, unselfishly, in such a humble way to make the lives of these students better and to finally end the hundreds of years of ancestors who were illiterate and subjugated to live a life of extreme poverty. Now it is so beautiful to see that hope has come to the children attending our schools. Also, while I was there we had a 2 day workshop where 70 participants had a workshop studying the Divine Principle, many who were also the students of our schools.

Mrs. Baba is truly a saint of the Unification church, sacrificing and dedicating her life for others without any thought of any reward or return. Truly, there is hope in the world when people, inspired by the teachings of Reverend Sun Myung Moon, actualize and put into action his teaching of living for the sake of others and living a life of true love.

This report is made by Cliff Yasutake and also we want to acknowledge that the Women's Federation for World Peace (WFWP) also supports the schools in Guinea Bissau as well as other schools in Africa. Thank you to all of our supporters.

For any comments or inquiries please e-mail the author at gbissau2015@hotmail.com.

CONTINUED from page 39

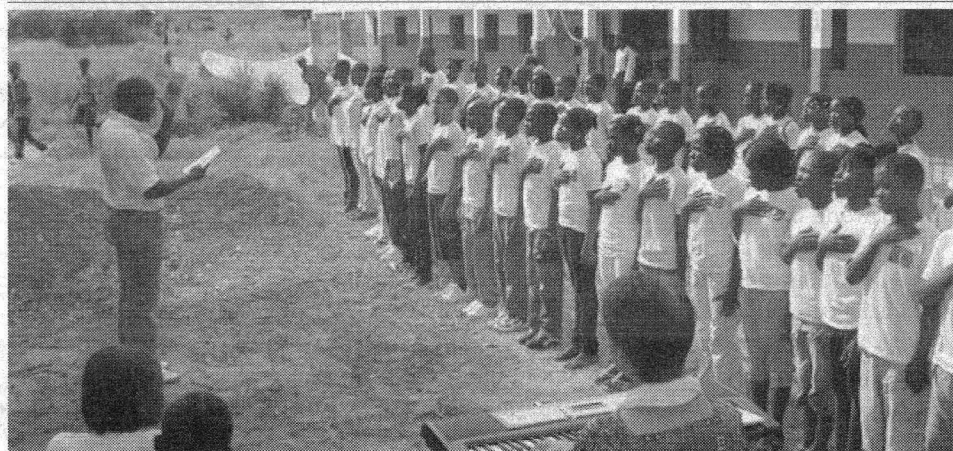
properties in living things and is a unique and powerful source of electrons and magnetism, and appears to have the properties of a universal hormone needed in many chemical reactions where it seems to have a special effect. You can picture a Micelle as a bunch of teeny tiny little batteries smaller than you can imagine. It has the ability to break nutrients down for absorption. In plants and agriculture, it breaks down the nutrients in the soil, promoting disease resistant, higher yielding plants improving the quality and fertility of the plants. Internally, it helps us to absorb what we ingest, according to testing done on the waste matter. All you do is mix an ounce or so in a gallon of drinking water.

The older we get the less digestive enzymes we are able to produce, unless we are in excellent health and only eat excellent foods, especially herbs. If I use herbs, nutrients, and avoid most acid-forming foods, then I don't suffer so much. Stress will cause toxic acid production as well, so we have to learn how to keep from stressing out as much as possible. Pork and beef are very acidic and soft drinks are as well. We should do well with 20% acid and 80% alkaline in our diets. If we over do the acid intake then we can use more alkaline producing foods and herbs to counteract the acid.

These nutrients and herbs are all used for helping the body to heal itself at a faster rate, for any health issue. There is no end on the array of herbs, foods, and nutrients that God has provided on this sacred planet for us to use. History has provided us with what we have today to use and people have passed on the valuable information they have researched and practiced that we are learning to use. I am gathering research information and developing more logical and practical ways to use these and other herbs and nutrients, for the advancement of True Original Health. It is my desire to do research with these advanced nutrients and find effective processes of healing that can overcome all diseases and even prevent them in the beginning. As long as we can try to learn what nutrients that foods and herbs contain, and make sure that they are of good quality and can digest them well, we can enjoy the energy that we receive from them. Since we require all nutrients that God made in our bodies for optimum health, herbs are about the best foods to eat since they are concentrated in these nutrients more so than the average bland diets that society has conditioned us into eating. Next month I plan to discuss longevity herbs and nutrients. These herbs are made up of many key nutrients that are necessary for good health. If we can regain our original health then we can restore on the physiological plane God's hope for our optimum health and in so doing, we can help build God's Kingdom on Earth, one person at a time.



Mrs. Kikuyo Baba at the opening ceremony for our new school



Students singing the nation's national anthem

The Value of One

RELIGIOUS FREEDOM AND THE
GROWTH OF A MYSTICAL WORLD



Peter Falkenberg Brown

Peter Falkenberg Brown is passionate about writing, publishing and public speaking. You can reach him at The Significato Journal, at <http://worldcommunity.com>
~ Deus est auctor amoris et decoris ~

In any discussion of values, ethics and public policies, I like to make things very personal, for when an issue becomes personal, rationalizations tend to fall away. The same approach can be used to discuss why every country, religion and individual in the world should support religious freedom.

I believe that it would be very difficult to find a single individual in the world today who would genuinely proclaim, "Take away my freedoms! Take away my freedom to think; my freedom to love; my freedom to dream; and my freedom to follow my desires and destiny."

If we were to find persons who said all these things, is it not true that they would rather quickly change their minds if their freedoms were removed? Therein lies an interesting twist; one cannot dominate the mind of another; one cannot prevent a person trapped in a physical or mental cell from yearning for freedom.

Thus, let us make the question of religious freedom personal to every human being – both to the oppressed and the oppressors. The oppressors of religious freedom also have minds longing to be free, and would not brook the captivity in which they place their victims. How sad it is that they forget, or cannot resonate with, the pain of oppression. The Puritans who escaped religious persecution in England failed to understand how vital it was that all religious beliefs be respected, and proceeded to persecute and banish those who disagreed with them, including Roger Williams, the founder of Rhode Island.

The attack on religious freedom comes from atheists as well as those who believe in religion. Perhaps one common denominator that frequently motivates both types of attackers is that religious freedom weakens the power base of the attackers. Finances, status and position are all affected when one's constituents begin to think for themselves. Sometimes, attacking religious freedom is personal, as it is with those individuals who seek to "rescue" their family members from unpopular religions.

Yet, is it not true that the persecutors of religion have forgotten how precious religious freedom is to their own souls? Whether they are oppressing individuals or groups, they are shoving their victims into cages that they would shudder to inhabit. Sometimes the cages are very real, as was the case for Pastor Richard Wurmbrand, who endured fourteen years of confinement and brutal torture under the Romanian Communists.

Sometimes the cages are both mental and "virtual", as is the case with millions of women suffering under the tyranny of radical Islam. One must wonder how long it would take for Islamic women to change their burkhas

for normal clothing, and then seek basic freedoms, such as alternative religious worship, voting and driving, if all of the men in their societies strongly encouraged them to pray as they wish, dress as they like, and live lives of complete freedom. Why is it that Islamic men do not grant women in their countries religious and social freedom? They would lose their power over women, but their own lives would be the freer for it.

The motivation to oppress religion, or oppress others through religion, is often obvious and crass. When religious freedom is oppressed by force, it is easier to condemn than religious oppression based on tradition, social mores and peer pressure. It is truly unfortunate that religious individuals

individual has the opportunity to be still and meet the God who lives within.

David N. Elkins, in his book, *Beyond Religion*, wrote, "I believe we become mystics by following that deep, nostalgic longing that stirs at the core of our souls. Tillich called it the Reunion with the Ground of our Being."

If an atheistic or religious persecutor of religion finds a moment to sit quietly and gaze upon a beautiful scene in nature, will something of God stir in his heart? I believe that it will, even though it might go unrecognized for a time. The Swedenborgian scholar, Wilson Van Dusen, wrote that God is like a "shy lady", hiding behind the latticed screen of our ego. We have to make effort to even notice that God is there.

"Recognizing that every person in the world has God dwelling in them lifts each person to a station in life that mandates that they be given complete religious freedom to allow God to flower in them."

and institutions have too often ostracized those who searched for meaning in their own unique fashion. Religious freedom within one's religion is just as important as freedom for the religion itself. The religious freedom of a group or individual should never impinge upon the freedom of others, and should never be allowed to harm others.

The search for individual meaning has given birth to the religions of history. Despite the conflict between religions, each religion still clings to the belief that God was the inspiration for their faith. Many religious individuals might agree with the words of the eighteenth century mystic, Emanuel Swedenborg, when he wrote in *Divine Love and Wisdom*, "We have mentioned these matters so that people would not believe that they climb up to God on their own – it is the Lord's doing."

If it is the Lord's doing that people have sought an inner world of peace, then how can anyone object to another person's religious path without jeopardizing their own right to seek a way that is best for them? The most violent persecutor of religion must still sleep each night and enter an invisible world of dreams and thought that transcends the daily business of persecution. That inner world is the world of the mystic, where each

Thus, Meister Eckhart said that, "The very best and utmost of attainment in this life is to remain still and let God act and speak in thee." Reverend Sun Myung Moon, in the text, Cheon Seong Gyeong, said, "What Buddha meant by the words, 'I am my own Lord throughout heaven and earth,' is that once you look into your own heart, you will find that the Lord God dwells inside you."

Recognizing that every person in the world has God dwelling in them lifts each person to a station in life that mandates that they be given complete religious freedom to allow God to flower in them. Regarding each person as his or her own Lord throughout heaven and earth eliminates the evil of the caste system and allows all of us to look at each of us with humility.

Religious freedom allows mysticism to bloom. When a person is granted complete religious freedom, he or she can explore the inner world of love and faith with impunity. That exploration might lead them to practice Buddhism even though they were raised Christian. It might lead them down many paths, some of them unexpected and different. Yet, each person must go their own way, for mysticism recognizes that each person is following the blueprint that God has expressed in them, and has expressed as them.


The Irish poet and philosopher, John O'Donohue, wrote, "Your soul knows the geography of your destiny. Your soul alone has the map of your future, therefore you can trust this indirect, oblique side of yourself. If you do, it will take you where you need to go, but more important it will teach you a kindness of rhythm in your journey."

As each person follows their own map toward the mystical world where God resides, they change and grow, and become more and more resonant with the core of love and kindness that defines God. I believe that the path of mysticism starts with the desire to tread upon it. As a neophyte, I can attest that tremendous power to endure life's trials comes from the simple commitment to walk "the path of love." It is like picking up a compass and a map in the forest and saying, "Aha! I have to go that way!" It feels very joyful to place one's feet upon the path, even though the journey may be very long. The most wonderful phenomenon that I have encountered is that the Spirit of Love is powerfully present the instant one even thinks about loving others. What could be more mystical than that?

The value of one person walking a mystical path in religious freedom is that the internal world that each person lives in is an infinitely expanding world – a sphere of heart that is generated by the love of God flowing through each of them, and expressed as them. Each person is a power station of thought and feeling, casting ripples of energy far beyond their line of sight. Granting one person the religious and social freedom to follow his or her heart is a blessing upon the world.

As the sum of individuals who are walking the path of love and mysticism multiplies across the world, the atmosphere of the world will change. Barriers between religions will crumble, for the heart contained in mysticism transcends culture and religion. Wilson Van Dusen wrote in his book, *Returning to the Source; The Way to the Experience of God*:

"Somewhat deeper are those mystics who come to a universal understanding that is beyond their culture and the activities of their individual lives. I picture that they have come through some forest or bramble, and suddenly come out in a wide verdant plain where all mystics meet. On this Plain of the Universal, mystics of very different cultures, creeds and backgrounds look remarkably alike to a fellow mystic."

The Plain of the Universal is the mystical world on earth and in the spirit world where all humankind will one day meet. That world is brought closer each time one person is granted the religious freedom to find God in their own way. I believe that it is inevitable that the journey to that world will succeed, for as Swedenborg said, "It is the Lord's doing." 

Passing the Baton

Lovin' Life Ministries Youth Staff

Jaga Gavin is Lovin' Life Ministries' youth pastor as well as the national youth pastor. His parents are Jim and Gudrun Gavin. He is the eldest of the six Gavin boys. In 1999, at the age of 18, Jaga's faith was discovered after having a spiritual experience in Chung Pyung, Korea. He spent five months there cooking in the kitchen and serving the workshop attendants. This was followed by six months on STF where he was part of a team teaching the Pure Love curriculum to students in the inner city schools of Chicago.

In 2001, after the Sept. 11th attacks, Jaga enlisted into the United States Coast Guard. Stationed in Humboldt, California and Duluth, Minnesota, he worked at small boat stations specializing in Search and Rescue and Law Enforcement. Jaga was Blessed to Tamara Anderson, daughter of Gordon and Mary Jane Anderson, on July 3, 2002. Tamara is an interior designer working as a consultant for a real estate development firm.

After the Coast Guard, the two moved to the mountains of Asheville, North Carolina where Jaga worked as a finish carpenter and framer. He also had his own company making concrete countertops. During their last four years in NC, Jaga volunteered his extra time to work with Rnation, a youth ministry that was a part of the Rock of Asheville.

In December 2008 Jaga and Tamara had the privilege of joining In Jin nim's team.

Under the direction of the national Pastor In Jin nim, a team of youth leaders from the New York/New Jersey area have joined their strengths to build an awesome youth ministry. Team leader Jaga Gavin has been given the responsibility to start the model of what the youth and young adult ministries will look like in America. To make this possible, Jaga selected a team of passionate individuals to lift up the next generation. Most of the team already has experience investing in the youth of their local communities.

Jaga's experience includes working with a successful youth ministry at a contemporary Christian church in Asheville, North Carolina. By uniting the knowledge and practices of the team's past efforts, the groundwork has been established to bring about the tenacious vision that In Jin nim has placed in front of them. This vision in her own ministry demonstrates the desired qualities and talents of the second generation. She reveals how to excel in all areas of life through identifying and inheriting the divinity that our Heavenly Parent has planted inside each and every person. This divine excellence that everyone possesses will naturally radiate and attract those in their school, work, and activities.




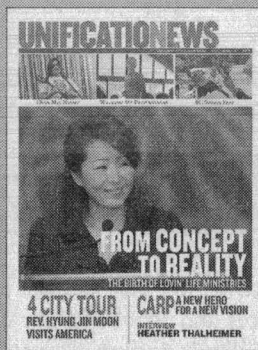
Jaga Gavin with his wife Tamara Anderson and their dog Gavin was appointed National Youth Minister for America in January, 2009

This natural witnessing is the key to ignite the spirit in the youth.

The purpose for the youth leaders is to raise up a generation that understands the power of being the difference. Through understanding each person's unique value, this difference will influence others to see

through Gods eyes. This principle translated through our actions will bring about a Generation of Peace.

The core team is comprised of leaders from three different communities: WestRock, New Jersey, and the Boroughs. 



GIFT SUBSCRIPTION

UNIFICATIONNEWS

Make checks payable to HSA-UWC

1year: \$36

non-USA: \$60

2years: \$60

non-USA: \$110

Use a blank sheet of paper if you want to order more than one gift subscription

I am taking out a gift subscription for:

Make sure your name and address appear on the Donor's Name and Donor's Address (so we can send you a renewal notice)

Recipient's Name

Donor's Name

Recipient's Address

Donor's Address

Recipient's City, State, Zip

Donor's City, State, Zip

Our Heroes

Dear Brothers and Sisters,

In this issue of the Unification News we are focusing on the Heroes of Religious Freedom. Throughout his life Father Moon has stood as a champion for religious freedom. When he was unjustly incarcerated in Danbury Prison in 1984, a broad coalition for religious freedom in America came together in his defense, including religious leaders as diverse as Reverend Dr. Joseph Lowery and Dr. Jerry Falwell. Our national pastor, Reverend In Jin Moon (who was then still in her teens), stood shoulder to shoulder with Dr. Lowery and others and spoke out boldly, not only for her father, but for everyone's right to religious freedom.

Today, In Jin nim has made the issues of human rights, women's rights and religious freedom a very high priority in her national ministry. She and her brothers, Dr. Hyung Jin Moon and Reverend Kook Jin Moon, are working together in Korea, Japan and America to bring to the attention of our worldwide movement the terrible violations of human rights and religious freedom that have been carried out against thousands of members of our church in Japan over the last several decades, with the cooperation of various sectors of the Japanese society, including Christian ministers.

I was one of the thousands of young people in America who, in the mid-1970's, became inspired by Father Moon's message and believed that Jesus had anointed him to fulfill the mission of the Messiah. I can vividly recall when the backlash of persecution against the Unification Church began to occur and the coordinated efforts to brand us as a 'cult' resulted in the kidnapping, faith-breaking and physical and mental abuse of many of my close friends and fellow church members. This was heart-breaking to our True Parents and to True Children, who had to watch as these precious brothers and sisters had their faith broken.

Organizations such as the Cult Awareness Network (CAN) exploited the situation, portraying Unification Church members as 'brainwashed' and less than human. They used this as a justification to attempt to take away our fundamental, God-given rights of religious freedom and freedom of choice.

Through the laws in America that protect religious freedom we were able to fight the deprogrammers and win, essentially putting an end to their bigoted and criminal activities. But in other parts of the world our members are still being subjected to outrageous violations of their human rights and rights to religious freedom.

Now, through the dramatic case of Mr. Toru Goto (who was held against his will, tortured and starved for twelve and a half years) and others in Japan, Reverend In Jin Moon is shedding light on this issue and encouraging our members in America and throughout the world to come together and demand justice for our brothers and sisters in Japan. In her recent sermon on this issue she said, "If we aren't willing to stand up for our own then who will we stand up for?"

Let us not forget the roots and precious value of our faith, as well as our connection to religious liberty, a tenet upon which this great nation of America was founded. I hope the brave stories in this issue can encourage us all to take a stand and defend the religious liberty of our brothers and sisters around the world.

God Bless you and your families,

Sincerely,
Reverend Joshua Cotter
Executive Vice-President
HSA-UWC

Letters to the Editor

Unification News welcomes letters from readers. Please email your comments to unews@unification.org. The Editor reserves the right to edit submitted material for publication.

Educators

This is a letter for Mrs. Thalhiemer and her staff at the Education Department. I've been following the workshops held this past summer and am curious to know what to expect for my kids this winter. My son had an incredible experience at the *The Walking My Path Retreat* and since that time my son and I have worked out a schedule to better communicate our thoughts with one another. It's not easy. We have busy schedules and our opinions differ greatly but in this process of give-and-take of ideas, we are understanding each other's motivations and actions. That's not to say we always agree. I encourage other parents to consider these new workshops and retreats for their children. They are really making a lasting impression on my kids.

New Jersey

Trust

I read the article *Navigating the Teen Years* in the last issue and I was waiting for the words, "trust your teen" to appear but it never did. I don't disagree with this article but I do wonder why the author, as an educator, did not find it was prudent to ask parents to learn to put trust in their teens. I work with teens counselling them for many issues they need to deal with in the family and at school and I find that if I put my trust in them, as scary as that is to do, they usually end up learning a great deal about themselves, which help develop their identity. I agree with everything in this article, but I think the notion of trusting ones teens, and to what extent that trust needs to be given by the parents, needs to be discussed. I know parents are afraid for their teens and so trusting and putting their trust into their teens is a very scary part of parenting but it really needs to be brought out into open discussion.

Concerned Educator
New York, NY

New Look, Great Job

I just want to thank Sean Kim, the designer, for the care and time I'm sure he put in to making *Unification News* look this great! It's looks so professionally done. I love how you've designed the main header. It's up-to-date, modern and clean.

Jim C.
New Jersey

Thank You Richard

I want to say first, a thank you for the new *Unification News*. It looks great. I want to also say thank you to Richard Lewis for the many years he spent providing us with a newspaper. I've just read his tribute. I didn't even realize he retired! I don't live in a large Unification Church community and my children do not have many friends in the church, so receiving *Unification News* is just great! and it looks wonderful. Thank you for doing such a great job.

Debbie
Ohio

Proud Full-Time Mothers

As a full-time mother, I haven't had the chance to read *Unification News* in a long time and then last week, I received a free copy of the newly refurbished paper at Sunday Service and made the time to read a few of the articles. I want to commend Mrs. Lina Herzer for her undying need to fulfill her desire to be creative, and to work, even though she is a full-time parent, homeschooling her children, no less. I read her article, "Late Night Obsession" and I was both in awe of her and laughing as I felt I could completely relate to her situation. I try to do some creative work as well, mostly interior decorating, but I stick to holidays and birthdays and letting my creativity spill-out then. I wish I had her drive and I wonder where does she get the energy?

Will she be writing more installments? It would be inspiring to read about her taking her creativity to the next level.

Sook-Mi Kim
New Jersey

UNews Revamp

Since In Jin Nim's arrival, not only has she rejuvenated our church services and renovated our church facilities, but she's completely revamped our church publications, as well! *Unification News* is looking and feeling better than ever! The new layout is incredibly reader-friendly; from the greater variety of images to the inclusion of bold quotes, I can't help but want to turn the page (and read every article). Fortunately, the content of the articles turned out to be even more impressive than even the appearance of the paper. Each piece is current, relevant and interesting. And with so many different categories and contributors, I feel there really is something for everyone in this new publication. All in all, the NEW *Unification News* is a great improvement- keep up the good work!

Chelsea
San Francisco, CA



Debby Gullery

Blessed Family Department of
HSA-UWC

Need some advice for your marriage? Send in your questions to Debby at unews@unification.org

The Editor reserves the right to edit submitted material for publication.

Dear Debby,
I just got married (blessed) and I'm very excited – but a little nervous too. We're both still in college in different parts of the country, so we won't start actually living together right away. Any advice on how we can develop our relationship and stay connected while we're apart?

Married but Apart

Dear Married but Apart,
I'm so glad you asked this question because I think that there may be a few other couples in your situation right now. It's becoming more common, due to work and school schedules, for couples to spend time apart sometime in their marriage. You're lucky that you are living in the digital age, and can access and use email, texting, and Skype every day if you want to! And you should want to!

Investment is one of the most important parts of keeping connected, so, here's some ways to invest from afar:

Make Time to Talk on a Regular Basis

One of the smartest things that any couple can do to protect their relationship is to communicate regularly. I know this can be hard when a couple is apart, but it's important they find ways to communicate their feelings, challenges, and experiences to stay involved in each others' lives.

Talking often (and emailing too!) is a good way to do this.

It's easy to go about your day without sharing experiences with your significant other when you live apart, but this is exactly why making time to talk is necessary. You can prevent a potential communication gap between the two of you by setting up a regular time when both of you are committed to talk on the phone or with Skype.

Be Dependable

NO MATTER HOW BUSY YOU GET, KEEP THAT COMMITMENT SACRED! In this way, you demonstrate your reliability and trustworthiness. And make sure that you share the little things that happened, not just the big things. The little things are the real fabric of life, and help us to feel connected emotionally with each other. If you run out of things to talk about, share childhood memories and dream about the future together.

Basically, you have to make time for your partner just as you would have to if you lived together. If you talk and email often, you are giving your relationship the time and attention it needs to strengthen and grow.

Also, by just listening and sometimes offering advice to your loved one, you'll become, or continue to be, an important support system for them, and a good friend.

Care packages

Every once in a while, it's nice to send their favorite candy or a small gift that reminds them of something fun you did together or demonstrates that you know what they like. Remember, by investing time in the care package, you have invested time in the relationship!

Studying and Praying Together

A friend of mine is currently working away from his family. He Skypes his family every night, studies together with his wife and kids, and then they share bedtime stories and prayers together. How cool is that. This is a family that stays connected!

Praying together and praying for each other has a special ability to bring you closer and also invites Heavenly Father into the relationship. Studying together keeps you clear and healthy and reminds you both to strive for the ideal in your marriage. Any version of the above will be helpful in bringing you closer together, especially because God will be in the center.

Show Your Love

So, sharing with each other on a regular basis, being dependable and consistent, sending occasional gifts, and prayer and study, are some of the things that can support your marriage while you are apart. Utilizing these suggestions, absence will make the heart grow fonder.

UNIFICATION NEWS

Founded by the

Reverend Sun Myung Moon 1982

4 West 43rd Street
New York, NY 10036

Publisher

HSA-UWC

Editor

Shin Young Chang

(212) 324 - 9600 ext. 214
fax: (212) 324 - 9227

e-mail: UNews@UNIFICATION.ORG

Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York, NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith. Many of the activities, projects and organizations described in the Unification News as affiliated with or part of the "Unification Church" are in fact entities which are organizationally and/or financially independent of HSA-UWC, but are commonly considered to be "Unification Church" activities because they are fully or partially funded, inspired, or staffed by HSA-UWC, its

members, and other adherents of the Unification faith. Much of the material presented in the Unification News is offered for the information and stimulation of the reader, and not necessarily to present the official views of the Unification Church or related organizations.

© HSA-UWC 2009

Holy Spirit Association for the
Unification of World Christianity

American DIRECTORY

This directory is sponsored by HSA-UWC National Headquarters. Donations and tithes to National Headquarters may be made by check, money order or VISA/Master Card/AmEx.

Regional center
STATE CENTER
City, State & Zip
Telephone number

NATIONAL HEADQUARTERS

New York, NY 10036
(212) 997-0050 EXT:
Legal 623
Financial 614
Insurance 615
Bookstore 616

ALABAMA
8031 Woodland Terrace Dr. S
Irvington, AL 36544
(251) 957-4936
fax: (251) 957-4936

ALASKA
9101 Brayton Drive
Anchorage, AK 99507
(907) 349-4070

ARIZONA
1715 South El Camino
Tempe, AZ 85281
(480) 656-3093

ARKANSAS
7817 Arch St. Pike
Little Rock, AR 72206
(501) 562-3628
(501) 562-1763

CALIFORNIA, NORTH
2305 Washington Ave
San Leandro, CA 94577
(510) 483-4712
fax: (510) 483-4713

CALIFORNIA, SOUTH
950 Holly Vista
Pasadena, CA 91105
(323) 681-5291
fax: (626) 577-8688

COLORADO
3418 W 14th
Denver, CO 80204
(303) 253-4123; also fax

CONNECTICUT
285 Lafayette St #111
Bridgeport, CT 06604
(203) 367-3464 also fax

DISTRICT OF COLUMBIA
1610 Columbia Rd. NW
Washington, DC 20009
(202) 462-5700
fax: (202) 232-3979

DELAWARE
New Jersey Center

FLORIDA
11990 SW 94th Ave.
Miami, FL 33176
(305) 234-7822
fax: (305) 234-7824

GEORGIA
3060 Bouldercrest Rd.
Ellenwood, GA 30294
(404) 241-2000
fax: (404) 241-2068

HAWAII
2696 Wai Wai Loop
Honolulu, HI 96819
(808) 839-3457
fax: (808) 833-2330

IDAHO
419 Allumbaugh St.
Boise, ID 83704
(208) 376-2103; also fax

ILLINOIS
7450 N. Sheridan
Chicago, IL 60626
(773) 274-7441
fax: (773) 274-9860

INDIANA
404 E. 38th Street
Indianapolis, IN 46205
(317) 283-1358
fax: (317) 283-0060

IOWA
5840 University Ave.
Des Moines, IA 50311
(319) 266-9246

KANSAS
2101 Washington Blvd.
Kansas City, KS 66102
(913) 217-7196; also fax

KENTUCKY
100 Rolling Lane
Columbia, Kentucky 42728
(270) 250-2093
dwooley05@windstream.net

LOUISIANA
PO Box 2934
La Place, LA 70068
(504) 401-1705
email: jbkasongo@cox.net

MAINE
18 Holmes Rd
Waterboro, ME 04087
(207) 799-7317
fax: (207) 353-9806
email: mainejim@family.net

MARYLAND
5 Terrace Dale
Towson, MD 21286
ph&fax: (410) 825-6137

MASSACHUSETTS
46 Beacon Street
Boston, MA 02108
(617) 227-2305
fax: (617) 227-1724

MICHIGAN
22021 Memphis
Warren, MI 48091
(586) 755-7090

MINNESOTA
1000 SE 5th St.
Minneapolis, MN 55414
(612) 378-1416
fax: (612) 623-8253

MISSISSIPPI
Contact Alabama Church
teresa.Yamane@mhcsi.com

MISSOURI
4607 Virginia Ave.
St. Louis, MO 63111
(314) 323-0923
fax: (636) 989-5761

MONTANA
501 S. 29th
Billings, MT 59101
(406) 245-5319
fax: (406) 896-1999

NEBRASKA
1918 S. 55th Street
Omaha, NE 68106
(402) 933-3030 also fax

NEVADA
1740 Leonard Lane
Las Vegas, NV 89108
tele/fax: (702) 473-5426

NEW HAMPSHIRE
contact Boston, MA church

NEW JERSEY
78 Demott Ave.
Clifton, NJ 07011
(973) 916-0329
fax: (973) 916-0056

129 Market St.
Patterson, NJ
(973) 278-0593

NEW MEXICO
501 Cagua, SE
Albuquerque, NM 87108
(505) 266-4468 also fax

NEW YORK CITY
147 W. 120th St.
New York, NY 10027
(212) 678-2577
fax: (212) 316-0643

NEW YORK STATE
107 Whitehall Rd
Albany, NY 12209
(518) 465-8860
fax: (518) 434-4836

NORTH CAROLINA
1414 Watts Street
Durham, NC 27701
(336) 682-5695
fax: (336) 785-0385
familyfednc@earthlink.net

NORTH DAKOTA
2986 Southgate Dr.
Fargo, ND 58103
(701) 293-9765

OHIO
4303 Indianola Ave.
Columbus, OH 43214
(614) 448-9099
fax: (614) 559-6621
ffwpu@midohio.twcbc.com

OKLAHOMA
304 S. University Blvd.
Norman, OK 73069
(405) 360-4025 also fax

OREGON
2620 Hughes Dr.
West Linn, OR 97068
(503) 722-2996

PENNSYLVANIA
123 S. 41st Street
Philadelphia, PA 19104
(215) 222-6381
fax: (215) 222-6384

RHODE ISLAND
136 Carr Street
Providence, RI 02905
(401) 941-1116
fax: (401) 941-1116

SOUTH CAROLINA
2120 Rosewood Drive
Columbia, SC 29205
(803) 254-0134 also fax

SOUTH DAKOTA

TENNESSEE
772 Harpeth Bend Dr.
Nashville, TN 37221
(615) 646-2439 also fax

TEXAS, NORTH
1922 Anson Rd.
Dallas, TX 75235
(214) 905-9233
fax: (214) 905-9240

TEXAS, SOUTH
1423 Upland Drive
Houston, TX 77043
(713) 468-6991
fax: (713) 468-6992

UTAH
1969 View St.
Salt Lake City, UT 84105
(801) 967-8013

VERMONT
PO Box 722
Colchester, VT 05446
(802) 878-0741
fax: (802) 860-3969

VIRGINIA
4818 Hampshire Ave
Norfolk, VA 23510
(757) 855-2222 & fax

WASHINGTON
6601 NE Windermere Rd
Seattle, WA 98115
(206) 527-0959
fax: (206) 524-9157

WEST VIRGINIA
Rt. 2 Box 355-D
Charleston, WV 25314
(304) 744-6252 also fax
FFWPU-WV1@JUNO.com

WISCONSIN
3031 N. Frederick Avenue
Milwaukee, WI 53211
(414) 332-6967
fax: (414) 332-0302

WYOMING
contact Denver, Colorado

Snap Shots!

Unification News takes the time to feature and celebrate children and youth from your community. Publish your child's artwork or short stories here! Send submissions to unews@unification.org today.



Ohnshil Kim

Ohnshil is 19 years old. She is studying at Putnam Valley high school, New York.
Putnam Valley, New York

65cm x 45cm
charcoal, conte, pastel, and color pencils on sketch paper.
This piece was inspired by the song,
"We Are the World"



Kiana Haire

Kiana is 7 years old.
Irvington, New York

8" x 12" magic marker on paper
"Kiana Manga"



UNIFICATION NEWS

SUBSCRIPTIONS

Check as appropriate

- ☐ NEW Subscription
☐ EXTEND Subscription
☐ CHANGE Address

Make payable to HSA-UWC

- ☐ 1year: \$36 ☐ non-USA: \$60
☐ 2years: \$60 ☐ non-USA: \$110

Use a blank sheet of paper if you want to order more than one subscription

Recipient's Name

Recipient's Address

Recipient's City, State, Zip