

UNIFICATIONNEWS

January - February 2010 VOL. 29 NO. 1 \$4⁰⁰



GOD'S DAY 2010 ALBUM



FUSE



RECIPES



NEW RESOURCES



GENERATION PEACE YOUTH MAKING A DIFFERENCE

STANDING OUT

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CARP SCHOLARSHIP RECIPIENTS

BUILDING A BRIDGE IN CAMEROON

THE POWER OF PLAY

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Cover Photo: Photographed by Graeme Carmichael. CARP Winter Ball, Hammerstien Ballroom, Manhattan Center, New York; January 8, 2010. From Left to Right: Victoria Rumet (National Vice President CARP, USA), Hero Hernandez (National President CARP, USA), Reverend In Jin Moon (President and CEO, HSA-UWC, USA), Leilanni Owens (CARP scholarship recipient).

Centerfold Photos (Pg 28-29): Photographed by Dale Kim (HSA-UWC, Korea). God's Day Celebration, Cheong Pyeong Heaven and Earth Training Center, South Korea, January 1, 2010. (Main photo) The Reverend Dr. Sun Myung Moon (Top center) and his wife, Dr. Hak Ja Han Moon (Top Center) pose with their children and grand-children for a New Year's family photo. Bottom 4 photos from left to right: (1) Reverend Hyung Jin Moon (President and CEO HSA-UWC International) and his wife Yeon-Ah Lee, offer a prayer for the God's Day Celebration; (2-3) Reverend Moon conducts the new year's traditional serving of sweet cake to his grandchildren; (4) Reverend and Mrs. Sun Myung Moon cut the God's Day cake.

CALENDAR

FEBRUARY 2010 - APRIL 2010

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
 - 7 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 nim's 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)

An Shi Il - 3rd, 11th, 19th, 27th

- March
- 1 Shin-Jung nim's 27th Birthday (lunar)
 - 2 Shin-Man nim's 10th Birthday (lunar)
 - 5 Shin-Jin nim's 3rd Birthday (lunar)
 - 6 Kwon-Jin nim's 35th Birthday (lunar)
 - 7 Middle East Time Founded (1983)
 - 8 Shin-Sook nim's 26th Birthday (lunar)
 - 10 Founding of the Family Party for Cosmic Peace and Unification (2003)
 - 17 Hyo-Jin nim's Ascension (2008), St. Patrick's Day
 - 18 Ascension of Han Seung-oon (True Mother's physical father) (1979)
 - 21 World Research Institute for Science and Technology (WRIST) Established (1984)
 - 25 Shin-Won nim's 22nd Birthday (lunar)
 - Aewon (Garden of Love) Bank Established (1994)
 - 26 Martial Arts Federation for World Peace Established (1997)
 - 27 New Ecumenical Research Association (New ERA) Inauguration (1980) 28
 - International Christian Professors Association Established (1981)
 - 29 Cheon Il Guk Established (2/22/2001)
 - Grand Liberation of 6,000 Years of Providential History (2/22/2002)
 - 31 Hyun-Jin nim & Jun-Sook nim's 23rd Wedding Anniversary
 - São Paulo Declaration (1995)

An Shi Il - 4th, 12th, 20th, 28th

- April
- 3 Jin-Sung nim's 48th Birthday (lunar), New Hope Farm Declaration (1995)
 - 4 Easter Sunday,
 - Dedication Ceremony for the Chung Shim Tap Memorial Tower & Jeong Shim Won Prayer Hall (2000)
 - 6 Dong-Sook nim's 55th Birthday (lunar), Shin-Hwa nim's 21st Birthday (lunar)
 - True Parents' Day (3/1/60)
 - 7 Declaration for the Blessed Family (1995)
 - 20th Anniversary of the 42-Couple (+ 138 Married Couples) Blessing
 - 8 Declaration of the Day of True Parents and Families (2000)
 - 9 10th Anniversary of the Commencement of the 2nd Forty-year Course
 - 10 18th Anniversary of the 1265 Married Couples Blessing
 - 14th Anniversary of the Founding of the Family Federation for World Peace and Unification (FFWPU)
 - 18th Anniversary of the Founding of the Women's Federation for World Peace (WFWP)
 - Declaration of True Parents and the Completed Testament Age (1993)
 - New Hope Farm Declaration (1995)
 - 11 Shin-Chul nim's 18th Birthday (lunar)
 - Jin-Hun nim & Un-Jin nim's 24th Wedding Anniversary
 - 12 24th Anniversary of the 2nd-Generation 36-Couple Blessing
 - 13 Proclamation of Liberation and Release (2004)
 - 14 51st True Parents' Day (lunar), Sung-Jin nim's 64th Birthday (lunar)
 - Declaration of the Realm of the Liberation of Women (1990, lunar)
 - 15 Shin-Yuh nim's 8th Birthday (lunar)
 - 16 Kwon-Jin nim & Hwa-Yun nim's 15th Wedding Anniversary
 - Sun-Jin nim & In-Sup nim's 15th Wedding Anniversary
 - 17 Dae Hyung Nim's Ascension
 - Declaration of Opening the Door of the Realms of Eldership
 - Parentship and Kingship (1998)
 - 50th Day of the Resurrection of Substance
 - 51st Day of the Resurrection of Shimjung
 - 18 Declaration Day of True Family Resurrection and the Liberation of the World (1992)
 - 18 Ascension of Moon Yong-Su (True Father's physical brother, Dae-hyung nim) (lunar)
 - 19 True Parents' 50th Golden Wedding Anniversary and Rally for the Peaceful Settlement of the Parents of Heaven and Earth and Cosmic Cain and Abel (Good and Evil) (2009)
 - 22 Noticias del Mundo Established (1980)
 - 24 Shin-Hwa nim's 22nd Birthday (lunar)
 - 27 8th Anniversary of the 144,000-Couple Clergy Blessing
 - 60 Couples' Blessing (2001)
 - 28 Shin-Yea nim's Ascension (2001)
 - 29 50th Anniversary of True Parents' Holy Wedding (1960, lunar)

From the President

Fulfilling the Dream

Dear Unification News Readers,

Looking back on the past year, the changes that we have achieved together fills me with hope that we will be able to see great things happen in 2010.

It has always been the vision, dream, and hope of our Father, the Reverend Dr. Sun Myung Moon, to give everyone the blessings that our Heavenly Parent, originally hoped to bequeath to his children. God envisioned for America to be the hope for all humankind, the center of change and progress towards a world that truly reflects His original hope and dream for His children. I believe, in this year of 2010, our collective efforts will bring us to the point where we can bravely move forward with courage and conviction in our hearts and minds and create a great, heavenly fire here in America that will sweep across the world and move the hearts of every man, woman, and child on God's beautiful Earth.

As you move forward with courage of heart, integrity of character, and the understanding of who we are as children of God, Unification News will do its best to bring our readers the message, the heart, the prayers, and the desperate hope of our Heavenly Parent through the experiences, the victories, and the words of people across the nation and world who live their lives everyday in the hope of helping our Heavenly Parent fulfill the dream.

Unification News began this new year by sharing inspirational stories about our youth and young adults. Make it a tool for communicating the achievements of your community and have your stories, thoughts, and dreams, published for everyone to learn from.

We hope to provide this community with hope and inspiration for this coming year as we strive to follow God's great dream and reach our fullest potential.

Thank you for your continued support and please let us hear from you!

Reverend In Jin Moon

Holy Spirit Association for the
Unification of World Christianity USA

Unification News



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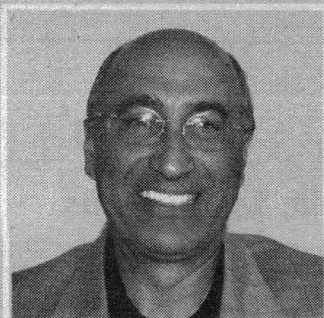
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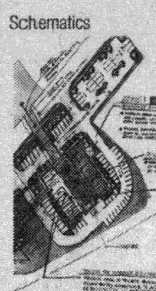
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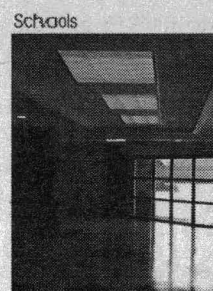
Retail



Community Planning



Schematics



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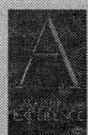


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UNIFICATION NEWS

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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.

ATTENTION: PHOTOGRAPHERS and JOURNALISTS

HSA-UWC is looking for volunteers interested in photographing and/or reporting various events for publication! If you would like to learn more, please email any questions to unews@unification.org

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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 Quotes

Rumi, The Masnavi, Book I

Some love the Whole and some love just a part,
The latter from the Whole are kept apart;
The one who loves apart soon also learns
That his beloved to the Whole returns:
Another's slave has made him look a clown -
He's clung to someone weak for fear he'd down!
He has no power with which he can help you,
His lord and master's business he must do.

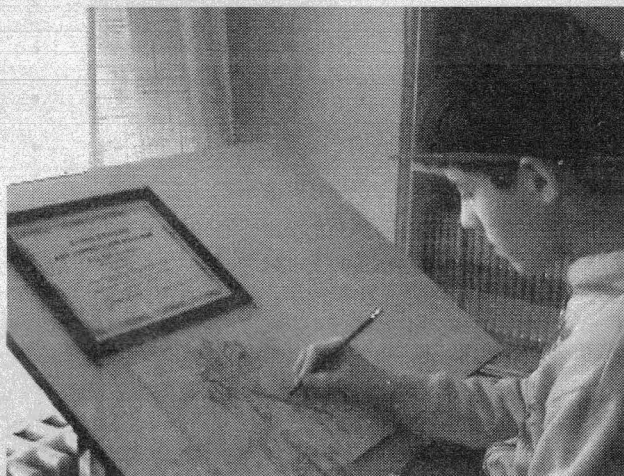
Scripture Reading for Lovin' Life Ministries Sunday Service
12/13/09

Luke 6:38

Give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.

Scripture Reading for Lovin' Life Ministries Sunday Service
01/10/10

Budding Cartoonist



Won-Suh Nordquist, 16, just completed a mail order art course that he paid for with his paper route money. He had several options for one aspect of the final lesson and chose to draw a cartoon. He also can get college credit for having completed this course from "Art Instruction Schools".

In creating the subject matter of the cartoon, Won-Suh asked for my input or suggestion. I suggested the theme of Darwinism and science and the basic idea. But the characters and drawing of them were completely created by Won-Suh.

(Refer to page 6 for his cartoon).

Thank You

Dear In Jin nim and family,

We at the Morning Garden Community of Blessed Central Families would like to Thank You all for the commitment you have made to True Parents and each of us.

We are enjoying very much your Sunday Services and the give and take we have with them after service. It is bringing us all closer together. The 2nd generation are also much happier and look forward to going to church on Sunday. It truly is the next best thing to being in New York with you. Our Hearts are one with you and with our True Parents.

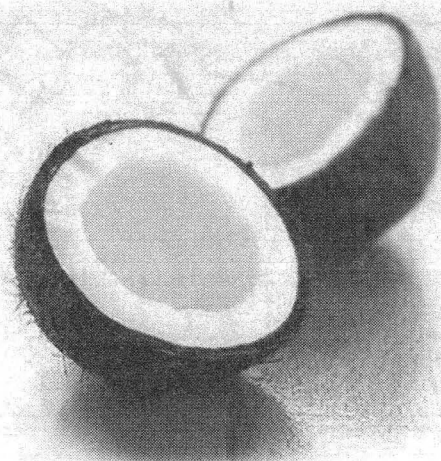
May our Heavenly Father continue blessing our True Parents and True Children and their families.

Happy True God's Day!

Recommended Reading

Title: Eat Fat, Lose Fat: Lose Weight and Feel Great with the Delicious, Science-based Coconut Diet

Author: Dr. Mary Enig; Sally Fallon



Poor digestion is something many of us suffer from and whatever the degree of severity, *Eat Fat, Lose Fat* provides the knowledge and know-how for learning how to cook and eat for our health.

Dr. Mary Enig's science-based diet shows us how to eat naturally, from how to make home-made broth, to learning the all important need for healthy fat in our bodies, to learning how to use coconut as a beauty and skincare product.

Eat Fat, Lose Fat, is divided into three major sections, with one devoted completely to delicious recipes that incorporate the entire coconut for better health and better living. Easy to follow diet programs are provided with a resource guide on where and how to buy the purest products for a natural diet.

Eat Fat, Lose Fat is recommended to anyone looking to find a way back to a natural lifestyle and healthful living.

Visit www.eatfatlosefat.com for more information on this health-changing, life-altering book.

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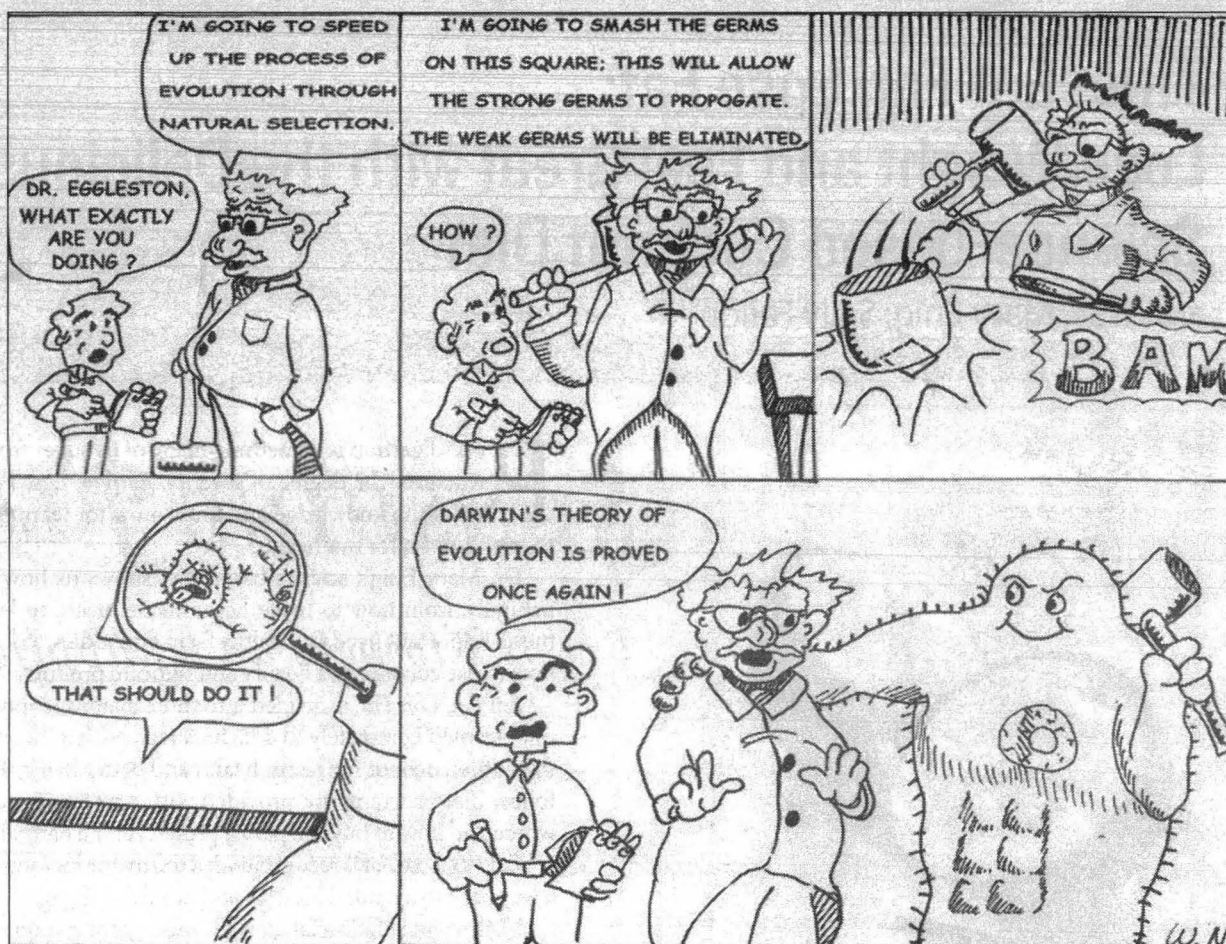
- An Shi Il dates
- Church Holidays
- National Holidays
- Lunar Calendar dates



TREASURES OF HEAVEN

The 'Treasures of Heaven' ministry
(serving our 2nd generation Unificationists with special needs)
is seeking an experienced **Medicaid Service Coordinator**.

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



Cartoon by Won Suh Nordquist

From the Editor

In this issue

Dear Unification News Readers,

To start this new year, Unification News decided to cover the activities of young adults in the Unification Church community who have recently been recognized for their excellence, who have shown innovation and courage to follow their dream, and who have experienced their prayers answered by God. In addition, the first of six double issues coming out this year also feature articles on education, parenting, motherhood, and health.

It stirs the heart to see the youth of America taking initiative, and striving to fulfill their God-given potential. Unification News was fortunate enough to be the first on site to cover the First Annual CARP Winter Ball and bring your attention to nine young adults who have spent their college career nurturing their life of faith on campus.

We sat down with HSA-UWC National Youth Pastor Jaga Gavin to provide our readers with a taste of who he is, where he comes from, his relationship with God, and his vision for supporting our parents in the education of our youth.

We also caught wind of a college student, who, on her own initiative, flew to Cameroon with the hope of serving the people of that nation by helping them build a bridge with the knowledge she has gained from her engineering degree.

The HSA-UWC Education Department in America has produced a handbook on spiritual education and provided Unification News readers with a summary of its contents for your viewing. They have also provided an article on the importance of play bringing awareness to parents on the use of everyday play for well-rounded growth and maturation.

In this issue, we have also provided reviews of resources on parenting, books and movies, as well as recommended reading, recipes for the family, and personal stories about mothers, daughters, and traditions.

The Reverend Dr. Sun Myung Moon has spoken to America on matters such as character growth, integrity, heart, compassion, and the many aspects and qualities that make up a person who has realized their full, God-given potential. We have included his words and will continue to include his teachings in every issue.

As we progress into 2010, and changes take place on a global scale, we open our doors and hearts to embrace the difficult issues at hand, such as human rights violations, and will continue to provide our readers with news about our community on a national and global level.

Unification News hopes you will be inspired by the stories published in this issue and will share your own stories by submitting news from your area, and by sending in your comments and reactions to this publication to unews@unification.org.

Thank you for your continued support and for spreading the word to subscribe to Unification News.

Shinyoung Chang
Editor-in-Chief

SEND IN Letters to the Editor

Unification News welcomes letters from readers. Please email your comments on articles in Unification News to unews@unification.org

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

(Find letters to the editor on page 54 of this issue)

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DISCOURSE ON UNIFICATIONISM

HISTORICAL SPEECHES

Reverend Dr. Sun Myung Moon Speaks on

Who Am I?

January 23, 1977, Belvedere, New York

For each one of us our "self" is very important. From the Moment we come into existence our self becomes the central point of everything in our lives. Therefore we want the society, the nation, and the world to all center upon our individual selves. This is not only true for our individual lives but for all other levels too, for families, societies, nations, and even for God. We could say, "Who Am I?" And God could say the same thing. Therefore, the starting point for each one of us in this universal existence is "I" and we must be able to understand that "I."

In order to understand that "I" we must understand "I" in the context of history. History is presently approaching its consummation, the period of the end of the world. These are the Last Days. When people say "Last Days" they think of two opposite things. Some think the "Last Days" are the time when everything will be consummated in a fruitful harvest, and some consider the "Last Days" to be the time when everything will dissolve into nothing. These two conclusions are absolutely exclusive of each other; one implies hope and the other implies despair. Many people today are thinking that the Last Days are the end of the world when everything will be destroyed and there will only be despair.

If we are living in the Last Days then we must ask, "Who Am I?" Each of us is encircled by the world around us. When we make the circle a little smaller we find we are living within the boundary of the United States. We are also members of the society, of the Unification Church, and also of our own families. When we lift all these circles away we are standing at the central point.

Many people look upon the central position as a position of despair; they look upon tomorrow as having no hope and wonder where they will go then. People standing in the central position certainly should not go down, or to the left or the right. They should be able to go up. However, they do not have the energy, hope, or vision to go up. If we find ourselves in that central position in a world where hope is lost, then it is very serious for us all.

We may ask the nation, "Please, America help us! Give us a direction for our lives and all the things that surround us!" But the nation cannot answer the fundamental problems of human life. When we shout out to the world, "World, come help us; save us," the world does not respond. Our societies, our schools, our own families do not have the power to save our individual selves. Religion has been one hope; however, the religions

existing today have also lost all vision. Then what shall we do? Where shall we go?

We must discover this true "I" or true self, and try to save ourselves. However, no individual is capable of saving himself. In this situation of world despair, if someone can say, "I have the solution; I have someone who can lead me into eternal hope," that person is indeed a fortunate person. At least that person can surround himself with happy circumstances. If someone in a family can lead the way to the ultimate hope, then any person within that family is fortunate and has found the solution also. If that circle can be extended and someone can bring the solutions to the problems on the level of society, the level of the nation and the world, then all the people in the world surrounding that person are fortunate.

His solution for the world must correspond to the national solution, which must correspond to the societal solution and the family solution. If someone can do that, then that person will have unified the world through their solution. But history has never found a person who could bring hope by bringing a solution which could apply from the worldwide level all the way down to the individual level. This is why the world remains in despair. In the Last Days every individual is still searching; we are still on the road, searching for a solution.

Through our experience we conclude that a person living within our own environment could not bring the solution. Many philosophies have been born in history, with each thinker trying to solve human problems through different fields: for example, through science, through literature, medicine, or philosophy. But the one field that fundamentally deals with the value of human life is religion. Religion is one field where we can concentrate our search for the ultimate solution of human problems. However, the current religions are losing their vision so we have to search in a new, more elevated religious sphere to find new spiritual power.

The important thing is that God is already involved in these events. He has His own schedule, His own master plan. He knows of the circumstances in which we live in the world of despair; He knows of our searching. Therefore, God's plan will emerge through a new religion and a new leader to let us reach the ultimate conclusion of our search. This particular solution has been manifested in the concept of the Messiah.

Let us concentrate our thought on the Messiah. Why does the Messiah come? What is the content of his work? First of all, the Messiah tackles the problems of all humanity, not just one group. The Messiah brings to this

world the fundamental solution for the problems of all mankind. The Messiah comes not only with the key to solve human problems, but also the key to solve heavenly problems, God's problems.

Since the source of every problem has been the separation between God and man, the Messiah comes for one single purpose: to bring God and man into unity. This will solve both man's and God's problems. Where will this unity between God and man begin? What is the starting point? An American President might say that this unity must start in the White House here in this country because, after all, America is the greatest nation. But even if there is tranquillity in the White House, if the people of America are suffering and desperately unhappy, then this has not truly solved the problems of the nation.

Unity between God and man does not begin in high places, in the office of the sovereign or head of state. It begins with the individual at the very bottom of human life. Even within the family a father and mother may have reason to be jubilant, but at the same time their happiness may not be shared by their children; the children may be desperately unhappy.

Happiness must begin at the starting point of "I." Then where is this "I" standing? Maybe "I" is at the pinnacle of the entire world, the central point of the world situation. That person might be happy in his position relating to the world, or that person might desire to have nothing to do with his surroundings. These are two manifestations of "I." Which kind of "I" would you want to be?

Everybody has the desire and ambition to become identified with the rest of the world. You do not want to just be isolated; you want to be someone special, recognized by the world. Why does everyone have that ambition? When you are standing on the pinnacle of the world, the earliest rays of the morning sun will touch you first. You will be the first recipient of the heavenly blessing. Human nature has the innate desire to be standing on high ground. That position is closer to God, and when the Messiah comes with ultimate hope, the person in that position can identify him first.

Jesus came to Israel 2,000 years ago. Do you think he came to Israel just as the leader of that particular nation, or did he come with a dream and desire for the entire world? No doubt he came with an ideal for the world. Tragically, the chosen people refused to accept this universal leader as the Messiah; they were not ready. But innate human desire has not changed. Everybody is still looking for the pinnacle of the world because they know

it is the place closest to the Messiah, closest to God.

How about you? Are you looking for this position? It is a common human desire, regardless of your level of education. You may have just gone through elementary school or you may be a Harvard Ph.D. It does not make any difference. Human nature is always trying to be on higher ground, to be where the ray of hope hits first.

Who am I? You should answer that question, "I am the one striving toward the high point of the world, trying to be on the pinnacle of the world; that is who I am." That one central point is the position where the entire world is concentrated. The person who has arrived at this pinnacle is in a position to say, "Without me this world is empty and in despair. I am the one who relays the blessing from the top. Without me the rest of the world has no point to rally around."

The person who can say, "I am the center of the world," can certainly say, "I am the center of the nation. I am indispensable for the nation; I am indispensable for the society and the family, and finally, I am indispensable for myself. Without me there is no 'I'."

That is the ultimate hope of "I." "I" wants to be the center of the entire world. That is the relationship in which "I" wants to exist. That "I" cannot isolate itself from the rest of the world. When that "I" moves forward then the rest of the world moves too, because that "I" is the center of the entire world and of society. That kind of "I" could not exist without being surrounded by the rest of the world. "I" cannot be the center of the world without a world, but today people are trying to exclude God and the whole world. They want to exist only for themselves. This cannot work. They disregard everything in existence around them, trying to be "I" by themselves; however, one cannot exist by oneself.

When you say "center," your meaning implies the existence of the rest of the world. A center does not come first; the world comes first. If you want to stand on the pinnacle of the world, the important thing is whether you want to become the center of the world. Each one of you must realize and say, "I am responsible for the world." That awakening will bring you to the center.

It is logical that blessing and responsibility come together. Most people say, "I want the honor of being the center of the world, but I do not desire to be responsible for the world." Is that how you are thinking, or do you think, "I am going to be the center of the world because I want to take up the responsibility of the world"? Which one? Instead of

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The Reverend Dr. Sun Myung Moon addresses Unification Church ministers, Belvedere, New York, mid 1970's.

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putting themselves in the center of the world, most people are trying to move the world to their center. They stand fast and do not want to budge. They say, "Let the world come to me and make me the center." Is that possible?

In relation to the rest of the world the center is always an equal distance from any edge. You travel the same distance in any direction to reach the edge of the circle. A person might say, "I'm American so I'm close to America, but I'm a little distant from Asians, Europeans and Africans." Then that person is not exactly at the center. That person is somewhat distorted, somewhat off center. The person at the exact center of the circle has an attitude and personality that is completely accommodating and embracing. If a person says, "I'm a white man so I don't care about blacks or yellows or any other race," then he is not perfectly in the center. That person could perhaps become the center of the white race, but certainly not of all the races of the world.

Then what kind of person must the Messiah be? The Messiah is the first person to put himself on the pinnacle of the world, to perfectly position himself at the center. Who can have rapport with the Messiah when he comes to this world? In America some people think only of themselves and are very individualistic. Could these people possibly establish rapport with the coming Messiah? They have an entirely different outlook on life. Is the philosophy of that kind of individualistic and egoistic person parallel with the philosophy of the Messiah?

Because the Messiah is coming with a universal concept and, therefore, universal equality, anyone who pursues individualism is the enemy of the Messiah. When someone says he wants to become the pinnacle of the world, the center of the world, what he means is that he wants to inherit the Messiah's concept, the messianic ideal. The Messiah is looking for people of that philosophy and conviction. Ultimately speaking, such people are striving to become messiahs themselves. Simply said, people just want to follow the Messiah and imitate him, and finally they want to make themselves actual messiahs.

The central position of the Messiah is the position of God. The Messiah and God hold one concept. Anyone who is following the mandate or teachings of the Messiah is initially a follower and disciple. But later that disciple will not even need instruction. He will automatically think the same as the Messiah; he will act and work and live by the same concept as the Messiah, elevating himself to the position of Messiah.

When the Messiah comes he is looking for such ready people. Why is that? There are people who are ready to be positioned in the center of the world in the Messiah's position. God and the Messiah are seeking such people because it is easier. Such people do not need

much training; they are already disciplined and educated to take the position of the Messiah. When the Messiah comes and actually mobilizes such people, he can make that family a messiah's family; he can make that society a messiah's society and that nation a messiah's nation.

Think of yourself, what kind of person are you? Do you need lots of training to become a messiah or are you disciplined and ready, just waiting to be touched and you will become a messiah? What kind of person are you? When the Messiah comes as the center of the universe and summons you to come to the center, are you a person who will say, "Yes, sir, I will be with you in a second," or will you say, "No, sir, I don't want to move. You come and stay with me"?

If your original position is in one place but you are summoned to the center, should you take all your surroundings with you, and slowly but surely get there? Or should you be revolutionary, taking off the shackles of your old surroundings and dashing like a bullet? Will you keep all the old wires and ropes fastened to you so you can always be pulled back to your old position, or will you chop them all off. The important thing to realize is that you have to get rid of your old position and shackles to move to the position of the Messiah. You can plan to go back to your old surroundings some day, or you can completely get rid of them and stay in your new position for eternity. As a member of the Unification Church it is very important to establish the second attitude.

You are not moving anywhere else but to a higher central position. When you consummate your mission there you will not have to go back to influence your old place because you will already be the center of the world, and you can lift up your old surroundings. As you elevate yourself in the center of the world your direction is a one way street, and there is no reason for you to go back to the past position. This is history. When saints and holy men undertake a cause of righteousness and justice, there is no way to retreat.

When you begin your march toward the higher central position then you must not go back. This is very important. For example, when you become a true patriot to save America, you need to sacrifice your individual surroundings. By the same token, when your cause is for the sake of the world, then an even greater sacrifice of your individual surroundings is needed.

Even your closest loved ones, your wife or husband, could be an obstacle when you undertake this holy mission. But if you sacrifice them, even disregarding them at times and closing your eyes to all your individual circumstances, you can raise yourself up to fulfill the highest possible mission. By doing that you are inflicting sacrifice on your surroundings. Should this be regarded as sin?

When a person is moving toward the center it might look like he is cruelly leaving his wife and children and all his circumstances to go to the higher position. However, by doing so, he is doing the most good for his own family. By reaching his destination he has a chance to bring them into that center, too.

The view that the road of a saint is a one-way street upward and forward is part of Eastern philosophy. The loyal subject of a nation or king walks a one-way street of loyalty, never looking back. But this corresponds to your own understanding; it makes sense in Western philosophy, doesn't it?

Let's look at my life from this standpoint. In spite of going through hardships for 30 years I still forged ahead toward the higher goal and came to America. Here too, I am receiving tremendous persecution and am being mistreated. But from this principle, should I go back to my comfortable place in Korea? Is that what the righteous person should do? Or should I follow the one-way street upward?

Is your advice to go straight forward? When you say, "That is my advice, Father," that means you are actually saying, "Father, we are willing to back you up. We are willing to follow you, or even beat you and go ahead of you." Are you saying that? So far I am a lonely runner, running only by myself with nobody beside me or in front of me. After 30 years of running I would like to see someone running faster than I am, saying, "Father, just hold my hand, I will pull you." Are you going to be that kind of person?

There are many ways you can go. You can go slowly, taking all the time you want for relaxation, food, sleep and worldly enjoyment. But it might take you a millennium to get there. Would you go that way? Or would you forget everything else and go like a dashing bullet? That "dashing bullet" is a very important phrase this morning. Do you think this world needs a movement to push people and fire them up so they rush toward the center?

Logically you can say yes, but are you reluctant to accept it? There are many ambitious people outside wanting to be recognized and to excel in the world. But when I ask what they would do to become famous, they do not have an answer. They do not even have a clear vision of their reason for wanting to become famous.

In the world many scholars strive day in and day out to become famous. While they are working so hard they sacrifice many things and become old and pale, but then once they become famous they wonder, "What was my purpose? Why did I push myself so hard to become famous?" Even once they are recognized they feel such emptiness, even despair. Many people strive toward very ambitious goals in the political and the academic worlds, but once they attain them they realize that actually their dream was not fulfilled through those ambitions.

Only when your dream is parallel to the dream of God and the dream of the Messiah will you be fulfilled. When you reach your pinnacle you have such a completely consummated feeling in your life that you feel utterly rich and full of hope and blessing.

The person who truly recognizes God and recognizes the Messiah's ideal, the ultimate purpose of this world, will never end up in despair. However, without that ideal, even though you go higher and higher, your despair will grow deeper and your life darker.

Let us expound for a moment on who am I in the Unification Church? First of all, what is the Unification Church? This nation has been mistreating the Unification Church because the people do not understand our purpose. They wonder who I am, what kind of person I am. Am I someone who wants to become the 40th president of the United States, or who wants to become a billionaire and live with a thousand servants? What kind of person am I? The answer is very simple: I am the person who brought hope to this world of despair. What kind of hope? I am bringing the reality of God to man's life, letting mankind see God.

This world is in despair because it has no central figure and no center. Without a center this world has to be in confusion. Certainly none of you knows what your center is or America's center, or the world's center. Therefore, you cannot relate yourself to anything stable or of value, and there is confusion. There must be some central vertical line from heaven, plus a horizontal line at a 90 degree angle. There should be clear-cut vertical and horizontal lines, but instead people draw their own lines at many different angles. All over the world everyone is drawing his own lines. There are not many people who are confident that they can intersect with the vertical line and become one with the center. For the proper relationship there must be a 90 degree angle between God and the horizontal line.

We are searching for the position where we can have this 90 degree angle. There is one central vertical line, and in relation to it there is only one horizontal line at a 90 degree angle. Your line may not have the same length as the worldwide or universal line; it may be very short. However, it is very important that your line on the family scale or societal scale be at a 90 degree angle to the vertical line.

This world has not yet seen this central vertical line, and because the world has no model to align itself with, people continue to make all kinds of lines at random, thinking they are parallel with the horizontal line. They can think this only because they do not have a central point. Some philosophies have a person standing upside down and backwards, and still present him as the center of the world.

Did you know we need such a clear-cut vertical line? In the Unification Church we are striving to know that vertical line. At the

“When someone says he wants to become the pinnacle of the world, the center of the world, what he means is that he wants to inherit the Messiah’s concept, the messianic ideal.”

family level your line is not too high, but you are going to be absolutely straight and parallel to the central example. Then you have a guarantee of heaven. In English you say a person has a “clear” conscience, but in Korean we say his conscience is very “straight.”

As we progress from the family level to the societal level, to the national level, and so forth, we make constant progress along the vertical line. Now most of you are pursuing your own individual course horizontally. This is the direction of achievement. As you progress more you will rise along the vertical line, moving toward higher development. This is the way of life of the Unification Church.

Shall we stand still or go on? What men badly need today is an example, so they can see with their own eyes what is righteous. God is revealing that right direction or vertical line in the form of a new religion. Through it people can come to clearly see God with their own eyes. Even if I do not speak to you, are you still bubbling with enthusiasm every day to develop more? Has this been your goal?

Where are we? Let us each determine what our true position is as an individual. How much territory have you covered? Where am I standing? How much am I ahead of you, or how much behind? Have I covered the entire territory, or am I somewhere along the way? Does the Unification Church have its own sovereignty, its own nation? Do we have our own heavenly world?

We have not yet broken through the national boundaries, nor are we universally united yet. If I had a worldwide foundation large enough that I could really push upward beyond the national level, then do you think any more persecution would come? What I am saying is very important: we still have a higher goal to achieve. America has not been saved yet; the world is lying there, waiting for salvation. I have accomplished all the conditions that are needed for the spiritual victory. Therefore, even if I died today, this movement would still succeed; the day of glorious victory would come. However, our job is still ahead of us.

Do not think that I am the one who will be the champion and leader. You must be the champions of this world and of God; you must lead this nation and this world into salvation. That work remains to be done. Shall we go? We must determine to go. Will you say, “Oh, Father, the weather is so cold, could you give us just a little bit of time to relax?” Or will you go regardless of the weather, regardless of the temperature, regardless of the time of day or night? When you are shivering in cold, will you go backward or forward? You have a tendency to stand still. Do you want to have me come push you forward, or say, “You just stand there and rest”? Actually I do not like pushing!

There are three choices: to go forward, to stand still, or to retreat. Which is your choice? I want you to know one important thing: It

is your destiny to go forward. Whether you like it or not, whether at your own will or someone else’s will, regardless, you must get there. As you go forward your achievement is greater, you are entitled to higher heaven.

God is so willing to push you because this is your only opportunity. In His love God is ready to push you, even club you. If a person will accept it and persevere through such pushing, even crying but still striving to go forward, God will push. There is no mercy in this situation. The problem is that God hesitates to do it because if He pushes you too much, you might just collapse, and that would disappoint Him so much! He is inspired by the kind of person who can take a beating, saying, “Father, come after me; push me all of the way.” You men and women are dynamos; you must always have energy for thrusting yourself forward, for running within yourself.

What is today’s topic? It is: “Who Am I?” The answer to that question should be, “I am going to be the one who can achieve heaven, the one who consummates the ultimate heaven.” Can you say that? You must know that you cannot go alone. You are the center of the world; you must bring your family with you, your society with you, your nation and world with you. That is your burden.

In accordance with the Principle formula, if there is a person prepared to take this responsibility when the Messiah comes, then the Messiah cannot go anywhere else but to that person; there is no other way that God and the Messiah can fulfill the mission. The Unification Church is a religion needed by the Messiah, needed by God. The Unification Church is showing the world how we can become parallel to the central line, how we can make our own vertical line on the family level, societal level, national level, worldwide level, and cosmic level. The Unification Church has a blueprint so that each individual can achieve the ultimate destination.

What the world will say about me does not matter. The important thing is whether we are on the right track. As long as we have the right principle, whether we have connected with the Messiah or God yet does not make any difference. We do not have to worry; the Messiah and God will come to us. If this is not the truth, then you do not have to worry further because that would mean there is no God, and if there is no God, we do not need to worry about anything. As long as God exists this must be the truth, and as long as this is the truth, it will be our way of life.

The Unification Church is the new religion which is to achieve this ultimate goal. We have a highway of truth laid all the way to the top of the world. By achieving that pinnacle we are going to liberate humanity, and most important, liberate God. On that day I too will be liberated. A few moments ago I said this is your destiny, but this is also the destiny of the world, the destiny of humanity. But what a blessing! God has shown that destiny

to us first! He has made us pioneers of the eternal heaven. We have been hand-picked by God as pioneers of that heaven.

You are living as historic persons; you have an historic responsibility, an historic mission calling you. Shall we go? This is a war; it is a battle and regardless of the sacrifice we must go on. Some might falter and some casualties might be suffered, but we still must go. There is no other choice. Actually you have a very easy path simply because you have me as a pathfinder in front of you. Without my being in America it would be ten times, a hundred times more difficult; this is really your golden era.

The important thing I want you to know is that I will not be here forever. If America fails to become the center of the world, if America fails to respond to the worldwide mission, then I must go somewhere to people who will rise to the worldwide mission. Historically we have never seen such a pattern. If the young people of America unite with me, if you and I become one, we can make a new history.

Nowhere in the history of America, in the Western world, have there been young people calling an Oriental man “Father.” The word “Father” is abused. In the Catholic church they call priests “Father,” but in our Unification ideology “Father” has a different meaning. It is an historical event. Why should the brilliant young people of America try to follow me, giving up everything to take up a sacrificial way of life? It is because they see the truth; they see that there is no greater hope, no greater future than this one. You are these young people of vision; your vision conceives of the greatest hope and future, and you know you cannot find it anywhere else. The future of America, the future of the world lies only in the youth of this nation. The world shall bless you.

“Who Am I?” That is my subject this morning. The answer is, “I am the one who conquers the despair of the world; I am the one who conquers the concept of the Last Days, which is not a time of despair but of the greatest hope. I am the one who can go over the hill. I am the one to meet the Messiah on prepared flat ground instead of on a rugged mountain. I am the one who is going to be the pathfinder, the pioneer, the one who will have the groundwork ready to welcome the Messiah.”

Where would you like to meet him? On a small foothill, on the second hill or third hill, or beyond the hill of the universe? Where would you like to meet him? Where would you like to meet God, here or high above? Since God is staying over there if you say, “God, wait for me there,” it means you are going to go this way without God’s help. You are promising that to God, saying, “God, don’t worry about me; stay there. I’ll get there.” Are you confident of that? Do you desperately need the help of God, or are you going to desperately help God?

This is not the time for long prayers but only short, terse prayers. That is all we need. What we need is action in faith. In our case, our search is over because we know the center of the family, the center of society, and the center of the world. All we have to do is get there and be with him and just live out our destiny.

You already know the truth. Now if you do not act according to the truth and live the truth then the rest of the world will accuse you. You cannot excuse yourself saying that you did not know the truth. You knew the center, but still you lazed around and were idle. The entire world, all of humanity, even the spirit world, and your surroundings will accuse you. You will become the target of accusation.

The destiny of the entire spirit world and humanity rests on your shoulders. If you become idle or weak, the consequences will affect not only you but the rest of the world and the entire spirit world. They will definitely look upon you as an enemy. You knew the truth and you did not act upon it. You will make yourself God’s and my adversary,

The person who does not know the truth has one excuse, “God, I did not know.” But in the Unification Church no excuse will work. Those who say, “No, I still don’t know anything,” raise your hand. If you know, then you must go and act. Since I know the truth, I cannot just stand still; I have to be on the move. Regardless of what the world will say, I will still go. My responsibility is to let the world know in the shortest possible time. This proclamation came to a climax in the year 1976. It does not make any difference if they took it positively or negatively; in 1976 I let the world know my declaration.

Now the people of the world have no excuse in the sight of God. They will say to God, “Oh, I heard about Reverend Moon but I heard only bad things about him.” That excuse will not work in the sight of God. God will say, “Why didn’t you investigate? In history all the righteous men have been persecuted and misunderstood. Even though you heard negative things about Reverend Moon, why didn’t you go and find out who he was?” The people have no excuse.

In 1975 I sent out missionaries to 120 nations of the world. I knew that incredible suffering, tribulation and persecution would come to them. Why did I do it? I had to let the world know so that in the dark day of judgment the world would be without excuse. For the first time in mission history in the world of religion, missionaries from formerly enemy nations were sent out together: one Japanese, one American, and one German. Has history ever recorded that kind of mission work?

Because of that our missionaries make even greater controversy and upheaval in those nations. My aim is for the representatives

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of these nations—Germany, Japan, and the United States—to be eye-catching. Because they are so very different from any other representatives in all of mission history, a nation has more reason to investigate why they came; therefore that nation will be without excuse later on.

I have fulfilled my responsibility and am now free from accusation. I have done the work in goodness for the purpose of salvation. Only pure desire, sacrificial work, and genuine labor of blood and sweat are here. If people in the world respond only negatively, it is not our responsibility but their responsibility. I will have reason to accuse them.

I sent missionaries to each nation to create a base to elevate the spirit world. Now people in the spirit world cannot say to me, "Why didn't you send your missionary to my country?" No one can say that. They cannot accuse me that I did not do something for each nation.

If I were elevated to the spirit world without having sent missionaries to Africa, the African people there would say, "You talked about world brotherhood under the fatherhood of God, but actually you didn't accomplish that. Why didn't you send missionaries to the African continent?" But now they can no longer say that.

In spirit world no person, including the heads of state of the 120 nations of the world, can say, "Reverend Moon, you have such a wonderful truth; why didn't you come and tell our people?" Could the American young people say, "Why did you pay attention only to the Unification Church young people and not share with us outside?" I visited all 50 states of America, not leaving even one state out. Ten years ago, even before anybody knew of me, I established 120 holy grounds in different parts of the world, but more than 60 of them were here in America alone. I gave so much to this country. Nobody can accuse me of neglecting my responsibility.

Since 1960 I have had the responsibility of going out to the world to proclaim the truth of God. Particularly in recent years I have been accomplishing a special dispensation to inform the world. Now at least they know about us, whether they have a good impression or bad. The Yankee Stadium and Washington Monument Rallies were not just national but worldwide events. Certainly the American people are left without the excuse that they did not hear about Reverend Moon. If someone has not heard about Reverend Moon by now, he is not American! Whether negatively or positively the people have heard

about me. Therefore, I have accomplished my responsibility. I have done the work necessary to free myself from any accusation from the contemporary world and the spirit world.

Indeed, the year of 1976 is the year of Reverend Moon in history, the year of the Unification Church. In the January issues of some of the major magazines like Newsweek and People there were summaries of 1976 events and I was included, not because they liked me, but because they had to list me as an event of 1976. I have been personally proclaiming the truth for the sake of the American people, for the sake of the world and for the entire spirit world. There was much negativity directed at our movement, but the Washington Monument victory was one positive note. Because of that event people had to recognize me as a man of strength, a man of organization, a man of action, and a man of my word.

I am sure you vividly recall Yankee Stadium. I addressed the American people, but actually I was speaking to the world. I said I came to America as a doctor to heal this wounded land. I came as a fire fighter because this house is on fire. Nobody else can make such statements; I do not think the American President can, nor can American youth or Norman Vincent Peale or Billy Graham. I also knew I was addressing history, not just contemporary America. History will establish this as truth.

At Washington Monument I proclaimed that I came to guide the young people into becoming the leaders of tomorrow's America, tomorrow's world. Can eminent professors or the religious leaders of America make such a statement? Even the Presidents have never claimed to guide the American young people into becoming the leaders of tomorrow. Perhaps some people are scornful of me. Never mind. History will tell the truth. Under opposition I have had the courage and dynamic strength and conviction to proclaim that I came to save the young people of America.

In the Washington Post and New York Times we were recorded in history. Nobody can say, "Well, I didn't know about Reverend Moon; I didn't hear about him." The year 1976 was a year of history making events. Because of the victory I won in 1976 here in America, the entire spirit world has been liberated and united. They are in jubilant celebration. All the barriers and divisions of the different denominations and religions have been broken down. Spirit world is enthusiastic in welcoming my work. This is why I could proclaim the day of the victory of heaven on October 4, 1976.

Because there have been great divisions in spirit world, and because it is the world

of cause, my strategy focused on it. In spirit world there are Buddhists, Muslims, Christians, and people of every other religion, all in their own separate communities. Since my victory here on earth all these barriers have been broken down. This is why I can proclaim the victory of heaven. There are no more boundaries in spirit world, the subject world of cause. Therefore, sooner or later that will be reflected in the object world of the flesh. Then national and religious boundaries here on earth will be broken down. A wave of spiritual assault is now crashing onto the physical world. The entire spirit world is descending not only to the free world, but to the communist world as well.

Spirit world is 100% with us. Therefore spirit world cannot leave anyone alone who comes to oppose my cause unrighteously, but will chastise them. You will see. I have a plan and God has a plan to fill the entire environment with spiritual power. Spirits will come in a first wave, second wave, and third wave. I have prepared wave after wave to assault the earth. This means that you are in Adam and Eve's position, with the entire spirit world in the archangelic position. Are you, Adam, and you, Eve, going to fall behind the spirit world? Are you going to be led by the archangel? Are you fallen Adam and fallen Eve? Are you the one who brought sin to the world, binding God and bringing tragedy to the world, or are you the one to restore all things to God, bringing liberation to God and to me? Which one?

Once again we come back to the subject of the morning: "Who Am I?" You should answer, "I am not fallen Adam or fallen Eve. I am Adam or Eve who will restore God's wishes and bring liberation to God and humanity. That is who I am." When Adam is perfected as an individual he will automatically become the center of the family, the center of society, the center of the nation and of the world. That was God's original plan and we must restore that tradition. We want to become Adam and Eve as the center of the universe. Then the entire universe will rest upon our shoulders. When you are perfected and fulfill your mission as Adam and Eve together, all heaven and earth will be united. We will indeed be the fulfillment of the will of God, the fulfillment of His joy, and the fulfillment of the Kingdom of God here on earth. Restored, fulfilled Adam is full of joy. He will be so jubilant that all heaven and earth will envy and respect him. Are you ready to become that kind of Adam and Eve?


There are two ways to go in Unification Church. One way is to just go along passively and reluctantly, without any stamina

or enthusiasm. The person going that way will never make it to the end. The other way is to go ahead of everybody with bubbling enthusiasm, burning with zeal and ambition, possessing a perfect understanding of the will of God. Would you go this way?

Who are you? Who am I? We are the perfected, restored Adam and Eve. When we look outside the window we see a world dying, trembling in despair. Satan is holding the people, binding them and making them his prisoners. They are victims of Satan. Would you just look on as a bystander or spectator, or would you feel indignation and go out and do something about it? Do you feel that indignation and wrath of God? Do you feel like saying, "Satan, you brought misery to the garden of Eden; you brought misery to the heart of God. As God's child I will not let you alone. I will not let you go. I will liquidate you; I will fight and win." Do you feel that burning wrath of God toward Satan?

You can be one of two kinds of people. One is the kind that Satan sees and says, "Wow! That is a giant coming; I must take cover!" And Satan will run. The other kind of person Satan sees and says, "Oh, that Adam, what is he? I have nothing to fear from him." What kind of Adam and Eve are you? The person who Satan laughs at or runs away from? Once again we come back to the subject, "Who Am I?" Can you answer, "I am the exterminator of Satan; that is who I am"? Are you? When you go down a street in New York and you see certain ungodly, immoral things going on, don't you feel the indignation and wrath of God toward this, or are you apathetic, just passing by? Looking at the American youth corrupted by drugs, free sex, and immoral acts, dying every day, being victimized by Satan every day. Do you feel apathy towards them, or do you feel the responsibility and wrath of God to do something about it?

We will create an America which God can love, from the common people all the way up to the President of the United States. Today, if you have pledged yourselves to such a responsibility shall we just go home, or shall we show in some public place that we will truly take up the responsibility?

Then are you going to be Adam and Eve who will liberate God and liquidate Satan and bring America to be the God-favored nation of the world? America is dying and the world is dying. New York must be like a spiritual volcano, exploding with spiritual power and achievement. I am expecting it from you. Go out from today on; get down to work and bring the result. Everybody is in the same situation; you must get down to work. 

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The Courage to Accept God Opens a Window

Interview with Editor Shinyoung Chang and Jaga Gavin, National Youth Ministry Pastor

Jaga Gavin is the National Youth Pastor for HSA-UWC, America. He received two years of technical schooling at AB Tech in carpentry, in Asheville, Buncombe and served four years in the National Coast Guard. For many, Jaga is a stranger and there have been little to no opportunities available for parents and youth to learn more about who Jaga is as a person, a brother, and a son. Unification News provides our readers with an exclusive glimpse into Jaga Gavin's life as a struggling son, as a patriot to his nation and how his relationship with God was renewed, refocused, and led him to where he is now.

SC: Let's start with learning about your family and where you grew up.

JG: I was born in Washington D.C. I'm the oldest of six boys. My parents are Jim and Gudrun Gavin. My mom's from Germany, my dad's from Minnesota. They were blessed in the 1800 Couple Blessing, having been matched by Father. I have a twin brother. I grew up in the Washington D.C. area until I was about fifteen years old. I know the D.C. area Unification Church members pretty well, for the most part. I stay in contact with them through Facebook mostly. We moved to Minnesota when I was fifteen, following my parents as they pursued their mission as hometown messiahs. It was nice because we got to see our grandparents, our aunts and uncles, and our cousins a lot more. I was also starting highschool, so there was a huge culture shift I had to deal with. I grew up in an area where all my friends were primarily Hispanic or of African-American descent and then had to move to a place where everyone was Caucasian. It was different. I moved from a place that had a lot of culture as far as music and people's perspective on life, to a place where country music was the thing and corn fields were the place to hang out in. We got used to it.

SC: What did you do for fun as a kid?

JG: Growing up in Virginia, we had fun playing outside. We were always outside. We'd play cops and robbers outside. In the woods behind our house, there was a renaissance festival and people would dress up in renaissance garments, with padded swords and bow and arrows. Hundreds of people would come out and they would have these huge battles. My buddies and I would sit in the shrubs and wait for them to leave some of their weapons, so then we'd have our own battles. We did all sorts of stuff outside. You couldn't get us to stay inside.

SC: During highschool, what stayed with you in terms of your relationship with your parents?

JG: In highschool, I mostly tuned my parents out. With six boys, we communicate by wrestling and piling up on each other. It's the way we are. It's the way we say "I love you". Our communication skills were not the greatest. My mom and dad always knew where they wanted to take us. They never wavered on anything they did. My dad's actions always spoke louder than his words. They've never been shy of who they are. They've never been



Jaga Gavin leads an enthusiastic group of participants at the FUSE charge in a variety of team-building activities and ice-breakers

ashamed of being a member of the Unification Church. I think Gavin's are all heart. We're a lot of other things, but we're definitely all heart. We're not going to be doctors, we're not the super scientist, we're not going to be... whatever, but I think we definitely get a lot of heart from my mom and dad.

We didn't communicate verbally too much growing up. In highschool, I kept secrets from my parents, and I didn't have my breakthrough with my parents until after I graduated. I went to the Cheong Pyeong Heaven and Earth Training Center in Korea for forty days to figure out if the Unification Church was for me and if God existed. It turned into a six-month experience working in the kitchen. While I was there, I realized God is my heavenly parent. I had a strong, deep experience one day and it totally broke me apart. I felt God was telling me to tell my parents everything I'd ever done. I called my parents on the phone and I told them everything I regretted. I said I was sorry for leading my younger brothers astray; that I was the cause of all that, since I was the leader of the pack. I told them not to hold them accountable for their actions, but instead, hold me

accountable for everything they'd done. And I remember my dad said, "Jaga I don't care what you've done, I care where you're going and I love you no matter what you do, and don't worry about your brothers because they have a great older brother." It was as if God was speaking directly to me through my dad. I remember that experience often. I grew and fell in love with God. God doesn't care what we've done; He doesn't care where we've been; He loves us right where we're at, but He loves us so much that He doesn't want us to stay where we are. He wants so much more for us. I could really feel those words through my mom and through my dad during that time. They were very supportive and they loved me. They could have disowned me, but they chose to love me and I'll never forget that. That was the imprint my parents left on me.

For me, that experience with God and with my parents rooted something in me that was never there before. For the first time in my life I was really beginning to know God and my parents. Growing up I heard all sorts of theology. I heard all sorts of ideas, but I never learned how to apply, nor did I really

understand what this relationship with God was all about. It wasn't until I was eighteen or nineteen when I began to understand these things, because of this experience. A lot has happened since then as well, but this experience was something that grounded me; it was something that I could always hold on to.

Then I moved on from there. I was thinking of going into massage therapy school because kinesiology had always been of interest to me. I wanted something more but I didn't have direction. I didn't have the focus at twenty. Right after 9-11, my friend and I joined the United States Coast Guard. We didn't have money for school and besides, we didn't know what we wanted to go to school for. Boot camp was a time to serve my country but I had very little God time.

SC: Tell us a bit about your training with the Coast Guard.

JG: I joined the United States Coast Guard on November 12, 2001 and went straight to boot camp for three months. Boot camp is

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very physical, but there's also a lot of training on the history of the Coast Guard service, the history of the country, and First-Aid training. It was practical training for other services such as firefighting, EMT training, and law enforcement. We swam 'till we sweat - which I never thought was possible.

My first unit was in Humboldt County in northern California. Humboldt was awesome. It was in the middle of the Red Wood forest; right on the water; beautiful, full of hippies and loggers (it was great! They loved each other. The loggers would supply the hippies with the two-by-fours so the hippies could use the two-by-fours for picket signs to protest the logging). In Humboldt, I worked on an Aids to Navigation team. We worked on all the lighthouses and buoys - basically everything that helps with navigation for a mariner on the water. I worked on both helicopter and small boat crews. I was there for about a year and a half to two years.

In 2003, I went to the Boatswain Mate School in Yorktown, Virginia, to learn how to become a boat driver. I trained for three months. On top of learning how to drive a boat, you learn how to handle lines, ropes, you learn leadership skills, and you study for the NAV RULES test, which is basically like a driver's test for the water. There was a lot of navigation and seamanship training, among other things. I learned how to read and use charts and a compass and the GPS on water, which helped me figure out where I was on the water and where I was going. After the training period, I went to Duluth, Minnesota, where I was part of a small boat crew and performed Search-and-Rescue and law enforcement.

SC: And how did you end up in youth ministry from there?

JG: In 2005, Tami and I moved to Asheville, North Carolina, where I renewed and revived my religious life and that was really good. Tami applied for a job all over the country and got a job there in interior design. She had just received her degree and I had just gotten out of the Coast Guard that summer. We both agreed that we hadn't had a real connection with God. We started church-shopping and after a month we found a Christian Church. I think that church forever changed our lives. To see the freedom in God was something I had never seen before in my life. To understand what faith meant, to know what it was to have a relationship with God, and to know that if you have faith in and believe in God amazing things would happen in your life, was something we didn't know. God doesn't want us to have a life of suffering; God doesn't want us to live lives of mediocrity; God doesn't want us to live lives where we can't impact and we can't influence; God is in our lives because He wants us to become as big, as bright, as salty as we can be so that the world can see and taste us, for God (Matthew 5:13 Be the Salt and the Light). God has given us

everything that we have, and it is in God that we can shine that much brighter. Each of us is different, so we can impact and influence a different group. That was the main message of this Church. You are blessed with certain things to be a blessing to others. To deny a blessing from God. Don't ignore your blessing. Who am I to deny a blessing from God when He can use it to bless others?

SC: Can you tell us things you visually witnessed that made this experience unique from other religious experiences you've had.

JG: One thing that we visually saw, that we also see in Lovin' Life Ministries, is the professionalism in everything. You're not going to reach the world by having a little church that doesn't make any noise. We walked into this place and they had loud Christian praise music going on. We didn't understand it at first. We were in a congregation of hundreds of people who, during the music, were experiencing God. They were praying these songs to God, which I had never witnessed before. I'd never seen people being broken down, people crying, people sharing their hearts, in public, through the words they were singing. At first it scared me. I felt very uncomfortable with it. I thought the music was cool but seeing these people with their arms raised up, seeing these people crying next to me, or these people in this intimate connection with God freaked me out at first. In time, Tami and I were able to become vulnerable enough to not worry about the person next to us and be able to go there. Through witnessing that, and experiencing a deeper relationship with God through prayer and singing - something I never experienced before - and to be able to do that with hundreds of other people made me feel the energy in the air. That energy is so positive and empowering, it just fills you up so much. And then you hear a message of God blessing you to become a blessing to others and how to use your life to be an impact for God. It was a church that wanted you to become the best that you could be.

SC: And so you began working with youth ministry there?

JG: Yes. After a month, I met the youth pastor, Sonia, and told him about my experience growing up in the Unification Church, doing Pure Love Alliance and being in the Coast Guard. I expressed how I hadn't been in a Christian church before but that I would love to help with the youth ministry, and he said jump on board. The first couple of months I stayed in the background. I experienced stuff and got to know the kids slowly but surely, and then from there I became like the big brother in the group. We had, on average, about a hundred and twenty to two hundred young people every Wednesday night, who went to church because they wanted to go. Not all of them had Christian parents, but they would find a way to get there. That was something that really inspired me, and touched me. I thought, "Wow these

kids actually want to be here and they're actually getting something out of it."

When I was growing up, it was often that we would have a youth pastor for several months and then they would leave, and someone else would come along. I ended up feeling scared to share with this person whom I knew was going to leave after a while. After some time at this Christian church, this one other guy and I led the middle school program. We were there three years, so I got to see these kids go from sixth grade into their first year of high school. I was able to see how, through a period of being a youth leader and the team's effort, their lives were transformed, and how they were now ready to become leaders in their church, even though they were just going into high school. They're able to do many different amazing things with their passion in God.

SC: Out of curiosity, do you plan on incorporating your Coast Guard skills in the youth ministry program you will create in your new position?

JG: I definitely thought about utilizing what I've learned in the Coast Guard in youth ministry. I think a lot of it comes out naturally within me. I get very mission oriented. I get really focused on something and because in the Coast Guard, if you get a call that someone is drowning in the water, then that's your sole focus and you don't worry about anything else that's going on. I was always a part of small boat crews, whether it was in California or in Duluth, Minnesota. Small boat crews are like a fire station on the water. We would stay on duty for three days at a time, and we'd hang out at the boat station. I was a Search-and-Rescue officer, so I was in charge of maintaining all the Search-and-Rescue gear and ordering new gear for the crew and for the boats. Others had their own duties as well and the Coxswain was in charge. Everybody was accountable. Everybody worked as a team because everybody's lives depended on each other, especially in heavy weather. There was never this 'me' attitude; you had your central figure, if you will, the Coxswain. I think slowly, naturally, that idea will start to come out in youth ministry.

I definitely like the idea of working as a team. For example, if we were addressing a situation, everybody, from the lowest position up to the highest person, had a say. We did this to have different perspectives and to have 100% involvement is definitely something I want to take to youth ministry. Someone in the highest position may not see something, but the person at the lowest position may call out something that's unsafe like a line in the water, or fuel in the water. Letting everyone have some say on a given situation as well as say what can be improved, and how they feel they can help benefit the team, strengthens the crew, as long as everyone's in line with the mission and the vision, then I think everyone in youth ministry needs to feel comfortable having a voice.

SC: What are your ideas of what Youth Ministry should be?

JG: Youth ministry to me has a couple of different parts to it. It's definitely helping youth and young adults figure out their relationship with God, or how God works in their life. We're currently in the process of developing different programs to help address the needs of the youth and young adults and help them figure out where they're going. We're definitely focused on giving them the tools to succeed in life and give them the tools to deal with peer pressure situations.

The youth today go through crazy identity crises; they're trying to figure out how they fit in, and where they belong. Depression and confusion can set in, so we plan to help the youth overcome that, and give them a bigger view of the world in which we live.

Helping them understand their potential and what they can achieve within their own life is going to be a big part of youth ministry. I think a lot of times we think that God is so big, or that this movement is so big and I'm so insignificant. So we wonder, what is it that I can do? How can I contribute? In Jin nim asks us, what is that God given divinity that each of us has inside of us and how do we bring that out? This is what I really want to help do with the youth of our movement. If the youth and young adults really understand who they are, really have a relationship with God, have the courage to be who they are with their friends, to be who they are centered on God and not be ashamed of that, then I think we'll see a culture shift happening.

Our youth are not going to be completely empowered overnight; it's a process, it's going to take months to years to really develop this. It's not going to happen with a snap of the fingers. It's going to take a lot of investment and that's where my team comes in. I love my team which is currently made up of volunteers from New Jersey and New York. They're made up of people who are dedicated to the youth. I don't think they give themselves enough credit. They're really the connection points for the youth and they're the ones the youth look up to. They have so much power to influence and impact their lives.

SC: Your team is fairly new. What do you say to those who have doubts about the ability of the team, and of the age of some of your team members?

JG: Team members are either teenagers in high school, or young adults in college. They have so many things they could be doing like studying, hanging out with their friends, or going to parties. They could be doing so many things on a Saturday night, a Friday night, on a Wednesday night, but they're choosing to take care of the youth. These are young adults that are trying to make a stand, they're trying to make a difference, they're trying to make a change, and that should be respected and commended.



Jaga Gavin leads an enthusiastic group of participants at the FUSE charge in a variety of team-building activities and ice-breakers

Photograph provided by Jin Kwon Kim

SC: Tell us about your most recent programs to date.

JG: This winter we had several different workshops. Face-Off was a highschool winter charge. We are no longer calling youth programs 'retreats'. We are done retreating. We are now charging into the future. Face-Off, (see the "recent Activities Section on page 17 for photos) was really about going deeper in our relationships. We put ourselves and our young people through different challenges, different activities that tested them, internally and physically. The goal was to help them see what they are made of and who they are. We went to Camp Bernie, a YMCA Camp, where they have rock climbing walls and high and low ropes courses, which build up team dynamics. We also built forts, which sounds kind of childish, but we had so much fun with it.

In the Coast Guard, the bonds that I had with my boat crew are something that I will never have again with any other group. And that's what we created here, a dynamic bond pushing the kids to their limits by sending them out in the middle of winter to build a fort outside in the cold, while learning to work in a team, communicating with and figuring out the best way to overcome an obstacle.

These kids have grown up in this community, and they know each other on different levels, but we wanted them to walk away thinking, "Wow, I've grown up with this person in my life but I never knew them like this." We wanted them to go deeper into their relationships. The reason that the winter

charge was called "Face-Off" is because we wanted them to remove their different fronts in terms of being the funny guy, or the tough guy, or the pretty girl, and then see each other, and themselves, for who they actually are. On January 5th to the 8th, we had our second winter charge for college students across the east called FUSE (see the "recent Activities Section on page 17 for photos). It focused on building relationships and cutting the strings that hold us back in order to realize our potential as young adults. We are all so dynamic and powerful but we don't know it and we don't know how to tap into that. We each have different worlds that we live in and have a different sphere of influence. How do we influence the ones we work with, or go to school with, or to at least stand out? The Bible says to be the salt and the light. How do we become the salt and the light, to shine, to bring taste and color to the world, through our light? These questions were addressed at FUSE.

SC: Can you tell us anything about the future plans for the Youth Ministry Department?

JG: We definitely want to take youth ministry to the next level. We want to be able to make youth ministry something where we can start opening it up so that our youth can bring their friends from middle school and highschool and college because they know that their friends are going to have a great time, and they are going to be enriched or empowered as a son or daughter of God. On that note, I would say parents be responsible

to teach their kids more of the theology, if you will. Don't be afraid to talk about the Divine Principle, or Father's words, or Jesus' words. But I would also say, all of us need to listen to the youth. We all have to listen and hear where they're at, what's in their hearts and find out what they're struggling with because they may not be at the level to receive our words, or they may be beyond that level.

I would also say that one thing we are doing more of in youth ministry is training. We need to empower the parents with the tools necessary to raise their kids and to help them really see from their child's perspective of growing up in this church and how that perspective is different from someone who joined this church.

There's this scary concept where parents have to go to trust their kids and let them choose. We don't want a movement of robots, at least I don't. I want a movement of people that want to be here, want to be a part of this and want to make this thing grow. We also need to help the kids see from the parents' perspective. Many of our parents were twenty years old when they joined this movement. We see our parents now and we don't know who they were, where they've been, and what they struggled with. My position is like a mediator between parents and their kids and as such, I have a bird's eye view on what's going on. If I would have been able to see from my parent's side of the fence, and be able to feel their heart and their desperation raising six boys, that would have changed my attitude towards them. But because I never saw or felt that, I feel it's important for me to

help others see with these perspectives. It's a team effort, however; it's not just the efforts of the pastor or of the parents, it's a whole community coming together and making that effort.

I really feel that the main job of the Youth Ministry Department is to bridge that gap between parents and their children. Everything else is taken care of if this is already set. I'm already working with Heather Thalheimer, director of the Education Department for HSA-UWC, David Hunter, Jin Kwon Kim, youth ministry advisor, and many other youth leaders and youth pastors and parents from around the country, such as Hanako Ikeno, Eva Clark, and Bill Haire, to develop the process for bridging the gap. All our ideas are in the developmental stage right now. We want to do what we can to feel like a collective whole and really go forward in educating our youth as a country.

Here in New York, after we have reached the level of figuring out the identity of the youth and young adult ministries as a group, and as individuals, we are definitely looking to connect with different Christian youth groups, Muslim youth groups, Jewish youth groups, and boys and girls clubs that are here in New York. I really want us to start building relationships outside the church.

Yes, we are looking to develop growth of participation within our own movement but I think the bigger picture is how do we share the love we receive from God, this message that we received, with everybody. There are

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“... the opportunity of a lifetime will only last during the lifetime of that opportunity.”

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so many dynamic youth and young adult ministries here in New York City alone; a lot of churches that are just starting out and a lot of churches that have been here for a while. I want to work with my team to figure out how we can benefit these different communities and how they can be a benefit to us, and how we can go to the frontline together and take this message of God to others. It doesn't matter who we are, or what our denomination is; we all have the same God. Let's all get passionate about God together.

I think if New York sees us all coming together as people who are inspired and in love with God, then we can start changing things. But if we are just going to stay together in our own groups, then we are all just these little groups in this huge city. But if we join together then we become this one massive group who can make a lot of noise and action for God. Since we are the Unification Church, we have that bonding agent that can bring different communities together and help other people see from another person's perspective, which I think is the most beautiful thing about our movement.

Although it's been a short time, the Youth Ministry Department, under In Jin Nim's vision, has been going strong, but it's going to take months and several more years to build up the team and to build up the community before it can reach its full potential. It's not going to happen overnight.

SC: What is happening over on the West Coast in terms of Youth Ministry?

JG: My brother Jatoma, is running The Hub over in L.A., which is a young adult center much like the Lovin' Life Learning Center here in New York City. It began over a year ago and they are leasing a building out in Pasadena in a hip area where a lot of young people gather. They have a young adult program established and it's successfully reaching not only the young adults in our movement who have been out of touch or too busy, but also young adults outside of our door who haven't heard of our church. I think The Hub is definitely something to look at as a model for when we start to create something similar at the Lovin' Life Learning Center in New York City. (Look out for the March-April Double issue for a feature on The Hub and activities held across the west coast).

SC: I've saved the big question for last. How did you end up as the National Youth Ministry Pastor?

JG: In Asheville, Tami and I had an amazing life. We had a house in the mountains, which is a beautiful, ideal place to live. How I was able to affect transformation in the youth of the church there, and how much fun I had

with youth ministry; to allow these kids to find God and experience God for themselves, was something I never experienced before. Tami and I started asking the question, why have we never experienced this in our church? How can we bring what we've experienced to our church? So our life of prayer and faith charged up and got strengthened. We prayed in faith asking, "God, if there is something else that you want us to do then please use us."

We started searching and all of a sudden all these little opportunities started to present themselves. I talked with my pastors, told them in a year I might be taking a position with the Unification Church but I didn't know if and when. About three months later in November of 2008, I got a phone call at my job site - I was a carpenter, and I never get phone reception at that job site. But somehow my phone rang and it was David Hunter checking to see if I could come up to New

York that day or the next day to meet In Jin nim. At that time, I didn't even know who In Jin nim was as I had physically been outside of church activities for ten years. But I said okay. He called on a Wednesday and I flew out the next day. I came to the sixth floor of the New Yorker Hotel and met with In Jin nim. She said she was looking to creating something but first she wanted to hear about me.

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Jaga Gavin with his wife Tami

Photograph provided by Jin Kwon Kim

FACE-OFF

The national youth ministry department under HSA-UWC held their first of two Winter charges for highschool students called Face-Off at Camp Bernie in New Jersey on Sunday, December 27, 2009, through to Wednesday December 30, 2009. The idea behind the charge was to bring participants together and go beyond the surface to find out who they really are. The purpose was to build powerful relationships and strong bonds between participants with the hope that participants leave the charge thinking, "We've lived near these guys/girls and grown up with them our entire lives, but we've never known who they really were until now." As experience drives understanding, the dedicated staff wanted to provide participants with a way to come to a deeper understanding of themselves and their friends through shared, challenging situations and to have fun!

Soin Alexander, a 19 years old, 2nd year college student living in Clifton, New Jersey, and a group leader for the Face-Off Winter Charge, said the following about her experience at The Charge:

"Within the short period of the time the participants of the Face-Off Winter Charge workshop had together, there was a lot done. Everyone there (participants and staff), came home with a new and different experience; far more different than all the other high-school retreats and workshops in the past.

What was different was that it was about "taking your face-off," that is, learning to be honest and even vulnerable. Lately, it has become a fad to meet our brothers and sisters on Facebook or Myspace. Our older brother, Dave Hunter explained that it was more of a surface relationship, in fact, even though you are meeting and chatting with your friends online, you're not exactly meeting the person.



A participant makes her way through the rope obstacle

Inserting emoticons, LOLs, and sending e-hugs is not exactly as heart-warming as the real thing. At the Winter Charge, everyone there worked on the direct brother and sister relationship. By taking their "face-off," we were able to experience or see the real emoticons, LOLs, and experience real live hugs. Then, once we have experienced all the hugs and love we receive from each other, we can't help but feel exceedingly, extremely, and tremendously charged. So, in a sense, instead of "retreating," we are "charging" into the New Year. We are charging into 2010 with our faces off.

Although we own different faces when we are with our family, or our friends, the purpose of the Charge was to uncover all of those so it could reveal our real one. We were able to meet new faces at the camp. The experiences we were able to create together, we'll look back on ten years from now and probably say to ourselves, "man what a heck of a time we had then. We built a fort and even slept in it. It may have been cold, but it was worth it." And yes it was worth it." UC



Participants in one team pose for a photo after successfully building their fort.

FUSE

On January 5th, 2010, through January 8th, 2010, the national youth ministry department under HSA-UWC held their second Winter Charge, FUSE, for college students and young adults around the world at Camp Bernie in New Jersey. Nineteen young adults participated in a charge aimed to help them with the different relationships they have in their lives, and to bring confidence of their faith to those relationships. A variety of activities encouraged the participants to open their hearts to discover what they can do to make the relationships with those around them deeper and more meaningful, and in some cases bring healing to those that have brought pain. Most of the activities were conducted in small group settings, from two to five people.

This intimacy allowed the participants to feel more comfortable to open up, as well as practice the art of being a good listener, and supportive brother or sister to those going through similar experiences. Effective activities from previous programs, Walking My Path and Witnessing Summits, were utilized to achieve these results. The desired goal was to have the participants leave the charge inspired to make that first step into the relationships that need attention. Because struggles with one's relationships with their parents is an obstacle many young adults in our movement face, this charge focused extra energy on this area. The charge, along with the CARP Winter Ball, the CARP renaissance, Lovin'Life Ministries, and an afternoon spent with In Jin Nim's family, all created the "spark" needed to light the fuse of the powerful Generation of Peace that will soon explode in America.

Young adults hailing from as far south as Florida to as far north as Maine, and everywhere in between, came together for this

charge to gain inspiration for the new year. Here is what participants had to say about the experience:

"I really appreciated all the staff. Jaga, Dave, etc. were all so interested in every one of us, and took time to try to get to know us all individually. I've been to workshops in the past where that didn't happen so I thought it showed how much they cared"

Keika Jones, participant

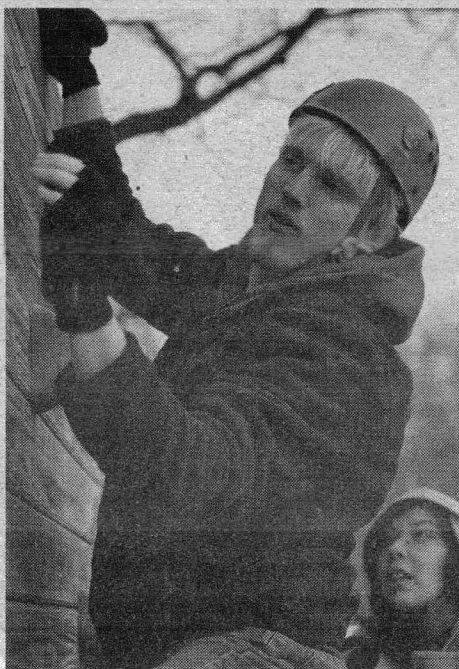
"I enjoyed the fellowship of this charge tremendously and was so glad that I was able to forge new relationships and renew old ones. I became more honest with myself during the workshop and allowed myself to become vulnerable before God and other BC's. Being able to overcome my fear of judgment to some extent was very refreshing, and realizing that I am a daughter of God who has the potential to do great things for the rest of the world, as does everyone else, was a very empowering feeling. I will come back to a workshop like FUSE in a heartbeat."

Hyomi Carty, participant

"The things I enjoyed most about Fuse was the ability to pray for each other. Being able to share my difficulty safely and vulnerably and hearing a prayer for me that was genuine and real. Also small groups. We met twice only though, I wish there was a third time! Dave oppa probing at difficult aspects of my life helped me to realize more about myself and what I was going through."

Nina Jewell

Everyone came out of this FUSE as a united whole. We were able to express who we really are, and see our brothers and sisters as their true selves. We reached our goal, which was to bring young adults closer together by letting them open up. The activities were effective in getting people to open up, and the different methods of writing, speaking, and interviews were all helpful in allowing people to share comfortably. We knew that certain people would have breakthroughs from this experience and leave inspired and cleansed, so we wanted to make sure these people had the support they needed to act on their breakthrough and continue that spirit outside of the charge. We also recognized that there would be people who would first need to build trust with the other attendees before opening up to them, so there was a balance between activities that engaged people on a simple, surface-type level, to activities that were more involved emotionally. Some comments received back were that perhaps there wasn't enough opportunity to share more deeply, and it prevented some people from having their breakthroughs. UC



Participant Mike Perkins climbs his way up the wall course.

STANDING OUT

FIRST ANNUAL CARP WINTER BALL

Winter Wonderland, 2010

by Tokufumi Noda and Tamara Starr

Tokufumi Noda has a B.A. in English from Boston College. Tamara Starr graduated from Emerson College and received a Masters in Broadcast Journalism. She lives on Staten Island, NY.

The streets of Manhattan were more glamorous than usual. As she was passing the entrance to the Manhattan Center, one woman peeked in and asked if there were any royalty inside. The gorgeous ball gowns and tuxedos could have led anyone to mistake the event for the Golden Globes.

On January 8th the Collegiate Association for the Research of Principles (CARP) hosted the first annual Winter Ball. The event officially started what CARP president Hero Hernandez called the CARP Renaissance.

"Through CARP I want to help create an environment that can strengthen the spiritual growth of Unificationists," Hernandez said.

The Winter Ball was also created to help college students network with CARP alumni who are now accomplished professionals. One young finance professional noted that he came to help fellow young adult Unificationists network. On the other end, Brian Veith, a first-year student at Iona College, came to explore his interests in business and international relations.

The Winter Ball exceeded the expectations of many of those who walked into the Hammerstein Ballroom of the Manhattan Center. "I walked in and it was magical," said one young marketing professional. Her words echoed the wonder inspired by the elegant centerpieces and the spectacle of white, winter-themed decorations against the otherworldly lighting.

The complete transformation of the Hammerstein Ballroom in the Manhattan Center thus set the stage for a more subtle, yet profound transformation. Daniel Heller, a member of a leadership education program run by the Unification Movement called the Special Task Force (STF), exclaimed, "I can't believe our church is doing this."

AT A NEW BEGINNING AND ON THE DANCE FLOOR

For Reverend In Jin Moon, CARP is a very important organization that for many years has represented God and True Parents on college campuses.

"I would like to see CARP become a powerful voice on campus," she expressed in her keynote address.

She added that CARP should train young men and women of integrity, who balance both internal and external excellence; there should be no need to sacrifice the internal to excel.

Furthermore, she spoke at length on the human rights abuses taking place in Japan, where over 6,000 Unificationists have been subjected to deprogramming efforts that

include imprisonment, physical abuse, and rape. She called on CARP to take up the banner of justice and speak out on college campuses.

As Reverend In Jin Moon spoke of the re-branding of CARP on college campuses, the event also marked a re-branding of CARP's vision on the hearts of the attendees. Kojak Harford, a first-year student at a community college in Indiana, commented that he was shocked by the news of the deprogramming atrocities in Japan. Now, he has a more clear vision of what CARP is, to represent our movement and act as ambassadors of God on campus. Award recipient Cathlene Bell was inspired by the vision of CARP that encourages young people to be "the best person that you are internally and externally."

Following the keynote address, Ariana Shin Sun Moon, the daughter of Reverend In

Jin Moon, and Suneel Chakravorty, offered a dance number to set the stage for the rest of the evening. Both Ariana and Suneel are juniors at Harvard University and are in their second year of dancing as a pair on the competitive ballroom dance team at Harvard. As they transitioned from a graceful skit to a stirring performance set to Matchbox 20 and Santana's "Smooth," their grace and poise painted a moment of celebration and profound respect for dance, each other, and themselves.

Afterwards, the dance floor was filled with fox-trotting and waltzing pairs. Beginners and experts alike celebrated the beginning of a new year with class. In a city known for its nightlife, the dance floor in the Hammerstein Ballroom featured a venue filled with enthusiasm tempered with respect for one another.

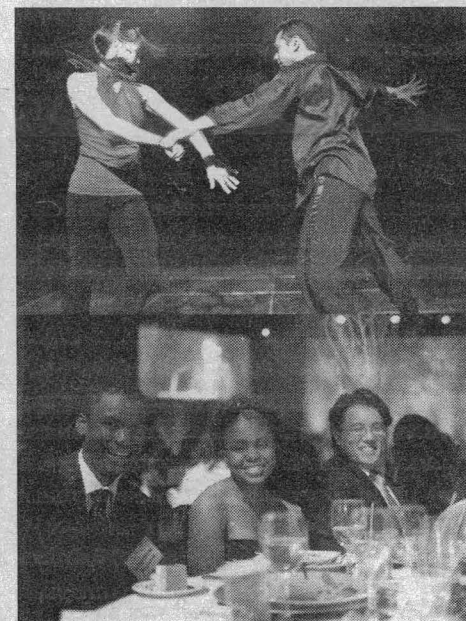
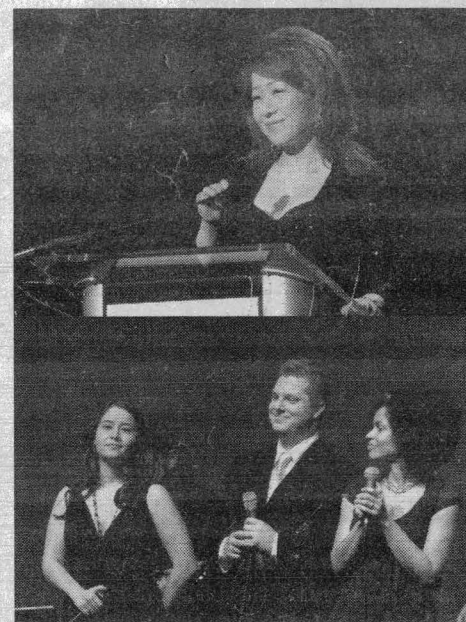
HOW IT ALL CAME TOGETHER

Some may have thought that this event involved the heads of the movement; however, this event was entirely organized by young adults for young adults. The planning of the event was no simple feat and the result was nothing short of astounding.

"I'm just so delighted that everyone came out and to see that everyone is having such a great time," said Heather Thalheimer, a member of the CARP board.

Thalheimer was also surprised to see how many people applied for the scholarship awards.

"We were up so late just looking at everything that was submitted till midnight," she said. "That was a night to remember because we were blown away by how many people



At top left: Lovin' Life Ministries band perform for attendees at the CARP Winter Ball. At top right: Reverend In Jin Moon gives her keynote address (above); Misuru Kubo, Diego Costa, and Ilhwa Yokpore, members of the Lovin' Life Ministries band (below). At bottom left: The Hammerstein Ballroom at Manhattan Center decked out in a winter wonderland theme. At bottom right: Ariana Moon and dance partner Suneel Chakravorty performed a number for attendees (above); friends pose for a photo (below).

Top portion photographs provided by Graeme Carmichael

Bottom portion photographs provided by Masao Okana

applied and the quality of the applications. It was just so hard to choose."

The board wanted to make sure that a recipient not only did things well for the sake of doing well. They also wanted to see that a student had a vision and was applying his or her skills to create a generation of peace.

The group of young adults who planned the event proved that they can incorporate their skills for the greater good.

Jove Meyer, one of the organizers and head of Creative Planning, said that he was surprised to see how well the planners did.

"If this were any other professional event," he said, "you would want to start planning at least six months to a year before the event will take place." For him, it was a testament to how well everyone worked together.

In only four weeks, Meyer and his team were able to transform the Hammerstein Ballroom into a winter wonderland. From the silver chargers to the large white branches in the centerpieces, each participant felt that they were walking into a fairy tale. Surprisingly, Meyer said that the total cost for the decorations was about \$1,200, all thanks to the after-Christmas sales that were going on in the city.

As for food, a delicious Italian dinner cost about \$40 a plate, according to Event Administrator Nari Stephens. Dinner featured chicken parmesan, lasagna, salad with fresh shrimp, and cheesecake from the Cheesecake Factory - a big bargain considering that each ticket cost \$30.

Stephens was pleased to see how much the CARP Board trusted their efforts.

"To see the big leaders go to the back row and let us do this... I just felt that this was my opportunity to contribute something," she said. "This was my offering."

Despite the stressful hours that were spent calling, Facebooking, and Twittering invites, Stephens said that she is grateful for the experience. According to Stephens, the team's efforts brought close to 400 people to the event.

"Even before the registration deadline we had 326 people register," she said.

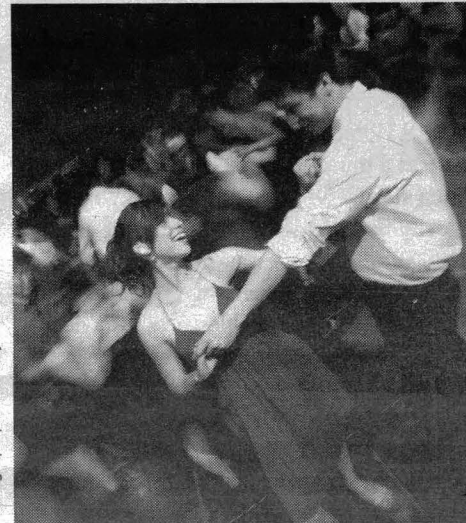
With the Winter Ball, CARP proved that the times are changing.

Rev. In Jin Moon's vision of creating a professional student organization is happening quicker than most had ever imagined. Now there are more students who are interested in learning about CARP and how they can incorporate external excellence with internal excellence.

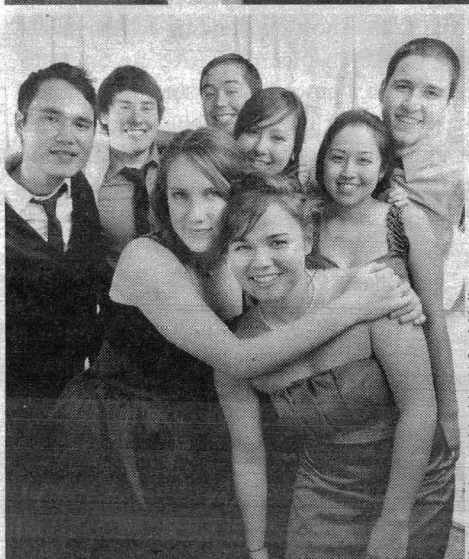
"For me, the Winter Ball wasn't just an event," Meyers said. "This ball was an experience, an experience that I hope we can do again."



Photograph provided by Yofred Moik



Photograph provided by Masao Okano



Photograph provided by Yofred Moik



Photograph provided by Yofred Moik

At top left: youth from Montreal, Canada pose for a group shot. At top right: two friends partner up and enjoy dancing at the CARP Winter Ball. At bottom left: youth from Westchester, New York, pose for a group shot. At bottom right: Yofred Moik photographs a group of friends attending the CARP Winter Ball.

AWARDS

Scholarship Recipients: "Nurturing a Spiritual Life" Essay Contest Winners

First Place: Toyomichi Hagiwara, CUNY

City College '14, Major: Architecture

Second Place: Jung Joo Oh, George

Washington University '11, Major: International Affairs, Arabic

Third Place: Leilani Owens, Montclair State University '14, Major: Music Education

Amidst the mountains of schoolwork and the valleys of social and financial pressures, young Unificationists face the challenge of nurturing a spiritual life on campus. These prize-winning essays eloquently describe how some young Unificationist college students have found and continue to discover their faith. Moreover, the singularity of each writer's experiences shines as a universal message for all college students who search for an answer to the question, "Who am I?"

First Place: Toyomichi Hagiwara

Born and raised in the northeast, Toyomichi currently lives in New York where he is one of three siblings. He is a first-year student at CUNY City College studying Architecture. In an essay entitled "Faith Like Air: You Never Know It's There, Until You Take a Deep Breath In," Toyomichi Hagiwara writes candidly of his quest for faith amidst the daily challenges of being a student. Naturally, as a student, he writes: "I find faith in my studies: the yet-to-be-acquired knowledge that yearns to be learned." Moreover, he concludes in his essay that "faith is something that you do not find... it finds you." Starting with his deep experience with God in prayer during the summer and through his late, but miraculously smooth enrollment to study Architecture at CUNY City College, he later commented that he felt God was with him during his transition into college. (For the full essay, see page 21 of this issue.)

Second Place: Jung Joo Oh

Born in Seoul, Korea and raised in New Jersey, Jung Joo Oh is currently a junior at George Washington University. She majors in International Affairs, Political Science, and Arabic, and is determined to earn her Ph.D. before the age of thirty and work in government and policy. When she arrived at school she looked for a community of like-minded young adults and she asked herself: "How can I find myself on campus?" The answer lay in her studies, where her values of living for others and speaking out for justice converged with the desire to become an effective force for change in global affairs. In her essay, she determined: "I want to live a life of service, constructing policy that is not solely based on U.S. interests, but one that is geared towards mutual respect in a system that embodies God's essence, true love." (For the full essay, see page 22 of this issue.)

CONTINUED on page 20

STANDING OUT

FIRST ANNUAL CARP WINTER BALL

CONTINUED from page 19

Third Place: Leilani Owens

One of three siblings, 18-year-old Leilani Owens is currently a freshman at Montclair State University and studies Music Education as a violinist. In her own words, this past year was a transitional year in which she had to find herself and be confident in what she believes. Surrounded by a culture of instant gratification, in her essay she relates a practical and universal experience of finding her faith through acts of selflessness and determines to be the "living, breathing example of [her] faith." Leilani's inspiration to enter the essay competition was her parents, through whom she feels God, and her desire to support them as they have loved, cared, and sacrificed for her. (For the full essay, see page 22 of this issue.)

Scholarship Recipients: Academic Excellence Award

First Place: Eiko Tsukamoto, UC Berkeley

'10, Major: Social Welfare, Education

Second Place: Cathlene Bell, Felician College '11, Major: Communications (Video Production)/ Global Peace and Justice Studies

Third Place: Vera Goldberg, University of Pennsylvania '11, Pre-med Major: Health and Societies

These young female future leaders exhibit the power and possibility of attaining both internal and external excellence by drawing on the value of living for others and a relationship with God and True Parents to excel in their academics.

First Place: Eiko Tsukamoto

Eiko Tsukamoto, currently a senior at UC Berkeley majoring in Social Welfare and Education, is set to graduate May of this year. She transferred from Fullerton College in 2008 and is originally from Los Angeles. She is 22 years old and the eldest of three siblings.

She maintains a 3.93 GPA and has been the recipient of numerous prestigious awards: Phi Theta Kappa All USA Academic First Team, National Society of Collegiate Scholars Merit Award, Cal Alumni Association Leadership Award at UC Berkeley, Fullerton College Woman of the Year, and many others. Her career goals all revolve around the themes of education, growth, and transformation; in other words, internal and external excellence. She aspires to work as an administrator in higher education and student affairs, a teacher, an academic counselor, and a director of academic enrichment services. Her passion is student success, improving student

services so that all students are enabled to achieve their maximum potential.

She is motivated by her sincere belief that she represents God, True Parents, and her family; because they deserve the best, she is motivated to give her best. Rooted in this motivation, she continues to discover her passions, all the while balancing internal and external excellence. Practically, she is aware of her strengths and weaknesses and takes the time to try new things. Furthermore, she strives to be efficient with her time, not forgetting her three stress relievers: NBA, Chipotle, and thrift store shopping.

Second Place: Cathlene Bell

Cathlene Bell is a junior at Felician College where she majors in Communications, with a focus in Video Production, and Global Peace and Justice Studies. There, despite having a heavy workload of 18 credits per semester, she maintains a cumulative GPA of 3.95 and has been on the Dean's list every semester. In addition, she was accepted into Felician's UN Internship Program in which a small group of Felician students attend UN briefings once a week and receive college credit. In the program, she was also appointed Chair of the Interns' Final Project and was responsible for managing the work of 16 other interns. She is interested in creating positive service-oriented and educational media, as well as advocating for media literacy, given the potential of media to be a positive tool for change.

She attributes her success to the small class size environment, which she knew was a good fit for her. Furthermore, she excelled by developing a rapport with professors and making her desire to create positive media clear to them. She urges others to "find their niche" and advocates for the small schools for certain people.

Third Place: Vera Goldberg

Vera Goldberg is a junior at the University of Pennsylvania where she is a pre-Med, Health and Societies major. She maintains a GPA of 3.76 and is a Ware College House Undergraduate Research Fellow, for which she designed an original research study intended to gain the input and perspective of patients with chronic kidney disease on health disparities and find out what they think should be done to mitigate these disparities. She currently recruits and interviews patients and transcribes and analyzes the interview recordings.

Her genuine belief in living for the sake of others motivates her to become a doctor. Furthermore, her love for helping people and volunteering have inspired her aspirations to work as a doctor in under-served and impoverished communities in both the US and

abroad. She hopes to attend medical school and also complete a Masters in Public Health. She is committed to giving her utmost to excel academically and master the material she is taught.

Scholarship Recipients: Creating a Generation of Peace, Most Outstanding CARP Chapter Award

First Place: Cornell University (Jayce Doose '10, Major: Electrical and Computer Engineering)

Second Place: University of California, Berkeley (Maria Anceney '10, Major: Media Studies)

Third Place: University of Maryland (Miilhan Stephens '11, Major: Food Science)

To recognize those working towards creating a generation of peace, awards were given to the most outstanding achievements by a CARP chapter. As CARP continues to evolve into a powerful, on-campus presence, these chapters have exemplified the values of the Unification Movement and continue to develop as proud ambassadors of True Parents.

First Place: Cornell

The Cornell University chapter of CARP has been an officially registered student organization for over 20 years now, and this year was filled with guest speakers, service projects, outreach, and recreational activities. Of note, Cornell CARP organized an on-campus movie showing of "The Peaceful Warrior" with a discussion afterwards, went on a spring hiking trip, participated in Cornell's annual clubfest and service projects, and assisted a local soup kitchen. Each activity and event is listed on their website (<http://www.rso.cornell.edu/carp>), where one can view a slideshow, as well as read a detailed description of each event.

Grace Ross, a senior at Cornell University, was present to receive the award on behalf of the Cornell CARP chapter. She noted that the keys to the chapter's success were to stay connected to a stable blessed family and to focus on being an on-campus group. While the group is associated with the Unification Church, Grace noted that they respect it as a student-run, on-campus organization. Furthermore, they focus on activities that all members are inspired by.

Second Place: Berkeley

In an area rich with a history of youth activism, Berkeley CARP has brought the message of a generation of peace to the Bay Area. For the past year and a half, they have held Fireside Chats, a bi-weekly program that integrates academia with ethics and spirituality. These Fireside Chats bring together

college-aged students from the Bay Area to learn about how the Divine Principle applies to specific areas of study. The interactive and stimulating presentations given by members of the community are supplemented by a delicious dinner, fellowship and enlightening entertainment. Furthermore, they have had a weekly Divine Principle study group on the UC Berkeley campus in which students posed questions while fostering an environment of genuine learning. Berkeley CARP has also been active in the community with service projects, such as the Million Acts of Service and Kindness at UC Berkeley. They have also held interfaith activities such as Peace and Cake, in which persons of different faiths offered prayers and meditations to celebrate the UN International Day of Peace.

Eiko Tsukamoto, currently a senior at UC Berkeley, was present to receive the award on behalf of Berkeley CARP. She commented that their success started from personal efforts to develop a life of faith, and a relationship with God, True Parents, and the True Family. They spent time reading about the origin and history of CARP and worked together with a group of students who want to embody the goals of CARP. Further, she stressed the importance of communicating with the church community to eliminate the negative image of CARP. Finally, she noted that navigating the bureaucratic system of a large public university was a key to their success.

Third Place: University of Maryland

Near the nation's capital, CARP members at the University of Maryland have been ushering in a new generation of peace for America. On campus, they held a Human Impact Forum to raise awareness of human rights issues and they host the Sunday Night Lights, a joint endeavor with the Unificationist-run Young Adult Ministry which aims to create a venue where young Unificationists can network and build community. They have also brought the message of peace through weekly Divine Principle lecture practices and a three-day weekend workshop. Outside of the campus they organized a D.C. Peace Quest and visited the office of the country of Kurdistan in Washington, D.C.

Miilhan Stephens, a 22-year-old student at the University of Maryland, College Park was present to receive the award on behalf of Maryland CARP. He attributed their success to CARP's collaborative efforts with the local Unificationist-run Young Adult Ministry to bring together college students and young professionals. In addition, he stressed the importance of public relations. Recognizing that CARP is seeking to improve its image, Miilhan has been on an Interfaith Council representing the Unification Movement.

Faith Like Air

by Toyomichi Hagiwara

Toyomichi is a first year student at CUNY City College studying architecture.



It is in the arsenal of every college student's writing techniques to start off a fancy and clever essay with an equally fancy, and clever quote. The following shall be mine: Mother Teresa had once said, "We need to find God, and He cannot be found in noise and restlessness. God is the friend of silence. See how nature - trees, flowers, grass - grows in silence; see the stars, the moon and the sun, how they move in silence... We need silence to be able to touch souls." However, like gold, silence is a rare commodity in the great city of New York. In the midst of the kinetic flux within the busy streets

of Gotham; in the hectic corridors of the various wings and departments on campus, and within the hustle and bustle of thoughts and emotions that won't shut up even in the sanctity of one's own mind, it seems that every conscious moment is a struggle: a struggle for survival, a struggle to find peace, and struggle to find faith.

It was the waning end to the second week of my college career. My breath was heavy, my body was sore, my mind was equally fatigued as well, and the sound of my footsteps clumsily scattering up the metal stairs resonated which each successive floor leading up to the roof. I opened the door, instantly flooded by a flash of light, a breeze, and the familiar scent of car exhaust, filth, and other elements that characterize the city air. Nine stories above ground, I hear the sound of distant car horns and engines, footsteps on the gravel floor, my back against the cold metal wall, before me, the sun setting beneath the Manhattan Skyline, the Hudson River brilliantly decorated in orange, red, and purple. I let out a deep sigh, then, all turns to black as I close my eyes and offer a prayer.

Two weeks earlier: walking the hallways with pride tucked in my pockets, wearing hope on my eyes, I started the first of

what would be the long journey of a demanding, expensive, monotonous, yet enlightening first semester. Armed with eighteen years of life experience, and a forced "can-do-attitude", I hoped my artillery was enough to keep me strong. In retrospect, it could have been worse: on the first class of my first day, I came close to breaking down, by mid-week; I was in a self-declared state of depression. Perhaps it was my inability to cope with reality; perhaps I missed my dear friends all too much. Where was my faith? I asked myself. I took refuge in familiar memories, still fresh in my mind.

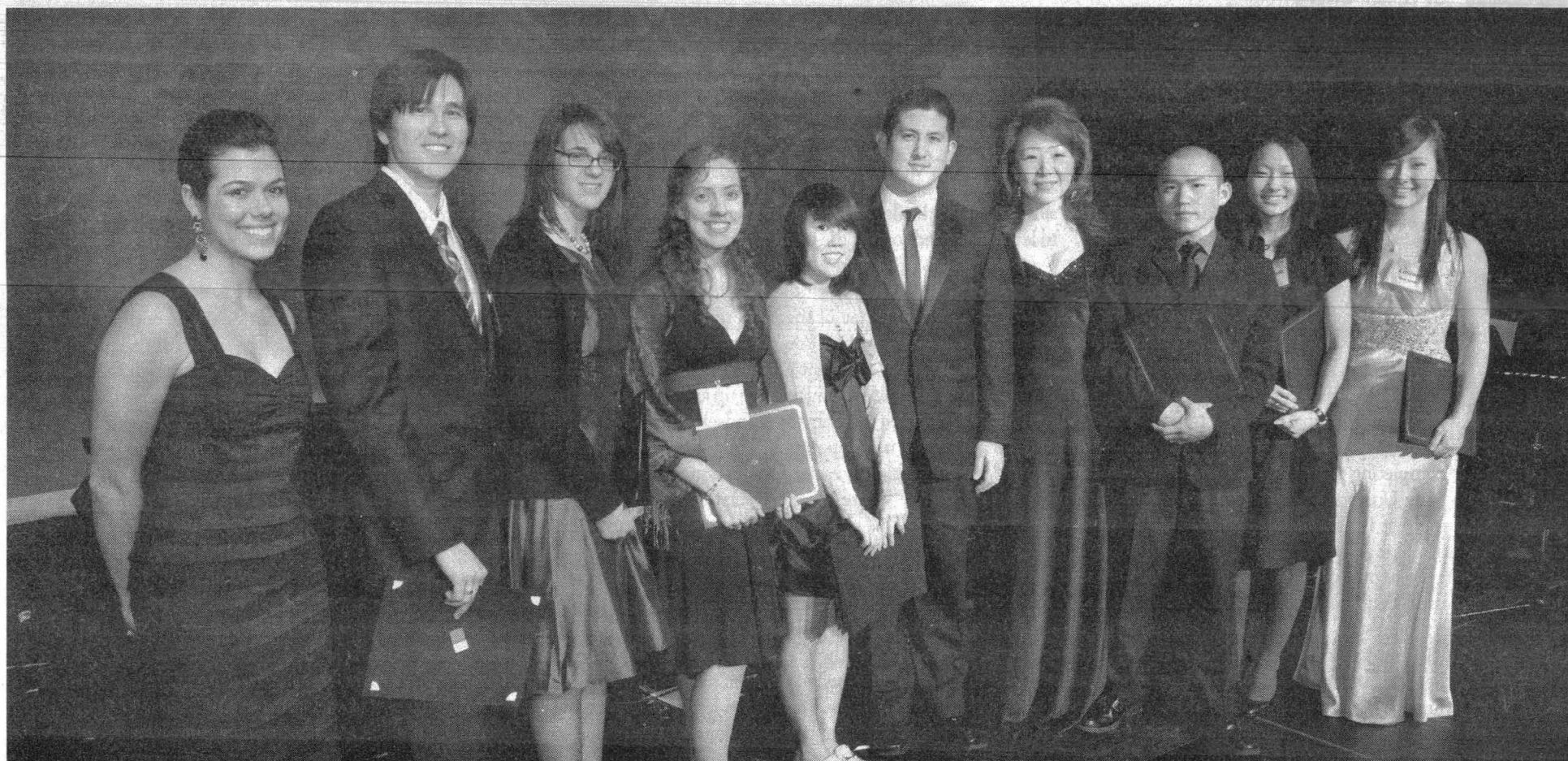
In the summer of 2009, I made lasting relationships with new friends; I learned that even someone like me, the kind of person who would eventually have to leave class because he's on the verge of tears, could be loved so much. One morning, staffing as a camp CIT in July, I can say for the first time in my life, I felt God through prayer. In layman's terms, it was a moment of epiphany that left me unable to stand. I sincerely apologized for my sins, I gave thanks to all that He had blessed me with, and I made a promise that I will never doubt Him again, and would always have faith. God promised me that He would never leave me, ever. To this moment, as I write these words, I give my thanks.

So why was I feeling such despair, and hopelessness during those first two weeks of school? Had I not promised to always have faith in God? Had He not promised me He would always be beside me? On that rooftop, the gleaming lights on the falling dusk engulfed my body as I opened my eyes to see the vast world of creation. New York never seemed so beautiful, and on the distant horizon I felt comfort in realizing that all of my loved ones are and always will be with me: for we breathe the same air, are under the same sky; on the Earth, we will never be apart more than our hearts will allow us to become. A sigh came out, this time, of relief, and I picked up my backpack, opened the door to the stairs, and made my way home. My final thought before taking my first step down: Thank God for accessible rooftops that are never locked.

Since then, although I still have moments of weakness and struggle, I am able to find my will to go forth with absolute assertion that faith will never fail me. I dedicate each day to God, and strive to live according to His standards. However, it is hard to find faith in the chaos and commotion of school, but by trying to champion each task with a greater purpose than one's self, I can allow myself to succeed for myself, and ultimately, for God. As for finding faith: how does a clergyman find God: through a life of prayer and obedience to the Lord. How do fathers and mothers find their faith: through parenting their child. How does a musician find theirs: through composing beautiful music, singing in ecstatic oneness with the spirit of song, through utilizing various instruments in their vision of musical aesthetics. How does a cook, or an athlete, or a carpenter find God? I am a student, and as far-fetched as it sounds, one would assume that naturally, I find faith in my studies: the yet to be acquired knowledge that years to be learned. To my inconvenience, having faith does not automatically make my all-nighters a walk in the park, but they do, however, give meaning to my hardships and the routine constancy that surrounds my school days.

Challenges are a way of uncovering hidden blessings and education is a blessing, as are my books, my teachers, my friends, family, and brothers and sisters; so are unlocked doors, and so is the great city of New York. Faith is something that you do not find, but rather quite the opposite, it finds you. It gently invites you into peaceful serenity, and allows you to take that next step in the unfamiliar darkness. I do not know my purpose in life - what it is I am destined to do, or where that next step that I take shall lead me; however, on whatever path I should find myself, on whatever abandoned rooftop, or barren wasteland, I take solace in the thought that God will always find me, as long as I am willing to accept Him. As Mother Teresa had once said, "God is the friend of silence," but I do not plan to stop making noise for Him anytime soon.

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From left to right: Victoria Romet (National Vice President CARP, USA), Millhan Stephens, Grace Ross, Cathlene Bell, Eiko Tsukamoto, Hero Hernandez (National CARP, USA), Reverend In Jin Moon (President and CEO HSA-UWC, USA), Toyomichi Hagiwara, Jungjoo Oh, and Leilani Owens, pose for a photo of award recipients at the first annual CARP Winter Ball.

photograph provided by Graeme Carmichael



Finding My Faith on Campus

by Jungjoo Oh

Jungjoo is a junior at George Washington University majoring in International Affairs.

"**H**ere can you find the meaning of life?" asked Professor Samaras in a thick Greek accent at my first Introduction to Philosophy class. The students fell awkwardly silent as this Socratic professor peered around the room in a provoking self-humoring manner. "You!" he pointed at a poor unassuming student. "Me?" I exclaimed. Oh, why me, I told myself. The professor had already labeled another student a glum pessimist for envisioning a doomed world scenario. What would he label me? "You discover it through experience," I answered, trying to remain academically neutral. "Each person finds a different meaning through experience."

An empiricist he called me, a die-hard empiricist. Besides the professor's infamous hyperbole, I then began to wonder: if people really could only find the meaning to life through experience, there would be an infinite number of meanings one could attach to life. If so, from my personal experiences so far, what meaning could I attach to life?

Growing up in a semi-single parent home in a two-family house with my father conducting underpaid theological research abroad and my mom working overtime six days a week at a nail salon, I did not think that I could ever in a million years affect change in the world as an individual; however, when I discovered in college that the immutable values instilled within me by my family - such as living for the sake

of others and having the conviction to speak out for justice, proved to be useless, abortive arguments in other parts of the world where, for example, conflict diamond traders physically, psychologically, and spiritually exploit the children in Sierra Leone, my petty emotional and financial problems seemed self-indulgent. It was time for me to wake up, refocus, and locate ways in which I could directly influence global affairs.

As an International Affairs major, I began reading profusely, asking questions, and discussing global events with whomever I could. The more I learned about the international system and comparative foreign policy procedures, the more I came to realize that I wanted to live a life of diplomacy to share with foreign governments and their people the values that I have come to cherish and live by. As the cultural, political, and socio-economic tensions in the ever globalizing world increase, many argue that the best way to avoid conflict is by maintaining military and economic leverage. I disagree with this realpolitik theory. Whether I will end up working for the Foreign Service, the United Nations, or pursue further academic research, I know that my interest will be in breaking down barriers and rebuilding international relationships that will dispel misperceptions based on genuine cross-cultural understanding. I want to live a life of service, constructing policy that is not solely based on U.S. interests, but one that is geared towards mutual respect in a system that embodies God's essence, true love.

Throughout my childhood, I went to school thinking I was incapable of influencing global affairs in any way, shape, or form. With encouragement from my family and deep

self-reflection, I realized that I was a daughter of God. And as daughter of God, I was capable of everything. Instead of becoming a glum pessimist like my fellow classmate, the lack of justice in the world compelled me to embark on a journey for better change. I was able to maintain my optimism in college because I had conviction in God and True Parents. Their life of forgiveness and perseverance to bring light into a world that is at many times unjust, encouraged me to discover my best in my field of study, so that I can aid the less fortunate. Even if I am unable to produce immediate change, I want to pave the road for others to build a brighter future.

In the end, my philosophy professor revealed that one can find the meaning of life in a DVD store, where one can sign out the movie entitled *The Meaning of Life* by the Monty Python comedy troop. Our first class session was truthfully a bit anti-climactic, but the question regarding how one discovers the meaning to life triggered an epiphany within me. It led me to seek answers and challenge established notions about how the world will turn out. I am unsure whether I am a "die-hard empiricist," but through my experiences in college, I discovered that my meaning for life is to help others with what they need most. Because I now realize how lucky I was to have grown up with the fundamental values of true love, freedom, and equality of opportunity, nothing can stop me from sharing the same principles with others who also desire to lead a life of dignity. As long as I have the freedom to choose not to become an incapable empty shell, I will choose to live a life that unselfishly serves others; a life that I know will make God proud. UC



The Little Things

by Leilani Owens

Leilani is a freshman at Montclair State University studying music education as a violinist.

"**N**ever had a policy; I have tried to do my very best each and every day," stated Abraham Lincoln. I try to live by these inspirational words. By just choosing to live the life of a good individual, I started to realize that I was walking on a path of compassion and righteousness. As time went by, I eventually learned that my decision of maintaining a lifestyle of benevolence and altruism served as a catalyst that helped transform the mentality of the people around me. After completing my first semester at Montclair State University, I grasped the understanding that I cannot find my faith on campus; rather, I must be a walking, living, and breathing example of my faith - my beliefs - to others, and exhibit characteristics of the "natural witnesser" that I was entitled to be.

During my first semester, I joined the Korean American Student Association, known on campus as KASA. This is where Korean heritage and traditions are shared among a diverse pool of ethnicities, not only Koreans. This was where I met the closest friends I have at school. One night, they thoughtfully invited me to dinner at a well-known pizza place on campus, called The Rat. After conversing with each other

over a meal, we started to dispose of our used plates, napkins, cups, and other odds and ends. Heading to the garbage bin, I glanced over at our table, and just as I had thought, I saw excess bits and pieces of trash sprawled not only on the table's surface, but on the floor as well. As my group of friends started to leave, I ambled toward the table where we just ate.

As they exited, they turned around to see where I was, and to their surprise, they saw me nonchalantly cleaning the mess they had left behind. One of them approached me and said, "Why are you cleaning this? You can just leave it you know." I answered, "Well, I don't want to leave the table dirty." Then he said, "Why? People are paid to clean up after us. Why make it harder for yourself?" With the mindset of leaving places better than I found it, I responded, "I'm not making it harder for myself. I'm making it easier for someone else. I want to leave a clean place where the next person can comfortably sit down and enjoy his meal, not having to feel disgusted by cleaning up after our mess." He stared at me for a second or two, with a contemplative look on his face. And with that, he leaned over, picked up a few pieces of waste lying on the table, and threw them away in the garbage bin. After noticing two of their friends cleaning up their mess, the others in the group joined in, picking up the used napkins on the floor and sweeping the crumbs off the table. We all then left The Rat, leaving behind a flawlessly clean and tidy place for the next person to appreciate.

Vincent Van Gogh once said, "Great things are done by a series of small things brought together." Through little, minuscule actions such as this, one person's perception of everyday routines, such as cleaning up after themselves, can be positively transformed. Little, simple things such as opening the door for one another, or even sending a stranger a kind, uplifting smile, holds a great amount of significance, despite the small amount of effort each of these actions contain.

The little things, executed out of an unconditional desire to give and please, encourage a sense of altruism, compassion, and service to be observed by others. Through this, a chain reaction of kindness can be spread, keeping alive the concept of loving one another through living for the sake of others. Altruism, compassion, service, benevolence, righteousness, and selflessness - all these things make up the true essence of my faith. During this time of my life, I am placed in an environment consisting of people constantly searching for instant gratification, whether it involves love, alcohol, or other substances. I cannot stand here, encompassed by this atmosphere, and try to search for who I am - search for my faith. I must stand as a model of my faith, someone who can assist others in finding, or even creating, their faith. Someone once said, "Your life may be the only Bible some people read," and I choose to be the living, breathing example of my faith, and choose to spread the epidemic of love and kindness that my campus community is truly looking for. UC

INITIATIVES: PURSUING A DREAM

Building the Bridge of Dreams

by Cristelle Tardy

Cristelle is a senior Civil Engineering major at The College of New Jersey



Boniface (left), a retired engineer living in Wum, and the driver, Mr. Tanko (right), set up surveying equipment.

Photograph provided by Cristelle Tardy

The first time I understood clearly that there was a greater world out there, full of people that perhaps lived differently than I did, was when I was 10 years old. My father had received a letter from Michael Lamson, a Unification Church member who was doing missionary work in an exciting country that sounded delightfully foreign to me: Cameroon. He told of how there was a small village in Bafut that was separated from the rest of civilization by a deep river-carved ravine, crossable only by a hand-lashed raffia palm bridge. During the rainy season, the fast water had taken at least one life and threatened the lives of the village's schoolchildren who passed it daily. The only thing standing in the way of the village receiving a brand-new, vehicle-passable stone bridge was the cost of the cement mortar. My father decided to donate.

Soon after the bridge was built, we received a package of artifacts documenting the construction process and

subsequent celebration for us. Baskets of beautifully dyed raffia and snippets of the ribbon cut during the opening ceremony added a third dimension to the already impressive photographs we had received, and set my vivid childhood imagination soaring with curiosity about the hands halfway across the world that had at one time touched them.

The time between then and my latter teenage years were shaped by service learning experiences provided in ample supply by my school and church communities. I began to understand not only that there were people in this world beside myself, but that my actions had the power to affect their lives in positive ways. This idea – that my life had the potential to impact the world – led me to the decision to graduate a year early from high school so that I could have a free year before college (and the subsequent burdens of personal financial responsibility) to find out what my place was in the world outside of the SAT scores and social status that, until then, defined my school-bound self. During that year off, I

worked for a short time with the budding New Jersey branch of Service for Peace (an international organization providing service learning education specifically geared toward bringing together people of different faiths, nationalities, and social standing). I use the term “worked” liberally, since I was vastly inexperienced in the ways of the world and so I feel my only real contribution to our meetings was the plate of imaginatively baked goods I brought to each one. I owe a great deal of thanks to George Kazakos, the branch’s president at the time, for being so willing to take me under his wing and put up with my naively flighty mind – I certainly gained a great deal of perspective from the experience. For one, I learned that nonprofit works do not suffer so much from a lack of funds or a lack of willing short-time volunteers; what is in most short supply is even a single long-term, highly skilled volunteer. Such people are thus extremely valuable.

Mostly, I started to seriously consider what it was, exactly, that I was going to do in my life. I have been blessed and cursed

with the disease of the Renaissance man – a desire to be skilled in so many professions but only one life given me in which to learn all of them. My mom solved the problem one day by asking me what it was that I enjoyed doing the most, and I answered her honestly “building Ikea furniture and sculpting with clay”. She decided I was an architect. I had applied to several schools but had settled on one that I felt was the best investment.) The College of New Jersey had no architecture program, but I was told that all of the “fun stuff, like bridges” were designed by Civil Engineers, a program for which the school did have.

Looking back through those pictures of a decade ago, I knew that civil engineering was a path that certainly could help people. I would be highly skilled in something extremely useful, and so at that point I vowed that upon completing my degree I would work toward donating as much of my time and services as possible to those who might need it.

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Around that time, the Reverend Dr. Sun Myung Moon first promulgated around the Unification movement the idea that an engineering project could change the world and promote its unity: a massive bridge or tunnel to connect Russia and the United States across the Bering Strait. This cemented my determination to become a great civil engineer, so that I might one day be able to work on such a project. Every step I have taken since that point has been in hopes of bringing myself closer to achieving that vision. (In fact, I once tried to secure an internship for an Alaskan geotechnical firm so that I could gain some experience working with permafrost, but I was disappointed to find that I would be unable to fly over in time for the interview deadline).

One fateful spring day during the tail end of my sophomore year, back in 2008, I was sitting in my hometown church congregation when a man who was visiting for the first time was asked to introduce himself. The man was visiting from the Cote d'Ivoire, and his companion at the time, it so happened, was from Cameroon. As soon as I could after the church service concluded, I raced up behind the latter man and his wife and asked him breathlessly if he was in fact from that country which I adored so much in my childhood. Georges Tegha answered that he was and then continued to answer my next question, that indeed his village, Wum, could use the help of a civil engineer for several different necessary projects. One involved a bridge.

You see, my school requires that each of its graduates complete a capstone project during their senior year. Students would work in teams, with the support of a faculty advisor, to complete a design and perhaps model of their intended project and present it to the entire school. It is an exciting and extremely involving exercise that makes my school unique and, in my opinion, it is one of many qualities that what makes it one of the top-ranking schools in the country. I was also involved with the newly created Engineers Without Borders (EWB) club at my school, which I knew just happened to be looking for an international charitable project that the seniors in the club could design, and that the rest of the club could then work to implement in real life. I took down Mr. Tegha's information and raced to bring the projects he mentioned to the attention of EWB, but unfortunately due to delayed communication issues, another equally meritable project supplying drinking water to underprivileged children in Thailand was chosen.

I still held my sights on Cameroon however, toward the end of my junior year, I began working to collect members for my own project team. Given there were only 11-13 students in my graduating year (I was one of only 2 girls), this was difficult as friends tended to want to stick together. At one point, with only 3 weeks left in the semester, a person who

had promised me a month earlier that he would work with me bailed out in favor of another team, citing a possible conflict over the summer between his obligations for football and a planned trip to Cameroon in July. Considering that he would have known about such a conflict quite a bit beforehand, I am assuming that doing something so bold as a project in Africa scared him a bit, as it did several other of my classmates. "Honestly, your project is just way too complicated," I was told by one person. "Do you actually intend to do this? Do you really think that it will work?" I was told by another. No matter, I kept pushing forward and eventually managed to collect two willing teammates.

Over the following summer, I expected to work at an internship until I could make enough money to fund a flight to Cameroon. The purpose of the trip would be to collect data and samples from the site upon which we could base our design. Unfortunately, I knew that I would not be able to make enough money fast enough on my own to make a trip before the start of the new school year. So, I began sending out letters to family friends, in hopes that others would hear the call of this cause in the same way that my family had a decade ago. In the end, dozens of families were able to give almost \$2000 in funds. Unfortunately, even with all of these contributions, I was still about \$1000 short by the end of the summer.

Somewhat daunted and frustrated, I knew that I was simply too deep in to turn back. There was no more time left to choose another project, and so (with the full and adamant support of my wonderfully loving husband) I determined that no matter what, I would have to find a way to get to Cameroon. I set my sights on my Thanksgiving break as my future departure date. During the fall semester that followed, my team and I worked on collecting as much data as we could about the bridge site through phone and internet research. From this we learned that the bridge was needed in order to allow vehicles to pass to an extremely fertile area of land owned by the chief of Waindo, a sub-village of Wum. This part of Wum in fact stretched all the way to the Nigerian border, but was unable to be exploited because of the seasonal floods of the temperamental river we aimed to bridge. This caused overcrowding issues, as nomadic cow-herders and farmers vied for the same land even as their population grew.

Plans for a new farming cooperative that Mr. Tegha had hoped to found so that villagers could make a profit to educate their families had to be put on the back-burner for over a decade because the land given him for the project lay on the other side of the bridge from the main village. Many families lived and farmed across the bridge, but it simply took too long for them to walk from their homes to the village to make a veritable profit, considering that an entire bushel of sweet

potato would sell for less than the equivalent of an American dollar. If a car or truck could pass that river, I was told, it would open the area on the other side up to grand feats of industry. For instance, a car could perhaps be rented for a day by a group of farmers so that the trip could be made several times to whichever of the surrounding villages their crops could sell at the highest price, each time hauling a much greater volume and variety of produce than the people could carry on their own heads. Or, conversely, a tractor could be rented in a similar fashion to come and plow a far greater stretch of field in a much shorter time than the farmers could themselves, allowing them to take advantage of the vast stretches of virgin, mouth-wateringly fertile land that surrounded them.

I was also able at this time to find out about another school's EWB team that just happened to be working on a water sourcing project in the same village, Wum, as our intended bridge site. They gave me the phone number of a retired civil engineer living in the village named Boniface. I soon found this humble, gold-hearted man to be a bottomless well of information and insight. Unfortunately, because of international calling rates and bad connections, our conversations lasted only 10 minutes apiece, and at one point our team went for two months without being able to reach him at all. As we frantically attempted to pull together a design from even the tiny slices of information that we could get our hands on, I became more and more certain of the fact that I needed to travel to Cameroon if I wanted this project to ever come to true fruition. I tried to have my project adopted as this year's project by my school's Engineers Without Borders, but unfortunately I discovered that the prior year's project in Thailand had resulted in some major points of discord between the larger organization and our school's branch. The national board had placed our club on probation for a year-and-a-half based on the fact that the prior senior class had implemented their project without full support of the technical advisory board, a fact which most of us only learned about after those responsible had already graduated. This meant that our team would have to organize and support the project entirely through our own powers.

I started looking for ways to publicize the project to companies in hope that one or more of them might be willing to at least partially fund the trip. An opportunity presented itself in October of 2009 when the local branch of a professional engineering organization held their monthly meeting at our school. I brought along with me a stack of flyers, confident from prior conversations with school administrative officers that it was perfectly legitimate for me to use the school's name in fundraising for an approved senior project. I happened upon a person who had apparently already heard of our project through a

faculty member who was sitting next to him, and he assured me before I could even hand him a flyer that he would discuss with his company about supporting our project in any way that they could. Those around me in that circle of conversation unanimously assented. "We'll get you there," said one man, the vice president of another local firm. A week later, I was told that a company was willing to donate \$3,300.00 toward the trip, enough to fund travel and food costs for one person. Excited beyond my ability to describe, I began planning the trip in detail and organized my stay with a UN delegate who would be traveling to Wum in December.

That jubilation was short-lived, as very soon after, with only a few weeks left in the semester, I was asked to the office of my team faculty advisor. "You've been shut down," she said as she handed me a pink official-looking envelope. Inside, a letter from the Dean of Engineering explained that not only would he have to deny me previously requested travel funds from the Engineering office, but that any outside sources of funds would not be allowed to issue me any money through the school. In other words, the school did not want its name on my trip. I was told that the reasoning was that I did "not need to travel in order to have a satisfactory academic experience." The department did not want to take such a risk as sending a student overseas unless they thought it absolutely necessary to some mutually beneficial end, i.e. my "academic experience."

I could not argue with this logic, since it was certainly possible for me to make guesses and estimations until the day grew long – but I knew that whatever design came out of such data would be unbuildable. I was told that I should be able to get someone in Cameroon to do the research for me, but in this there seemed to be a fundamental misunderstanding of the situation on the ground. Yes, highways did exist in some areas and there was a centralized government, but the logistics involved with getting people and resources to the site to get enough research done would be impossible at best, and at worst we would receive information completely devoid of the context necessary to actually understand what it meant. I knew that in order to get to the truth, I needed to be immersed in it.

A second issue was that apparently, although it was true that it was allowable for student projects to be funded through the school, they did not want me approaching the donors myself, even though in one case the donating party had initially approached me. In the end there was nothing more I could do; our project team was now completely on its own.

But at that point, after fervent nights of prayer, I knew that this project was no longer about me. It was bigger than me, and my stubborn and willful mind told me that it HAD TO WORK. I prayed to God "Father, I have a feeling deep inside

me that you want this project to happen as much as I do. I will keep pushing forward until the very end. If I am wrong and you do not want to have this project accomplished, then even if you have to break my leg to keep it from succeeding, so be it. But otherwise, I will never give up hope no matter what happens." This, in fact, is a prayer that I have prayed more than once. I tend to do a lot of crazy things, but because of that I have had the honor of bearing witness to a great many miracles – enough to make it a very clear fact in my mind that God must exist and hear my prayers.

In the end, the trip was paid for by what I liked to call the "Menchum Friendship Fund" – an amalgamation of monetary gifts collected from myself, my family, and the numerous families from the New Jerusalem Family Church who generously opened their hearts and their wallets to the cause when they received my letters in July. I will forever be grateful to those people and their kind words of support. One person even sent me a stamp in the mail along with her check, so that I could "send the message on to one more person!" I told them all that their support was an opportunity to join me in my adventure and the experience of helping fellow human brothers and sisters across the world. I am determined to keep that promise, and this article is dedicated to those families who gave, and continue to give, their support. You know who you are, and I thank you.

I left Newark International Airport on January 1st, 2010, for Cameroon, that warm and unabashedly green country in the apex of Africa's Western concavity. When I returned on January 12th, and for a few days afterward, I was not wholly convinced that I had ever left at all. In fact I was highly suspicious that the entire experience had been a dream, and that my family was only humoring the ramblings of some delirious state I had only recently woken from. This is because just like in a dream I had traveled alone, and I have found that expressing the sights, sounds, and emotions I had witnessed can be just as difficult as describing a vivid dream. I saw babies being carried on the backs of sisters who were only barely older than them. I heard bushfires crackling 100 yards from where I slept. I felt a deep longing and equally intense great joy as I watched and heard the welcoming dance of the women of the palace at Waindo, as if I was only just then discovering family members I had not seen or heard from in millennia.

I was received in Douala by an emissary from a Wum chief who had a satellite palace in the city. When I first met the man, Annong, he was holding a sign bearing my name upside down and limply at his side. When I approached him, he was silent and stared at me for a moment before comprehending me. He had expected that I would be a man, and so had not even thought to hold up the sign when he saw me. My main suitcase had gotten stuck in Newark due to a security



Cristelle and her new friend hike up to a new water source being filtered and piped to the village by EWB at the University of Virginia and test the quality of the water. Information is a precious commodity, and so any opportunity to collect data for another project is taken.

Photograph provided by Cristelle Tardy

breach soon after I left (apparently a man REALLY wanted to give his girlfriend one last kiss goodbye, and sneaking through the gate check was the only way to get it). So, I would be stuck without clothes, underwear, or some important pieces of equipment until it arrived. No matter, I ploughed on to Wum on an overnight bus and purchased some plain t-shirts and a cheap cellphone along the way, with the help of the wife of the chief who had received me in Douala.

My second traveling companion, who had been designated to the task of guaranteeing my safe arrival in Wum by their village counsel, just so happened to be a construction manager with over 30 years of experience. When we arrived in Bamenda, our half-way point to Wum, he took me around to show me some local construction methods and was able to answer all of my questions about materials, transportation, and common methods. He told me the story of an Italian engineer he had once worked with on building an embassy in the city. He was surprised that the engineer never actually came to see the building site or tried to understand local building techniques (most likely because his company

refused to a lot him the funds, seeing the trip as unnecessary as my school had). Buildings in Cameroon, I was told, were always designed to very specific meter lengths so that it would be easy to know the amount of cement blocks to use, since those blocks always came in very specific lengths. This makes sense in context, so that the builder always knew what to expect no matter where he got the blocks from, and he could buy blocks from many different places as they were available. The Italian engineer did not know this, and so had no idea how much more difficult and expensive he was making it by designing the building to "odd" dimensions. I felt very vindicated by such a foil, and by the fact that before I had even reached Wum, I had already received twice as much information as I had been able to gather in my six months of research and phone calls.

We hired a taxi for 10,000 cfa (approximately 20 US dollars) to take us and our baggage on to Wum, and I was treated to a first-hand view of the "highway" that had been pointed to by those from my school who had told me that I did not need to travel to Cameroon. In fact, it was nowhere near what I could call a highway.

It was paved only in short, sporadic patches of 20 or so yards apiece. For the rest of the way, if I had taken a picture of the road in black and white it could easily have been mistaken for an image of the surface of the moon. The taxi driver had become extremely proficient in finding his way over and around the giant craters in the earth (created as soil was continuously washed away from the exposed surface of the road, with no plants to hold any of the otherwise dry and dusty material down), but every twenty minutes or so, he would pull the car over and have a look underneath to make sure everything was still intact. At times, we were at such a steep sideways angle that I was certain the entire car would flip over. Somehow, we did eventually make it to Wum towards the middle of the day.

I was escorted to the guesthouse of a beautiful compound owned by the Kum Buos, UN delegates whom I had been in conversation with earlier, but who had expected me to stay with a colleague of theirs. When the colleague discovered last minute that he would not, in fact, be able to host me, they generously opened

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their doors. I ate my meals at a restaurant in town called "Carnivore Plus", which was owned by a relative of theirs. I had to be cautious of anything I ate outside of this restaurant, as my stomach was not accustomed to the local water.

Speaking of the local water, one of the things that Boniface was eager to show me was the communal water taps where the women in the area gathered water, and where gatherings of children could at times be seen bathing. There was little to no maintenance of these water sources, and pipe was often seen exposed near roadways, where soil had eroded away in a similar process as occurred along the road from Bamenda to Wum. It is only a matter of time before one of those exposed pipes is damaged by a passing car, at which point hundreds of people would be affected downstream as their local tap went dry and they would have to travel longer and longer distances to fill their heavy buckets.

It is not that the people do not know this; I have found that the people there have had to become accustomed to not knowing how long they could depend on resources. Electricity blinked on and off across the village, as transformers in Bamenda had yet to be updated to be able to provide for the recently introduced slew of cellphones and other power hungry technologies. There was no internet connection to be had as the local internet store was having difficulty paying its bills, and the post office was near deserted because the arrival of mail is a very rare thing. The few things that are given somewhat reliable seasonal importance appeared to be school, crops, and holidays.

Education is highly prized by the Cameroonians, I was quick to discover. The arrival of my suitcase faced further delays because at the time it landed in Douala, preference at all levels of intra-national transportation was given to school children returning to boarding schools from their Christmas break. Crops could be relied upon in terms of the certainty that the rainy season would come and go, and families would always need to find some way to sustain themselves. Holidays are assured, as beer and jubilation flow well through the veins of such loving and familial people as those I had the pleasure of meeting in Wum. Such people love to have an excuse to gather lots of people together, and I found that that love of togetherness was the thing that I ended up missing most when I returned stateside where I don't even know the family names of my next-door neighbors.

However, these things were still to some degree uncertain in terms of their amounts. How many children you would be able to afford to send to school, how much yield you could secure from a growing season, and how many of your beloved friends would still be alive for the next celebration (if the next celebration did not, in fact, prove to be their funeral) were



Tanko was much more than a driver; during Cristelle's stay he was also a lab technician and a road-man. Here, he is helping to dig for soil samples near the river.



These small beans are picked from hand-tilled mounds by the women of a local farming collective. Often they are carrying children on their backs while they do this back-breaking work.



Cristelle stops to take this picture as she drives by a communal water tap. The children are gathering water and bathing. When she asked them for a picture, they all called their friends and children came running in from all corners.

things in no ways certain. Eating breakfast one morning, I was approached by a woman with a wide, elevated smile and a calm, deliberate speaking tone. Theresia worked towards women's empowerment in the community, overseeing over 60 different women's groups of up to 100 members each. She explained to me how poor farmers would often be faced each year with the questions that I posed earlier. If the crops did not grow well, and not enough could be sold or money could not be made other ways, it is possible that perhaps only one child could make it to higher education. And so the parent would have to choose - will I send my son, or my daughter? The family would usually send their eldest son.

A young woman, then, would find it near impossible to find her way out of poverty. If she was able to marry a wealthy man, that wealth would often slip through her fingers as the basic knowledge of addition and subtraction are necessary to do such daily necessities as getting one's money's worth when visiting the market. I was told that many divorces were founded on such situations as a woman being given a large sum of money to go get a specific item from the market, but then returning empty-handed because too much money had been spent on useless things (such as candy and goodies her children had grabbed) before the necessary item could be purchased. The woman would then be

helpless to explain herself, and the family might starve in the process.

Although the women that Theresia reached out to were often industrious and eager to try their hands at different profitable skills that were taught to them, their businesses would often fail unless basic accounting skills were taught as well. Things such as family management ("do not have more children at a time than you can feed") and rudimentary math skills were extremely important to be taught to those who Theresia found it hardest to reach - those who were physically too distant to contact, such as those on the other side of the river I was hoping to bridge. It was then that I discovered how much these people suffered. These people were ready and willing to take advantage of any opportunity, but those opportunities were lacking because no one was there to give it to them. I asked Theresia what she needed most, and she said:

Funds to allow her to travel those long distances to reach those in the greatest need

Funds to hire and train teachers to impart basic skills

Opportunities such as scholarships or trips abroad, so that women could see life outside of what they knew

But where could she get such things, when there was no one around with the available resources, and those who have resources, such as us Americans, do not even know that such people exist?

I found that what these people suffer from the most is a lack of visibility. Nothing can be accomplished without resources, but for this they are dependent upon people like us. They cry out to a government that at times pretends not to hear unless there is a substantial bribe involved. Such is the case of a woman who failed an English placement test to allow her a better paying job - not because she actually lacked the skill level required (I had heard her English, and it was perfect), but because she had refused to pay an off-the-record \$3,000 bribe to the judging authority. Another case is the Mutual Health scheme that was attempted in the village, but which is failing because the people are too poor to pay the cost of registry. The organization desperately needs subsidization or else they risk having to close down entirely, and thus risk taking all of the benefits that they have afforded their registrants away with them (including 75% coverage of hospitalization fees that could otherwise drive a family to starvation). Those who try to step up in such a community are crying out to God for people like us to help them. If we do not hear their cries, who will?

This is the final reason, besides the hard data that I collected, that I now understand how necessary it was for me to personally travel to Wum. Faced with such situations, these people are giving up hope. While surveying the bridge

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Winter Charge, Montana


By Ian MacMurdie

On Tuesday December 29th through Wednesday December 30th, the Montana Family Church was host to the 2010 Winter Workshop for youth. There were 11 elementary, middle, and high school participants along with 6 elder second generation staff (Naomi Yakawich, Koree MacMurdie, John Yakawich, Joseph Yakawich, Ian MacMurdie, and Lee Martin). This workshop was unique in Montana history in that it was the first workshop to be entirely inspired, organized, and run by young adults. Many participants and staff alike commented that it was the best WS to be organized in Montana. The vision was to create a workshop that could help bring the community closer together and closer to God and also to help each person have a great start into 2010. The theme of the Winter Charge 2010 was "Knowing Myself and Becoming My True Self." The goals were:

- 1) Better understand a principled relationship between God and humankind, parents and children, and amongst siblings
- 2) Learn the importance of reflection and how it allows self discovery
- 3) Be ready to blast into 2010
- 4) Build a tighter, stronger and deeper BC community.

The goals were inspired by Hyung Jin Nim's sermon, "Learning to work with my God-given ability."

Everyone involved with the workshop learned a lot, even those organizing it. John Yakawich explained in his reflection that he learned a lot about leadership by helping to organize this workshop, "what it takes to run a workshop, the time and energy involved." Elissa DiLorenzo (seventh grade) learned, "Teamwork is important. If you don't have teamwork with each other you probably won't accomplish the mission."

The workshop consisted of presentations, discussions, activities, and more. After a little practice and preparation, the participants performed at a group home (Billings Activity Center) for disabled adults. Participants were able to experience first hand the value of service in the community. In addition to the Billings Activity Center performance, participants spent time bowling, doing arts and crafts (everyone was able to design and create a reflection notebook), watching a movie, and numerous team building activities including one challenging game called "Minefield" where partners had to guide each other through obstacles set up across the room. The game requiring trust and communication was a metaphor to our lives and the numerous relationships we try to build and strengthen everyday. 

ACLC Gala


By Douglas Burton

On January 22, 2010, The First Annual American Clergy and Leadership (ACLC) Gala was held in Manhattan Center in New York. The message was "Making A Generation of Peace" and ballroom dancing was the medium as ministers from across America joined scores of twenty-somethings on the dance floor. Archbishop G. Augustus Stallings, Jr. served as Master of Ceremonies, Rev. Mark Abernathy of Connect Point Christian Center gave the invocation, and a Gospel hymn of praise was offered by Rev. Cornelius Clark of the Streator Community Church near Chicago.

Rev. Michael Jenkins, Chairman of the ACLC, introduced Rev. In Jin Moon, the keynote speaker, who explained that her primary mission, and an important duty of her colleagues in the ACLC, is to raise and motivate the rising generation of faith leaders. Rev. Moon amplified the term "generation of peace" which she had introduced to the ACLC at that signature speech the previous year in Newark, New Jersey. Rev. Moon also called upon her guests to join with her to respond to the humanitarian crisis in Haiti,

and she promised to match dollar for dollar all donations made for the sake of Haitian aid.

Rev. Jenkins presented distinguished service awards to seven individuals. These included Reverend Dr. Willie Weston, founder of Hope Evangelistic Ministries International in Chicago; Rev. Fermin Bocanegra, founder of the Iglesia Cristiana Wesleyana in Kernersville, North Carolina; Rev. Reginald T. Jackson, pastor of St. Matthew African Methodist Episcopal Church in Orange, New Jersey; Rev. Gilda Price, a minister of the New Temple Mt. Zion Christ Church in Brooklyn, New York (founding member of ACLC's Women in Ministry); Rev. Betty Tatalajski, founder of the Temple of Universality in Tucson, Arizona; Rev. Jason Bently, founder of HighPoint Church near Seattle, Washington; and Victoria Roomet, the Lovin' Life Ministry's Service Coordinator as well as the Vice President of the Collegiate Association for the Research of Principles (CARP).


Bishop Margie Delarosa of Mount Vernon, New York, a bishop in the Christ Family Church, was recognized as Woman Pastor of the Year. 

Camp Lone Star

By Stacey Cho

Camp Lone Star Director

On December 26, 2009 through December 31, 2009, participants gathered at Camp Lone Star in Texas to participate in a winter workshop focused on providing a way to understand ones role in God's Providence. The workshop focused on two major issues: What is God's Providence, and what am I meant to do in God's Providence? The goal was to inspire participants and staff to have a personal connection to the idea of God's Providence and commit to this dream by becoming better people within their everyday lives. Staff member, Viki Rey, said in her reflection: "I think some of the biggest issues for youth in our church other than

the secular world, of drugs, free sex, money, or dating is finding the true value of who we are and finding a role in our church." Participants got involved in a series of activities that focused on building three major skills: creativity, teamwork and self-denial. Because the workshop occurred during the end of the year we created a Goal Setting Activity and held a Repentance Ceremony. Everyone then wrote their own goals and gave them to the Core Staff. Our tradition at Camp Lone Star is to keep the goals and give them back to the participants a year later to see if they were able to accomplish them. 

Camp Fraser, D.C.

Sixty high-school youth from the Maryland/Virginia area were fortunate to spend an incredible week focusing on building a relationship with God from December 27th to January 1st. Through three months of planning and setting spiritual conditions together, the workshop-staff volunteers were able to build a schedule that was challenging, deep, and unforgettable. The staff really felt like this workshop could convey one of the most important lessons youth ministry could offer to any youth. They believed that if a young person knows God, and loves God, everything else can and will make sense.

The six days they spent together were jam packed. During the first night of the workshop the staff members showed their dedication to their younger brothers and sisters by taking off their shoes and jackets and walking barefoot in the snow as they challenged the youth to think about "what they wanted to walk away from" at this workshop. They woke the participants up at 5 a.m. the next morning and sent them to cities surrounding the campsite at Camp Fraser, near Great Falls, Virginia, to experience extreme team-building opportunities. Each team had an objective such as to build a monument for God, or have the entire team climb a tree and shout, "God, here we are!" In addition to team objectives, each youth had a personal objective that he or she had to accomplish prior to coming home to the campsite. The personal objective represented his or her portion of responsibility in building a relationship with God.

There were numerous opportunities for the participants to stand in front of their peers and share their experiences and realizations. They really drove their points home. It was an honor to watch as


so many of these youth took their spiritual life in their own hands and either found God for the first time, or rekindled their relationship with Him.

One of the most important aspects of workshops is what happens afterwards. Although many of these youth had deep experiences, the true test of a workshop is what happens afterwards. On January 10th, several 2nd Generations shared their personal testimony from the workshop with their parents, family, and friends at the Sunday Service of the Maryland Family Church in West Lanham Hills, Maryland. The Unification community in the Washington, D.C. area is making great efforts to incorporate the lessons learned at the workshop into our everyday lives.

The best tribute to a workshop is to hear approving testimonies from the participants. Consider the following three anonymous reflections from high-school participants at the workshop. Their words are what really count.

"I have never felt this kind of change in myself before. It's not just a usual workshop high; I have been moved in a way much deeper. This workshop touched me in a place in my heart I had thought to be lost," said one.

"My prayers, my questions have finally been heard and answered. I've never felt so loved and happy in my entire life. For the first time, I found God. I truly found him. I can see him, feel him, love him," Said another.

"Without this workshop I never would have realized how lost I really was. This workshop has made me a completely new person. I thank all of the staff for their time, effort, and love to make this possible. I owe you my life" wrote the third student. 

Married for oneness with True Parents' pure heart and with all their victories under the Authority of the Cosmic Sabbath centered on true love



Photograph provided by Kim Dale, HSA-UWC, Korea



Photograph provided by Kim Dale, HSA-UWC, Korea



Photograph provided by Kim Dale, HSA-UWC, Korea



Photograph provided by Kim Dale, HSA-UWC, Korea



Photograph provided by Kim Dale, HSA-UWC, Korea

Reservoir of Love

Reverend In Jin Moon's Sermon on November 8, 2009 (abridged)

Music is so important for all of us here at Lovin' Life; it's really a universal language. My father has often talked about the importance of music in the education of children and adults, in helping people learn how to experience the divine, how to experience God. Many times he has also spoken about love as a universal language as well.

Just like music, when we think about love, I think we all start out in life wanting to please our parents, our Heavenly Parent, and our True Parents, and we spend a great deal of time when we are children en route to becoming a great artist trying to please the teachers or trying to even please mommy and daddy. The first thing that we like to do is make drawings, replicas of masterpieces, to give as gifts to our parents, making them very happy.

But as we mature and as we really think about our desire to become artists, to leave something truly worthwhile and beautiful behind, we come to know that the true goal of an artist is not just to be somebody with a paintbrush or a guitar who can play everybody else's music. The goal of an artist is to tap the rich reservoir of love that we have within us. Unlike a child who says, "Love me, love me," all the time, as we grow into our years and walk down the road of self-discovery, what we should do, and I encourage all of us to do this, is to tap into this rich reservoir of love that we have within each and every one of us, and to truly realize that we have all the love we need. We're carrying all the love we need.

Instead of trying to get love from people, start thinking, "How do I love others? How do I leave my imprint on every relationship I have in my lifetime?" Just as an artist has taken classes and experimented with different media, like acrylic, oils, or graphic arts, what that artist really wants to do is tap into the rich reservoir that is uniquely his or hers. No great artists are the same. Picasso and Rembrandt were very different types of artists, but each tapped into his unique talents and design. Therefore, they were able to leave the world huge gifts in terms of their masterpieces, the artwork that showcases who they were as human beings and as fine artists.

How should we go about our daily lives in becoming well versed in the language of love? How do we go about practicing it in our daily life? How do we go about applying it in different relationships that we have with one another?

Three things come to mind. The Bible tells us in Amos 3:3 that two people cannot walk together without a clear direction, meaning that in order to practice love within a family, between a husband and wife, between siblings, between parent and child, there has to

be a clear direction, a clear purpose. Just as when you look at two eyelids on a face, if your right eyelid wants to do one thing but your left eyelid wants to do another, you're not going to have a very beautiful expression on your face if each eyelid is doing its own thing.

Likewise, when we are thinking about how to practice this language of love in our daily life, we have to always start from the beginning. We have to always think about where we are going and what our goal is. That direction or purpose in our lives must always be centered on God. God has to be that direction. So despite the differences of what the right eyelid or the left eyelid might want to do, we have a clear purpose. We have a clear direction. We need to keep our eyelids clean from dust and impurities in the environment so that we allow this wonderful human being to see so we can find our way to the goal that we would like to reach, so that there is a common direction in our life.



Reverend In Jin Moon poses for a photo with an attendee at Lovin' Life Ministries Sunday Service

Even between a husband and wife, when we base our relationship and our direction smack on God and centered on God, then everything falls into place. When you start your day with God, then you immediately understand that you have a certain amount of responsibility and that the day that's given to you is really an opportunity to exercise this wonderful thing called love in your daily life with your spouse. So our individual pride, our individual arrogance, or maybe our individual desires of wanting our way all the time become secondary and don't take priority. So the difficulties or obstacles that might stand in the way of a couple uniting together actually go away when we concentrate on the common ground, the common understanding that God is the center in every relationship.

I've often thought that another thing to keep in mind is the passage from I Thessalonians 5:11. The Bible tells us that when we're thinking about speaking the language of love, we need to be constantly encouraging others and building each other up, just as we are doing. So again, this emphasizes very much having good will to others. I understand this passage to be a reminder for practicing compassion in our lives. It's a call for us to be kind

in words, but, even better, to be kind in our actions.

Many times when you really care about somebody and when you love somebody like your best friend but you know they're in trouble, the best thing that you can do as a friend is to be firm, to be constant, and allow them to help themselves.

Our Unique Imprint of Love

In Proverbs 3:27-28, the Bible talks about not withholding any good from somebody that deserves it, meaning if you are in a position of helping somebody today, don't wait until tomorrow. When I read this passage, I understand it to be speaking about tearing down all the conditions that we put upon

disturbing him; certainly he does not want his child disturbing him.

He said one day he came home and his son was basically taking a basketball and throwing it against the bedroom, saying, "Papa, boom, Papa." Obviously the child so much wanted to spend time with the father. But the father was so tired because he had been so busy and he wanted to sleep. But the child wanted his attention, wanted playtime. Usually, he said, he would just ignore it and go to bed, but on that particular day he decided to open the door, let his son in, and play ball with him a little bit.

Even though the child was so young, having been accustomed to daddy never opening the door, he was so amazed that the door finally opened. My friend said, "I physically saw the expression on his face change from total hopelessness to incredible hope." He had not realized until that moment what he had been teaching his child. His child had been learning, as his son, that when he banged on the master bedroom door, wanting attention and love, that he's not going to get any response back. But this day was special because he got a response back. The father realized what kind of a transformation that allowed this child to have on his face, and he realized at that moment how incredibly important each moment of a child's life is for him to experience it together as much as he possibly could.

For many of us, our children have grown up and gone on, walked down the aisle. My eldest son just got blessed recently to a wonderful bride. Now they're on their merry way in trying to build this thing called an ideal family. When I look back on Preston's life, I realize I had only a set amount of years when I could directly and profoundly touch his life. I will always be there for him as a mother, but those crucial years are so, so important.

Many times we as parents look at it as a natural thing. When two people come together, you're bound to have a little one. But not much thought has gone into how we turn this little one into a fine human being. I believe that instead of a parent waiting for tomorrow, if we can find that moment to capture and to seize upon so that we can show our children how much we love them, then they will be so secure in their own skin, knowing that they are truly loved, and they will gladly go out into the world as confident sons and daughters of God.

I have another friend who is a very famous actress. When you're working in Hollywood with various producers and casting directors, and there are many demands on you, demands to be thin and beautiful all the time, it's very difficult. You're trying to land the right roles, and it's a very laborious process. She was getting to a point where she could not take the pressure any more, regardless of

Photograph provided by Joe Kinney



Members of STF (Special Task Force) volunteer their Sunday s to serve guests attending Lovin' Life Ministries Sunday Service.

Photograph provided by JGrame Carmichael

how successful she was. The more successful she got, the more depressed she got.

She fell into an incredibly depressed state, and she needed medical assistance to get better. But she realized that she was getting so depressed because she was so consumed with herself. So then she decided, "Let me try something different. Let me try thinking about other people."

She started volunteering at children's projects, helping them with artwork, making a T-shirt, building a teddy bear, and she started doing this volunteer work on weekends. She started thinking about the children for once, and not just herself. She realized that out of thinking and living for the sake of others, she felt so satisfied and fulfilled as a human being that she could be a better actress. She could be a happier person, and she could be a more grateful person in that she realized that because she was blessed with so much, she was able to open up her purse and share with the needy children. She realized what a fairy godmother she could be. She realized the goodness because she tapped into the rich reservoir that was already there.

It doesn't matter who we are or where we come from. Many times in life we're searching and looking and hoping to be loved. But when you meet people who are confident and very comfortable in their skin, you realize something. You realize that they love themselves. You realize that they're grateful for what God has given them. You realize that these people, instead of looking outward to receive, most of these successful, confident, and healthy individuals tap within themselves this rich reservoir. They discover within themselves

an endless and eternal pool of divinity that's flowing through their veins. They realize that this divinity is unchanging, absolute, and eternal.

It's so special because it's unique to you, unique to me, unique to that person, unique to my children. We need to discover that we are beings of love, and all we need to do is reach out and instead of being a taker, start generating the true love action by being a giver, by serving others, by taking care of others, exercising compassion, exercising kindness with strength, exercising understanding and exercising this wonderful thing called an embrace, this wonderful thing called a hug.

I don't know how many times my older brother said to me, "I wish my father would hug me. He always hugs you. Why doesn't he hug me? I wish he would hug me." Human beings are tactile creatures in that we need to feel this universal language. In order for us to speak this universal language effectively, we have to allow others to feel. It's not just in the spoken word but in our actions as well.

As parents, how wonderful if we can hug our sons as we do our daughters! How wonderful if we can exercise the power of a very simple three-word sentence: "I love you." The power of saying, "I love you," has the power to melt the biggest iceberg around. I think we as a community don't say it enough. We look at ourselves as a community of love; we look at ourselves as people who practice true love, but many times we don't hug enough. Many times we don't tell each other enough that we love each other.

If we can start with just these very basic, simple things within a family setting, realizing

that we want to walk together with a clear and common purpose, which is God, living our lives for the sake of others because we are true sons and daughters of God, then these little things, before we know it, will become huge mountains and deep valleys. They will become the most beautiful oceans and the most majestic skies. They will become the most awesome trees, the most beautiful creatures.

As our eternal parent, what God would like to see in his children is for us, who start out as crawling caterpillars maybe in a preparation phase, to enter and become the chrysalis. Maybe this is the time when we focus and harness our gifts and our strength to work on our weaknesses. Then we can enter another phase in our life when we can finally act, can finally fly like the beautiful butterfly that we all are.

I know that our Heavenly Father, when he gazes upon each and every one of us, is waiting for us to turn into a beautiful butterfly. Because I have five children of my own, I pretty much know the Disney catalog by heart, and the Pixar catalog. One of my favorites is *A Bug's Life*, and one of its cutest characters is a German caterpillar whose name is Heimlich. He's this fat, gorgeous little thing that's crawling around, speaking with a German accent, who goes around saying, "I want to be a beautiful butterfly." That's what he wants to be for his whole life. Of course, we love him because he's so touchy and he's so cute and has this adorable German accent. And at the end of the movie he turns into a graceful, beautiful butterfly, and he flies all over the place.

I think, brothers and sisters, what God is waiting for—and maybe there are some Heimlichs in the audience here, too—is for us to take flight, to have lived a life well, preparing and really focusing on what our unique gifts are so that when we finally fly, we can give something beautiful back to the world, just the way the great artists like Picasso gave back to the world something that was of his own making, something eternally beautiful, but with his unique imprint.

Each and every one of us is not put on earth to suffer and just crawl along. We were meant to fly, beautifully, and we were meant to leave something behind beautifully—maybe through our artistic efforts, or through the unique gifts and talents that God blessed us with.

In our daily living, let's allow ourselves the opportunity to practice compassion and kindness in many different settings, sometimes by being strong, sometimes by giving in, and at the same time be those wonderful human beings who do not withhold out of fear. Be that person who has the courage to love, who has the courage to help, who has the courage to say, "I might be suffering, but I am going to rise above my suffering and decide to help somebody today."

If we keep doing little things like this each and every day, we're going to slowly become masters of this thing called true love. Before we know it, our families will be healthier, our families will be more loving, our families will be closer, and our families will be talking to each other, which is a wonderful and a vital thing in a family. UC

Imagination: the Cradle of Creativity

Reverend In Jin Moon's Sermon on December 6, 2009 (abridged)

My father has never stopped dreaming about world peace ever since Jesus Christ appeared to him when he was a 16-year-old boy and asked him to fulfill Jesus' mission. Even though he's well past 90 years of age, not a day goes by, not a minute goes by when my father doesn't think about what the word peace means to him. In the last years of his life, what he really wants to see is the reunification of the two Koreas. My family, including all my brothers and sisters, is working very hard to see that dream realized, and I know that all of you have been working so hard throughout the years. As a member of the True Family, I would like to thank you for all your efforts and all your sacrifice.

As I was thinking about what I would like to talk about this morning, coming from this wonderful ball where the theme of Generation Peace and the word peace was very much with us throughout the event, I considered the great men and women of history who have decorated and inspired our lives. I would have to start with my parents. When I think about their lives and about what makes them such a great man and woman, there's one theme that runs through their lives, as well as throughout the lives of all the great people I have met.

Everybody who becomes a great person and truly expresses his or her luminous divine light unto the world has a common theme. They, like my father and mother, have a spark of imagination. Webster's dictionary defines imagination as the power or the act of creating mental images that have yet to exist or are yet to be experienced.

The various religious heritages encourage people to meditate and to visualize. For a lot of us who've gone through the flu season or some chronic illness, homeopathic-type doctors have encouraged us to do mental exercises, visualizing our body getting better. I've thought about this when I was in the hospital recuperating from an illness or when I was being fed chicken soup during a long bout with the flu. I tried my best to create mental images of wholeness, of a healthy body and wanting to be strong again.

Sometimes I would do little case studies on myself. When I got sick, I would try different methods, but I would always come back to creating mental images in my mind, visualizing where I wanted to be. In my four decades of life and self-discovery, I've learned that this process of imagination has an incredible efficacy rate in healing oneself from ailments.

I've also noticed that this ability to imagine is usually the spark or the inspiration that causes you to want to be something greater

than you are. When I look at my father's life and when I study his writings and speeches, I see a man who is so inspired because he can imagine the peaceful world that has yet to exist. He can imagine a world where all races, religions, and people of different cultural heritages come together and live together as one family under God, under the same Heavenly Parent.

My father can imagine a world where goodness is not something to strive for because you want some kind of reward or because you don't want to be a bad person and thus avoid punishment. He can imagine a world where people are good people, "just because": just because they know they are eternal sons and daughters of God. He imagines a world where there are no suicide bombers. He imagines a world where children are no longer killed as they go to school, wanting only to better their education and their lives. He can imagine a world where the two Koreas are no longer divided. My father can imagine a world where there is no more killing and no more hatred.

He sees, and in seeing he experiences a world that he knows can be a peaceful world, one that we can experience in our lifetime. From the moment my father was inspired by Jesus Christ, he had a dream, and he started to imagine, putting into mental images things that are yet to exist—like his dream of finding

an eternal bride, a woman who was not only beautiful on the outside but beautiful on the inside, who could be his eternal partner and stand together with him as the True Parents of humankind. My father dreamt that dream. He imagined what is yet to exist, but in imagining and in visualizing he could make that dream—those mental images—into reality.

My mother often told me that her mother married her father because a wise old woman in her village said, "If you two come together in matrimony and have a child, you will have the messiah. A messiah will be born in your lineage." That is why my mother's father and mother came to be together. Because my mother was born in the context of a patriarchal society, where the value of the son was more important than the value of a daughter, when my mother was born, her father was deeply disappointed. He had been promised a messiah and therefore was expecting a son. But God sent him a daughter. My mother grew up never knowing her father because he left my grandmother.

The same wise old woman headed a group of prayer ladies who ran a church that existed because its members believed that the messiah would come in their lifetimes, and it would be their duty to clothe and feed him, to support his ministry. Their whole purpose was to await the messiah and to be there for him as the main foundation for his ministry.

This lady came upon my mother when my grandmother took her to this church. There was something very precious and special about my mother. When this senior lady saw my mother, she felt compelled to pray. She had never done this before over a young girl she'd never met, but she felt overcome by the power of the Holy Spirit and felt that there was something unique and special in this child. I think she felt or imagined that this was an extraordinary woman in the making. In fact, I'm sure she experienced mental images of what my mother was going to be. So she offered a prayer, blessed her, and anointed her in the Christian tradition as a woman of God, someone who was born to do great things.

Even though my mother was very young and didn't really understand the full significance of this prayer when she received it at eight years old, she kept this feeling, this dream that she was supposed to be a servant of God. In fact, she imagined her life to be that of someone like Mother Teresa, someone who would live her whole life for Jesus Christ and for the Lord, maybe not even marrying. This is how serious my mother was about her dream, her mental images of what she wanted to be. She kept this dream alive within her.

Of course, God works in mysterious ways. Her mother joined the Unification movement, and my father soon came to know her. My grandmother told me a story about the first time she brought my mother to the



Photograph provided by Joe Kinney
Lovin' Life Ministries band members, Chris Alan Derflinger and Ben Lorentzen, perform at Lovin' Life Ministries Sunday Service

church. "Your father was talking to a group of brothers and sisters, but I think he felt something in the air. He looked up and saw this young girl. Then he prayed, murmuring, "Thank you, Heavenly Father, for sending such a lovely representative as your daughter."

My grandmother loved to tell me this story when I was growing up, that my father recognized something special in my mother. Of course, she grew up and became my father's partner in marriage, and together they started their ministry as the True Parents of humankind in 1960. Since then they have worked tirelessly to bring peace.

Imagine Peace

My father and mother often told their children, "How do we create a world of peace? There are many ways to create peace. If we think about the family as the school of love, probably the most effective way to bring about peace is international marriage, with people from different backgrounds coming together in holy matrimony as eternal partners because they are committed to our Heavenly Parent, they are committed to humanity as brothers and sisters, and they accept that we belong to the same family under God."

Over the years my father has blessed thousands of couples from opposite backgrounds—from enemy countries of Japan and Korea, for instance. Because I grew up in the beauty of our international community, I never realized how deep is the hatred between Japanese and Koreans until I went to college and then started having kids. My mother was kind enough to find me a nanny to help take care of the kids while I was finishing my education.

When I encountered my Korean friends on campus and they realized that my children were being cared for by a Japanese nanny, their mouths dropped open. This was in the mid-1980s. I had no idea how deep the hatred was between Koreans and Japanese. These friends were from the educated elite of Korea. They came to study abroad at the best American university; they were the future movers and shakers of Korea. They said to me, "How can you allow your child to be raised by Japanese hands?" I said, "What are you talking about?" They said to me, "Japanese people used us as slaves for 40 years when they occupied our country. They stole and raped our women. They took our women and put them in brothels for the enjoyment of Japanese soldiers as they went about conquering different countries. How can you allow a Japanese person to raise your Korean child?" I said to my classmates, "First of all, I was raised not to see myself as a Korean. I was raised to be proud of my Korean heritage, but I was raised to be proud that I am the eternal daughter of God, that I am more than a single nation. I am

not raising my child to be just a Korean boy; I am raising him to be a great son of this world, a great son of our community."

I said, "We cannot hold our ancestors forever in all the things that have gone wrong. We are a new generation. We have to think about forgiving, and we have to think about how we are going to inspire our children to imagine a world of peace without being bogged down by a cultural heritage where deep-seated hatred between different countries exists. If we really want our children to be raised as one family under God, as people belonging to a worldwide community, as people who see the different nationalities as their brothers and sisters, we must concentrate on the fact that we all come from God. And despite what has gone on in the past, we must make the world a better place for our kids."

I continued, "I am honored that Japanese hands can raise my kids. If Koreans hate Japanese and Japanese hate Koreans as much as they do, I am honored that that Japanese lady is willing to love my child, and not as a Korean. She is willing to love my child because she knows that my child is also a child of God, a son of God."

I remember telling one particular friend, "If we cannot imagine a peaceful world, if we cannot believe in our own dreams of what our world can be, then we are just going to be mere receptacles from one generation to another, basically inheriting and not digesting the baggage of what came before. Maybe the baggage was old and tattered and full of hate, jealousy, and murderous thoughts, but we know who our Heavenly Parent is. Because we know who we are as eternal sons and daughters, we can be the agents of change that take this baggage of difficulty and transform it into blossoms of true love that can inspire, that can empower, that can encourage the new generation to want to live as if we belong to one family." When I had that conversation with my classmate—which turned into an ongoing conversation and we became lifelong friends—I realized back then that the ability to imagine is really the spark that gets the engine going.

But then we need to do a little more. My mother always emphasized to her children, "To dream is the first step. The rest is up to you." The great churches of Christianity have singled out three words that I love—conceive, believe, and achieve. My mother has always emphasized the importance of dreaming, envisioning a concept in your mind of what you want to do with your life. But then she encouraged us children to not only imagine, but through a lifetime of experience to turn our dreams into real images, real experiences. She said that the gulf between concept and belief is bridged by faith: "You must have faith in yourself. First your faith in God, but

the next important thing is to have faith in yourself."

She frequently told me that we can be our own worst enemy; we can be the one always making ourselves fail. But if we believe in God, then we must believe in ourselves because we are his children. We are divine, just like he is. If we believe that we are divine, then we realize we have infinite value, having qualities and characteristics like God's, those of being eternal, unique, absolute, and unchanging. If we believe in that, then we can, with our sheer effort, dedication, and tenacity, achieve what we've long imagined. We can accomplish what we have dreamed.

Martin Luther King, had a dream, too. He imagined a world where a white man and a black woman could walk down the street and not be stoned. I'm sure he imagined a world where one day black men and women would sit on the Supreme Court and be senators and congressmen, and maybe one day a black man would sit in the White House. Martin Luther King had this dream; he imagined this reality. He could see in his mind the images, that what he imagined could be accomplished. So he turned the impossibility into a possibility because he believed and because he had faith.

Eternal Dreamers

One of the greatest things that I know about my father and mother is that they are eternal dreamers, an incredible man and woman of imagination. They think out of the box. How many men from my father's generation of Koreans would put their wife out front? It simply does not happen. My father is 90 years old, so take yourselves four generations back to the old provincial villages of Korea. No one from that generation would ever support a woman, let alone his wife, to be a worldwide leader. Nobody from his generation would encourage his daughters to go beyond being great wives. He encouraged us to get the best education, to be the best that we can be. In fact, both my parents challenged the daughters in the family to beat our brothers in everything they did—in academics, in sports. It was relentless. But they pushed us because they believed that women had a role to fulfill in society, as well as in their families.

Think about a man who has the ability to imagine, to revolutionize the health industry of America. My father introduced ginseng to the American people in the 1970s. He introduced the importance of having more fish, more raw fish. Ninety percent of the best sushi that is served in America is provided by the True World Foods group. He thought outside the box. He thought about making Americans healthier when at that time the vogue was Burger King and McDonald's.

At a time when nobody thought that water would be sold as a product, my mother

championed the importance of having enough water in our diets. She gave an interview in the late 1970s to a prestigious women's magazine in Korea. When the interviewer asked her, "How is it you are past middle age but you look so young?" my mother gave two answers. "The best way to keep your youth is to smile," which she does so beautifully, "and to drink a lot of water."

I remember back then when the interview first appeared, a lot of women were puzzled. We don't really drink water in Korea; we drink barley tea or other teas. But here was this beautiful, elegant woman, a very youthful-looking woman, championing the importance of drinking water. When my father created a pharmaceutical company that produced ginseng extract and tea, it was on the advice of my mother, who said that one day water would be a very precious product, that we started bottling the spring water that we own in Korea, which continues to this day.

Again, she was a person who thought out of the box. Great men and women always do. They are ahead of everybody. When you grow up with parents like that, you realize it may not be a good idea to follow trends. In fact, when the trends are being followed, it's already too late. You need to come up with original ideas.

When I became responsible for the American movement, there was a trend in a certain direction. But because my father and mother have trained me well, I want to imagine something different; I want to dream something a little different. Because my parents have taught me well, I want to think outside the box. When we first started Lovin' Life Ministries, many people said it could not be done, not in Midtown Manhattan. "What are you thinking?" Nobody's praying at the services."

When we first started Lovin' Life Ministries, I received many supportive e-mails, but the not-so-happy people who wanted to continue a certain trend that our movement was following said, "Where are the prayers? We need at least three prayers." I said, "I believe that our life is a prayer, and I believe prayer can come in many forms. It can come in unison prayer, where we're all crying together, shouting out, holding up our hands. But I also think listening to a beautiful song is a prayer. So we have three prayers. There are always more than three songs before the sermon."

Then others told me, "When we come to church, we need to suffer. We need to feel the pain, to know how horrible we are, to feel guilty sometimes to get ourselves in shape and do better." My take on it, having raised five kids, is that when you have that philosophy in your family and tell your kids that our job as eternal sons and daughters is to suffer, feel the pain, burn every day, and be serious

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and miserable, your children, if they are like my children, are not going to be inspired to imagine and dream.

I feel that the best way to inspire ourselves to want to do good is to realize how beautiful each and every one of us is. We are so beautiful because each and every one of us is a masterpiece of our Heavenly Parent. We need to celebrate this masterpiece, and we need to appreciate ourselves for being such a great gift to the world. All of you, all of us, have a wonderful ability to change the world. We are the masterpieces that God has created for each other.

Importance of Imagination

One of my favorite poets is William Blake, of the Romantic Age, who was also a fabulous illustrator. Some of the artists who have come to appreciate his illustrations are calling him one of the greatest artists of England. He created collections of poetry that he called Songs of Innocence and Songs of Experience. One poem in particular I like to reread from time to time is the most famous and the most enigmatic poem in the collection Songs of Experience, which was published in 1794. Its title is "The Tyger." When I feel the pressure and burdens of the world on me, I like to read this poem because it reminds me of the importance of imagination. It reminds me that we are all divine beings and that we have within our power this incredible creativity. In fact, it's this wonderful creativity that allows us to be God-like, that allows us to be immortal.

It starts out, "Tyger, tyger, burning bright, In the forests of the night." Why does an English poet, who knows the word tiger very well, spell tiger not with an I but with a Y? He goes on to talk about how the tiger is fearful, something that incites awe and wonder. He cajoles the reader into thinking about who made this tiger. In fact, the question is repeated throughout the six stanzas. Blake is provoking us, toying with us by continually asking,

Tyger! Tyger! burning bright, In the forests of the night. What immortal hand or eye, Could frame thy fearful symmetry?

In what distant deeps or skies Burnt the ire of thine eyes? On what wings dare he spire? What the hand dare seize the fire?

And what shoulder, & what art Could twist the sinews of thy heart? And when thy heart began to beat, What dread hand? & what dread feet?

What the hammer? What the chain? In what furnace was thy brain? What the anvil? What dread grasp Dare its deadly terrors clasp?

When the stars threw down their spears, And watered heaven with their tears, Did he smile his work to see? Did he who made the Lamb make thee?

Tyger! Tyger! Burning bright In the forests of the night, What immortal hand or eye Dare frame thy fearful symmetry?

Looking at the first stanza, you see that the first syllable is ty, and that the last syllable of the word symmetry is seemingly try. But if you look at the word right above it, you realize that the last word of the third line of the first stanza is eye. But because there's the word eye, it pushes you to read symmetry as symmetr-eye.

The first syllable is ty, and the last syllable of the first stanza is try. So already you get the feeling that the tiger might not be an actual animal. In fact, Blake is giving us hints all throughout this poem that it might be a metaphor for something else. If he wanted it to be a tiger, he really should have spelled it with an I. The letter I is missing, but the pronounced I is very prominent. There is something about I, meaning me, in the syllable ty and in the syllable try that is repeated again and again.

Mythologically the fire or furnace has been linked to creativity. The fire burning bright—when I read that I thought, if it were some kind of catharsis or purgation that is taking place, then the poet would have alluded to a termination as an end result, but there is no allusion to that. In fact, "burning bright," such a present and active verb, is very powerful. It starts in the first stanza. In the sixth stanza it's a fearful symmetry in that the sixth stanza mirrors exactly what the first stanza says, except one word. In the first stanza you have "Tyger, tyger, burning bright, In the forest of the night. What immortal hand or eye, Could frame thy fearful symmetry."

Then in the sixth stanza you have the exact same thing, except that could changes to dare. "What immortal hand or eye, Dare frame thy fearful symmetry?" So you realize that something that is a could, something that can be imagined, a supposition, has become something that is actually there, that is actually done, that it may be actually completed.

A lot of scholars who have dissected this poem have said that it's about good and evil. Some have ventured to say it's a poem that elucidates the Old Testament prophets and their understanding of what the fire meant, namely the burning wrath of God. The tyger becomes God's judgment unto the world of experience. Some have alluded to the idea that it might be totally scientific. They understand the poem to explain the astronomical explanations or questions of the universe.

But when I read the poem and see the fearful symmetry that exists in the beauty of how he constructed these six stanzas, I realize that when Blake is asking us who created the tyger, the answer he is seeking from us is that it's Blake himself who created the tyger. The tyger is not an animal but something that was formed through the furnace of his creativity, something that came out of the forest of the night. It's the burning bright, it's the imagination, the spark of creativity that is burning bright that tied his imagination to his hands and his eyes. With his effort and his trying he created a masterpiece that not only shows how incredible God, our Heavenly Parent, is but also points to the fact that every man and woman is an artist who, just like God, has the power to create something beautiful.

Many scholars have looked at the third and fourth stanzas of this poem and suggested

that the poet juxtaposes a lot of drama in the context of each stanza because he's playing around with caesura, which is a pause like a rest within a line. In Stanza Three, "And what shoulder, & what art," he breaks that line very abruptly, but in the next line he tones it down a little bit by saying, "Could twist the sinews of thy heart?" In the third and fourth lines he reverses that.

What you get when you look at the third stanza is a pattern like A, A, B, B. And in the fourth stanza we have C, C, D, D. But the rhyme is constantly changing. The third stanza, for example, is a trochaic spondee, but then the second one is iambic. The third line is iambic, but then it's back to trochaic spondee. He plays with different rhymes and meters to create a tension of something being formed out of nothing. In the third stanza, you get the image of an artist as a sculptor with powerful shoulders, using physical exertion to create something beautiful. Then in Stanza Four comes the image of an artist as a blacksmith, where the art is chained to an anvil, being molded and shaped, just the way a blacksmith takes a hot rod of iron and bends and molds it to whatever he would like it to be. Under the white heat of creativity, something beautiful and awesome is being created.

In the fifth stanza Blake brings in an almost-cosmic drama of the stars spewing spheres and the heavens being drenched in glory. What he wants us to realize is that whenever we take part in creative imagination, we are engaging in something of cosmic proportion.

When I addressed the Ambassadors for Peace and encouraged them that our job is to inspire the young people, the children of the world, to aspire to greatness, it's because I believe very strongly that there is no future without great kids. If we can ignite our ability to imagine and inspire young people to see themselves as something other than a "show me the money" generation who live for more than the pursuit of money, power, and their own glory, then we can truly be a phenomenal movement. We can almost guarantee a future when responsible young men and women, inspired by their own dreams and imagination of what they can be, come together as a family wanting more than anything to build a wonderful world of peace. In that way, I believe, my father's dream can be realized.

William Blake provoked and cajoled us, asking in the fifth stanza, "Did he smile, his work to see? Did he who made the Lamb make thee?" Most academics know that the poem "The Tyger" is a sister poem of a poem called "The Lamb" in the collection Songs of Innocence. But we can also understand "the lamb" in a theological context. If the creator of the poem is asking, "Did he who made the Lamb make thee?" we can understand that to mean that he could be God. "Did he who made the Lamb make thee?" Did he who created Jesus Christ make you, "The Tyger," the poem, or you, the reader?

But if that is what William Blake was asking, then he would have capitalized the letter h in he. But he distinctly makes a point of not capitalizing the letter h, while he does capitalize the l in Lamb. The way I understand

it, "The Lamb" is the title of the poem that William Blake wrote in the Songs of Innocence. When he is cajoling and provoking the reader by writing "Did he who made the Lamb make thee?" he's giving the reader a hint: "Look, it's me, the artist. By tapping into my divinity, I am becoming immortal, just like God."

Again, when the first syllable starts out with ty again, there's the letter I implicit in the first syllable. And also, at the end, the last word is symmetry. Implicit in the syllable try is the letter I. These are the hints that Blake gives us, saying, "It's me, the artist, who has created the tyger, and the tyger is a metaphorical thing. It is not the scary creature, but the awesome and the wondrous poem that will allow me to be immortal, just like God, because I have tapped into this creativity that comes only from God."


We Are All Divine

Just as William Blake through this poem reminds us of our own divinity, I want to encourage the congregation to remind ourselves—and I will remind myself—that we are all divine. Just as a poem like "The Tyger is wondrous and powerful in its symmetry," we can be incredibly powerful in what we do by deciding to become agents of change, by deciding to imagine what most people do not want to imagine; by wanting to believe what most people are not ready to believe; and by wanting to be what maybe a lot of people think we cannot be.

We can imagine and we can believe by having strong faith. We need faith in those times when we are believing because life is wonderful, but also difficult. The Bible reminds us in II Timothy 2:12, "If we endure hardships, we will reign with him." Meaning, if we can actually go through this difficult process of creativity, this hot, burning furnace where our shoulders are worn weary, where we are exerting incredible effort because we want to create something beautiful, we are like that sculptor and that blacksmith, exerting everything we have in order to create something beautiful.

But if we can have faith and endure, just as the Good Book reminds us, then we will be looking into the face of the beautiful word achieve. Everything that we dreamed, everything that we imagined can and will be accomplished with our effort, our determination, and our faith.

Brothers and sisters, I'm hoping that on this Sunday morning you can think about all your loved ones seated around you and really love each other as divine human beings, as masterpieces of art that have been handed to you from God, to share and delight in. Here at Lovin' Life Ministries we want to celebrate our life. We want to celebrate our own divinity. We want to celebrate everything that we can be, and everything that we will be.

Just as my father dreamed for 90 years that world peace will be accomplished, we here at Lovin' Life already imagine. We are already dreaming. We are already believing. This means the world of peace is just around the corner. 

Overcoming Attachments

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

When I was thinking about what I would like to talk about this Sunday morning, a lot of topics came to mind, but one thing I realize time and again, whenever I spend time with True Parents is that not only is Father a religious man, a man of spiritual nature, but he is someone who very much loves music.

Not only do you feel you're in the presence of a great teacher, but there's an immediacy of feeling very intimate with this man. I've talked to a lot of dignitaries who have met my father for the first time, and quite a few of them comment on the significance of having people sing. It's truly a family atmosphere, like coming together at Christmas around a hearth or a piano, singing together. They feel the love that's in the room. Music has that kind of power.

I've noticed time and again that my father understands the power of music, the universal language, as he has referred to it. In the early years of our church, especially in America, my father put a great deal of resources into the development of performing arts. When my father purchased the Manhattan Center in 1973, together with the New Yorker Hotel, he had great dreams of it becoming a cultural jewel, the true heartbeat of midtown Manhattan.

We here at Lovin' Life love to share music together with the congregation. By bringing the universal language into our lives, we can be on common ground and truly open up our hearts so we can experience the divine love of our Heavenly Parent, God.

Our movement is not the only one that understands the power of music. I've talked about Rumi, the most famous mystical poet of Sufism. The Sufi order understood the importance of music in worship, in terms of achieving an ecstasy or certain kind of union with the divine. They practiced what they called sama', a musical rendition. They would listen to music together. Many times this musical rendition would be accompanied by the recitation of love poetry or mystical poetry. These devotees would immerse themselves in a remembrance of God. By worshipping together in such a manner, they would achieve an ecstasy, or union, in which they felt totally one with the divine.

Rumi was very much the catalyst for this kind of worship. When Rumi was listening, going through this sama', many times he would involve himself in spontaneous movement. He liked to feel the music flow through his body, and he would start twirling around, maybe with his arms stretched out. So his devotees followed these spontaneous movements and later became known as the whirling dervishes because, in tune with the music, they would twirl in unison. It's quite

a beautiful spectacle to witness. In that way they celebrated who they were in this world: mystical beings achieving divine oneness with the eternal one.

The passage I shared with you this morning is from Masnavi, Book 1. It's a huge collection of poetry that Rumi wrote for his disciples. This poem is considered the most significant poem in the Sufi Persian literature. It is often referred to as the Persian-language Qur'an. It has the prominent position of being something every poet should aspire to.

It's written in the Persian style. It's fascinating because Rumi wanted to teach his devotees through various allegories and stories that they were familiar with. He injected humor and insights, so that when they are read over and over, like a meditation, they convey something new every time. That's why I love Rumi so much. Not only does his poetry have a lyrical quality of almost being set to music, but it's like a mystical Eastern fan. As you continue to read it, meditate on it, and pray about it, it unfolds, bit by bit, and you realize that you're standing before a beautiful fan.

This passage in particular is quite profound. Here we are, in the middle of New York City, where people are so busy all the time. The hustle and bustle of New York is sometimes deafening. There are so many things going on, and everybody is so attached to careers, positions, or power. Sometimes you wonder, Is this the only thing that our lives are about?

I like to reread this passage from time to time because it reminds me that some people like to look at the whole and some people like to appreciate the part. But if you really think about it, what Rumi is getting at is that the lovers of the world have fallen in love with the wall that the light shines on. These lovers of the world make no attempt to understand where this light source comes from, fixating on and falling in love with the wall because the wall has a beautiful light reflecting from it, not realizing that the light source is the sun, up in heaven.

This is Rumi's way of reminding us that we get stuck on walls, on part of the picture. Maybe we get stuck on the importance of our careers or on our goals, forgetting where everything in our universe comes from. Sometimes we forget that the beautiful light that we see flickering on the wall, which we've fallen in love with and think is the epitome of what our life is all about, is a mere reflection of what is truly real and genuine, the sun up in heaven: that is, our Heavenly Parent, the eternal one, the loving one up in heaven.

Rumi is provoking us to reimagine and reexamine what we consider the great loves in our lives, our great attachments. He reminds us to see that everything we have, everything that we think might be the most important things, are merely wall reflections, and not

to forget where those reflections come from, which is the sun and our Heavenly Parent.

When I was ruminating about this passage and thinking about my own life, thinking about the lives of others I have the opportunity and blessing to touch, I thought this Sunday would be a good time to share with you about an Italian movie. The title translates as *The Bicycle Thief*. It's a black-and-white movie made around 1940, a beautiful tale about a father and his journey into self-discovery, into realizing what is truly important.

This movie wonderfully captures how desperate a man's life can be when he suffers from certain attachments. It is the story of a man with a wife and two children who is very poor. He is standing in queue, hoping to get a job from the office that gives out jobs. So he waits in line every day. One day his name is called and the supervisor says, "Well, you can have this job, but you need a bicycle. If you have a bicycle, then there's an opening for you."

In this time of desperation, when he is confronted with his inability to provide for his family because he does not have a job, it's a ray of hope that appears—if he has a bicycle. The movie starts with his wife giving up their bed linen to sell so they can purchase a bicycle. For this man, the bicycle represents hope. It almost becomes God in his life because he believes that through this bicycle he will have the life that he wants, the comfort that he wants, the security that he wants.

When he purchases the bike, then he goes to the supervisor and says, "Here I am, ready to work." His job is going around the city putting up posters that advertise different entertainment shows that are coming. He and his son are going around, and he is so happy, so thrilled that with his bicycle of dreams he will accomplish everything that he wants in his life.

But while he's on a ladder gluing up a poster, somebody comes and steals his bicycle. The man is confronted with the loss of his dream, the vehicle through which he was going to have a great life. The whole movie is about his desperation and obsession to get the bicycle back. He goes through trials and tribulations trying to retrieve the bicycle that symbolizes hope for him, that symbolizes a life that he wants so badly. He doesn't realize that the more obsessed he gets about this thing, the more attached he's becoming, and the more depressed, disappointed, and disillusioned he's becoming.

In the course of the movie he actually bumps into the thief who stole the bike and follows him back to his town, only to realize that the bicycle is not there. Toward the end of the tale, he is overcome with grief because he cannot get the bicycle back. The protagonist is totally lost without this symbol of hope. But ultimately he is confronted with the reality that he has his son, named Bruno, who has accompanied him everywhere throughout

the movie. The boy, almost like his shadow, has never left his side.

Near the end of the movie, the father is in front of an amphitheater, sitting on the curb with Bruno. Then he realizes that there are bicycles everywhere that belong to people enjoying the festivities inside the stadium. His eyes start getting shifty, and he starts thinking and pacing. His heart starts racing, and, even though not a word is spoken, the audience knows what he's confronted with. He sees hundreds of bicycles lined up, and we hear his thoughts racing: "What if I take one? Maybe nobody will realize that it's gone. If somebody stole a bicycle from me, why can't I steal a bicycle from somebody else?"

All these conversations are taking place in his head, but the audience doesn't hear anything. The movie is shot in such a beautiful way that even without any words being spoken we understand what the man is going through. In between these conversations in his mind, we see him looking over sheepishly at his son, who is such a symbol of love and innocence. Yes, he knows his dad was unsuccessful in retrieving the bicycle, but he's so happy to be there with his dad. There's the beautiful face of his son, juxtaposed against the not-so-good thoughts in his mind.

When the father looks around the street, he sees one bicycle leaning against the entrance of the building, one bicycle, out of hundreds in rows, on a very quiet street, with almost nobody there. What does the man do? He looks at his son, gives him some money, and says, "Go, wait for Daddy over by the bridge."

In the midst of these conversations in his mind, the son has come to be in the subject position, representing his conscience. He has to disregard and dismiss his conscience before he can act on the conversations in his mind. The innocence and the beauty of the boy are dismissed; the man acts, grabbing the bicycle and fleeing. Somebody sees that the man has stolen the bicycle and calls out, "Bicycle thief!" A throng of people start chasing him down the street.

The son realizes it's his father on the bicycle. He starts running after everyone. The man is caught, and the crowd wants to throttle him. The little boy runs up, and he can't really say anything but just cry quietly, not understanding what's going on but knowing that something really bad has happened. He is hoping that he can help his father, hoping he can make all these people go away so he can be with his father again. He's just standing there, calling to his father, wanting to stand by him while these men are giving him a tough time.

One of the men happens to be the bicycle's owner, and he suggests that since he got his bicycle back, the crowd can let the man

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REVEREND IN JIN MOON MONTHLY JOURNAL

LOVIN' LIFE MINISTRIES SERMON



Photograph provided by Joe Kinney

People both young and old rush up to the stage to join in singing the closing arrangements for Lovin' Life Ministries Sunday Service

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go. Besides, he can see the face of the son. The owner of the bicycle is feeling generous toward the thief because of this beautiful boy, and the embarrassment of having the boy witness the act of stealing a bicycle is probably hard enough. So the owner lets the father go. The movie closes with the father and the son walking off together.

The beauty of the final scene is the way these two figures depart together. It's the son who makes the first move to hold his father's hand. The son, representing the father's conscience and everything that is good in the father, is the first one to act and thereby forgive the father. Through his son, the father achieves redemption from what just happened. He receives salvation from being so attached to worldly things, so attached to something like the bicycle that drives him crazy throughout the movie, on this wild goose chase from one end of town to the other. This attachment to a symbol of, ironically, hope for him and everything that he wanted in life became his addiction, his obsession, his drug. He did not realize that the whole time the most important thing in his life, which was his child, was always with him.

Rumi, as well as other great teachers of Islam, always reminded followers that God was always as close as their jugular vein. God is always with us. Throughout the self-discovery experiment of the father, God is always there in the presence of the man's son. Everything beautiful and unique, everything unchanging, and everything eternal is in the love that he had for his son, just like God's unique, eternal, absolute, and unchanging love for the father.

In the midst of his obsession and his addiction, the father forgot that the beautiful flicker on the wall actually comes from the sun in heaven. He forgot, while he was engaged in this hunt, that the most important thing in his life is God and God's divine love and the greatest purpose in life is to feel and experience this unity with the divine that makes us feel truly like his and her eternal sons and daughters.

This is one of those movies that you cannot watch without a box of Kleenex. For entertainment's sake, movies like *Mission: Impossible* are filled with action. But when you're watching a black-and-white movie with not a lot of action and special effects going on, what's truly beautiful is the genuine interaction that takes place and the moments when nothing is being spoken but so much

is being conveyed. These things make silent films and black-and-white films (and a lot of foreign films) very beautiful and poetic. This is certainly one of these movies that leave you feeling like everyone will be tempted with different attachments.

Buddhism teaches the middle way, learning how to let go of attachments. That's really the only way we can achieve happiness. In this movie, the attachment, everything that the man wanted, is in the form of a bicycle. Only after losing everything that he thought he wanted does he come to know what he truly had—the beauty and love of his son.

As we go through our lives, I'm sure that just as I've been tested, my brothers and sisters will be tested, too. Maybe there will be a time we're attached to our careers, to our position, or our understanding of our own power. But we must realize that what we seemingly think is so important are mere flickers on the wall. It doesn't make sense to fall in love with the wall when we can have the real thing up in heaven.

Sometimes power might be a great attachment that comes in the form of a temptation. Maybe position might be a great attachment. But the most important thing we must remember is that if we truly understand that we are God's sons and daughters, if our lives are truly in God's hands and God is the God of love, always there, always practicing living for the sake of others, always living for our sake, then we have nothing to fear. It's all right to let go; it's all right to let God take the wheel every now and then.

I often tell my children, "Look, Mommy is here because your grandparents asked me to be here. But I do not want to be attached to anything that I'm responsible for while I have the opportunity to be a custodian, a steward of this great organization. It's my blessing and honor to serve. But if God says, 'In Jin, time to go to overseas,' I would gladly thank my Heavenly Father for the opportunity to have served." We must always remember that in front of God we come into this world naked and we will leave this world naked. Everything in between is just a blessing.

If you really think about it, nothing really belongs to us, anyway. So if God is asking you to step down, if God is asking you to go someplace else, you must not be so obsessed with your own attachments that you become like petrified wood or worse, actually go into a "victim" mode, feeling that the whole world is against you and that everyone is trying to make life difficult. Not really. Maybe God

wants you to go elsewhere or wants you to try something new.

Just as God gives us a lot of blessing, sometimes he puts us to the test and says, "Okay, it's time to let go." When God asks us to let go, it's time to let go gratefully. When you can give to God truly with a grateful heart everything that he has given you already, then God will give you more and more blessing and love in the years to come.

Regardless of the difficulty of his situation, instead of fixating on the bicycle as his messiah, if the father could have remembered that truly the most important thing is to remember God, then he would have been at peace because he would have been grateful for whatever happened and would have looked at the glass as being half full instead of half empty. Sometimes by having a grateful attitude, you will find that many blessings will come your way, many unexpected and wonderful surprises.

The Bible reminds us in John 16:33 that "in me you may have peace; in life you may go through tribulations, but be of good cheer." Jesus reminds us, "Be of good cheer," meaning, "Be grateful for your lives because I have overcome the world." When Jesus says he has overcome the world, what he is talking about is that he has overcome all the attachments that most of us are suffering from in this world. He has overcome the world by concentrating on love—divine love, the love of our Heavenly Parent.

My father often says that the Divine Principle is the eternal truth, but something even more powerful than our understanding of the Principle is love. In fact, love is the central axis of the universe. It is the primary language flowing through our veins that we understand instinctively. If we can truly tap into this circuitry of God, we will understand it profoundly.

My father reminds us that the most important thing in our lives is love. Rumi reminds us that the most important thing is the love of God, or the remembrance of God. Through his poetry—the 26,500 verses that he wrote in *Misnavi*, Book 1 and Book 2—what he is encouraging us to do is to remind ourselves that it's the love of God that helps us transcend the attachments that we have in our world, and only then we learn how to let go and give ourselves to our Heavenly Parent.

What we need to realize is that we are here not just for ourselves but to do something wonderful. When my father imagines a peaceful world, it's a world where everybody

is thinking about the other, it's a world where everybody is willing to love the other. Instead of being obsessed with our own attachments, when we practice living for the sake of others we are practicing the art of letting go of our individual wishes and priorities by putting the priorities of the other first. When the parents really live and sacrifice for the sake of the children, that's what allows a family to be great.

If the children can truly return that love with gratitude, saying, "Mom and Dad, thank you for giving me life, for giving me this opportunity to be an eternal son or daughter of God, for giving me the opportunity of a lifetime to leave something beautiful behind," then the circuitry of true love will inspire that family to be an incredible one.

Now that we have our True Parents here, my father is putting emphasis on the word peace once again. Please think about how peace can be accomplished in your family. Peace has to start with the individual. We must have peace in our hearts. The first step in finding peace is knowing that God is our Heavenly Parent, realizing that we are his sons and daughters, and understanding that we have an opportunity to live our life for the sake of others, just because we want to be good people.

Our lives are really an invitation to practice compassion for each other, day in and day out, and, in so doing, become excellent men and women of God, not just internally but also externally. In that way, as every human being decides to be an agent of change, then we start affecting others around us, affecting our own families, inspiring brothers and sisters that this kind of world can be something tangible, real, not something that exists only in our imaginations.

Brothers and sisters, I bring you great love from our True Parents. They truly love America very much. Just as our True Parents have gone through so many trials and tribulations in their lifetimes, I'm sure all of you have gone through trials and tribulations, and me, too, in my own way. Let's remember to be of good cheer. Jesus Christ certainly overcame the world; by following his example and the example of our True Parents, we can do the same. Then we have great reason to be hopeful, great reason to be inspired, and great reason to be encouraged that we will have a great week, that we will love our families with all our hearts, and that we will really tackle this time, going forward with a grateful heart.

Unity and Oneness with God

Reverend In Jin Moon's Sermon on January 10, 2010 (abridged)



Reverend In Jin Moon

Photograph provided by Joe Kinney

Unity and Oneness

This morning when I was meditating about what I would like to share with the congregation, especially in light of the fact that our True Parents' banner for this year is creating unity or oneness with True Parents' pure heart, I thought I would talk about how we can apply or understand True Parents' pure heart in our daily lives.

We are so blessed to have the Lord of the Second Advent, the Messiah, here together with us, in the form of our True Parents. They are a man and a woman just like you and me; they are a father and a mother, just like you and me. But they are extraordinary in that their pure heart of love is so transcendent, so eternal, and so all-encompassing that you cannot come near them without feeling like you're in the presence of people who are divine, holy, and uniquely special.

Even though I have been blessed with a life that allows me to get up close and personal with them and look upon them as my dad and my mom, every day I'm reminded that these two people are the first of their kind. For the first time in our providential history, we have the True Parents; we have a true couple. For me as a woman, seeing the female component fully realized in the representation of my mother as the perfected true Eve is something wonderful to behold.

But, truly, the incredible thing about them is that they look upon all of us as their children. They don't distinguish their love for me from their love for you. You and I are their children. Their love for us is absolute and unchanging, eternal and unique. Even when I greet my True Parents and welcome them to America, the first thing that they say to me is, "How are the brothers and sisters?" They don't ask me how I'm doing or how my children are doing. It's always, "How are the brothers and sisters in the American movement? How are they doing? Are they united with True Parents? Do they love True Parents?"

Even before I answer those questions, they can feel the love. So many times my father breaks into a smile, even before I have a chance to answer. He says, "Yes, American people, very, very interesting. But they have a really good heart." That's something so special about the American movement.

Within the context of our worldwide movement we have the Asian countries, including Korea and Japan, and here in the West we have Europeans and Americans. One of the things that my siblings and I have noticed over the years is that Koreans are very good when it comes to obedience, and Japanese are very, very good when it comes to obedience, duty, and honor. In the American movement, we have a great deal to learn from these Asian cultures about obedience, duty, and honor. But one of the things that has always moved me about the brothers and sisters here is their level of heart. You might

not know all the Eastern protocol of how to approach True Parents or how to approach an elder brother or sister. But one thing I've noticed is that for those of us who truly love God and True Parents, there's an incredibly profound understanding in each and every one of our hearts that is absolutely priceless.

Even without the language, even without the external etiquette or protocol, there is this level of connection in the heart that many times is difficult to find in the East because there's so much emphasis on structure and obedience. I understand, when I think and reflect on my father's words, that the new culture must truly be the marriage of the East and the West. We need that structure or backbone, that incredible protocol that the Eastern members are so well equipped with. But our generation and our culture also need this profound sense of love as well, this profound sense of heart that many times a lot of American members have but may not know exactly how to express in proper form or context.

When I see my father and mother encouraging both the East and West to unite together to create this new heavenly culture that our children will inherit and carry forth to the world as a Generation of Peace, then I realize my father and mother's wisdom. Each culture and country has their strengths and weaknesses, and America has its strengths and weaknesses, too. As long as we keep a pure and open heart, with the courage to love and with the courage to take that first step forward, we are well on our way to building a worldwide community where we can look at our True Parents as our parents, look at our Heavenly Parent as our Heavenly Parent, and really feel that we belong to this family.

Give What is Most Precious of Yourself

This morning I shared with you a passage from Luke 6:38. It talks about giving: You give and you give, and you get back what you give. This passage is told in the context of not judging others: Do not judge the people around you. If we want to judge, we need to judge ourselves. But what this passage is really talking about is that it's asking us to give what we deem the most precious to us. It's asking us to give the very things that we might want for ourselves.

I know that, not just me, but my other siblings had to overcome and work through our own understanding of ourselves, our own understanding of who our True Parents are

and how we should really learn to love them. But this passage reminded me that as much as I long for these things, if I give the very things that I want—this quality time, this personal interaction, this intimate conversation with others—then that allows me to be not just the receiver of humankind, but somebody who can initiate, somebody who can be proactive, somebody who is not going to be a victim and feel sorry for myself, but somebody who's going to take that personal misery as a catalyst to do something wonderful.

This passage reminded me to give what I really want instead of commiserating with my siblings about how much we miss our True Parents. You long so much for personal time with True Parents, so then give the very thing you want to the brothers and sisters next to you. Give the very thing you want to your congregation. Give the very thing you want to your siblings. In so doing, don't just grow as a human being but participate in this incredible power of true love, and work on this pure heart of connecting ourselves to our Heavenly Parent.

God works in mysterious ways; sometimes the most miserable situations or the most difficult obstacles in our lives can become catalysts to achieving something extraordinary or wonderful. I know for a fact that in my life, because I long for this kind of relationship so much with my parents, it really allowed me to think about what kind of a parent I wanted to be. Even though I never got the special quality time that I longed for with my parents, I realized that as a mother myself I have a great opportunity to give the very thing that I want to my children.

By giving the very thing that I want to my children, I can raise up not just one person but five human beings into the great specimens of true love that I see. Of course, they are works in progress, but it was that very longing, that memory of miserable situations that made me decide to be an engaging mom, an involved mom, and a mom who's going to be there for intimate conversations with my kids.

So instead of being ungrateful for what I did not have, what I did not have allowed me to be a giver to people, to raise them up in a way that I was never given a chance for. So instead of my being a black hole, I can be that agent of change. I can give to somebody who maybe needs receiving. Out of my difficulty, out of my misery, out of my suffering can come something beautiful, like the

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way an oyster creates a beautiful pearl out of irritation from a grain of sand.

If we can maintain this understanding of ourselves as eternal sons and daughters of God and understand our lives as a process or an opportunity through which we can become outstanding human beings, then just because we do not have something doesn't mean that we should be miserable, or complaining, or negative. Sometimes not having allows us to think of ways to give something to the other person and make the other great. In so doing, we become great ourselves.

The Year of the White Tiger

I love waking up early in the morning. In New York City, it's pretty much noisy all throughout the day. Even at dawn you can hear the trucks rattle on and hear people walking up and down the street. But there's a sense of beautiful silence in that you're waiting for daybreak, for the possibilities of what you can do that day, the possibilities of exercising this ability to give, this ability to love.

I usually start my day wanting to thank our Heavenly Parent, thank our True Parents, and thank my family for working so hard each and every day. I know that the last year was truly the year of the ox in that we had to do a great deal of plowing and a great deal of work. Just as the ox is stubborn and persistent in its effort, last year was really a year when we had to be persistent in our faith. The fields in front of us were quite challenging and strewn with not just rocks but boulders. But we just had to keep the faith and had to keep going, and really stay united with our True Parents.

But this new year God has given us is the year of the white tiger. In the Eastern tradition, the tiger year is seen as something auspicious. For the newlyweds who are looking forward to creating a family of their own, a tiger year is considered a very good year to have children. But a white tiger year, which comes once in 60 years, is considered the year to have a child. In the East, anybody who has walked down the aisle will be trying for a white-tiger-year baby.

My eldest son just recently got blessed, so the whole time he and his new bride were in Korea, their uncles and aunts had such a wonderful time calling for the fourth generation. Even my mother and father chimed in, teasing, "Oh, it's a white tiger year. It's a white tiger year. Did you know, it's a white tiger year?" And then my father said, "It's good to have the fourth generation in the white tiger year." So my poor son and his wife are still recovering from all the pressure. But I still have to tell the congregation, it is a white tiger year!

This is supposed to be a very lucky year. The tiger symbolizes great leaps and strides in history, so great forward movement occurs in the tiger year. Things that are unusual occur in the tiger year. My father is looking at this

year as the year that's going to bring a lot of great victories for True Parents. You can sense it in the air and feel the vibe if you stick your finger into the socket of universal vibrations. You can feel that this whole concept of True

that took place, and he wrote a wonderful article about the blessing.

You see, this is the tell-tale sign of the times to come. In the past we weren't really quite sure under the banner of Family Federa-

“Why are you in the middle of the road?
From the love wine you poured.
I may be excessive with my giveaway impulses,
but I still have what you gave
when you held my head against your chest.
You pour what you pour
without a flask, without a cup.
That mastery and generosity
washes away all the restraint.
Reason burst just for the joy of it
when you gave me the bowl.
Something flows from your eyes
that is beyond a thousand false desires.”

Rumi
Bridges to the Soul / What You Gave

Parents and the Lord of the Second Coming and the Messiah here on earth, which was so difficult for a lot of our highly placed friends to accept or even to consider, is something that they're eating up. It's something they're agreeing with.

Recently my younger brother gave an interview with a BBC journalist who came to watch my younger brother's service and spent a good chunk of the day with him. When the reporter asked him, "Do you really believe that your True Parents are the Second Coming?" then Hyung Jin looked the reporter straight in the eye. And this is a very well educated journalist, a student of religion who knows his theology. But when he asked that question bluntly, my younger brother confidently and with conviction looked him in the eye and said, "Absolutely. Our True Parents are the True Parents."

This BBC journalist was so inspired. He first came to check on what the church was all about, but he ended up covering the blessing that my eldest son and Krista were participating in, the 40,000-couple blessing ceremony

tion for World Peace exactly what we were. We were so busy with interfaith work—and that is still a priority in our movement—but we have to be clear on who we are when we're engaged in this interfaith work, inviting all the different religions to come and work with us. When we clearly know who we are, when we clearly know that we are the eternal sons and daughters of God who want to inherit the true love of God, that we are proud Unificationists, and that we are proud to proclaim our True Parents as our True Parents, as the Messiah come again, as the Lord of the Second Advent, then people's feelings toward and understanding of our movement will change.

This was a very critical journalist who came for a story on my younger brother. He was transformed because he experienced the conviction, confidence, and certainty of who our True Parents are in my younger brother's voice, eyes, and heart. That is what is going to move people. In that pure-heart moment when we are alone together with our Heavenly Parent in beautiful silence, in times like that when we can confidently say, "I am who

I am, and I am proud to be who I am; and I'm proud to be the son or daughter of our Heavenly Parent and our True Parents," then we will exude our faith, exude our belief, and exude our conviction. That is what is going to change the world. I've seen it time and time again in my own work here at HSA and at the Manhattan Center. The more confidence, the more pride, and the more conviction that we have in our hearts, the more the people will come to know the breaking news that our True Parents are here.

Father has expressed to the family again the importance of the last three years before 2013, so we have a lot of work to do. My younger brother is continually working hard in Korea, and other members of the family are continually working hard. If we can start this new year proudly knowing that we are proud Unificationists, that we are proud sons and daughters of our True Parents and we have nothing to hide, then I feel like we have a message to share with the world. If True Parents are who they are, if they are the true olive branch through which humanity can graft onto the true life, lineage, and love of God, then this is an incredible opportunity for everyone to partake in international blessing ceremonies and unite the world as one family under God.

We should not keep this blessing just for ourselves but share the breaking news with our friends, with our relatives, with our colleagues, so that they also can be blessed in their lives by allowing God to call their home his home or her home. Isn't that what we want at the end of the day? Don't we want a family where we can invite God in and say, "This is your home; please come and rest in your home?" If we are truly his children, isn't that our greatest blessing? Isn't that the best way that we can truly love God: by creating the kind of a family where God can be at peace, where God can celebrate with his children? Where God can partake of the love that is ever flowing, that is incredibly powerful, and that is empowering?

Melodies of Love

When I contemplate the poem written by Rumi called "What You Gave," I see that it is really a poem about what God gives to us. God gives to us the gift of love. He pours and pours without a flask or without a cup. His love is not contained in some form. His love is not contained in some structure. Our Heavenly Parents' love is endless, all encompassing, and all inspiring.

When we open up our hearts and realize that in the pureness of our being, there is a place where we hold a reservoir of what God is all about, and we allow God to give us new rainfall into that reservoir that we already hold within our hands, we know that we are the most blessed sons and daughters in the world. We realize when we gaze into his eyes that it's the kind of love that will forever give and not take; it's the kind of love that's always in service of the other.

Here in our movement we talk about living for the sake of others. It's the most beautiful,

altruistic concept. But often I tell our brothers and sisters that living for the sake of others does not mean dying for the sake of others. What God gives us is an incredible reservoir of love that continually flows in our veins and in everything that we are. But what God is asking of us is that we should not be selfish, thinking about just me, myself, and I. He's not asking us to totally deny everything that we are because we are divine beings. We are eternal sons and daughters of God. God is not asking us to be selfish. He's not asking us to live a life of total self-denial, so much so that we cease to exist, that we die for the sake of others.

God is asking us to be empowered and emboldened by this love that he gives to us. We need to decide for ourselves that we are going to live a life of self-service or self-sacrifice, in that we choose as healthy emotional spiritual and physical beings to give without thinking about giving.

Human beings are like a melody, if you will. We are born into this world alone. We will leave this world alone, even if we have somebody holding our hands or even if we have the family together with us at our last dying breath. We die alone. But in between these two events, between birth and death, we have an opportunity to do something other than be alone. We have opportunities to engage in relationships that can yield fruit, that can be profound, and that ensure eternity through our children.

Just as in a beautiful song or in beautiful music, the melody line is present in human beings. But when writing a song, you need to give the melody words, and many times the melody is made more profound by different layers of harmony. Better yet, when you add drums and bass to ground the song, and different accoutrements like viola, violin, guitar, and other instruments, you achieve an even better sound, or an experience, if you will.

I like to look at human beings like that. Each of us is like a melodic theme in a song. The people that we have a chance to touch are like the harmonies, like the different sounds the band can create. We start alone, but then we have to engage in the course of our lives in these wonderful working relationships. The spark of a wonderful melodic phrase provides the kind of spirit that allows music to truly express the universal language of love in a most profound way and move our hearts, move the pure hearts that connect to the divine.

When I think about this poem by Rumi, "What You Gave," I think that God created each of us to be like that melodic theme. All of you are so beautiful, so different, having so much potential, so much incredible power just within a simple melodic line. When we can continually go about our daily business with an open heart, with an open mind, engaging in relationships that not only highlight who we are but really showcase what our team is doing, then each and every one of us becomes that indelible song that plays on and on and brings so much joy and happiness to people all around the world.

When my father in 1984 said in a speech, "It is in giving to others that we find the true meaning of life," he was absolutely right. Meaning comes in giving, not taking—and in giving because you want to give, because you decide to give, because you realize that you are an eternal melody ready to be played. God is speaking to you and me in many different ways if we can just open up our hearts and let God partake of the purity that is inherent in each and every one of us.

We are divine beings, brothers and sisters. We have the ability to experience and to carry true love. By being in this world and by being in this kind of movement, and by being in a wonderful family where we have to deal with all the issues to become ideal, we have been given an opportunity by God to truly rub up against each other. In the process, we will experience something so profound that it will lead to something eternal.

That's why, as a mother, I must say that the most incredible creations that we leave behind and through which we live in forever are our children and grandchildren. How wonderful would it be if we as a community can concentrate in building incredible second, third, and hopefully fourth "white tiger" generations to come?

Let's Make Great Strides

This year is an incredible year in which our movement will make great strides. I feel that the public image is turning. I just had a meeting with the American Clergy Leadership Conference a few days ago, and Reverend Jenkins, Chairman of ACLC (American Clergy Leadership Conference), was giving me a briefing on all the things that they've been working on. It was a meeting to set the agenda for this year, to set the vision. He noted that for so many years we've worked with many different ministers who had small congregations in lower income sections of the city, and many of them were not well known or powerful pastors. But he said in just the last year there's been a buzz in the world of the clergy. They know that something interesting is happening in our movement.

First of all, they're not accustomed to having a woman in their fold as a fellow minister. But on top of that, they realize that our movement is going through a process of our True Parents handing the baton over to their children. They sense that something exciting is going on, and they want to get involved. They want to go up to the mountain with us, brothers and sisters.

Reverend Jenkins was telling me that these ministers who would not give our movement the time of day are coming to us, wanting to work with us. He said the exciting thing about ACLC is that we not only have established pastors wanting to work with our movement, but now we have a fresh young crop of up-and-coming pastors wanting to get involved, wanting to work together with ACLC, highlighting the Goto case, highlighting the injustices that are being committed

against our brothers and sisters in Japan. They are understanding our members as truly the victims here, people that the world needs to protect.

Even in that environment, the tide is changing. I believe that CARP can carry on the good work that is being done at ACLC and encourage all our sisters and brothers on campus to become social activists, highlighting this issue of deprogramming that's going on in Japan, highlighting the injustice that is being committed, and getting the students on campus excited about carrying this cause forward, just the way the apartheid issue and the civil rights movement found their flowering on college campuses. I believe this can help rebrand our movement as one that should not be persecuted. It can show the world that we are good people, wanting to choose for ourselves what we believe in and how we want to live our lives. This should be a fundamental human right that is enjoyed by every man and woman living on earth.

Brothers and sisters, this is an incredibly exciting time. There are so many other

exciting things that are happening that I just don't have the time to share with all of you, but this is the banner, white tiger year. It comes only once in sixty years, and our Heavenly Parent is giving it to us. It's our responsibility to take full advantage of it, to be courageous in our ability to love and to be confident in the convictions that we are here to do good work, that we are God's eternal sons and daughters, that we are going to change the world, and that we are going to bring in that new generation of peace to carry our message of true love forward.

So treat each hardship, each difficulty, each bit of suffering as an opportunity to give, just as the passage Luke 6:38 reminds us. No matter how difficult our situation might be, no matter how many things we do not have, that can be a catalyst to allow us to be agents of change so that we can give to others what we do not have and they may experience this power of true love in their lives through our good efforts and through our good hearts. ☉

RECENT ACTIVITIES

January 1, 2010

The Reverend Dr. Sun Myung brings in the new year with the God's Day's Midnight Prayer and subsequent celebrations at Cheong Jeong Goong in Cheong Pyeong, South Korea. Reverend In Jin Moon and family are in attendance.

January 2, 2010

The Main Ceremony for The Day of Victory of Love is observed at Cheong Pyeong Heaven and Earth Training Center in Cheong Pyeong, South Korea. Reverend In Jin Moon and family are in attendance.

January 8, 2010

CARP holds its first annual Winter Ball in the Hammerstein at the Manhattan Center in New York. Reverend In Jin Moon gives the keynote address.

January 22, 2010

ACLC (American Clergy Leadership Conference) holds its in the Grand Ballroom at Manhattan Center in New York.

January 22 - 25, 2010

The National Leadership Conference is held at the Lovin' Life Learning Center in New York City. Reverend In Jin Moon addresses the leaders on the start of 2010.

January 25, 2010

The Inauguration ceremony for Dr. Chang Shik Yang, Continental Director for North America, is held at the Lovin' Life Learning Center in New York City, closing the The National Leadership Conference. Reverend In Jin Moon welcomes Dr. Yang.

February 14, 2010

The Reverend Dr. Sun Myung Moon holds a celebration for the declaration of the first Lunar God's Day Holy Day (January 1st by solar calendar) at Cheong Jeong Goong in Cheong Pyeong, South Korea. Reverend In Jin Moon and family are in attendance.

February 17, 2010

True Parents Cosmic Blessing Ceremony for 43,000 couples was held at the KINTEX Center (Korean International Exhibition Center) in Ilsan, South Korea. The Reverend Dr. Sun Myung Moon and his wife, Dr. Hak Ja Han Moon preside. Reverend In Jin Moon and family are in attendance.

A Vision for Growth

by the HSA-UWC Education Department

The Education Department at HSA-UWC has been working to provide a resource to assist and guide educators in the spiritual education for youth. The desire and dedication to help youth grow and develop spiritually is greatly needed and deeply valued. We have provided a taste here of what can be found in our newly created handbook, *A Vision for Growth*, which has been designed to provide a framework to support educational programming. Whether you are a parent, a thirty-year veteran, or a first-time teacher, we hope that this resource will prove useful. In this handbook, we will discuss the vision for education based

on the teachings of Rev. Dr. Sun Myung Moon. This vision for education is described within Unification Thought and comes alive at Lovin' Life Ministries. Rev. In Jin Moon's encouragement to young people to strive for excellence, both internally and externally is the motivation that can fuel growth and bring joy to our Heavenly Parent. This handbook will give you a glimpse into how it may be applied in your home or youth ministry and will enable those educating children and youth to have a common framework on which to base our unique programs and activities that support Generation Peace. Please contact the HSA-UWC Education Department at hthalheimer@gmail.com or visit our website at <http://edu.familyfed.org/>. We are here to support your ministry.

What is Spiritual Education

A spiritual education is the process through which a child grows to achieve spiritual maturity. A spiritually mature person is someone who is in touch with their own divinity, loves all people and things with God's love, is a good member of the family as well as society, nation and world, and is someone who has developed his/her creative potential. Spiritual education is a life-long process and is not limited to experience only in Sunday School, but includes experiences in the home, in Youth Ministry activities, at school, and everywhere in between. Providing advice and guidance based only from the perspective of one of these areas would exclude other important domains where spiritual education also occurs. The Education Department recommends a holistic approach utilizing the many relationships through which a child can learn, while emphasizing the primacy of the family as the school of love.

Partnerships are Key

The education of children is best facilitated through a partnership among parents, Sunday school teachers and youth ministry. Each member of this partnership team plays a unique and necessary role. The Education Department affirms parents, educators and

the church community all have important roles to play in the lives of children and recognizes our shared responsibility for children's learning, growth and development

The Importance of Family

Children cannot be educated in a vacuum. All educational activity is relational, and the first and most impactful place of education is the family. Relationships and attitudes acquired in the family are formative and deep seated. Sunday school, summer camp, and University are secondary to the experience gained in the family. Educational material should complement, build on and enlarge the family and individual experience.

Educating the Whole Child:

Unification education concerns itself not just with intellectual education, but with emotional development as well. These areas are related to the fundamental human characteristics of Heart, Intellect and Will. The heart is educated through the awareness, appreciation and creation of beauty and love, the intellect through Truth and knowledge and the will through constructive activity where things of substantial value are created in the real world.

Education is a Process that Happens over Time

Spiritual education begins as children are being raised in the home and extends to Sunday School and Youth Ministry activities. Every moment in life can become part of a spiritual education. Each person is ultimately responsible for their own continuous, lifelong development.

3 Big Ideas that Shape Education

Unification Thought bases its Theory of Education around the Three Blessings: individual maturity, building a God centered family, and developing creative ability. It also discusses the process of spiritual growth as one based on individual responsibility along with receiving the right spiritual food. We cannot force others to grow, but we can provide the best environment in which they can naturally develop and most importantly, discover their own divinity.

The three forms of education proposed by Unification Thought are:

- Education of Heart
- Education of Norm
- Education of Dominion

Education of Heart refers to the First Blessing, meaning individual maturity. Education of Norm refers to the Second Blessing, meaning building a God centered family

and becoming a good citizen. Education of Dominion refers to the Third Blessing, meaning developing creative ability and realizing one's God given potential.

Education of Heart

This form of education focuses on developing a youth's character so that he/she grows to become a person who resembles God's character, with the emotional and spiritual capacity to inherit the true love of God. Education of Heart enables a young person to discover their God within themselves and recognize their own divinity. To become a person of character youth need to develop academically, emotionally and physically in a balanced way that is centered on a relationship with God. By adulthood they will have developed the capacity to love all people and the world around them with God's love. Education of Heart emphasizes teaching three aspects of God's Heart: hope when creating the Universe and humanity, sorrow at the fall, and suffering throughout history.

We would like to suggest a fourth topic under this form of education: God's heart of joy as we begin to realize the world of the original ideal. It is important to balance an emphasis on God's suffering with an emphasis on God's joy and hope for the present and the future. While we do still have a long way to go, we have already come so far, and though the process is not yet complete, we have taken important steps in building God's dream. This needs to be emphasized to our youth. Our children will become the people who will create a new culture based on God's love and heart.

Education of Norm

This form of education focuses on developing unity as a couple and as a family. It emphasizes teaching youth that sex is sacred and should be saved for marriage and never misused. It also highlights that this form of education must be taught along with the Education of Heart so that youth do not feel they are being oppressed by a set of rules. Rather, youth should be preparing themselves to experience a new realm of love through the Blessing of marriage.

Education of Norm begins in the family but may be further developed through school, church and in other community settings. The desired result of Education of Norm is responsible citizenship in a harmonious society modeled after the family.

Education of Dominion

This form of education focuses on developing personal talents, skills, and passion. It emphasizes teaching intellectual mastery, technical skill mastery, and physical mastery. It also highlights that Education of Dominion is unique to each individual's personality, talents, skills, and passion. Although everyone

requires Education of Heart and Education of Norm in much the same way, each individual needs a different kind of Education of Dominion, based on their God given talents and what that individual wants to do with his/her life.

Natural Development

Unification Thought does not consider a child is an empty vessel to be filled with knowledge, but rather a potential genius whose contribution to the world must be drawn out by proper give and take. The highest level of cognition is when the student recognizes his or her original self reflected in creation, or perhaps a puzzle, a play or a social situation and brings their inner self to solve or respond to challenges presented.

A fully educated human being is one who reflects on the external world and understands its workings, then draws on an inner voice to add a unique, divine quality to each interaction.

Practical Advice for Parents and Educators

The spiritual education of children is an enormous task, and is best accomplished by a team of both parents and educators, in a variety of settings including the home, Sunday school, youth ministry and the community. The following sections provide suggestions and advice for possible ways to approach spiritual education in each of these settings. For more practical resources, tools and sample lesson plans please visit the resource section of the Education Department website.

For the Home

The home is the center of the child's world and the environment in which he/she can naturally absorb faith and a love for God and True Parents. It is the primary sphere of life for the Education of Heart. Development of faith in the context of the family is about the practice of faith in daily life and experiencing the substantial love of God through parents. The family creates the environment in which children discover their value or worth as well as their relationship with God.

The family provides a unique environment in which to teach children about the special relationship they have with God as Blessed children, born of His lineage, without diminishing the value of others.

• Building deep relationships

Families and households have the unique opportunity to forge truly deep relationships among those they live with. This can be accomplished by spending time with each other, asking about each other's day and responding to naturally occurring opportunities for

“Before youth rationally recognize they are created by God or understand the nature of God they are in a heartistic relationship with God, through the relationship of parent and child.”

discussion. Family movie nights, game nights, and vacations can also help build and develop these relationships. Through the natural process of growing together, parents will have countless opportunities to advise and raise their children, building a strong and unique relationship with each child.

• Daily family meetings

A daily family meeting to study God's word together and to discuss how things are going for each family member can be extremely beneficial, creating a shared faith and closeness as a family. If it proves challenging to gather as a family for a traditional prayer and study time; reading a long passage very early in the morning, families can be creative. Try reading a smaller section and having a discussion about what it means or giving each person a night to prepare a 5-10 minute mini-presentation from Divine Principle, expressed in their own words. (See the resource website for other ideas.)

• Observing Unification Movement traditions

Observing practices like the Family Pledge, birthday ceremonies, Holy Days and Holidays will help to anchor our youth in the culture and tradition of the Unification Movement. It is always important to focus on the heart behind the ritual and understand the reasons why we celebrate in the manner we do. Families have the opportunity to make these traditions personal and meaningful. Traditions experienced in childhood become deeply rooted and provide a sense of stability and security that can anchor individuals as an adult.

Sunday School

As children grow they naturally reach beyond the family and encounter a second parent in their teacher. Sunday school provides the environment where children's knowledge of their faith grows and they can deepen their understanding of God and Creation through their intellect.

Sunday School may be attended by children of various faiths and family cultures and provides an environment in which we can reach out and embrace others in friendship. In this environment we recognize that to be Blessed is to care for others, as opposed to belonging to an exclusive group of people. Sunday school is an inclusive environment that emphasizes the Education of Heart and Norm.

• Teaching young children and elementary school children

This age group thinks very concretely and can only handle a few concepts, stories, or topics at a time. For example, though this age group has a concept of God, they don't understand where He/She is, or who He/She is.

When teaching this age group it is important to remember to do many hands-on activities and simple lessons. Teaching songs, for example, will be fun for the children, and will also help them become familiar with concepts like prayer and being a good person.

• Teaching teenagers

Young teenagers are most concerned with their relationships with their friends and their social standing at school. Issues that are pertinent to them are things like peer pressure, fitting in, feeling confident, and having a strong sense of identity. As these youth grow and become older teenagers, having a sense of individual or unique identity becomes even more important. It is vital to give older teenagers the freedom to learn about themselves and the world around them through self-discovery. The teen years are a time for parents and educators to extend trust and responsibility, as appropriate. Teenagers are also beginning to develop a sense of moral conscience and ethics, so this should also be a focus when working with this age group.

• Teaching young adults

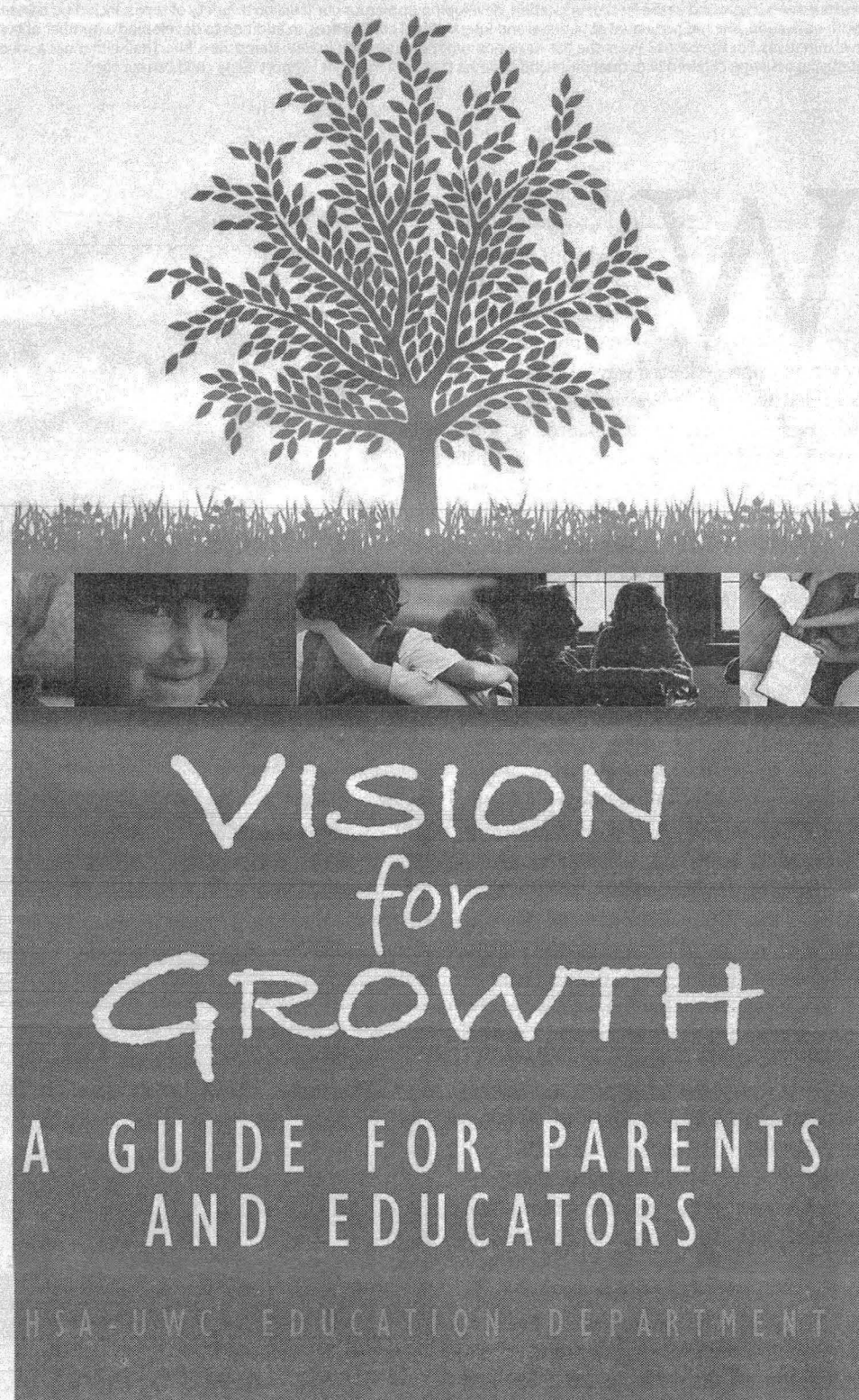
Young adults are dealing with many life issues that youth and children do not usually encounter. Young adults are often living on their own, dealing with college and the Blessing, so their spiritual education should primarily consist of mentoring, support, and guidance focused on these issues. Young adults have also reached a new cognitive level where they can grasp and understand abstract concepts and principles and apply these to different aspects of their lives. Young adults can be re-introduced to the Divine Principle and often gain a new appreciation for their faith.

Youth Ministry

As children grow and develop, Youth Ministry plays a vital role in their lives because it provides community and satisfies their need for a sense of belonging. Youth Ministry continues the educational process but also provides an important opportunity to create supportive friendships and an environment where faith traditions are viewed as normal. The teen years are often defined by the friendships youth have or don't have. Youth Ministry can be the springboard for youth and young adults to find their own faith and define their relationship with the Unification Movement.

• Workshops and Retreats

The vast majority of youth will benefit from workshop and retreat types of experiences, where they come together in a large group and have an opportunity to meet with other youth connected to the Unification Movement. Workshops and retreats should compliment spiritual education in the family and should not be relied on as the



primary source of education. It should be noted that workshops focus more on content and learning while retreats focus primarily on rejuvenation and relationships.

• Social Events/Activities

All youth need to have fun and spend time with friends as part of their development. It is important for youth ministry to provide opportunities for socializing such as movie nights, BBQs, game nights and other purely social events.

• Educational Events/Activities

While youth do need social time, they also have reached a point where they begin asking questions about the nature of God and

the world in their quest to understand themselves and the world around them. Therefore, a youth ministry should also provide activities such as Divine Principle Study, Bible Study, and other small group types of activities to help youth find answers to these and other questions they may have, as they grow and develop their own faith.

Please visit the Education Department website to link to resources that can assist you in creating a vibrant educational program for the children and youth you serve. Just as you are there for the children in your community, the Education Department is here to support you in your role as a spiritual educator. (HC)

The Power of Play

by Heather Thalheimer

Heather Thalheimer is the Director of Education for Family Federation for World Peace and Unification, USA. Mrs. Thalheimer has an extensive background in the field of education, developing numerous curricula on a variety of topics including parenting and youth education. She has presented at national and international conferences, in addition to developing a number of community level initiatives. For the past 13 years she has run a non profit organization in New Hampshire. Mrs. Thalheimer has a special interest in assisting children with disabilities and believes that with the right support every child can succeed.

We naturally associate the world of childhood with play and yet ironically play is being squeezed out of our children's lives in an unprecedented way by busy schedules filled with other learning opportunities such as sports and music lessons, or long hours in child care. Still parents worry that their child is not learning enough and spend millions on educational toys and DVDs such as Baby Einstein and other so called brain boosting computer games. Now scientists are questioning whether all this frenetic effort to improve our children's minds and lives is really paying off.

Why is the lack of play in children's lives becoming such a concern? Unbeknown to the average parent, free play builds some surprising skills. Kenneth Ginsburg, author of *The Importance of Play in Promoting Healthy Child Development and Maintaining Strong Parent-Child Bonds*, explains, "Play allows children to use their creativity while developing their imagination, dexterity, and physical, cognitive and emotional strength. Play is important to healthy brain development. It is through play that children, at a very early age, engage and interact in the world around them."

Free play allows children to understand and master their world. They are building their brains and developing what child development specialists call "executive function." They learn to plan, organize, predict and master a myriad of social relationships and situations, exhibiting self-control over emotions and behavior as well as the ability to resist impulses; these are all skills that contribute to a healthy life and academic success.

We have all seen this remarkable brain building activity in action. Picture a child in play, "Let's pretend I'm the mommy and you're the baby and I have to get your dinner." As they play they need to plan out the activity, think of reasoned dialogue, imagine consequences, internalize rules and master self-discipline, all while staying in character! You can see children doing this through what psychologists call "private speech." They talk to themselves about what they are going to do and how they are going to do it.

Playing in this way builds executive function which is a better predictor of academic success than IQ. Children who are able to regulate their behavior and pay attention naturally learn more. Laura Berk who is a researcher in the field of executive function says, "Self-regulation predicts effective development in virtually every domain." Over scheduling and structuring our children's



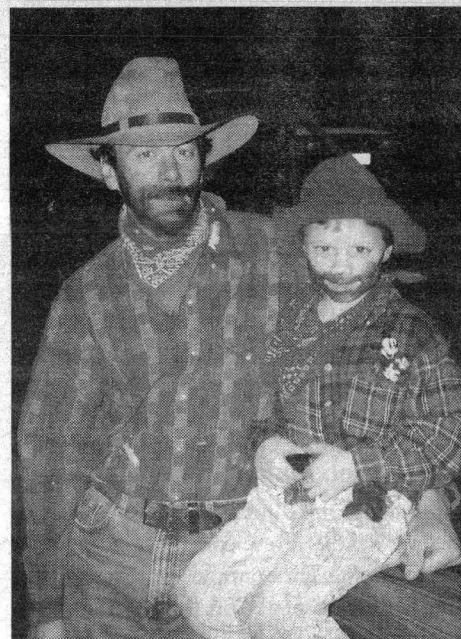
Blowing bubbles

lives does them a disservice and robs them of natural opportunities to learn and grow.

Childhood should be a time when a child can loose themselves in play, spending hours dressing and undressing a doll and giving voice to their "young charge" through imagined conversations and complex storylines. What better way to give the young mind flight? Having a bag of old clothes enables a child to experience what it's like to be a soldier, explorer or princess. I often observed my son spending hours outside running through the back yard slashing the air with his arms. When he came in later I asked, "What were you doing out there?" "Killing Orks" was his simple reply. One summer he spent whole days outside in the woods behind our house. I discovered he had excavated a 4 foot deep hole. He proudly explained that he was dug

in at the Battle of the Bulge. He lived in his trench for four days, occasionally engaging in skirmishes. He eventually won the day, returning home triumphant. Play allows children to discover their own areas of interest and ultimately engage fully in the passions they wish to pursue.

Play also gives children the opportunity to work through their thoughts and feelings. Have you ever seen a child disciplining their teddy bear? It can be quite enlightening! Observing play or becoming a part of it gives you a beautiful glimpse into your child's world and creates a priceless memory. So, take some unhurried time to play with your child and enjoy their world of make-believe. **UC**



Even dads can dress up and join in play

Saint Martin

A Story of Culture and Compassion

My father sat at the dining room table, hard at work, artfully carving moon and star designs into sheets of cardboard. Sandy, the senior family cat, peacefully observed as he crafted a paper lantern for my sons to carry in the Saint Martin's Day parade to be held that evening at the German Lutheran Church. Having experienced many facets of German culture and tradition growing up with my German father, I was happy to see this passed down for my own children to experience in our currently 3-generation household. Saint Martin's Day is a legendary European holiday that commemorates the charitable virtues of Martin of Tours, a fourth century Roman soldier, who is most prominently remembered for tearing his cloak in half and giving one half of his cloak to a beggar to keep him from dying in the dead of winter. Martin later had a dream that Jesus appeared to him wearing the torn half of the cloak he had given to the beggar. Jesus said to angels of Heaven: "Here is Martin, the Roman soldier who is not baptised; he has clothed me." In other words, unbeknownst to him at the time, Martin of Tours glorified the Son of God by clothing a fellow soul who was apparently far below his station as a Roman citizen and soldier. In essence, the legend of Saint Martin affirms the belief that every person, regardless of station, is an embodiment of God, and should

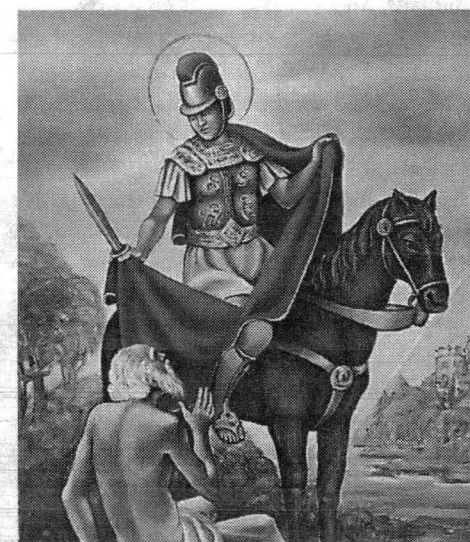
thus be treated accordingly. This applies particularly to those of fortune who may lack compassion for those less fortunate by reasons of perceived superiority, or perhaps that certain individuals or groups may be accountable for their own misfortune; and thus not as worthy of a hand up when down. True as this may be in some cases, we still elevate ourselves by demonstrating kindness to others, regardless of apparent status, as though each individual is a facet of God Himself.

On many occasions when I was young, when I walked past homeless people in the Washington D.C. area, I would often hear passers by tell them to "get a job!" when they propositioned for money, food, or clothing. In fact, my own parents often used these individuals as examples of what might happen to me if I neglect my studies or stray too far from a principled standard. Although I understood their premise that each individual is responsible for his/her own life choices, and that bad choices most often lead to dire circumstances; I could not help but wonder if it was really that cut and dry. Everyone, including the homeless, has a story. To some, destitution may be a self-inflicted form of tough love brought upon by poor life choices, such as dropping out of school, drug or alcohol abuse, financial vices, etc. However, as the current Great Recession wears on, many others join the ranks of newfound poverty and financial

destitution through virtually no fault of their own. And at present, it is no longer effective or warranted to tell either camp to "get a job." What is needed now more than ever is compassion, as well as a new sense of gratitude for the blessings that continue to sustain us.

Throughout the holiday season, my kids and I managed to do all the little right things, from donating toys to Toys for Tots and food drives to dropping a dollar or two in every ringing Salvation Army pot outside every Wal-Mart and grocery. I felt pleased with myself for a bit; but then it dawned on me that, although important, donating material items was just the easy part of showing compassion for the less fortunate. I realized that the other more challenging aspect of compassion is giving of yourself in form of time, energy, and heart to truly reach out to those who struggle, as opposed to simply handing over a box of groceries. Human dignity and respect are just as vital a form of life support as food and clothing, if not more so. For example, a simple "hello" or gesture of positive acknowledgment can lift a person's spirit and willingness to keep going for just one more day at a time—especially if that individual is used to being condemned or ignored. It is even more meaningful even just to take a few minutes (or more) to listen to that person's story and/or share points of advice (if solicited) or mutual bereavement. Some even go

as far as to share a meal or even a room in their home with destitute strangers, depending on the circumstances; Hurricane Katrina, for example. In short, feeding and clothing a person's spirit is just as vital, if not more so, than feeding and clothing the body. In essence, sharing your heart, as well as consumer goods comprise the internal and external elements of compassion. Though Saint Martin may be remembered and celebrated in history for tearing his scarlet cloak in half to shield a beggar from certain death, it is not just half of the cloak he gave; but half of himself. UC



Martin of Tours

CONTINUED from page 26

site one morning, I crossed paths with two men who were crossing the river. At first I thought they were simply marveling at the hilarious site of me peering through the automatic level while wearing a fully skirted dress and head-sash given to me by the Wum Council when I told them about my suitcase troubles. Later on, I was told by Boniface that the men were happy because they had earlier heard rumors that something was going to be done about the bridge, but they had not believed it. So many have come and promised wonderful things, which the people had latched on to with hopeful hearts only to be dashed once again into hopelessness when those people forgot them entirely and their dreams never came to fruition. For them to see me out there, getting sunburnt and fly-bitten in native dress, was to see that there was actually hope to be had. I could not have inspired such hope in this project, which is necessary when the support of

the entire village is needed, unless they actually saw that I was serious enough to come visit them.

In summary, I learned three very important things from my trip: 1) that the soil we were working with was not clay, which disagreed with everything that my American contacts had assured me. My team's previous culvert design will be scrapped, and this information will save us a great deal of money and embarrassment. 2) that usually only males from the local Muslim nomadic tribes ride horses, and so the best way to make a statement is for myself, a white girl, to ride said horse through the center of town. I will never forget the looks I got or the adventurous little village girl who followed me the whole way asking if she could try riding it, too. 3) that each of our lives has the potential to make great impact, especially when we go looking into places unknown to us and see things that we otherwise have no business seeing – because the unseen are those at risk of being taken advantage of the most.

I would like to conclude this story with a couple of caveats. First, this is my story, and my story alone in that it contains facts and occurrences as seen only through my eyes - those of a white, Unificationist, incredibly stubborn young woman. What I have written here is not the whole story. Though, on a second note, I feel that this story is not really about me in that what I did was not for my own sake, and the perspective that I have upon my return has been heavily influenced by those people for whom I traveled.

If I had my way it would be the other way around, since I really have little to no idea what my new family's perspective is on the kind of person I am. I feel that I would be a much better person if I did. I would love to know, for instance, what the descendants of those people living across the world with whom I have met will be saying about me after I have left the world altogether. That is, if I am remembered at all. My selfish hope is that I will be at least thought of as an



In the best interest of future projects, Cristelle and her team purchased their own simple surveying equipment in America for her to bring to Wum. She eventually left everything behind as a gift to the town. On the day that they went out into the bush to use the equipment, she had no clean clothes left and so wore this traditional dress given to her by a village elder.

interesting person, who gave back more than she took; and that on the day that I return to build this bridge of dreams, a young Aghem girl will courageously ride a beautiful bay horse past me and smile when I ask her for a ride. UC

Mothers and Daughters

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

I feel sorry for people who have to write for a living. I find it so difficult to come up with something intelligent to say. Perhaps it's because most of my conversations happen with a four-year-old and a two-year-old. Even on my best days, I feel like my brain has turned to porridge. If I ever had anything eloquent, clever, entertaining, or valuable to say, those days are long gone.

Being a stay-at-home mom, home educator/entrepreneur, what can I say? It's all difficult. All areas give me both great joy and immense grief; however, sometimes more grief than joy. What happened to my perfectly well behaved children? Where is my immaculate home, and should I not be a successful business owner by now?

With regards to the children, it seems their defiant, rebellious stage has started a decade earlier than my own rebellious stage. Both my children are way too clever for me and get out of all sorts of tongue thrashing by saying something clever and flashing me their million dollar smiles.

For example, several weeks ago, Matthias woke up one morning and decided that he was going to be brilliant and do everything we asked of him. Turn off the TV, tidy up, sit down for breakfast, get washed and changed. Then all of a sudden as we are getting ready to go out, he decides to let it all go. He starts acting all crazy and begins to fight with his sister. Out of frustration, Une asked him "What happened to our wonderful little boy?" and Matthias replies, "He went to Toronto, Canada!"

What could we say to that?

Mackenzie, who's just barely beginning to talk, usually babbles for everything else, unless we ask her to do something she doesn't want to do and then she replies, "No way!"

My husband can never keep a straight face when our kids say something really smart. It only encourages the little tykes to try and be funnier the next time. Did I mention that they are only four and two?

Matthias and Mackenzie are like the dynamic duo. They love to play and fight together and gang up on mommy and daddy when they really want something. My husband and I are such pushovers. We always give in. Sometimes it's easier than listening to them say "pwease, pwease, pwease, pwease, pwease.....". They can go on forever it seems.

Home education is scary. Not because they're so clever (I'm going to enroll them into Mensa), but because Matthias finds clever ways to get out of it. He'll give any excuse to not sit down for twenty minutes.

"I've got to wee", "I'm feeling sick", "I've got a headache", "I'm tired", "I've got to poo", "I'm hungry", "my eyes hurt".... And it goes on. I just don't understand it because once he knuckles down he does brilliantly well and is

progressing at a steady pace, and yet, everything has to be as difficult as he can possibly make it.

If anyone is learning something, it's me. I learned that my children have chewed away at my patience and I'm the one who can't sit down for twenty minutes! But I am determined. We do our best and Matthias is learning to read. I find he catches on a lot faster if I don't push him. So, I let him be a child. Children that young shouldn't be expected to perform and learn everything, no matter what the parents expect of them. Gentle prodding is what I say. Urge a little, encourage a lot, and praise a ton. Children love praise and I can just about get my children to do anything if I use my "nice" voice and give lots of praise.

As for my business venture. Well, I say it's a hobby until I actually start making money and then it can be a business. What a money pit! Why I torture myself like this by trying to juggle more than I can handle, only the heavens can know because it's a lot of hard work. Someone in their right mind would just be happy being a mom and wife. (Ugh! Let me be a bump on a log). All this leads me to the real subject of my article.

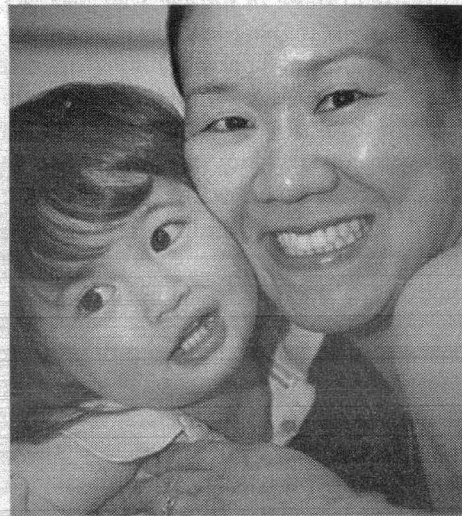
As I ponder my fate, while I do the dishes, or the laundry, or while ironing, I often think about my own mother and my own childhood. How the heck did she cope? She had six of us! As I think back, I have to believe that there was some divine intervention in the very fact that all six of us made it to adulthood. If you only think about all the illnesses a child could die from it makes you think twice, never mind all the accidents, which could happen in the home.

My mother never thought about 'house-proofing', please! She was too busy trying to put food on the table, while trying to pioneer their faith in a foreign country.

I dread the thought of my children going through mumps and measles but when I think back to all the times I was sick, I bet my siblings and I had all of it and no one was wiser. If any one of us was sick we were left to sweat it out and get a lot of bed rest. There was no fussing about.

I have to admire the tenacity of my parents as they ventured out to a foreign country, as they had to learn a new language, earn a living, buy a house and try and convert people to their faith. Recently, I have had to re-evaluate everything I thought I knew about my life growing up, about who I thought my parents were.

I'm even ashamed to say that I hated my parents throughout my youth. I never felt understood, always neglected and mainly unloved. There always seemed to be more important priorities than us, the children. But now, I can only imagine how difficult it was to try and raise a family, feed us, clothe



Lina Herzer with her daughter Mackenzie-Rose



Mackenzie with her new personalized towel, handmade by her mother.

us, educate us, and pioneer their faith in a new country.

Sometimes, I even wonder if our my mom ever gave us any cuddles or kisses as children because I have such harsh memories but when I see my parents with my kids I know she must have loved us in her own way.

I know on a personal level our biggest obstacle was the language barrier. Without any other Korean relatives or friends to grow up with, we never mastered our mother-tongue and instead, adopted the English language as our own. Therefore, there were always misunderstandings between us, not only from day-to-day things but culturally as well. In the Korean culture the children are never meant to speak back to the elders but growing up as Canadians, we were always speaking out of place and defending ourselves, which our parents absolutely could not tolerate.

Now I'm not saying that my parents and I will ever come to an understanding about the major points in our lives, but as a parent I have gained a new level of respect for them. Especially my mother.

Since as far back as I can remember, we have been at odds with each other. We both expected too much of each other and were sorely disappointed. All her efforts to raise a pious and obedient daughter were completely lost on me. I was stubborn, rebellious and desperate to break free from my sheltered life. Yet, all I sought was her approval and acceptance. In many ways I still do.

I often think of her toiling away at the sewing machine working late into the night, or how my parents struggled with the dry cleaning business exposing themselves to so many toxic chemicals to keep us fed, to keep their mission going. I know she left the six of us to the angels to make sure we would stay alive and taken care of because she knew she couldn't always be there and she couldn't

afford a sitter. We learned to take care of ourselves. Our parents weren't there for our recitals or PTA meetings, and I resented them so much for that. But now I understand.

While I struggle to take care of my two little ones as a stay-at-home mom, I know my mother just shakes her head in disbelief. I choose not to work so the children don't have to be in daycare and I know that must seem like an easy life to her. I have a loving and understanding husband who shares my chores with me and does everything in his power to make me happy. I also have only my father in law - who is lovely - to drive me crazy, unlike my mother who suffered greatly because of my dad's family.

But I only know that now, I didn't know it then. My siblings and I always thought mom was unstable and unable to control her feelings. We always took dad's side because he was the quiet one but in truth mom was the one who needed defending, who needed the support. How lonely she must have felt. She lost both of her parents as a young child and was brought up by her stepmother. Then she had to fight to survive her in-laws and then later in life she had to fight with her children.

I can only imagine what that feels like because my husband supports me no matter how crazy my ideas may seem and I know that my children will grow up to understand me as we speak the same language, and I will be able to understand them. How easy I have it in that aspect alone.

I love my mother.

I give her the highest respect.

She will never know it.

I don't know if I will ever find the humility to tell her in person.

And I know people within her circles judge her for failing to keep her eldest daughter completely within the folds of her faith.

CONTINUED on page 49

PARENTING BOOK REVIEWS

Strengthening Parenting Skills

by Don Sardella

Don is President of the Institute for Leadership Development, a life planning and customized business coaching company headquartered in Northern California


Given all the potential good and fulfillment that can flow from healthy parenting (as well as all the sometimes tragic costs that consequently result from its lack or absence), I have chosen to add a few words to the growing national chorus for successful parenting.

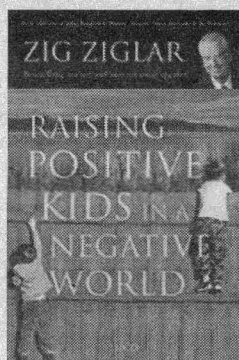
In the following reviews, I have selected several long-standing authors and books about parenting. I have directly reviewed only books that I have read (or am re-reading), knowing that all these authors have published and/or co-authored other books as well. All of these authors have been professionally engaged in their respective fields of writing, teaching, speaking and counseling for at least 20 years and have modeled successfully raising families with anywhere from 4-9 children.

To begin, let me ask what do you do to keep yourself consistently inspired/motivated about parenting? As a gentle reminder about the power of regular reading, read 30-60 minutes a day and you'll become a better parent. Read more if you possibly can, but never less than that.

Reading solid books and valuable articles enables you to learn and grow and expand your abilities as a parent. Put away the newspaper, turn off the TV, shut down the radio, and concentrate your precious mind on absorbing powerful, practical, proven principles that can help you parent with even greater love.

Some of these titles are available in audio as well, should you choose that as an additional learning style. I know that I have gained great benefit by "turning my car into a university on wheels."

For further information about any of these books, you can visit www.amazon.com, to read the book's editorial reviews, as well as what some of their readers think and how they rated them. In many library systems, you can order (via their website or reference librarian) publications that they may have housed in other branch locations, which can be made available through your local library. On that basis, you can determine if you want to purchase the book(s) and utilize it as a repeat reference source and handbook. (with pen and highlighter in hand) So, let's get started. 

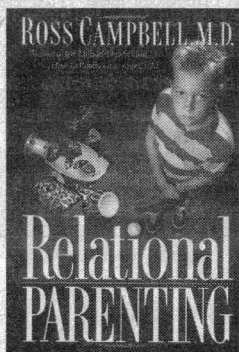


Raising Positive Kids in a Negative World by Zig Ziglar

Originally published in 1985 and recently updated, I have found this book to be a comprehensive classic on all the core fundamentals for successful parenting in today's world. As stated in *amazon.com's Editorial Review*, "Each child is a unique human being with the free will to choose their path in life. With this in mind, Zig Ziglar shows parents how they can help their kids build a foundation of character from which to make the right choices in life. By modeling attitudes and actions that bring about positive results, parents can help their kids understand that life can

be positive and that they have incredible worth in God's eyes. Drawing from his "I CAN" course which has been taught to over three million participants in over 5000 schools, Ziglar provides sensible guidelines to help parents handle a variety of issues including drugs, discipline, encouragement, television, and dating and sex.... A best-seller for three years, this is the positive thinker's guide to raising healthy, happy children. One of the most popular and respected inspirational authors, Ziglar discusses virtually every topic of concern to parents."

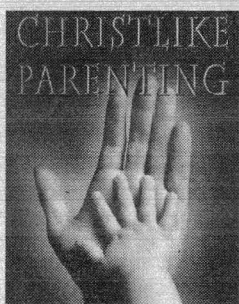
Relational Parenting: Going Beyond Your Child's Behavior to Meet Their Deepest Needs by Ross Campbell



This author was initially introduced to me by one of the most loving and effective clergy in our local community. After reading Ross Campbell's best-selling *How to Really Love Your Teenager*, I went on to read *Relationship Parenting*, in order to benefit from his most recent wisdom. Ross also co-authored *The Five Love Languages of Children*, with best-selling author Gary Chapman. Here are some key excerpts from *amazon.com's Editorial Reviews*:

You Can Raise Good Kids in a Troubled World! It takes more than discipline to raise good kids. It takes a whole different approach to parenting. This is a book that could revolutionize the way you interact with your children. It's a book for everyone who has a nagging feeling that the approach to parenting they've been using for years just isn't working. It's also a book for parents of young children - parents who hope to avoid some of the problems

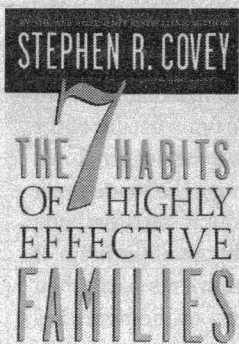
they see in other families. Ross Campbell, a loved and long-respected psychiatrist whose books have been read by millions, contends that parenting is about something much bigger than just behavior control. Parenting is about helping your child to eventually take responsibility for his or her own behavior... this is a book about parenting that anticipates, not just reacts. With warm wisdom and insightful stories, Dr. Campbell addresses the four foundations of effective parenting: 1) Meeting the emotional and nurturance needs of your child. 2) Giving loving training and discipline to your child. 3) Providing physical and emotional protection to your child. 4) Teaching and modeling anger management to your child. If you're looking to become a more relational, proactive parent, here is a book that will show you how. You, and your child will be grateful.



Christlike Parenting: Taking the Pain Out of Parenting by Glenn I. Latham

This next book was recommended to me by Dr. John M.R. Covey, Director of the Home and Family Division for the Franklin Covey Co. and brother of best-selling author Stephen R. Covey. Tremendous biblical references to help us better understand how to raise children with Christ's heart and from Christ's point of view. I could not put it down during a summer vacation last year.

I would also highly recommend books, audios and videos from Dr. James Dobson, founder of the very resourceful organization, Focus on the Family. You may want to visit with some initial titles such as the paperbacks, *The Strong Willed Child: Birth Through Adolescence* or *The New Dare To Discipline*.



The 7 Habits of Highly Effective Families: Building a Beautiful Family Culture in a Turbulent World by Stephen R. & Sandra Merrill Covey.

Let me simply say that, given the first time I read this book, it was only on weekends and it literally took me about six months to read through this deeply thoughtful book. I could not read this book for more than 30-60 minutes at a sitting, without either getting so excited, so challenged or so moved, that I had to put it down, in order for me to process and assimilate the richness of what I found between the covers. I think that the following Editorial Review from *amazon.com* summarizes the essence of this book really well.

"What is 'effectiveness' in a family?" asks author Steven R. Covey. He promptly answers with four words: "a beautiful family culture." Building this culture is the primary theme of Covey's parenting guide, a manual based on concepts introduced in his blockbuster, *The 7 Habits of Highly Effective People*. Covey, a New-Age business guru

and leadership authority, has consulted with the world's top corporate and political leaders, but closer to home he is the father of nine children. Here, Covey reinterprets each of his now famous "habits" (Habit 1: Be Proactive, Habit 4: Think Win-Win, Habit 6: Synergize) to apply to parenting and family-life issues. Covey suggests writing a family mission statement, implementing special family times and "one-on-ones," holding regular family meetings, and making the commitment to move from "me" to "we" as techniques to improve family effectiveness. Covey is a brilliant storyteller. By weaving the voices and anecdotes of his wife and children with his own inspirational and informative stories, exercises, and parables, he has created a book with something for all parents interested in enhancing the strength and beauty of their own families. —Ericka Lutz

Lifestyle that Promotes Longevity

by Debbie Kimsey

Debbie Kimsey is a Naturopath Consultant and Research Scientist in Alabama.

"Bringing the Past into the Present for the Future"

Physical Healing

The herbs and nutrients that help us live longer are the ones that help our brains to evolve the most and keep our hormones refreshed. Our brain and mind controls our body. I think if our minds and bodies were truly harmonious, then our brain and mind could send messages, energy, and nutrients to all of the cells in our bodies and that alone would restore them; I believe that is something we can learn to do. First, we have to start by restoring the brain and the mind physically.

Here is a true story I learned about that illustrates the restoring of the brain and mind. There was a Chinese herbalist who lived to be 256 years old. People say he still had his teeth, black hair, stood upright, was strong, walked fine, and even looked younger than 50 years old before he died. He even outlived 23 wives. His name was Li Ch'ing Yuen. He attributed his longevity to consuming Korean-grown ginseng, ho shou wu, gotu kola, and lycium fruits every day and to practicing exercises of a type called Tai Ch'i Ch'uan. The Chinese Government officially recorded him born in 1677 and died in 1933. It was so incredible that, even the New York Times caught wind of it and announced his death as well. At 200 years old, he was still giving three-hour-long lectures on longevity at a Chinese University, twenty weeks at a time. He recommended longevity herbs and gave instructions to those who wished to live a long, healthy life. He taught that one should never be in a hurry: take it easy, take your time, sit as calm as a tortoise, walk as sprightly as a bird, and sleep as soundly as a dog, avoid extremes of emotions of all kinds because as a person grows older, stress or strong outbursts of emotion drains energy from the body rapidly, and disrupts the functional harmony of the vital organs. He stressed that daily physical exercise and

deep breathing was necessary, and a simple, primarily vegetarian diet was all that one needed to stay nourished. Avoid over-eating on hot, summer nights because it stagnates the blood and lowers energy. On cold winter mornings, eat extra quantities of food to provide the extra energy and essence the body needs to keep warm.

The Ho Shou Wu plant has a history for fueling longevity. The root needs to be four years old or older before being dug up. The older it is the more nutrients it contains. Hoe Tianer from Hebei Province in China, at the age of 58, had not been able to father a child and his hair had turned gray. A monk advised him to eat *jiaoteng* (Ho Shou Wu) from the mountain, which Ho did eat then, began to eat regularly. Soon he was able to father several children, his hair turned from gray to black, his vision improved, and his body became more youthful. He lived to be 130 (some say 160), years old, still with black hair. Since then, the herb has been called "Mr. Ho's hair is black" (shou-head; wu-black). His son lived to be 130 years old. This story can be found in the *Heshouwu Lun* notes by Liao, written around 813 A.D.

I am growing Ho Shou Wu plants. I have had this plant for four and a half years now and it grows fast because it is a vine and you can extend the vine by planting it as it grows. The root actually smells like ginseng root. I love it. I would like to have a huge greenhouse full of this plant.

Gotu Kola is a brain food and body strengthening and cleansing herb. Digestion is strengthened. It has been called "a pharmacy in one herb." It revitalizes nerve and brain cells, promotes calmness and clarity, improves poor memory and lack of concentration, increases meditation ability, helps to balance both hemispheres of the brain, and just plainly gets the body to heal itself. It is known in India as the "Indian Ginseng" because of its similar traits to ginseng root. Many people say that it gets rid of arthritic pain. I have grown gotu kola for many years and it is fairly easy to grow. They say to eat at least two leaves a day for pain. Elephants like to eat gotu kola, which probably attributes to their old age and good memory.

You can grow them. I got my plants from Companion Plants. You can order many plants and seeds from this company, including American ginseng roots and seeds. Another plant connection is Nature's Cathedral. You can get order live plants and, even bulk dried herbs.

The Lycium fruit is easily available and is very good for health promotion. It is also known as Goji berries. Lycium berries improves vision, brightens the eyes, promotes a long, strong, happy, cheerful life and brightens the spirit. It has been used in China

for over 2,500 years as an anti-aging herb. It strengthens the legs and has been a favorite herb with martial artists and athletes. It strengthens the immune system because it is the richest source on the planet in carotenoids, including beta carotene, is rich in trace minerals, zinc, calcium, germanium, selenium, and phosphorus; and, is high in a powerful polysaccharide that stimulates the secretion, in the pituitary gland (human growth hormone) in the brain, which is a powerful innate anti-aging hormone. Lycium berries are also good for diabetes, acid stomach, morning sickness, lungs, kidneys, etc. They taste pretty good. There is one true Tibetan Lycium berry of the highest potency available from tanaduk.com. This company provides research info as well as the berries.

In this day and age scientific research is showing us what we need for ageless health, although I recommend not to believe everything. There are many contradictions and we have to do our own research to be well informed. Believe me, people will put their own opinions into research which may not always be true. Some research on certain subjects is not complete, or is done incorrectly, and may even be fabricated, so please always do some of the research yourself and keep yourself well-informed before adding these herbs to your diet.

The Brain

The brain plays a very important role in the evolution of longevity and in helping the body to heal. It does control the whole body to a point. In the past and up to the present we have been very deplete in certain nutrients that restores the brain. Germanium, gold and other rare minerals, glutathione, zinc with vitamin B6, and especially oxygen are a few very important nutrients that our brain needs and has been deplete of for thousands of years. According to research at the Brain Biocenter in Boston, Massachusetts, sex is one among many things that, interestingly enough, depletes the brain of a lot of the micronutrients which has to be broken down small enough to pass through the blood brain barrier. Even thinking about it starts draining the micronutrients straight out of the brain. If we do not resupply the nutrients back, then our brain will get depleted of the necessary nutrients it needs.

Ginseng is the best food and herb to resupply our brain nutrients. When we use our heart energy a lot, then we use up certain heart nutrients and electrolytes and they have to be replaced. We have to continually replenish our cells of the nutrients as they get used up. I recommend eating or consuming herbs and foods that are rich in nutrients on a regular basis, such as, ginseng, bee pollen,

ho shou wu, spirulina, blue-green algae, gotu kola, lycium berries, colloidal gold, the glutathione-producing bioactive whey (that I can order for you), germanium, magnesium, zinc, and there are so many more. The more we consume of what I call the "higher vibration" herbs, foods, and nutrients, the more we will be able to raise our own vibration, and the healthier we will be.

Spiritual healing

My goal is to teach people the knowledge of how to attain true original health. There is much that has been forgotten and needs to be relearned. When I think back to how this knowledge must have been lost, I surmise that the first humans might have lived to around 1,000 years old, but due to stress from the fall of being separated from God, the human lifespan might have diminished. Adam and Eve fell into ignorance of God, and in-so-doing, they also fell into ignorance of knowing what to eat and eventually moved away from the "original diet, or blueprint" that God designed for them. If we look at the King James version of the Bible, in Gen. 1:29, (only 2 two verses past the creation of Adam and Eve), God instructed them how to eat. God did not waste any time letting them know what they should eat. After the fall, in time, humankind may have been headed for extinction, so, God gave them permission to eat certain precious animals, since animals were still eating a lot of nutrients. Eventually we will be able to restore our Original Lifespan by coming back to our Original Food. Here is a good Bible verse from the King James Bible that I like to keep in mind; it says in Ill John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." We cannot talk about True Original Health without thinking about God's original plan for humankind.

I divulged earlier the remedies for restoring the brain and mind physically and now I will touch upon the spiritual or internal side of this restorative process. Those of us who are evolved enough to realize the truth have a great responsibility to learn whatever it takes to restore our physical health back to God's intended original lifespan or blueprint, by also focusing on our spiritual health. For many of us Unificationists, our spiritual health is derived from the Divine Principle, our core text of study, and we treat the Divine Principle as a spiritual, eternal, blueprint for our lives, and we feel strongly that such truth should be taught to all humankind. I believe the pursuit of truth really does, spiritually, restore and heal our minds, which in turn, heals our bodies.

The Reverend Dr. Sun Myung Moon, our True Father, speaks often about the healing

You can order many plants and seeds from Companion Plants, including American Ginseng roots and seeds.

Phone: 740-592-4643

email: sales@companionplants.com

Ask for the booklet to be sent.

Nature's Cathedral.

Phone: 319-454-6959, 800-944-0687

Email: natcath@netins.net

For Tibetan Lycium berry of the highest potency visit www.tanaduk.com/research6.html or call 866-328-4654.

This company provides research info as well as the berries.

power of Korean Ginseng and even formed a company that manufactures and produces it so that we are provided with something pure and full of nutrients to restore our physical health. We need to learn how to grow Korean Ginseng, even in this country, with the right guidance, permission, and spirit, because right now, there is not enough ginseng for everyone on the planet. We have to learn how to grow Korean Ginseng on a worldwide scale. It is actually fun to grow herbs and foods. A Health Food, and Food, Herbs, and Nutrients Co-op is a plus for any type of neighborhood and community as it promotes the easy availability of food, herbs, and nutrients at lower costs. This also helps bring people closer and is a way to meet many people. I believe in and recommend that large-scale greenhousing be done soon because a controlled environment for plant growth will reap clean, pure, food and herbs and will provide many jobs for those who like to handle plants, and this can be done and taught on a world-wide level.

Vibrations

Longevity depends on our lifestyles. God's realm is the highest vibration of all life. Through our love for God, we are able to adjust our lifestyles to work towards God's realm of the highest vibration. All matter and energy vibrates at a certain speed. The higher our vibration, the healthier we are. Physical elements, or nutrients, are vital to our vibratory rate, yet spiritual elements go beyond the physical elements. Just as True Father points out, when we do God's will we receive vitality elements which raise our vibratory rates. Striving to achieve God's standards in the physical world is vital for our true original health because we need to correct every part of our body's cellular structure in accordance to God's original design, so that we can bear healthy children who truly resemble God both physically and spiritually. We are responsible for restoring ourselves by uniting with God's will, by using the mind and brain that we have to develop or evolve into our original mind and brain and become wise and teach everyone God's codes to the Kingdom of Heaven. We must strive to separate ourselves from the negative, fallen, vibrations, thoughts, feelings, and ways. This is the



Gotu Kola supplements



Dried organic Goji berries

internal lifestyle to develop as we go, so we can learn to speed up our vibrations to match with God's love.

Think of it this way: we are concentrated generators or batteries. Our hands and feet are like battery cables and the *Chi* or energy flows through them, coming into the body with the left hand and foot and going out of the body from the right hand and foot. The healing art of Reiki works on this principle. Martial Arts also works on the *Chi* flow. Homeopathic remedies are similar, working inside our bodies, targeting the lowest vibration, uniting with it, and speeding it up to raise the vibratory rate, which affects the vibration of the whole body. Therapeutic touch, laying on of the hands, etc. works on this principle. The *Chi* energy largely works on our light energy, or body electric, from the electrolytes of the activated minerals that we have inside our cells. When we activate and use our *Chi* energy we have to make sure that the physical minerals and nutrients are replenished, or else our vibratory rate diminishes according to the force and flow of energy. We must always be aware of both our physical and spiritual replenishing. Our health depends on keeping our nutrient supply flowing. I once heard it explained to me that Jesus' light was so bright that people could touch his clothes, or ethereal or "light body," and be healed. His vibration was so strong that it probably reached out many yards. His halo that so many Biblical figures claimed to have seen must have been what I would call his light body or body electric.

People who do massage, Reiki, and healing need to make sure that their electrolytes are always replenished. There are lots of minerals in the Il Hwa Korean Ginseng, and also in the mineral transporters of the orotates,

arginates, aspartates, and membrane complex of Dr. Neiper's minerals products, which can be found online. Germanium, found in the largest amounts from in the plant world, in Korean Ginseng, and also in a formulated state, raises the vibratory rate immensely. It has extra electrons and is also used in electronics in computer chips, transistors, diodes, fiber optics, radar, infra red technology, and so on. It helps to restore our cellular orbits.

We have a lot to learn when working with energy healing world. It is definitely real and should not be feared. I believe Jesus worked on this level with healing. I have developed several forms of healing on all of our energy bodies combining several methods together. I want to teach what I have learned to those who want to help others to heal, and we can heal ourselves. Healing using vibrations is like lifting off an invisible weight.

Healing Exercises


To begin, start with your hands at the feet of the one you want to help, with your palms facing upward on both sides of the body, the left hand a few inches from the right side of the body and the right hand a few inches from the left side of the body. Slowly raise the hands upward until they are past the head and carefully throw the energy that is removed into a candle flame or fire. Fire is a very powerful transforming energy. Have a candle or some kind of fire or even running water nearby to flick the negative energy into from the recipient. You can do this 3-7 times a day or more starting at the feet and bringing the energy vibrations that do not belong to us up through the head and out of the body.

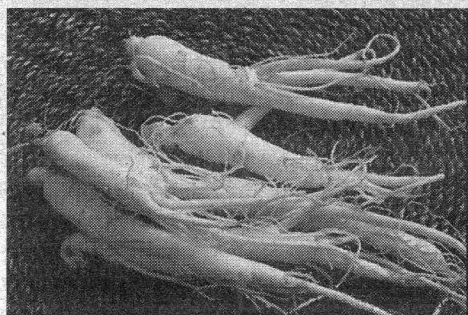
When you are done with the energy clearing, scan over the right arm and hand with your left hand, touching the arm and hand, and flick or shake the energy from the left hand into the flame or running water a few times until the energy is released. Then scan over the left arm and hand with your right hand, touching the arm and hand, and flick or shake the energy from the right hand into the flame or running water. Any time you do healing or energy work on someone, run cold running water over your arms and hands to clear the energies out and away from you or else you can keep them on you for a while.

Helpful Tip: When preparing the Ginseng Tea, please remember to use non-steamymedium-hot water. If the water is too hot, then you will destroy the enzymes and the panacea, the brain food. If you put your finger into the water, make sure the water does not burn your finger or even mouth or it will be too hot to put the ginseng into it. Stir the ginseng with a plastic spoon or a wooden, chopstick because a metal spoon may disrupt the electromagnetic energy of the ginseng.

A warm Epson salt or sea salt bath helps to clear energies that we absorb from around us. I submerge my head during a bath eleven times and hold my nose in between. This really clears me up. If I pulled a headache off from someone and I did not clear myself immediately, I would get their headache. You can squeeze a headache off of someone out of the top of the head like a tube of toothpaste. Start at the mid-spine and back, then neck, then head, and out of the top. Keep on doing this until it is gone. Develop your own way of getting excess energy off of people. This is called doing a clearing. The recipient may feel tingling, heat, and even feel lighter when enough is removed. You will have more space around you and think of things that have been forgotten. I have seen electricity shoot from my hands into someone while doing this. You can find friends and family to practice on and develop what you learn.

This excess energy is not healthy and puts pressure on us and stress, taking up our space like an extra weight to carry around and can eventually suffocate our ethereal body and even cause disease. We get energy attachments, vibrations, and even entities on our ethereal body that needs to come off. We can just brush against someone's ethereal field that we may not know who may be having a bad day and get an attachment of negative energy from them. Just try to experiment with these suggestions and then you will open up more to the energy world. We have to take responsibility for ourselves and others around us.

Nothing is easy and even permanent in this realm, except God's truth and will. In striving for good physical health, we must always remember the internal, spiritual aspects of our lifestyles, as they really do go hand-in-hand. God's love is so wonderful that we can never forget it. The following expression touched me so much a long time ago when I began my path to God: "God is Love, Love is High, Higher than the Highest of Highs." 



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

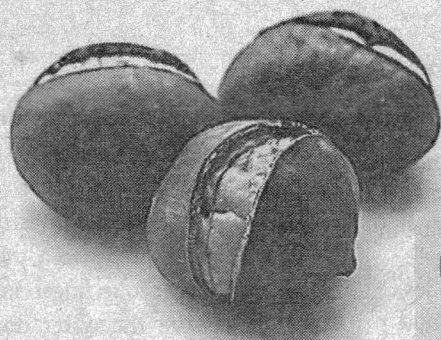
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11347 Co. Rd 7, Moulton, AL 35650
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telephone: **256-606-7272** (call after 9pm central time or weekends)

Chestnut Bread

by Debbie Kimsey



Here is a yummy recipe of the old way of making the Cherokee Bean or Chestnut Bread. The late elder, Emmaline Cucumber of the Eastern Band of Cherokees in Cherokee, N.C. made hers this way.

INGREDIENTS

- 1 lb. dried pinto beans or chestnuts
- 4-5 cups of plain corn meal, freshly ground preferred or Mexican MASA corn meal
- A pot of water

INSTRUCTIONS

Preparation instructions:

1. Cook the pinto beans until done with no salt or seasoning. When done take a fork and smash them up, but not too much.
2. Take the pinto water and pour into the corn meal, in a bowl, a little at a time until the meal is damp, not soaking wet.
3. Add the pinto beans and fold into the mixture. The mixture should be somewhat stiff, yet wet enough to make round, 1 inch thick patties.
4. Squeeze hard when forming them and drop them into boiling water. Boil

them for 20-30 minutes or until they float to the top.

Tips:

- If you use chestnuts just cut them up into small pieces and use in the place of pinto beans.

Eat Chestnut Bread with your meals or with butter and honey. All of the tribe cherishes bean bread. The chestnuts make the bread real sweet and delicious. The best way to make these is to get corn leaves and wrap the bean or chestnut bread with them and tie them with hemp thread or cotton. The corn leaves makes the bread taste sweeter and a lot better.

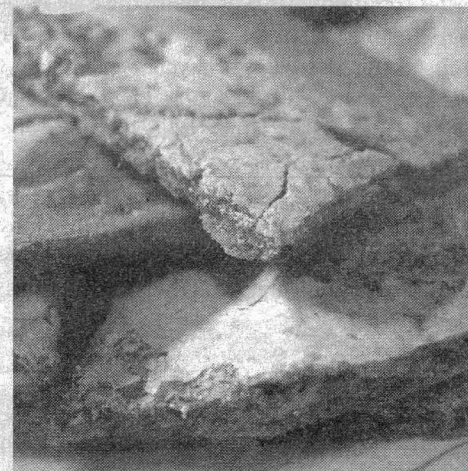
Rice Cake Fusion

by Yea Hee Cho

INGREDIENTS (8 servings)

- 4 1/2 cup sweet rice powder (can find this in an H-mart: korean supermarket)
- 1 cup sugar (for a sweeter cake, add more sugar as desired)
- 3 tsp baking powder
- 4 1/2 cup milk (2% reduced fat)
- dried fruits and almonds (mixed nut is also ok)
- spray butter (pam)

Asian rice cake is an age-old Korean dessert usually made by kneading sweet rice powder into a dough, which is flavored and then steam cooked. The result is a sticky-sweet, gooey, white rice cake that is then cut into decorative square pieces, which are then powdered with various nut powders. My fusion recipe creates that same delicious sticky-sweet taste but with a simplified recipe. Instead of cooking the rice cake and nut powders separately, I simply add nuts and dried fruit into the dough mixture, then bake it. You can have a few piece of rice cake for breakfast. It will fill you up or try it on a cold night with a cup of black tea.



Baking INSTRUCTIONS

Preparation instructions:

1. Preheat the oven to 350 degrees.
2. Mix all ingredients (except the butter) in a large bowl using an electric mixer.
3. Spray butter in a oven safe pan and pour mix into pan.
4. Bake for 40-45 minutes or until the top turns brown and crunchy.

CONTINUED from page 16

Who am I? I'm Jaga Gavin, I have a limited college career and there are so many other people connected to this church, more so than I have been, and so many people that know the Divine Principle, Father's words, and the ways of this movement way more than I do. I don't know why In Jin nim appointed me, but I think it's because we shared a very similar vision for our movement. She painted this picture of creating a new face of the church in America: "If we can make an impact here in New York City and create a fire that grows hot enough here, then that fire would be able to spread all across the nation", she said. She wanted to bring life back into our movement.

She said we have more Unification-born second generation leaving the movement then we do new members coming in and we needed to address that. I told her I didn't know how I could help but if I could help I'd try. And she said she would like me to be the youth pastor. And I said, "Great. When do you want me to start? Maybe in six months? A year from now?" She said she wanted me to start in a month. I thought, "How do you start a church in a month?" That made no sense to me but her vision is so big and she is so in tuned with her father and with God, so I said "Yes". I didn't exactly what I was saying yes to. I was freaking out!

I left to catch the flight home and I called my wife and she started freaking out as well. I called my dad and he said, "I don't know what to tell you son." We began praying about it and wondering about God's plan. A month was so much sooner than we thought. One day at church the pastor was talking that day about how people pray for certain things to happen in their life, and they tithe and they expect certain things to happen. And he said we do this all the time but we don't necessarily have the eyes to see or the ears to hear when God places something in front of us. Sometimes, we don't have the courage to accept what God has placed in front of us, even if it's what we prayed for! Then he said the opportunity of

a lifetime will only last during the lifetime of that. The second he said that it was like God slapped me across the face and said, "Are you listening to this Jaga? Do you understand what's going on? I knew then that I had said "Yes" to God.

Again I don't know, why me? Why Tami? Why are we here? But I'm going for it and I'm depending a lot on my team and I have every faith that if we give our best, God will give His best. That's how we got here. We moved from North Carolina to Brooklyn and... It's been good in every way. ☺

Finding God in the Classroom

by Michael Yakawich

Reverend Yakawich ministers to people of many faiths in Billings, Montana

On November 17th and 18th, 2009, I was honored to be invited once again to teach on Family Values and a Life of Prayer to the students at St. Francis Junior High School. Mrs. Dow invited me to teach her three sixth grade classes involving approximately 60 students. Mrs. Landry invited me back to teach her 7th and 8th grade students, approximately 146 students. It was a wonderful time for both the students and me to find the living God in the classroom.

I asked the teachers why they invite me back each year. The obvious reason would be that young people from my congregation attend and have attended this school. Yet, the teachers state that it is much more than this. Mrs. Dow shared, "We have gotten to know you and your wife and family. We can see the goodness in your family and know you have a lot to offer our students." Mrs. Landry explained, "We see your work in the community. It is commendable and inspiring. We trust you to teach our youth values that you have taught your own children." Mr. Hope, one of the senior teachers at the school, stated his appreciation for the years of dedication our family has invested in the entire school system. "Your track record is sincere, good and honest," he offered to me. "We are grateful to have the support of such families in our school system."

There were three classes on Tuesday and six classes on Wednesday. The classes are 40 minutes long with time for questions. One highlight is the juice break in which I provide individual packets of juice for the entire class about halfway through each class. Last year I provided Family Flags to the two religious teachers. You can view in one photo the Family Flag, framed on Mrs. Landry's wall, which I was able to explain about during the sessions.

The theme of the class covers basic aspects of prayer. Why do we pray? What are ways to pray? How to pray? The students love to hear stories of my experiences over the years of how prayer has saved my life, protected me and my family, and how the spiritual world is so close and easy to communicate with.



Pastor Mike and Mrs. Landry

Photograph provided by Michael Yakawich

In the upper classes we will talk more on Family Values: the importance of moral purity, which is a big theme, and that the family is the school of love. Also, the basic values of family life, from service and respect to open communication with their parents and grandparents, are topics that I touch on. One day, as I shared about my own father who was adopted, a student shared how grateful she was to know of others whose life was changed in a good way after being adopted as she was adopted herself.

I was able to share about the use of a Holy Candle, setting up a special place in one's home to honor God and Lord Jesus. They seem to connect with internal guidance and practical ways to bring God into their home and daily lives. Some asked such questions as: "How do we know God exists if we cannot see Him? Is heaven a place or just in our mind? If a soldier kills someone, is this a sin? What side of a war is God on if both believe in God? and, Can God forgive Satan?"

I handed out a new penny to all the 6th graders. They caught right away that the point was to "Trust in God." Another antidote was that I encouraged them to place the Holy Bible under their pillow when they have a bad dream. The 6th grade

students sent me over fifty thank you cards. Here are some of their comments:

"Thank you for coming to our religion class." - S.P.

"Thank you soo much for telling us about prayer, and how we should put our heart into it. I would like to thank you for the penny and the juice too!" - M.S.


"It makes me think about prayer from a whole different perspective." - H.M.

"I did the trick where you put the Bible under your pillow and I had a great dream." - B.K.

"From now on, I will start praying more often... The story about the cow in the middle of the road [As I was driving down the highway, a cow was in the middle of the road and God guided me from not hitting the cow] was a little funny because the next day, when my dad left for work, he called my house asking for the sheriff's number because there was a cow in the middle of the road." - M.G.

"And thanks for answering my 'deep' questions." - C.S.

"Take time to listen to God. God is always there! Prayer is powerful." - J.N.

It was a great honor to be allowed to share so deeply about the Holy Bible, Heavenly Father and my own life of faith. To me it is a testimony that they will know us by our fruits. The teachers see the goodness of our children and can see the fruit does not fall far from the tree. When we are engaged in the community, opportunities will present themselves. Sometimes we need to have more courage and interact with the teachers throughout the year. They too work hard and may not always be able to know what we are up to. Witnessing is a two-way street. I am very thankful for the support of my wife and our local members. Indeed, our District Leader, Rev. Krishnek, is always a great source of encouragement in all our fields of endeavors. May we all be a witness to our faith, our True Parents, the True Family, and our work in the community. 

CONTINUED from page 44

But they are all wrong. During my teens, everything seemed so black and white. That was the way I was brought up. There was us and the "outside world". So I believed that if she couldn't love me the way I was then she should just give up on me and let me fall through the cracks. I always told her, "You have six children, one is bound to be a bad apple and you've got to let that one go." I did everything in my power for her to disown me, engaged in all the things I was told I was not allowed to do to give her reason. I know many other parents would not have hesitated.

But throughout the years, she fought tooth-and-nail and she proved to me that she did love me more than her faith.

My mother is rough around the edges. We still fight a lot when we are together.

The meaning of tactfulness is lost on her. She speaks her mind and tells the truth. She doesn't care if she's going to hurt your feelings but she has the BIGGEST HEART, even to the point of her undoing. She will give you all of her best possessions should you want it, including money, should you need it.

It wasn't until I had my first child that I began to understand her a little, even begin to appreciate her. All she wanted was the best for us, what she knows the best to be.

Until I became a mother, I couldn't understand what that feeling was like.

Until I became a mother I couldn't understand that you can't let that one bad apple fall through the cracks, no matter how that child might turn out because I know I would do anything for my kids, good or bad.

We will still fight if we are put under the same roof. I know because I had her with me

over the summer and even she couldn't get away fast enough. We are like two tigers in one den. There just isn't enough room for the two of us. So we love each other from afar.

Our outlook on the world and the universe will never coincide.

Our own beliefs will never match.

But I love her. I am grateful for all the times she pushed me and for all the times she just let me figure it out on my own, even if she didn't approve.

I'm grateful that she didn't give up on finding me a husband even though I refused to ever get married.


I love her for teaching me to be generous, to think of others, to have empathy and compassion and to take responsibility.

She may not have been the type of mother to bake bread and give us kisses and cuddles when we needed it, but through her incredible

perseverance she got us here, standing on our own two feet.

In her own way, she helped me to become the mother that will bake cookies and give kisses and cuddles, and read a story book at bedtime. I know that I will try to give my children the things I couldn't have because my parents had to make so many sacrifices themselves.

So, I stop. Take a deep breath. It's not so bad. Yeah, so the house is a mess. I'll never get on top of the laundry, and I'll never get my kids to sit nicely in a restaurant. But that's alright. If my mom could do it, so can I and I'm grateful for all the opportunities my parents never had.

So, I know it's not Mother's Day anytime soon but let's give all of our moms and dads a big hug and thank them for helping us get here. 

REVIEWS

MOVIES

**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.

*Once again, the time has come for us to welcome back the winter holidays. Perhaps the greatest joy of the holidays is the certain sort of freedom we have to rediscover our inner child. And for good reason; youth is a precious era in our lives. Often serving as a montage of golden memories, this time serves as a phase of both unbridled joy and essential growth. Both of our films this month are commendable examples of such experiences. In showing the precious bond between parent and child as traditions are passed on, and in showing how such inheritance empowers the protagonists to exist with moral strength, *A Little Princess* and *Up* serve as inspirations for all of us – the young, and the young at heart – to remember the precious life lessons that childhood can provide.*

A Little Princess (1995)

Directed by Alfonso Cuarón

Starring Liesel Matthews

Rated G

Running time: 97 Minutes

Sara Crewe lives in India, the only earthly paradise that can keep up with her vibrant imagination. But when her father is called to serve in the war, Sara is called to another frontier – a boarding school in New York. The stiff sophistication of the school and its inhabitants feels worlds away from Sara's beloved India, but she finds creative ways to infuse the school with her colorful and positive spirit. But when things take a turn for the worse, will Sara's resilient spirit survive her tribulations?

This film is truly a feast, with a riveting visual and aural palette and a well-selected cast. But the element which makes the film truly worth the investment of your viewing time is the characters – both in their development and in their steadfast qualities.

Sara is an intriguing child; in the same breath, she embraces total innocence as well as a rare sense of graceful maturity and understanding. That she can survive her circumstances with such grace is surely a testament to the relationship she shares with her father, and the emotional security he gave her. At its core, *A Little Princess* is a beautiful love story between a father and daughter, which is something that everyone's heart can resonate

with, because we all yearn to be embraced by the strong arms of someone who loves us.

The film also presents the notion of tradition in an interesting way, by showing how the protagonist inherits both internal and external traditions from her parents. While the external tradition – going to the same boarding school as her mother – sets the stage for her struggle, other internal traditions – imagination, positivity, love and self esteem – save her life, as well as the lives of others.

In fact, upon reflecting on these notions, one could argue that Sara's relationship with her father parallels mankind's relationship with God, from our initial harmony to our intellectual estrangement with God after the occurrence of the Fall of Man. We feel lost and alone, but we still have the precious few gifts of character left within our original mind. When we hold tight to these qualities through the good and bad times, and share them with others, we strengthen our connection with God, until we can finally be reunited.

Discussion Questions

1. This film places a strong emphasis on the power of storytelling – from the scenes of Sara telling stories to the other girls, to the parallel fable of *The Ramayana*. What do the stories signify within the overall story of *A Little Princess*?
2. Think back to Lottie's line in regards to Becky being black: "Doesn't that mean something?" Does Becky's race play a major role in the film? What does she represent within the telling of this story?
3. Ms. Minchin's true character is exposed during the last third of the film. Why did she loathe Sara? Are any "villains" truly evil?
4. Captain Crewe declares that "magic has to be believed... that's the only way it's real." Magic is referred to multiple times in the film. Is what they are referring to really magic? Or is it something else?
5. From the eight menorah candles to Santa and his sleigh, the winter holidays are often associated with traditions of miracles and magic. Why do you think that so many cultures place such an emphasis on believing in the unbelievable?

Up (2009)

Directed by Pete Docter and Bob Peterson

Starring: Edward Asner, Jordan Nagai, John Ratzenberger

Rated PG

Running time: 96 minutes

Carl Frederickson, at first glance, is a grumpy old man who refuses to vacate his shabby home. But upon closer inspection, we find that Carl is a widower who (with his late wife) dreamed of adventures in the untamed wilderness. When he decides to honor those dreams, he finds himself on an adventure that's nothing like what he had planned. With appearances by unexpected stowaways, talking animals and childhood heroes, Carl's journey to Paradise Falls becomes an internal as well as external odyssey.

This is yet another brilliant release by Pixar, and one we should definitely keep our eyes on at the Oscars. Different viewing demographics will like different elements, from the action and humor to the poignant moments and nods towards classic Americana. Personally, the most beautiful and important part of the film is the montage celebrating the life Carl and Ellie had together, because of the context it gives Carl. It shows that he, like everyone, has moments of sorrow and joy, defeat and victory, hopelessness and hope. As a friend of mine once said, "Older people aren't old; they've just been young for a longer period of time." *Up* embraces that wholeheartedly, and gently invites us to embrace it too.

The film exhibits an unexpected spin on this month's theme. Carl is certainly not someone we'd consider to be young. But, fueled by the dreams of his childhood and young love with Ellie, he evokes the spirit of youth that lies nestled in everyone. These vibrant and youthful dreams are interestingly mimicked by Russell, the Wilderness Explorer scout who latches himself onto Carl. Though Carl initially resents Russell for butting into his lifetime dream, over the course of the storyline he becomes reinvigorated by Russell's presence. And when Russell opens up about his relationship with his father, he gives Carl the opportunity to be the father he never could be. In the end, Russell not only makes Carl a better explorer; he makes Carl a better man.

As in the previous film, the notion of tradition manifests itself both internally and externally in *Up*. While the external remnants of tradition (such as Carl and Ellie's house) are a vestige of Carl's cherished love, they are also an obstacle to the person he must now become. As we follow Carl and Russell along their development, we find that it is the internal traditions – courage, positivity and love – that become Carl's true redeemers. When the external traditions fall apart, the things truly worthy of a legacy remain – something which can be said not only for Carl, but for all of us. Overall, in honoring Carl's past while challenging him to move forward, the makers of *Up* crafted an exquisite journey for both their characters and for us as viewers.

**Discussion Questions**

1. Much of why Carl "gets up in the morning" is his commitment to his memories of Ellie. Nostalgia is something that each of us has, and perhaps we feel it most intensely around the holidays. What are some of your cherished memories?
2. Sometimes the harshness of the present betrays the beauty of our memories, as Charles Muntz does for Carl. Has this ever happened to you? How did you react?
3. Have you ever had to let go of something you loved? In thinking back, is what you have now worth the sacrifice you made? Was it, in fact, a sacrifice?
4. We never fully grasp what the situation is with Russell's dad. What do you think Russell really wants throughout the film? Does Carl provide it for Russell?
5. What does Kevin represent to Russell? To Carl? To you?

These two films examine the notions of youth and tradition from two very different directions. While *A Little Princess* follows a young girl as she defends her moral traditions against a cold and lonely world, *Up* depicts an older man rediscovering his childhood dreams, and passing those precious dreams on to the next generation. But though they approach the issue from opposite ends, both are united in their ability to highlight something at which children excel: believing what others have lost faith in.

Both stories are gems in their own right, and together, they are a great educational tool. We are reminded that within each of us is a bright, youthful, beautiful and unblemished soul. When we embrace this element within ourselves and within everyone around us, we simultaneously connect with the brilliant soul of our Father. We become open to the many lessons He has to share with us. Life becomes beautiful again. So, as this holiday season drifts upon us like falling snow, I sincerely hope that you will welcome these films into your home to share with your family, and that they may reinvigorate your soul, inviting you to let your inner child come out and shine again.



Title: Battle of the Books: The Curriculum Debate in America

Author: James Atlas

reviewed by Diana Santelli

As a recent college graduate, I sometimes wonder if the four years that I spent as an English major, laboriously churning out papers, reading novels, absorbing literary criticism and more often than not, leftist theories that have now rooted themselves deeply into my brain, was really worth the \$20,000+ that I will be paying my dear friend Sallie Mae, for the next ten years or more of my life.

I find myself wondering, "What is the value of a college education today?" Not just in terms of monetary returns, finding a job, meeting societal and familial expectations, etc. But what is it we are paying the universities to educate us with? What is the purpose of education?

This fundamental, basic, yet critical question, is one that professors from the most prestigious universities on down, cannot come to agreement on. What should students be learning and who gets to decide? *Battle of the Books* is an attempt by James Atlas, a long-time editor of the New York Times, to try to present the arguments of both conservatives and liberals and their views on education, particularly in the field of the Humanities.

Maybe some of you reading this might be wondering, well, does this make a difference? Does it matter which books college students read? You might be surprised how much of a difference it really does make.

Here's the argument in short: Liberals are fighting to "open up the canon" or to widen the selections that are read in the classroom. Instead of reading works that are written primarily by "dead, white European males," they want to include works by women, Native Americans, African Americans, Latinos and contemporary writers. Their argument is that the standard curriculum and books that are being taught are used as a tool of oppression. Conservatives, who are fighting for a "past that never was" (as the liberals point out) support the readings of the "Great Books" or the "Classics," saying these works are part of the English and American culture, part of a unifying experience that we share as a nation and that if we take those away, we might "validate the claims of the individual," but we will lose what we have as a society and as a community and nation. Conservatives believe that it need not matter who wrote the book, but rather, the content written within the book. That literature as a work of art should reflect "the very condition of being human."

It seems both sides agree that the goal of education is realizing the true self. However, how the true self is defined is the question. Is it defined by the human experience or the individual experience? What does it mean? There is no simple answer and Atlas doesn't attempt to wrap it all up in a neat little bow. What he does do, however, is make it clear that whichever works are chosen in the end will have enormous "power to influence the way the country thinks across a broad range of

issues". Atlas adds that the standard or trends that pass through the institutions of higher learning don't just stay there—they always and inevitably trickle down to primary and secondary schools, because change and culture starts from the top and works its way down.

In *Battle of the Books*, Atlas tries to portray both sides of the argument in a fair and balanced way. While the book is modest in length at only 125 pages, the language can be, at times, a bit heavy on the intellectual side. If you can hurdle over this small obstacle, this book is an excellent source to help one understand the two ideological forces that are battling it out in academia all over the country. And with character education as a primary goal of our movement, Atlas does a fantastic job of condensing several prominent educational philosophies into accessible and understandable chunks, which can help the reader understand why higher education in America is facing a crisis.

As two-time Pulitzer Prize winner Barbara Tuchman once said, "Books are the carriers of civilization. Without books, history is silent, literature dumb, science crippled, thought and speculation at a standstill." So while it is certain that literature and the humanities will and must carry on, the question of which history, which literature and which thought that is speculated, remains uncertain. UC

Title: The Road

Author: Cormac McCarthy

reviewed by Heyhmi Green

As I lug my oversized, stuffed-to-its-ripping-limits suitcase across New York City's various potholes and death-defying crosswalks, I am reminded of Cormac McCarthy's book, *The Road* which is based in a post-apocalyptic world (not to suggest New York city is comparable to a post apocalyptic world... However, coming from the beautiful state of New Hampshire, it is hard to refrain from commenting on the similarities any further...) in which virtually all of society has broken down.

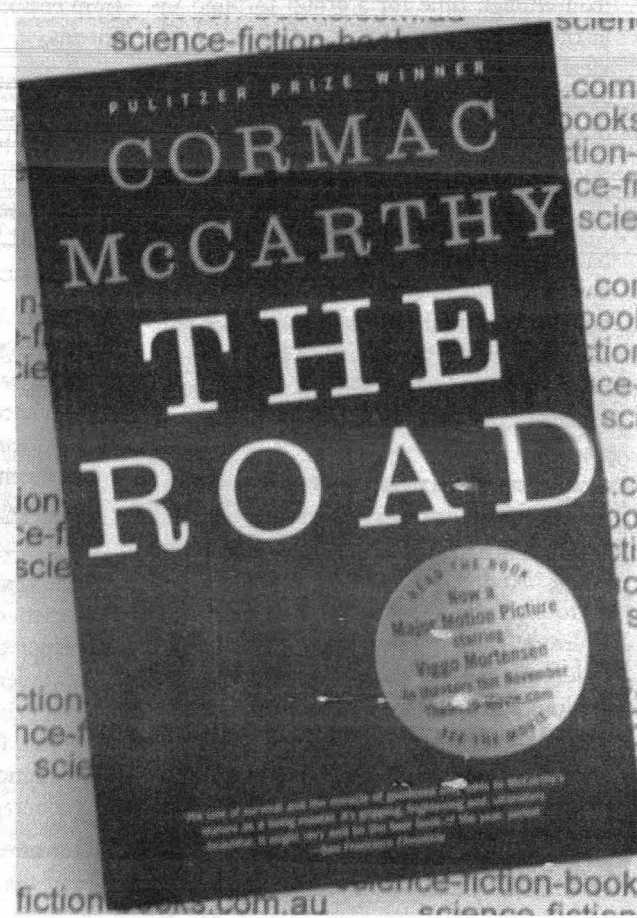
Its basic plot could be described as one of survival; however, there is a second layer to McCarthy's purpose for writing this intriguing novel. It is the most popular belief today that moral codes are subjective to a given society. In the society that we live in we all know it is wrong to steal or kill, and when someone does these things they are rejected from society and put in jail. However, *The Road* allows us to explore what would result were we to find ourselves in a society that has completely fallen apart. With our own survival at stake, we would be faced with the overwhelming question, "is there a point in being 'good'?"

The main characters of this novel illustrates the struggle of this situation clearly; a father and a son traveling day and night

struggling to find the most basic needs for life: food, warmth and shelter. But above all, they must safeguard themselves from the people they meet along the way. The father yearns to protect and guide his son, as the young boy grows up in the desolate world, yet he still learns what it means to care and be good.

McCarthy's writing style is short, fragmented sentences that place you into the situation with immediacy. Initially, it is difficult to get into the rhythm of this book (However, very much worth the struggle). The structure of the writing really allows you to feel the disruption of the world. It seems that as an organized society disappears, even the fabric of communication and language, begin to disintegrate.

As we continue on with our day-to-day hum drum lives, we are constantly reminded of what is right and wrong by the structure of the society around us. Doing the "right" thing is a way of continuing as a part in the working machine of our society. In your free moments I suggest that you pick up this rendition of the dark, dismal possibilities of a post apocalyptic world (and yes, some of us may have to dig deep to try and find that sci-fi nerd within) because of the clear light it shines on the existence of a universal morality. UC



A Well Rounded Child



Paul Carlson

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

This article is about raising good children, especially from the viewpoint of families and churches imparting positive traditions. We'll focus on Unificationist practices and traditions in particular.

HERITAGE

Humanity faces great challenges. Throughout history, religions have guided us to overcome them, and move closer to God's ideal. Each religion and culture has established lasting organizations, and potent traditions, to carry them forward through the generations and centuries.

It's both idealistic and utterly practical to make sure that children inherit the best of their religion and culture. Parents want to raise well-rounded children who will be successful in their own lives, offer much to others, and even improve their heritage for the sake of the future.

In modern times this whole process has been touched upon by science, and by dynamic organizations such as megachurches. They've proven very adept at reaching thousands of people with religious truth, and also practical advice about life and relationships.

UNIFICATIONISTS

In this modern era, forty years is more than enough time for a group to build up institutions, and to develop a distinct worldview and lifestyle. It's also plenty of time to establish personal traditions. And then, in classic American style, for a new generation to challenge those traditions, and change things all over again.

Religious traditions catch on because they have obvious benefits, for converts and members and leaders alike. Analyzing our own Unificationist traditions is not simple, in part because they are not yet settled. In 2009 some of our major ones were deemphasized, and it remains to be seen what will evolve in their place.

In recent years our members have created programs such as STF, the NGA, and the BCA school. Only a small fraction of our young members attend these, and there isn't yet room for many more.

Every Unificationist parent wants their children to inherit the best of our culture and wisdom. Therefore, let's each do our best to see this happen. For starters, what makes our movement special? What will keep our best traditions solid, as embodied by our new generations, long into the future?

LEVELS

In studying with successful megachurch pastors, we've learned they have different levels of membership and dedication: from casual drop-ins, to small-group participants and leaders, to core ministry leaders, to church-planting missionaries. Each new visitor chooses their own course, internally and externally; and they'll each have the opportunity to, so to speak, go all the way.

Each believer's growing children (and each new adult convert) can learn and embrace the full doctrines of their religion, dramatically improve their lifestyle, and participate in service and ministry projects. It's up to them, more so as each child grows, and every individual approaches this course differently.

Some people will regard a 'harsh' course as too challenging, and so they are welcome at whatever 'level' they might choose, without judgment. Those who choose to journey the 'full' course, in each respect, will gain tremendous benefits. Certain efforts and sacrifices (involving time, study, prayer, contributions, self-denial, rigorous activities, etc.) will alter their lives for the better, now and eternally.

BENEFITS

What, more precisely, is this full course? What distinctively Unificationist path may faithful young people choose to walk? To provide some examples, your author will speak from personal experience, plus those of close friends.

1. It's wonderful to meet God. When I first learned the Principle, at Boonville in northern California, I used to walk along the hills at night, just me and the cows and God, praying deeply. That sort of 'workshop' experience can be transformative.
2. During after-class discussions I often challenged the Divine Principle lecturer, based upon my own experiences and knowledge. I was deeply impressed by their broad understanding, wide experience, and most of all, sincerity in living up to our great teachings and ideals.
3. We remain fallen individuals, from societies with long sinful histories. Happy thoughts alone are not enough to indemnify this. When I accepted the Principle and lived in a church center, I was able to fast and do other 'conditions' with solid support and encouragement.
4. Our movement has been controversial, and the mass media and Internet can

give a bad impression to millions of people at a time. Fortunately, I've had thousands of opportunities to meet folks, and tell them about our founder and history and members. Now I'm also doing this online.

5. The best way to learn, it's said, is to teach. I've visited many dozens of churches and other organizations, to share about the Principle, and to invite clergy and other VIPs to a smorgasbord of conferences and projects. This provided an opportunity to endure persecution, and to build friendships which continue to this day.
6. I've enjoyed good health, and have taken many opportunities to test myself, and to grow stronger. For example, Ocean Church provides an opportunity to be cold and wet and achingly tired, and still continue. To persevere whether you have a full catch--or no visible results to show for your effort.
7. We have learned to achieve some amazing results, on short notice, via intense mobile-team coordination. Back around 1987 we collected ten million signatures, complete with people's full name and address. In just a few weeks, from towns all across the USA, on behalf of the American tradition of religious freedom. So far as I know, such a feat has never been equaled by any organization. Such skills also help in a variety of business activities.
8. I've visited all sorts of people and places, including a few that gave a hard lesson. Back in 1982 we handed out leaflets all over Washington DC, to advertise the opening of the movie *Inchon*. At the time I didn't know that area, and marched straight into a decrepit housing project. Let's just say I was lucky to avoid hospitalization, and the 'street smarts' I picked up have kept me safe ever since.
9. I've participated in service projects for urban kids who've grown up with limited opportunities. One project helped put in a school garden, where students could be close to peaceful nature, and enjoy the results of their own loving care. I've also attended DARE and WAIT and other programs, which help young folks avoid personal tragedy, and get ready to raise a family of their own.
10. I've done Home Church in several towns. This enabled me to meet a variety of people, and to serve them in a heavenly way. Old and young, poor and better-off, various ethnicities, liberal

and conservative and don't-even-care; this was a great way to grow beyond my own 'whitebread suburb' upbringing.

11. When I started my family, and needed a steady income and health insurance coverage, fellow members hired me at a Unificationist-owned company. I made deliveries to urban and rural areas, and picked up vegetables at remote farms, plus big loads from factories and warehouses.

I never missed an opportunity to chat with people, and to ask what they were doing. In that sense the job became an educational 'field trip,' and I learned many things one could never discover in a formal classroom.

12. The world's economy is way down, and millions of people are out of a job. Others have seen pay cuts, and face an uncertain future. Families need continual support, and charities (plus government benefits) can only do so much. Fortunately, long-time Unificationists have learned certain economic skills; simple, legal, and reliable methods; which are now coming in handy.


CONCLUSION

As our children grow, thousands are seeking a strong foundation, based in our special traditions. Parents need a variety of avenues to give their family solid experiences, and if they wish, genuine challenges through which to forge an enduring, tempered faith.

As Unificationism becomes more popular, and countless new people join our ranks, we'll need a corps of reliable leaders to guide them. Tried-and-proven couples with devout faith and a deep understanding, plus a broad range of practical experiences.

Our new members will appreciate a pastor who is knowledgeable in doctrine and practice, is familiar with their own social background, and who is well-rounded and trustworthy.

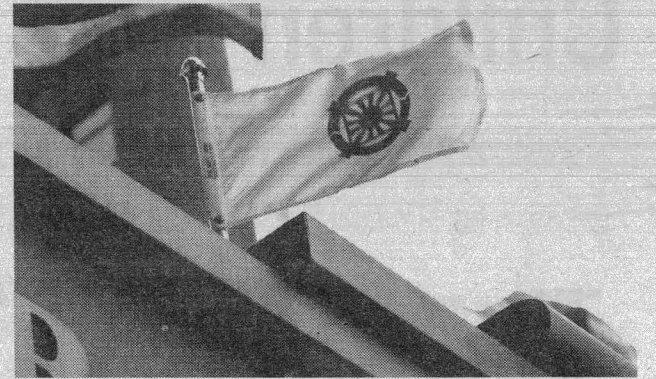
We also have unique traditions involving relationships, marriage, and starting our families, and these need to be taught and fulfilled in clear ways.

As our movement evolves and grows, let us consider how to offer these wonderful opportunities (such as those listed above) to our children and converts alike. What new and socially acceptable programs can we develop? Let's continue this discussion, and move ever closer to a personal and worldwide Heavenly Kingdom. 

Tradition, Ritual, Attendance

Passing on our traditions to future generations

What we consider valuable, worth practicing, and attaining is often embedded in the traditions of a culture. What is it that Unificationists are hoping to pass on to future generations? How will this process be solidified and upheld? The March-April issue of Unification News will focus on the traditions, the rituals, and the life of attendance to our Heavenly Parent, taught and practiced within the Unification faith. We will feature articles that explain such things as the theological foundations of the Unification way of life. The issue will also include reviews and instructions on how to use materials and resources available right now to educate the youth and instill these values and traditions, as well as articles that will offer a moments reflection on the future of the Unification Movement. **UC**



What's Happening Out West?

What has revolutionized Los Angeles and given the young adult community a place to call home. The young adult ministry in Los Angeles has been through a major revitalization in the summer of 08 and hasn't been the same ever since.

The Witnessing Steering Committee, headed by the National Witnessing Director Mrs. Sheri Reuter, chose Los Angeles as the city to pilot the fresh and creative ideas from the Witnessing Summits to effectively outreach to American young adults. After an initial volunteer team came to get the "Pilot Project" off the ground in the summer of 08, Jatoma Gavin and his wife Camia and son Jadon moved out to L.A. to be the outreach pastors and start a revolution.

The young adults from the L.A. community who stepped up to join Jatoma on the Pilot team were Christa Takashima, LyAndre Woods, Elysa Thalheimer, and

Amaris Cox. Young adults from out of town also came to help, including, Maio Perry, Charmaine Doroski, Rachel Rondon, and Nina Suguwara. The resulting programs born from the efforts of these volunteers and countless others were tremendous. The most notable of these programs is the HUB, which has been open for over one year now. Since its opening, hundreds of guests and young adult Unificationists have been through its doors. It is a community outreach center that uses events like concerts, art shows, and financial IQ workshops to witness to new guests. But through the lively and down to earth young adult service, Project Connect, and small groups, it has also made a big impact in the young adult community and given them a place to call home.

The Pilot Project has gone from being a "project", to becoming the core of an active and growing young adult community. The staff and volunteers are no longer from out of town, but are all from the local Los Angeles area. It is the local volunteers who make the HUB a place to call home and make L.A. a community of support, creativity, self-expression, and tremendous adventure.

Jatoma and Camia Gavin with their son, Jadon

Jatoma Gavin and his family continue to live in L.A. as outreach pastors, and support other young leaders to stand up and make their "Lasting Imprint".

We will be sharing about new programs and breakthroughs coming out of L.A. in the upcoming issues of Unification News in hopes that cities around the country who want to create the same for their community have the tools to do so. Stay tuned! **UC**



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Treasure Our Children

I was greatly blessed to be able to spend January 1st and 2nd in Korea with our True Parents and their family (together with thousands of brothers and sisters from around the world!) What better way to usher in this new year than to celebrate True God's Day from the first moments of 2010, with Father's prayer and his calligraphy, which proclaims the motto for the year! As Father masterfully wrote the Chinese characters of the 2010 motto in thick black ink across the long white sheet of paper, Mother and six of their children stood with him on stage, giving their complete attention and support.

Many things went through my mind as I watched these events unfold. I thought, what a beautiful tradition True Parents have given to us, that we dedicate our lives to God, in thanks to Him, on this first day of the new year; and that we can renew our offering to God and our faith in Him every day of the year, guided by the words of Father's motto.

Then I thought how proud True Parents must be of their children, who were not only standing with them on stage, but standing up to take responsibility for whole nations, centering on their parents' guidance and direction. True Parents are God's heroes, but I think that True Children must be True Parents' heroes! The substantial hope for the future (and indeed for the present) was standing right in front of me, in the form of these children of our True Parents and their families.

Finally, as I looked around at the thousands of brothers and sisters gathered in that huge hall, I thought that we truly are 'blessed families', blessed by God to be a blessing to one another and all those around us.

This is the way God intended it to be: parents, who have pioneered the path to perfection, absolutely loving God and one another, naturally pass on their tradition, wisdom and love to their children, who inherit everything through filial piety and respect for their parents. We all dream of establishing such a God-centered family and now, for the first time, we have the model before us.

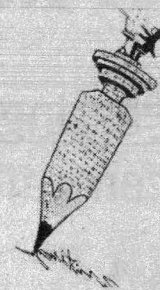
I know that as parents my wife and I cherish and treasure each of our children, and we love nothing more than to see them grow into mature, loving sons and daughters and men and women, who can themselves establish beautiful families and embrace the world with love. It is the desire of every parent to look upon their children as their heroes, who go on to achieve greatness, even surpassing their parents.

And so we lift up or youth, this next generation, recognizing their great achievements, and encouraging them to inherit the heavenly tradition of a true, ideal family. In 2010 let us all strive to have a pure heart before God and take the steps that will enable us to become the kind of parents and the kind of sons and daughters that our Heavenly Parent created us to be.

May God bless you and your family.
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.



Candor

I really appreciate Chiofa Schick-Sakuwa's candor and eloquence in her column, "Perspectives From the Homefront". I have 3 children of my own, and I too will one day have to trust them, give them leeway, and allow them to discover their faith on their own, rather than dictate to them what they must believe; imposing my own sense of faith onto them. I can say without a doubt, that I own my belief in God, creating my relationship with God personally and no one can ever tell me I don't have a relationship with Him. I want my children to have that same experience.

L.C. Ohio

Overwhelmed

I am Japanese-American. I am in college and attended the CARP Winter Ball. I've never bothered to ask about or learn about the Unification Movement in Japan, and I've never visited. I had no idea members there were being kidnapped and tortured and raped. It was hard to hear that this could be happening to anyone, especially in a country like Japan, which is so advanced technologically and not what I consider a third world country, where most of the world's great atrocities are taking place. I don't know what I can do. I feel like this issue really needs to be brought to the attention of the mover's and shaker's of this nation, and I hope someone smarter and more important than I will be able to do just that. I just wanted to write and let you know, that I've read the articles and testimonies in the November-December 2009 issue of Unification News and I really appreciate you bringing it to our attention. I feel like I should visit Japan soon and meet the members there and try to learn what it's been like for them, pioneering God's Will in my parent's home country. I'm really grateful my parents decided to raise me in America, follow their mission here, otherwise, I might know someone who went missing, or disappeared and I don't think I would know what to do.

T. T.

Texas

Creative Creations

I love that Unification News not only features the providential activities and current events of our movement, but also feels that featuring creative people and their skills is important. On the front cover of your November-December 2009 issue, next to very important topics concerning religious freedom, is a photo of a parent's creation. It may not be providentially significant yet, I always feel there is a lack of venue for expression of us little people, who are just raising our families and are not on the frontline. It's great that you place importance on us as well and I hope I see more such articles and personal life columns as Unification News develops.

I also think it's great that you are featuring artwork on the back page. We have so many talented young people in our movement.

The Unification News has come a long way. I've been an avid reader for decades now. The entire layout is comprehensive and attractive. I feel the history of our movement presented in Father's historical speeches and then the issues following connect the past and the present of our movements short history together. In Jin nim, your team is doing a great job! Can't wait to see what you have in store for us next!

Fellow at-home- Mom
New York, NY

Neighbors

I wanted to write and let you know that I really like Unification News. Not many people in Canada read it but my parents gave me the last issue (November-December 2009 issue), and I had no idea there were so many articles written by people close to my age. I think that's great and I **might contribute something**, if I find I have something important I want to share. I just wanted to write and say thank you.

S. M.

Ontario



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 began the new year with very good goals, especially in terms of making my marriage a priority. However, I'm already feeling overwhelmed with the problems my spouse and I are dealing with and I'm rapidly losing power. I want to make some changes but I'm stuck already. Please help!

Stuck Already

Dear Stuck Already,

Welcome to the club! I bet if you polled your friends, you would discover that most of them are facing the same challenge—feeling stuck already in all their goals and it's only February!

Many people have the desire for change but are not skilled in making good goals. So here's a mini-lesson on effective goal-making.

Most of us tend to make goals that are way too big, or have no beginning or end. For example, "This year I will work on my marriage." Nice sentiment, but how will you do that? How will you know if you've made any progress?


We all need to learn the art of making S.M.A.R.T. goals:

- S** stands for **Specific**
- M** stands for **Measurable**
- A** stands for **Attain**
- R** stands for **Realistic**
- T** stands for **Timed**

When we make a goal, it helps to check it up against these five descriptions: If we want to make our marriage better, we need to get specific, and choose one area of our relationship to work on at a time. We have to break the goal down so that we can measure our growth and so we can tell if we have attained our goal. The goal also has to be realistic and make sense, and it helps to make a lot of effort for a short period of time.

For example, "This week, I am going to be careful what I say to my spouse and every day I will give him/her a complement. I will also leave the room when I feel myself getting upset, so that I don't say anything mean."

Can you see the difference between this goal and the first one? ("I'm going to work on my marriage.")

I always recommend taking baby steps, because it is better to have little victories and build on them, than no victories at all. Growth is all about movement, feeling like we're getting closer to where we want to be (or to who we want to be), so make a SMART goal and get moving! 

UNIFICATION NEWS

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Reverend Sun Myung Moon 1982

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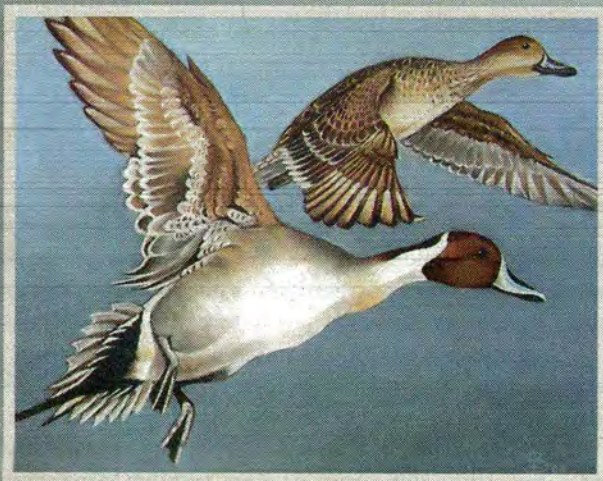
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Unification News takes the time to feature and celebrate children and youth from your community. Publish your child's artwork or short stories here! Send submissions to unews@unification.org today.



"Pair of Pintails"

8.5" by 11", Soft Pastel on Pastel Paper



"Acorn of My Eye"

10" by 14", Soft Pastel on Pastel Paper



Zia Bowles

Zia is 18 years old.
Tulsa, Oklahoma



"Rain Forest"

10" by 14", Watercolor and Pen on Paper



"Wolf"

17" by 14", Color Pencil and Crayon on Paper



Duk Hwan Kim

12 years old.
Poughkeepsie, New York



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