

Unification News

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January 1999

Thatched Roofs and Straight Truth True God's Day 1999 in Punta del Este

by Dr. Tyler O. Hendricks—NYC

Punta del Este. I think it means the eastern point. Montevideo is on the southern side of Uruguay, across the broad expanse of the La Plata River from its neighbor to the south, Argentina. This river, 100 miles wide at Mon-



tevideo, extends north into the heart of True Parents' kingdom in South America. It passes by the Hotel Salobra, within a few hours of Jardim, and up into the Pantanal. Moving south from Montevideo, it opens out into the Atlantic Ocean. Driving along the coast to the east and then turning north from Montevideo, you pass the airport and enter a very pleasant coastal environment. It is a place of vacation homes.

I could compare it with Carmel, California; call it the Monterrey of Uruguay. It is here, after an hour's drive, that we find this pleasant estate we call Punta del Este.

It is just lovely, a land of thatched roofs. I have never seen a thatched roof up close, but Punta del Este is just full of them. Curious and quaint,



PHOTOS: JULIAN GRAY

reason the houses seem so disparate from each other. Or it could just be my gringo unfamiliarity with the culture; maybe we are the strange ones, with cookie-cutter dwellings and some degree of color and materials consistency. In any case, each dwelling seems to me to be an architect's fantasy, one of a kind in all the world. It made for fascinating bus rides to and from the beach.

I picked up some local color see **GOD'S DAY** on page 17

mixed among the Frank Lloyd Wright wannabe's. South America, wherever I've gone, shows little evidence of the urban planning one finds in North America. This may be the



1999 MOTTO

**Cosmic Expansion of the True Blessing
and Rooting Out of Satan's Blood Lineage**

INTER-RELIGIOUS FEDERATION FOR WORLD PEACE

Realizing the Interfaith Ideal: Action Beyond Dialogue

by Frank Kaufmann—NYC

From December 18 to 20, 1998, the Inter-Religious Federation for World Peace, sponsored the conference *Realizing the Interfaith Ideal: Action Beyond Dialogue* in Washington D.C. The program transpired at two venues, namely the conference hotel, and the Washington Times. The concept for the conference revolved around an initiative calling for religious leaders to

work formally with the United Nations.

This vision was enthusiastically received by the 126 international participants in attendance. The program consisted of 13 speakers in a carefully developed series of thematic sessions. The keynote address was given by Father at the Washington Times banquet (entitled *An Understanding of Life and Death*). Participants came from 30 countries. These included religious leaders, Christian clergy from several denominations, scholars, religious activists associated

with religious and social organizations, and United Nations representatives. One of the most encouraging outcomes of the conference was the fact that the United Nations participants acknowledged the conference initiative as inspired, legitimate, timely, necessary, and doable. The opinions of the United Nations participants are noteworthy because the conference concept is a religious one, not a UN one. Thus its viability and credibility can be assessed only by those to whom the working relationship is being proposed.

The conference was called as a means to fulfill a providential necessity and was required to take place by a mandated deadline. Its call came late, at a difficult time, and to a badly understaffed community. Finally, the scope and parameters of the conference changed often during an unthinkable limited available time frame. The fact then that it was widely and publicly acknowledged as a significant achievement, and a recognizable contribution, shows that the blessing of God was on the effort. Credit must also be given



to the effectiveness and responsiveness of Unificationists in the field, both domestically and internationally. Our united effort resulted in the presence of leading participants from the world of religion.

The end goal for the conference was to present a proposal for religious leadership see **IRFWP** on page 10



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FOUNDER'S DISCOURSE ON UNIFICATIONISM

by Reverend Sun Myung Moon

This address was given at the IRFWP Conference on "Realizing the Interfaith Ideal: Action Beyond Dialogue" December 18-20, 1998, Washington, D.C.

We live in the physical world, but we know that this is not the only world that exists. There is also the spirit world. The spirit world is a definite reality. We also know that these two worlds—the physical world and spirit world—are not meant to be disconnected from each other. They should be linked together as one single world.

We human beings, who were born from the spirit world, eventually return to that world. In Korea, we commonly use an interesting idiom in reference to death. When someone dies, we say, "he has returned." To where does he return? It is not to a cemetery. We mean that we return to the point of life's origin. We return across the vast expanses of history. In the process, we shed our nationality. We return to the world that brought forth the human ancestors. If a Creator exists, then we are returning to the world of the Creator. That is where we originated, so it is there that we finally return.

The universe is engaged in circular motion everywhere. For example, when the snow melts on the mountain, it forms a small stream. As it flows down, its volume increases until it becomes a river. Eventually it reaches the ocean. From the ocean it evaporates, completing the circle by returning into the atmosphere.

The School Of Life

All beings desire to reach a higher ground, a better place, through circular motion. Where, then, is the better place we go to live eternally? While in the physical world, we live in our physical body. Our mind, though, is headed toward the eternal world. We are born into this world, and we pass through our teenage years, our twenties, thirties, middle age, and we eventually reach old age. Ultimately, we come to the end of our lives, just as the sun finally sets on the horizon. Those who know that the spirit world exists, however, know very well that the time spent in our physical body is relatively short, and that the world we face after we die is eternal. They know that our life on earth is a period of preparation for the eternal world.

We are like students who must earn credits in all our classes so that we can fulfill our school's requirements. The school determines the extent to which its students meet its standard and decides whether it can recognize them. The further a student's credits fall short of the standard, the more removed that student is from the school's standard of value. In a similar way, the value of all beings is measured against a standard. Our life in the physical world is a period of preparation comparable to the time

a student spends trying to earn good marks at school. In other words, we spend our entire life on earth preparing and striving to make good marks. We live each day of our life centering on a measurement. That measurement is in accord with a particular standard. We are accountable to that standard for our entire life on earth.

The Unity of the Spirit World

Most people in society do not know with certainty about the original world where we go after life in this world. They do not know whether there is life after death, or even whether God exists. Eventually, everyone goes to the spirit world. It turns out that the spirit world is a single realm. It is not divided into many countries, as is the physical world. Then, what is it like in the spirit world? We can compare it with the water that serves as the environment for fish. Water is an absolute condition for the fish to live. That doesn't mean, however, that a fish will spend its entire life in one place. A fish that lives in fresh water cannot spawn if it remains in its river. It has to leave the fresh water and come into contact with salt water in order to lay its eggs. It thus passes through two worlds. In the same way, our mind, part of spirit world, and body, part of the physical world, must be interconnected.

At the beginning of human history, a realm of global unity should have formed in honor of Adam's birthday, the anniversary of his holy marriage and the anniversary of his death. Then humanity could have united as one

people by our sharing in the commemoration of those days. Instead of dividing, humanity could have lived in a single realm. If this had happened, then Adam and Eve's way of life would have passed down through human history. The culture formed would have endured as long as human beings continued to exist.

The Value of Hope

Each of us goes through life ignorant of when we will die. We do not know that we won't die in a traffic accident. I think some people will die saying, "Oh, Reverend Moon was right!" expressing regret only at that moment. We need to know that we are travelling a very serious path in life. We need to use every second of our life to prepare ourselves for the eternal world. We should be aware that we are standing on such a fateful path.

When people go to spirit world, they can be divided into two general types. The first comprises those who live out their natural life in this world, and the second comprises those who experience an untimely death. Among the latter, some die as a result of punishment and others die in order to pay indemnity for the nation or the world. Suppose God established one person in a central position with the value of a thousand people. What if God made that one person go the way of death in the place of those thousand people?

In such an instance, the grace and virtue of the one who died in their place would move the hearts of the thousand people. They would determine to live for the benefit of that person, model their lives after that person and live as he lived. If they did this, the thousand people would enter the same realm of grace as the one who died for them. The reason we try to follow the philosophy of patriots and model our lives after wise men is that we desire to enter the same realm of grace as these people.

Some people live with hope while others live without hope. We can divide people's hope and aspiration into two general types: that centered on human beings and that centered on Heaven. A newborn infant thinks that his mother's bosom is the most wonderful place in the world. At a certain point in its development, however, the child leaves its mother's bosom. As the child grows, he or she forms friendships, thinking himself happiest when he is with his friends. Eventually, though, the young person will leave his friends behind. During our life course, we come to discover that neither loving parents, nor a loving spouse nor even loving children can completely satisfy our hopes.

People have many kinds of hopes. Eventually, all these hopes pass away. We have hopes for our family, hopes for our country and hopes for the world. But the reality is that as we grow older, our hope grows weaker. Some people boast that their hope represents the hope of all humankind, but find they lack the conviction to pursue it at the sacrifice their life. People fervently entertain many hopes during the course of their life. But when they face death, they abandon all their hopes. They desire to stay alive one more day. Day after day they wander in search of something new in which to place their hope. When they finally face death, though, all their hope fades away and they fall into despair as they set out on their final path. We know all too well that this is true.

Viewed as an individual, it may appear that a person possesses worthy aspirations. But no individual hopes live beyond death. In my view, it is important for all people on earth today to give serious consideration to one question. How can we find hope that will not collapse in front of death, but will transcend it? All things of this world will pass away. Our families, nations, and even the world itself will pass away. Ideologies and philosophies will pass away. What is it that remains? Whatever remains, that is the hope that can defeat death.

We can consider a person who does not possess such a hope or aspiration to be defeated in life. There are people who, from the time they are born, reject all the hopes and aspirations of the secular world. These people embrace aspirations not of the human world but of Heaven, hopes that are eternal. Heaven helps these people. A life of faith does not embrace any aspiration that exists on earth. Instead, it embraces the hopes that surpass even the gates of death. It dreams of the world of eternal hope.

Overcoming the Fear of Death

Someday I, too, will die. When we are young, we don't think much about death. But we become increasingly serious about death as we grow older. This is because death is a gate through which we are inevitably destined to pass. But what happens to us after we die? Do you know why I am talking about death? I talk about death in order to teach the meaning of life. Who really knows the value of life? It is not the person who is going all out to preserve his life. The only person who really knows about life is the one who goes into the valley of death. He confirms the meaning of life as he desperately cries out to Heaven at the crossroads of life and death.

Why do people fear death? It is because they do not know the purpose for which we are born. Those who do not know why we are born do not know why we die. Therefore the first questions philosophers ask are "What is life? Why are we born?" If we think about it, we realize that when we die we are reborn into the midst of God's love. But in the human world, people cry out, "Oh no, I'm going to die! What

C A L E N D A R

JANUARY

- 1 TRUE GOD'S DAY (1968)
- 2 Day of Victory of Love (1984)
- 7 Hyo Jin Nim & Nan Sook Nim's Blessing (1982)
- 10 Un Jin Nim's 31st Birthday (lunar)
- Kook Jin Nim & Soon Ju Nim's Blessing (1989)
- 11 72 Couples of the 2nd Generation Blessing (1989)
- 12 1275 Couples' Blessing (1989)
- 19 Shin Choon Nim's 9th Birthday (lunar)
- 20 Hyo Jin Nim's 37th Birthday (lunar)
- 28 Ye Jin Nim's 38th Birthday (lunar)

FEBRUARY

- 5 Shin Yul Nim's 5th Birthday (lunar)
- 8 1800 Couples' Blessing (1975)
- 10 Jun Sook Nim's 31st Birthday (lunar)
- 11 16 Couples' Blessing (1978)
- 12 Shin Gil Nim's 11th Birthday (lunar)
- 16 Hoon Sook Nim's 36th Birthday (lunar)
- 18 Yeon Jin Nim's 18th Birthday (lunar)
- 20 In Jin Nim & Jin Sung Nim's Blessing (1984)
- Heung Jin Nim & Hoon Sook Nim's Blessing (1984)
- 21 FATHER'S 79TH BIRTHDAY (lunar)
- MOTHER'S 56TH BIRTHDAY (lunar)
- 74 Couples' Blessing (1977)
- 22 Choongmo-Nim's Ascension (lunar)
- 430 Couples' Blessing (1968)

FOUNDER'S DISCOURSE ON UNIFICATIONISM

LIFE AND DEATH

am I to do?" They make a big fuss. Do you think that God laughs, "Ho ho ho!" when we die? Or do you think God cries out, "Oh no!" and is overwhelmed with sorrow? The truth is, He is happy. This is because the moment of the physical body's death is the moment we experience the joy of leaving the finite realm of love in order to enter the infinite realm of love. It is the moment of our second birth.

Then is God happier on the day we are born into the physical world, or at that moment we leave our physical body behind? At that moment, we are born a second time into the realm of the infinite expansion of love. We become His new children through death. Of course, God is happier at the second birth. I am telling you this because you need to know that you cannot have a relationship with God unless you are released from the fear of death.

Our Two Births

It makes God happy to watch and directly take part in our life. Consider how a baby is born and wets its diapers as it begins the process of growth. God is happy because as the child grows, the pulse of love that is in God's heart also grows. When God makes a face, babies imitate Him and make the same face. When God smiles, babies also smile, and when He is sad they also are sad. This is how babies gradually grow to resemble God. As babies grow, they also begin to resemble their parents. From their parents, they learn language and the rules for daily life. Of course, all these things have their origin in God.

So, after God has lived with us on earth and goes whoosh over to the other side, what are we supposed to do? If we say, "Wait, God, I want to go with You," will He reply, "Who are you? I don't know you"? Is He likely to leave us behind like that? Or will He want to take us with Him? Of course, He will want to take us with Him. But when God says, "I can't take you with me now. I'll take you with me after you have grown a little more. I want you to work a bit more on your perfection," we can reply, "Well, we can't go now, but we are certain that there will come a time when we are able to go." Then we can wait for that day.

In our physical body, we are unable to follow God wherever He goes. It is only natural that we would aspire to resemble God. On His part, God also would want His sons and daughters to resemble Him. We must conclude, then, that God designed us to be born again into a body that enables us to resemble Him. God and human beings long for that eternal day when we can soar through the heavens together. The day we are born as beings who can take wing with God, the day we are born into that body, that is the day of our physical death. On that day we cast off the physical body like an old coat. Then, should we welcome death or fear death? The answer, of course, is that we should welcome death.

For what purpose, then, should we die? We should die for the sake of God's true love. That is the love whereby we

seek to sacrifice ourselves for the benefit of others. We can conclude that the reason we cast off our physical body is so that we can participate in the realm of God's work of love. We die for the sake of the world of God's love.

Wouldn't you like to be born as God's real sons and daughters, who can receive and practice true love? If we could measure God's wealth, how rich do you think He would be? Have you ever thought about that? With all those stars in the universe, isn't it likely that there is one star that is a solid diamond? How about a star of pure gold? God is truly omniscient and omnipotent. Wouldn't He want His children to have everything? What do you think? God can go from one end of the vast universe to the other in an instant. Is this something that you would find interesting to do?

To gain that ability, what do we need to do? We must keep the laws that God has established for us. Only when we do so is it possible for us to be with Him. It is impossible if we just behave anyway we want. Are you confident that you can refrain from doing what God tells you not to do? Human beings have a dual structure. The mind is the subject partner and the body is the object partner. It is necessary that the two become one, with the body subordinating itself to the mind.

Three Stages of Life

We go through three realms that correspond to the stages of formation, growth and completion. We go through the realm of water in our mother's womb, then the realm of the planet earth, and finally the heavenly realm of floating in air. We go through the period in the water of the womb and are born into the world. We live in our physical body in this world for about a hundred years, until we enter the world in which we fly through the air. We pass through these three realms.

When a fetus is in the womb, it resists leaving the womb for the outside world. It fights as hard as it can to stay in the womb. The reason is that when the fetus leaves the womb, its home is destroyed. All its nourishment and everything else it had in the womb breaks apart and flows away. Also, its head and the body increase in size during the birth process. Who would want to go through something like that? Every fetus cries, "No!" right up to the moment of birth. Eventually the water breaks and the infant follows soon after.

As you watch a woman give birth to a child, you really have to feel sorry for her. Women who have given birth know what I am talking about. When the mother is pushing, it makes no differ-

ence how beautiful she may be. Her face contorts into all sorts of strange shapes. She makes such terrible faces that even her husband can't stand to watch and leaves the room. She makes just about every possible face. So, the mother, too, goes through tremendous pain up to the last moment in order for the baby to be born.

After birth, is it necessary to leave the umbilical cord connected to the baby's navel? Or is the umbilical cord chopped off without a second thought? Maybe someone should object, saying,



"That cord is someone's lifeline. How can you cut a lifeline that connects one human being to another?" The newborn infant, too, cries at the top of its lungs because it thinks it is about to die. As God looks on, though, He can't help but break into a happy smile. From the viewpoint of the new life that has just been born, one world has just disappeared completely. Now it must breathe the air of its new world.

A child is conceived in the depth of water. The period in the womb is a period of existence in water. As long as the fetus is in its mother's womb, it is floating in water. At first thought, you might think the time in the womb would be difficult because the fetus cannot breathe. You would think that it would need a process of taking in and sending out water. This function is fulfilled by something like a hose attached to the baby's belly. How does a fetus in the womb receive nourishment? It receives nourishment through its navel.

For the child in the womb, the navel functions as a mouth. So, we should not be disdainful of our belly buttons. Give your belly button a little rub and say, "Hey, belly button. Thanks for working so hard back then." If you pat your belly button often, it is good for your health. No, seriously. It's a good way to exercise. It's good for your health to exercise your belly button. For example, a person sleeping in a cold room can avoid coming down with diarrhea as long as he keeps his belly button well covered.

The Breath of Love

We can refer to our belly button as

our former mouth. Someone might say, "How foolish. Whoever heard of a former mouth?" There's no denying the fact, though, that your belly button once functioned as your mouth. The belly button also acted as a breathing apparatus.

Your present mouth fulfills that function here on earth. The function has moved up on your body. The same function is as necessary for the spirit self as it is for the fetus in the womb.

The spirit self is attached to the physical body that lives on earth by breathing air. It lives off the physical body until the body grows old. Then the spirit self kicks the body away and tries to separate. If at that moment, the body cries out, "No, I don't want to die! I won't die!" how will God react? Will He

feel sorry for the physical body, because of the pain it is enduring? Or will He quietly smile?

The child who experiences pain in order to emerge from its mother's womb grows to become the object of its parents' love. In the same way, our spirit self must leave behind our crying physical body in order to be born anew as the eternal object of the God who is a spiritual being. This is a conclusion based on Principle. On earth, too, the baby can

become the friend of its father and mother after it is born. This is because it is born into the physical world where it can share love with its father and mother. In the same way that the fetus swims around the mother's womb, life on earth is breathing and living in the swaddling clothes of air. Only when the baby shares love with its mother and father as it breathes air can we say it is alive. In the same way, we can share love with God our Parent, who exists as an eternal spiritual being, after we are born again into the spirit world.

What kind of place is the spirit world? When we enter spirit world, we begin to breathe through a hole on the top of our head and through our cells. The air in spirit world is not the air we have on earth. Instead, it is love. When a spirit person breathes, he or she inhales and exhales the nourishing elements of love. On earth, eating alone does not sustain our life. When we eat and drink, all we are doing is filling our sack with food and water. Eventually, we will die. The form we take during life on earth is our second existence. While on earth, we need to develop our character of love. Therefore on earth, the thing we need most is love. What is an orphan? Why do we call a child who cannot receive love from a father or mother an orphan? It is because such a child lacks the love by which he or she can connect eternally with spirit world. Absent love, we are lonely. That is why we feel sorry for a person who lives without a spouse.

Death destroys our ability to breathe in the second stage, and connects us see **LIFE & DEATH** on page 6

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with the nourishment of love. We eventually have no choice but to leave the physical body behind. We cannot see love, but our internal structure develops centering on the love of parents, of husband and wife, and of children. Just as there is a normal development for a child in its mother's womb, there is a normal course of development on earth. We follow it by living in accordance with the laws of God. We cannot do it by living just any way we want.

Human Flight

If we examine the world of nature, we see that insignificant insects, seeds of trees and even baby birds can fly. Does it make sense that human beings, the greatest of all creations, cannot fly? Look at the dandelion. It is made so that its seeds will fly away when the wind blows. Birds fly, insects fly and the seeds of plants fly. Surely, human beings also must have been created with a way to fly. Someone might be tempted to complain, "God, why did you create us without the ability to fly when everything else in creation can fly?" God's reply probably would be, "Wait a few decades until you reach completion and then I will let you fly."

So, what should we be doing until then? We need to train ourselves to be able to adapt to the spirit world. We need to train ourselves by loving our parents, loving our spouse and loving our children. Then, when the time comes, we will enter the eternal world and live in attendance to God. For that to take place, we must put aside this physical body and die.

Look at the life cycle of the cicada. Before a cicada can fly, it goes through a larval stage. What would happen if the cicada said, "I want to go on living as a larva. I don't want to shed my skin. I don't care about land and air?" Even if it were resisting its transformation, once it shed its skin it would fly away.

A similar situation obtains with the dragonfly. First it exists as a larva, swimming around in water. Then it crawls on land for a time. After that, it sheds its skin and flies away. It begins to eat insects that it never would have thought of eating while it was living on land. As it flies around, the entire world becomes its home. Many insects pass through three stages like this. That is why insects have wings. They develop wings through their life in the water, on land and finally in the air.

Human beings are the highest beings in creation, but do we have wings? Does living only on the earth satisfy us? Human beings have wings, but they are wings of a higher order. You may say you don't want to put aside your physical body and die. But once we die and leave our physical body behind,

our spirit self passes through the blessed gates of our second birth and whoosh, we fly away.

Crossing the Finish Line

As I have already said, we cannot avoid death. We have to be prepared to suffer in order to establish the good that is in us as our second self in the eternal world. A fetus in its mother's womb must receive proper prenatal care if it is to be born healthy and strong. In the same way, we need to prepare ourselves properly while on earth. We need to grow by modeling ourselves on the image of God, the heart of God and the divinity of God.

Once we are grown, we need to invest our lives to pass over the line of life and death. We must pass over even if we have to brave the fiercest storm. It is not enough if we do well most of the way and then fall just short of the finish line. What must we do when we find ourselves approaching life's finish line? Even if we run with our mind focused totally on the goal, we can't be confident we will make it all the way. If we wander aimlessly at the end, we will be ruined. We win victory only as we dash across the finish line.

It is an effort worth making for everyone born as a human being. No matter how much opposition there may be from behind, no matter how much persecution comes from the side, you just have to push forward one step at a time. There is no time to get entangled with the opposition. You have to keep going as quickly as you can, even one step at a time, in order to traverse your path of destiny to its end and finally cross the finish line. We all must go this way.

The Value of Righteousness

We often say that a person's heart is upright. What does this mean? When a heart is firmly vertical, we say it is upright. If a tree is lying on the ground, we don't say it is upright. The same is true when we refer to a heart as upright. The expression means that the heart is standing vertically. That is why human beings walk upright. An object must be vertical in order to be upright. We must set our hearts in a completely vertical position. Then the body will be horizontal in relation to this. When the vertical and horizontal are set within us, the pulling power of the vertical and the pushing power of the horizontal will be in balance. There will arise centripetal and centrifugal forces. So, we need to find ourselves. When we assert ourselves, we should say that God and true parents are also this way. On this foundation, we can expand our sphere of life through relatives, one clan and one nation.

There is one thing that makes me

sad. God gave me responsibility to accomplish His will, so during my lifetime I need to accomplish His will to a level He finds acceptable. Until I have done that, I cannot die. For that reason, when I am in the valley of the shadow of death, God leads me out of danger. Whether I am eating or fasting, whether I am asleep or awake, I am always praying for the world and humankind. My suffering is not for the sake of a particular country or people. My objective is the salvation of the world. I have worked to this day and I am ready to die if necessary. I have sacrificed my life so that this objective might be achieved. You, also, should live and die for the sake of the world. If it is for the sake of world salvation, you even must be prepared to die with your wife, your family, your clan and even your entire people.

Face to Face With Death

Some day in the future, you will die. When you stand face to face with death, you will look back upon your life. You need to think what final words you will leave behind at that moment. On the path of death, your friends will not be with you. Your loving parents will not be there, nor will your loving brothers and sisters. Your spouse and children whom you love so much will not be with you. It is a path that you will take alone.

No one can go down that path twice. Once you have gone, there is no coming back. Once you take that path, you cannot return in all eternity. The heart that you have as you walk that path is important. When that moment arrives, face to face with death, if you do not possess the hope that can transcend death, that will be the end of you.

In history there have been many people who upheld and established God's will. They did not retreat when they faced death. Instead, they laughed in the face of death and valiantly transcended death. We know well that these people paved our way to Heaven. What kind of person is it who is joyful even when passing over the hill of death, the moment that drives most of us into heartfelt sorrow? This is the kind of person who has heartfelt hope and aspirations for Heaven. For this reason, we must not reproach the world and lament when we face death. Instead, we should feel joy as we stand before heaven with pride in the value of our death.

What happens to us when we die? Up to the moment we die, we belong to ourselves. But as soon as we die, we belong to God. This is because we are born of a fallen lineage. Until our death, we lack the ability to cut our ties with Satan. After death, though, we establish ties with God. There is no resurrection without death. It is impossible to enter into the next period without first passing through the preceding one.

To what kind of death does the Bible refer when it says that those who seek to die will live and those who seek to live will die? (Luke 17:33, John 12:25) This does not mean that we should lose

the eternal life given us by Heaven. It means that we should lose the life that is connected to the satanic world, inherited through the fallen lineage. That is why those who seek to die for the sake of God will live. This seems paradoxical. But from the perspective of the fall, this is the only way restoration can come about. This is the standard for discussing the possibility of restoration.

Wisdom and Foolishness

Success or failure in life is not determined over a period of decades. Rather, it is determined in an instant. If you look at the entire course of life, it does not take very long for a baby to be born. Of course, there is a period leading up to the birth, when the fetus is in the womb. Those ten months in the womb are a time of preparation. The birth takes but an instant. The preparation may go well for the entire ten months, but if something goes wrong at the decisive moment of birth, the infant will meet a tragic end.

After living out our life on earth we come face to face with our moment of fate. We will see our entire life flash before our eyes. The one who can say, "There was truth in my life" and "I am leaving behind something more valuable than my life," is a person who has spent his life in a worthy manner. On the other hand, the person who starts to recall the past, and begins to shake his head over things he would rather not remember, is a tragic person. For some people, the more they remember, the greater the expression of joy on their face. If all their problems can be buried in the ideal, death will actual-

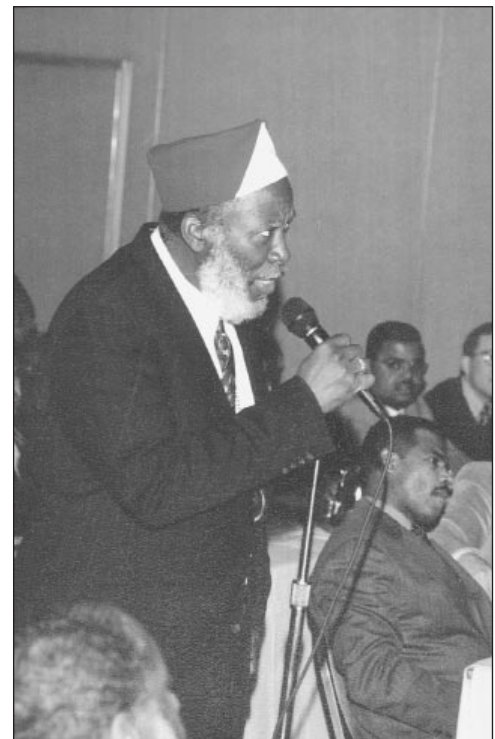
ly be a comfort. The moment of recalling the past will not be filled with fear. If they are leaving something behind, then that past record will not die and its reality will not die. Instead, these things will be made manifest. The people whose past allows them to do

this are without a doubt people whom the nation can follow. They are the ones whom the people of the world can follow.

We need to consider whether we can stand alone before God. Truth and goodness begin with a particular individual but they do not end with that individual. Once truth and goodness have begun in a particular person, they must bear fruit in another person. Or, they can begin in another person and bear fruit in me.

If a person spends her life giving to others, then she will have no fear on the path of death. She has given every-

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LIFE & DEATH from page 6

thing and sacrificed herself for others. She has led a life that is close to truth; she has shed tears for others and she has invested her life for others. If a man's aspirations are for others, all the life force coming from his pulse is focused and invested for the sake of others. If this is the case, then this person's past is one of glory.

The path taken by the wise is different from that taken by the foolish. A wise person tries to live in partnership with history, in partnership with the present world and in partnership with the future. A foolish person lives for the self and tries to make the world exist for his or her own sake. There is a global environment characteristic of the spirit world, and within it are nations, clans, families and individuals. An individual cannot enter Heaven without a self-motivating character by which he or she is absolutely indispensable as an individual. The family or clan cannot enter Heaven unless they can say that they possess a self-motivating character that makes them indispensable on the family or clan level.

How to Go to Heaven

Compared with spirit world, Earth is but a speck of dust. The spirit world is an eternal world, transcending time and space. If a spirit person commands, "The person who lived in such and such an age with such and such a heart, please come forward," then that person will appear in an instant. It is a world in which feelings and intuition turn into reality. There are no factories there to produce food. There are no automobile factories. There is nothing like that.

To register yourself in spirit world, you need a certificate based upon your life on earth. How are you going to obtain it? I'm talking about a certificate of life that will let you say: "This is what I became. This is what I did." You cannot just make your own certificate. First, Satan has to write one for you. After you receive that certificate, you have to receive one from Jesus. Finally, you have to receive a certificate from God. You will need these three certificates.

When you go to spirit world, you will find that it is made up of three very large realms. Those who lived for others will go to the highest level. Those who lived for themselves, however, will find themselves on the lowest level. They will find that everyone is opposing them, whereas everyone will welcome those who lived for others.

Once you are in spirit world, your parents and spouse cannot help you. The people in the highest levels are those who lived for the sake of others. In the uppermost tiers are those who traveled throughout the world living for others with a heart that expanded their love for their mother and family. With a saintly heart, they always are looking for ways to save the people of the world from evil.

The one who lives for himself goes to Hell, and the one who lives for others goes to Heaven. People separate into these two worlds at death. So, we must live for the sake of the whole, for the sake of the greater good. Live for

the sake of the world, for the sake of God and for the sake of human liberation. Someday competitions will take place to see who can live for the sake of others to a greater degree. In the heavenly world, the person who has lived for the sake of others will go to the higher position. So you can leap to a higher position by living for the person who is higher than you are. Living for that person is the same act as God bringing forth His own object through His creative act. Thus, that person comes to stand as your object partner of love.

The Value of Living for Others

In the spirit world we live for others, centering on true love. If you encounter a person who has dedicated 100 percent of his life for the sake of others, then you have to say, "Please move past me, go ahead." It doesn't matter how great the United States seems. A person who dedicates his life for the people of America to a greater extent than your President does can move past the President and be welcomed.

When a person only cares about his own interests, he is everyone's enemy. It is the same way in spirit world. When a person says he will live for something greater, then he will naturally move past others. One who lives for the sake of the world does not need worry about living for America, because America is included in the world. All countries are included in the world. The conclusion can only be that true love, by which a person lives for the sake of others, is the only content and direction that everyone can welcome.

When you die, you must take with you three accomplishments. One, that you loved God. Two, that you loved yourself and worked hard to establish your essential self. And three, that you



worked hard to expand the love you shared with your spouse and your family to the entire world. This love for humanity and for God will remain forever. It will define your right to ownership in the next world. When you enter spirit world, the number of peo-

ple you evangelized will determine your right to ownership.

In the spirit world, pride wells up over the extent to which you longed for people with your life. You do not need anything else in the next world. The only thing you need is the record that you loved God more than the world,



more than your country, more than your spouse and more than your children. If a wife wants her husband to love her with godly love of a higher order, then she has to say, "Please love God more than you love me, and then love me."

The Family and Spirit World

I often preach about the realm of the heart. The foundation for the realm of the heart is the love of true parents, the love of true brothers and sisters and the love of true children. The world of the heart is one in which we universalize these types of love. In this original world, a person can live by the standard of husband and wife love, but theirs must be a husband and wife love that gives primacy to heaven and earth and to the cosmos.

So, where do we go in order to establish a foundation to qualify for that world? We must lay this foundation in the physical world. We are not to spend our time here for the sake of all those things valued by this world. We are here to qualify ourselves for the next world.

That is the basis for the principle that we live as families in the spirit world. Why do we need to have children? The vertical love of God and the horizontal love of parents bring descendants into this world. This is a vertical and horizontal mixing of the blood of God and the parents. Thus, people who were unable to have descendants on earth will not be able to harmonize Heaven and earth in the spirit world. They will be unable to keep step with the rhythm of north, south, east and west. A person who has no descendants will have no place

to rest or play in the next world.

Religions and Nations in Spirit World

In spirit world, there is no need for religion, much less for denominations. There is no need for entities such as the Presbyterian Church or the Catholic Church. People there are in the realm of life together with God. In that realm are people who loved the world, patriots and loyal subjects, women of virtue and saints. As far as I am aware, however, there is as yet no one who lived his or her life in the original love of God, centering on the tradition of the realm of the heart.

Whenever you begin a task, you should begin it centering on God. Whether you go to Hell, the middle spirit world, Paradise or the Kingdom of Heaven, is determined by the extent to which you harmonize with this principle. The most precious path on earth is that which endures the greatest amount of suffering and sheds the most tears for the sake of Heaven. That is the path that will bestow the freedom to enter the next world.

In the next world, people of different nationalities cannot live together, but true followers of all religions can live together. The religious sphere is one of longing for one world and believing in one God. So people of true piety will be together. The uniqueness of people of faith is in their

living their entire life based upon the standard of the spirit world. Religion teaches us how to relate with each other centering on the eternal world, the transcendent world, the dwelling place of the Divine Being—whether we call Him God or by some other name.

God's Call to World Leaders

There is a reason for my speaking to the participants in this gathering about the value of life in relation to issues having to do with life and death. You represent religions that are active throughout the world. I want to stress that it is religious leaders' responsibility to teach about life and death correctly.

Today, the political leaders of the world are seeking to realize peace and prosperity through the United Nations. In my judgement, however, the path to world peace will be incomplete if we build it merely upon the political, economic and military functions of the United Nations. Political, economic and military powers can deal only with that which is external, physical and material. We can reach the internal and spiritual aspects of life only through religious teaching and through the unity and united actions of the world's religions.

I would like to take this opportunity today to supplement the existing United Nations with a structure in which the UN and leaders of the major world religions can work together. I hope that the participants here today, and all the nations of the world, will seriously consider this proposal to establish a structure encompassing the world's religions and the United Nations. ❖



REV. JOONG HYUN PAK

Rev. Pak is the Continental
Director of the Church
in North America.

The following talk was given by Rev. Pak at Belvedere, January 10, 1999

Some of us went to Uruguay to welcome in the New Year with True Parents. For me, it was the 40th year of joining in the midnight prayer with True Parents. This one was especially inspiring and very serious. This year 1999 is a most historical year to welcome in. Because of this, my topic today is: The Best Year—1999.

We went through the 90s on up to 1997 and 1998 so why is 1999 suddenly so important? Symbolically, the year 1999 marks 5,999 years since Adam and Eve were created. And 1,999 years since Jesus walked the Earth. So after the year 2000 we will be entering the seventh millennium since Adam and Eve and the third millennium since Jesus.

Also, in less than a year we will be entering the 21st century. True Parents reached the 40th year of their wilderness course in 1993. Seven years have passed and this year puts us in the Completed Testament era. Next year we begin the eighth year, meaning "new start."

We all have a past, a present and a future. Each of us has a past with so many memories; we live in the present time, and we prepare for the future ahead. The moment we are living in, right now, so very quickly becomes the past and we have no guarantee that tomorrow will even come. Everyone is interested in the new century coming. But if we don't prepare today, 1999, what will tomorrow bring? The Bible says *I saw a new Heaven and a new Earth, for the first heaven and the first earth passed away* (Rev. 21:1). God expects us to be Kingdom-builders on the Earth. It is up to us to follow the Messiah and prepare by doing our portion of responsibility for ushering this in. It will not be done without our efforts. People that are waiting for God to take care of everything will be sadly disappointed. We must prepare everything with faith, obedience, true love and hard work.

This year 1999 is like reaching Mt. Everest! It is that final climb to the top. Everything we have worked for and laid a foundation for, will be culminated this year. If you have ever watched a movie of that final climb to the top of

Mt. Everest you will remember that it was very difficult for those trying to achieve it. It looms up visible, you are so close you can finally see the top, but even breathing becomes difficult because of lack of oxygen in the high altitude and the climb is so steep. Those final steps are the most difficult and very treacherous. Slowly, slowly, one painfully moves up to reach that ultimate peak. So think now of all the previous years we have faithfully endured, trying our best to fulfill our missions; sometimes slipping down but picking up and moving forward again and working hard with God and True Parents. Now we are on the final climb, this year of 1999. With determination and will we can reach the peak!

Many people have prophesied about the year 1999. Many religious groups, even cults, received revelations: "This is the year of the judgment." "This is the year of the second coming of the Messiah." "Wars and battles are coming." "This Planet Earth will be burned with fire." All such revelations have come. The media has reported that some cults are "ready to die" this year. Some groups are saying that the only means to survive it all is to "stay within our particular group and you will be saved."

A religious leader in Taiwan received that God himself will come down! In 1998, a group in Texas received revelations "of the end times" and followed those revelations only to find that the dates, times and places revealed did not come to pass. These groups always say "maybe this time next year..." It was the same way with the minister in Taiwan. He was known to say "well, it will happen later."

As we know, Nostradamus, born in 1503, predicted that "in July 1999, from the heavens, the power of darkness will come down and this world will burn up." One may say, "Well, I don't need to work so hard to fulfill my part since everything is going to happen in such and such a way anyhow..." Many of Nostradamus's predictions have come to pass so people are left to wonder about July 1999.

My experience

I was just an elementary school student in Korea when the Korean War ended. About that time a certain Christian assembly came to my village and built a church and began teaching. They witnessed to me and I visited their group often. At that time they predicted that in just four years the end of the world would come. Fires and earthquakes and diseases would take over the Earth, they said. Satan would con-

THE BEST

sume the Earth and all would die. They told us if we joined the '144,000' that we would survive. They told me "come quickly—only a few chosen numbers remain in our assembly!" This is exactly what they told me. At that time, they touched this young boy's righteous heart. It sounded good to me! This church is really concerned with my life, I thought.

Of course I was glad I would be saved, but when I realized how low the number was and that many other people would not be saved, I became depressed and wondered what kind of God was this that would choose such a small number to go to Heaven. I went to my grandfather and reported my doubts. Immediately he said to me, "That's not true what they are saying." So I decided not to believe it.

But this turned out to be good preparation for me to soon meet people who had the real answers. Not too long after that I met the Unification movement and heard the Divine Principle. This group, however, did not say that many dreadful things were going to come to pass, but rather they said these predictions were symbolic and that if we carried out our share of responsibility and worked hard that we could bring in the Kingdom of Heaven. We could build a world of peace, a happy world. I knew this group had truth and I became a member.

The Buddhists have a book *WolJhang Kyung* that tells of the second coming of Buddha, but before he comes, there will be great confusion and judgment, the book says.

I have a Korean book that tells of many important people who four or five hundred years ago predicted about the future of Korea and the world. One of the prophesiers, Nam Sa Go, predicted that before the second messiah comes, this world would see judgment and difficult times.

In the book of Revelation, many dreadful predictions are given for the end time. Much of it is symbolism and could be very frightening if one did not know what God is doing in the world and what God has determined to fulfill. But it plainly tells of the birth of the male Christ child who would rule over the nations and would be caught up to God and to His throne. When it speaks of the great red dragon who had seven heads and ten horns we are reminded of communism and how True Father prepared anti-communism educational materials years ago to teach people that communism must be overcome because it denies the existence of God. True Parents themselves went into Moscow and confronted the President of Communism with truth. Communism ended shortly thereafter. And it is obvious that Christ will rise up and overcome all satanic forces and create the New Heaven and New Earth and reign with God forever.

So in this world two predictions are given: one is Hopeless—with dark predictions of things to come; one is like pink in color, representing Hope. If we overcome Satan and Satan's lifestyle, then we bring about a great world of peace. Today might be dark but tomor-

row there is hope.

The famous Dutch philosopher Baruch Spinoza who was born just 70 years after Nostradamus, was known to say: "If the last day is tomorrow then I will plant an apple tree." So we should think, no matter what will come to pass, I will do my best to the end, concentrating in a positive way, on making the world a more fruitful place for eternal life, overcoming Satan's power. We believe in God and True Parents. With the messianic mission will come victory. We stand positive. We can move forward with certainty. This is the year for victory—1999.

Mrs. Pak and I spent 10 hours on the airplane going to South America. As we looked around we noticed there were basically two kinds of people on that plane: One kind that lived casually for the moment and another kind that seemed to be in control of their lives. The first category were into eating and drinking and sleeping, with seemingly no cares. The others seemed to be those who would likely prepare ahead of time everything they would need to do. They probably had carefully made their plans, chose thoughtfully the clothing they would wear, had their passports, vouchers of all kinds, in order.

Sitting beside us was a man and his wife—eating heartily and drinking and drinking some more! Free wine was offered so we watched as they drank bottle #1, then #2, 3, 4 and finally bottle #5! Five little bottles of wine, each of them. They were very casual, very relaxed and it seemed, not prepared for anything. How can people like this possibly be prepared for anything that might come up unexpectedly? Or how can they be in control of any situation with such attitudes?

New opportunities

Some Unificationists take that same casual attitude toward many things. Oh well, they say, nothing has changed; everything is the same as last year, the year before; relax, they say. Some will complain because Rev. Pak is so serious all the time. But actually, my attitude is: very suddenly things could take a turn and directions could change. If we are not on the alert and well prepared, what will happen? Especially in these very last days, during judgment time, what will happen if we are not prepared to act? How can we be successful if we have a casual attitude?

We are lucky to have Chungpyung and Jardim. We especially must prepare now to take our families to Jardim. Heaven may have a certain timetable so we should always be prepared to act as quickly as possible, not follow our own casual timetable. Plans are being made to possibly have Dae Mo Nim visit America in the Springtime so let's be prepared to take advantage of this great opportunity when it comes.

We listen to True Father talking about numbers many times—certain numbers are satanic numbers, other numbers are heavenly numbers. Even with the year "1999" there are satanic elements in it (like three 9s). One could even say it is an "unfortunate"

Speaking Tour Schedule

This is the tentative schedule for True Parents' 80 City International Speaking Tour of Korea, Japan, America and 32 other nations:

January 17-24:	Korea (8 cities)
Feb 11-18, and	
Feb. 25-March 4	Japan (16 cities)
March 21-April 13:	U.S.A. (24 cities)
April 20-May 28:	32 nations ❖

YEAR—1999!

year! And according to Nostradamus it is a very fearful year. But on the other hand, looking at it in a different way, adding the numbers in a certain way, it is a most fortunate year. If we follow True Father's interpretation of adding 1 plus each 9 = 10 (the perfected number), that makes a big difference. So if we sit back and do nothing, it could be a most fearful year for us. If we work hard and prepare well, it will be the greatest year ever.

If one just looked at the world today through ordinary eyes it would seem hopeless: polluted environment; racial warfare; battle between religions; generation gaps; AIDS and other diseases; broken marriages; broken homes; homosexual activities; civil wars; drugs and alcohol; economic crises everywhere. So the gloomy forecast by many is rightfully given. But we have the True Parents. We have their good, wise and righteous leadership and we know if we fight with them against satanic forces that the prediction is bright for the future.

The motto True Father gave to us for this year is *Cham Chuk Bok Chun Ju Hwa Wa, Sa Tan Hyol Tong Gun Jhol* or "Cosmic Expansion of the True Blessing and Rooting Out of Satan's Blood Lineage." If we follow this motto, we can successfully go through 1999 and enter the New Heaven and New Earth, New World, New Cosmos. We are spreading the Blessing, not only to the physical world but to the spiritual world, Heaven and Earth, the entire Cosmos. Everywhere blessed families are growing. We cut out Satan's blood lineage throughout the Earth. We get rid of it entirely. No more will Satan's blood flow out into the world.

There are so many diseases in the world. Some have left scars on the body. Some people have been made ugly by disease. This is what having Satan's blood within us does to us—it leaves us ugly, spiritually or physically, with many scars. Cutting out Satan's blood lineage is like doing away with a bad disease. We don't just cut off the roots, but we have to actually go down and dig out, root out all traces of his blood from ourselves and everyone. We replace it with God's pure blood lineage. Everyone must receive holy wine and the Blessing. Satan himself will have to come to a Blessing ceremony and be made pure.

Historical eras

History has known the Old Testament era, the New Testament era, and now the Completed Testament era. After we reach a certain point in history it will be the era of Total Liberation. As it says in Family Pledge, verse #8: *Our family pledges, as we enter the Completed Testament Age, to achieve the ideal oneness of God and humankind in love through absolute faith, absolute love and absolute obedience, thereby liberating the Kingdom of God on Earth and in Heaven, by centering on True Love.* We have to liberate every single person on Earth and in the spiritual world. We can fulfill all this in 1999. Adam and Eve must be liberated. The Archangel must be liberated. All things

must be liberated. God Himself will be finally liberated.

Each of us yet carries a guilty conscience, our fallen nature. We must be liberated from this. We have to become completely free. We must purify our lives to where we have no remembrance of an ugly past, creating only beings of absolute goodness and righteousness in the present day and for the future. Through God and True Parents we can accomplish this.

Year of liberation

This is the year to bring in this era of liberation. This year of 1999 will be the turning point when we see the prophesied New Heaven and New Earth begin. True Father, in Uruguay, gave us three important goals:

1) To create the ideal we must unify the world. For a unified world we need first to make a religious United Nations. The UN as we know it is basically a political, economic and military UN. That pretty much describes the present United Nations. It is, for the most part, horizontal.

What it needs is an injection of God's divine inspiration and direction. The present form is not working. It needs to be a religious UN.

The United States has recently spent millions, even billions of dollars in the Iraqi warfare. How can the world survive with only political dominance? It needs religious guidance. Without a godly system, without vertical, spiritual UN guidance, how can the world be organized to maintain peace?

According to an article January 18 in the *San Francisco Chronicle*, the United States Secretary of State Madeleine Albright has begun drawing plans for a new international order, one that would revamp existing global institutions and spawn entirely new ones. The Secretary of State sketched the outlines of her idea for a new, formal grouping of the world's democratic nations in a wide-ranging interview. The new order, she said, would enable its members to work more productively to protect their own freedoms and help those countries within reach of self-government take the final steps toward democracy...as she outlined her priorities for the next two years, the Secretary of State left little doubt that she plans to devote more of her energy to changing the global political system.

...There will be no retreat from global responsibilities for the United States as it enters the next century, she stressed...Ms. Albright suggested that multinational institutions normally not associated with the State Department—such as the International Monetary Fund (IMF) or the World Bank—could fall within the scope of the department's review...In 1991, at the end of the Persian Gulf War, then President George

Bush talked about a "new world order" that would avoid the strife of previous decades...

The article further says that before becoming Secretary of State, when Madeleine Albright served

as U.S. Ambassador to the United Nations in 1993, she suggested a policy of "assertive multilateralism" (many nations working together in a firm and positive way for the sake of the world). At that time, critics complained that her idea assigned too important a role to the UN bureaucracy and to other members of the world organization.

Well, from hearing things like this, we come to realize how God works through so many people to try and reach His goals and it substantiates just how much True Father knows what is needed in the world and how to go about fulfilling it.

True Father knows we need a world banking system. The present IMF (International Monetary Fund) is controlled by big money markets but God desires a world of equalization whereby small countries will have equal status and benefits in the overall system. Small countries should not be controlled by big countries.

Even Pope John Paul II said in a

public speech that big countries should not insist that small countries pay back loans. Some small countries are even going bankrupt. Nations should be ethically and morally looking after one another to survive.

True Father desires to see a World Media organization. With too many newspapers in existence, too

many different values, too many different sets of ethics, everything is in confusion. And practically speaking, even the paper required for such an excess of publications is costing the environment its trees and soil. Just on the North American continent there is so much wastage. Mountains are becoming "bald" mountains from tree consumption.

We need to learn to live in more practical ways in the future. Even a university student will not need to sit in a classroom to learn. A student can take videos anywhere and learn onsite. Through internet one can learn. Exams can then be administered by the university. So much time and energy will be saved. Distance learning is being developed and perfected for this purpose.

Universities can form a coalition and function as one. So many practical services can be given that way. Millions of more students can be served and moral teachings can be standardized.

Will peace come if God can organize the world in a more systematized way? Of course it will. God and True Parents have vision. They are practical, reasonable, realistic and idealistic.

In Seoul, Korea, on February 7 of this year, at the Blessing ceremony of 360 million couples, world scholars will attend and organize the Federa-

tion for Inter-Religions and Inter-Nations for World Peace. Without religious peace, world peace will not come. Many talk peace but they cannot bring peace. Humanistic, individualism centered on self will not bring peace. It always ends up being temporary.

From an article on the internet, originating through the Associated Press, an organization called Consultation On Church Union (COCU) met January 20-26 to discuss the unification of nine mainline denominations! This project, it seems, is trying to overcome the historic schisms and divisions that have plagued Protestantism since the Inception of the Reformation. It appears that each denomination involved has many things to yet consider but they are moving forward. COCU's ultimate goal of reconciliation would require a mutual recognition and declaration that all the ordained ministries of the denominations are "one and the same ministry." The president of COCU, Vivian Robinson, said, "The work that lies ahead of us is great, but we can do it. We must do it for the sake of Christian unity."

2) The entire world should be given holy wine to drink. World leaders, national leaders should be given holy wine. If all over the world people accept God in their hearts, in their families, tribes, nations, world and cosmos, this automatically becomes the Kingdom of Heaven.

We need to achieve mind and body unity. Achieving mind/body unity is the most important indemnity condition. Our body must obey our mind. This is cutting Satan entirely out of our lives. No longer will Satan dwell in us and work through us. So in 1999, above all else, we need mind and body unity. True Father constantly reminds us to achieve this. Our Conscience works so hard to help us bring about this unity, guiding us in the right direction, but too often we ignore the guidance of our best friend, our Conscience. Even as I give this talk, there are many who must have thought: Oh, I should go to Belvedere today, but their bodies won the victory. Our mind/body unity is where the Kingdom begins. Then we must achieve husband and wife unity, parents and children unity, family unity, tribal unity, racial unity, and physical and spiritual world unity. This is the Kingdom of Heaven.

If we can successfully create unity, bless people throughout the world and cosmos, and establish a religious UN then we can have success and peace.

3) We have to become more aware of the spiritual world. After all, our Eternity is spent there. Life on Earth is very short. During Hoon Dok Hae last year, True Father read over and over again Dr. Sang Hun Lee's book on the spiritual world. Father does this in order to teach blessed families to believe in the spiritual world; to come to the realization that Eternal Life exists in the spiritual world. We must make it a reality.

Our physical life on Earth is first prepared in our mother's womb. In the same way, while living on the Earth, we must prepare for our life in the spiritual world. We must first believe it as a reality, then we must actively prepare for it. Through all our senses, we can develop the sensitivity to make it reality. We need our spiritual eyes to open, our spiritual ears to hear. Our internal personality is deadened. It is

see 1999 on page 12

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IRFWP: Realizing the Interfaith Ideal: Action Beyond Dialogue

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ers to form an interfaith leadership body directly related to the United Nations. The essence of this proposal was encapsulated in Reverend Kwak's speech entitled *New Directions for Interfaith*. In a carefully developed thesis, Reverend Kwak writes:

... For this reason, world peacemaking calls not only for the wisdom of statesmen and diplomats, but also for the wisdom of the world's religions, as embodied in the most honored representatives of those religious traditions. To implement such a program would involve a re-structuring of the UN as currently conceived. For, in addition to the representation of nation states, there would be representatives of the world's religious traditions.

The essence of this thesis then was distilled into a declaration which was presented to participants to sign depending on if they consented. The declaration was signed by 100% of those in attendance. This was beyond the best hopes of the conveners.

In addition to the role of religion in

world affairs, the second trademark insight attributable to Father is his understanding of the seamless web linking family order to world order. While peace conversations have transpired



for decades, no one has delineated so clearly the relationship between grand matters like world peace and its indispensable dependence on family order. This insight also captured the imagination of participants gathered, and opened many eyes to Father's unique ideo-

logical contribution in our time. This family dimension was ably put forth by the two Unification scholars on the program, Dr. Thomas Ward, visiting professor of International Relations at the University of Bridgeport, and Dr. Thomas G. Walsh, Executive Director of the International Religious Foundation (IRF). Their papers were acknowledged as well constructed, and containing innovative and important content.

Father's speech was magnificent. The banquet at the Washington Times hosted an additional 130 or so guests from the D.C. area leadership bringing

his audience to 250. Father read a prepared treatise explaining the passage from life to death, the nature of the transition, the subsequent nature of one's existence in the spirit world, and the implications of these realities for earthly life and human responsibilities. Father was gentle, graceful, self-effacing, and endearing. This combined with the fascinating and riveting speech content to create a masterpiece; a truly memorable occasion. The participants attention to Father's every word struck me as uncommon, and all the more noteworthy given the balmy style

of Father's presentation. Father tied the focus of his hour long speech to the conference theme at the very end in which he explained himself to the participants in this way:

There is a reason that I have addressed the participants of this gathering by speaking about the value of life as it

relates to issues having to do with human life and death. You represent religions that are active throughout the world, and I want to stress that it is the responsibility of religious leaders to teach correctly with respect to life and death. Today, the political leaders of the world are seeking to realize world peace and human prosperity through the United Nations.

In my judgment, however, the path to world peace will be incomplete if we rely merely on the political, economic and military functions of the United Nations. Political, economic and military aspects can only deal with external, physical and material things. The more internal and spiritual aspects can only be reached through religious teaching and through the unity and united actions of the world's religions.

The heartfelt reception Father garnered through his speech combined with the already extant enthusiasm for the conference theme and initiative brought a rewarding end result. The acclaim for the proposed agenda to investigate and develop the link between religious and political leadership became readily associated with Father, the source of the conference

concept, and the benefactor for its substantial implementation. This is as it should be. Now there is much promise. A huge work remains however, if we are to see the eventual accomplishment of this stage toward the development of world peace. ❖



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by Rev. Chung Hwan Kwak

This address was given at the opening plenary of the IRFWP Conference on "Realizing the Interfaith Ideal: Action Beyond Dialogue" December 18-20, 1998, Washington, D.C.

This evening I would like to share with you a vision for a new direction in interfaith activity. There is no question that the worldwide interfaith movement has been an extremely important development in the history of humanity. A vision of peace lies at the heart of the interfaith movement. And, while this vision has grown and prospered in recent decades, the forces that resist peace have not been dormant. We all know the twentieth century has been a century with two devastating world wars, and a cold war struggle that dominated human history for nearly seventy years. Even now, in the post-cold-war era, ethnic, racial and national conflict remains ever present. Equally disturbing is the plague of family breakdown and the rapid moral decay occurring worldwide among today's youth populations.

All religions teach that God, or ultimate reality, intends for all human beings to realize peace and to experience joy and happiness. If we ourselves are troubled as we observe the suffering in our world, how much more is God. I believe God grieves as he witnesses our miserable situation. His greatest longing must be for the elimination of this suffering, and the evil from which it derives.

However, God does not alter the human reality simply by divine edict. God moves the world through human agents. In this respect, the invisible God needs a substantial body through which to achieve the heavenly will. In fact, the origin of the world's religions can be attributed to God's commitment to guide humanity toward ultimate peace and happiness. It is God's ideal that his own will and heartfelt longings can be expressed through the leaders and the followers of the very religions He has inspired. According to God's ideal, religions are meant to manifest God's heart of true love, and through religious leaders God could speak to and serve the world.

As the cold war era came to a close, there was a brief time of celebration. Quickly, however, we learned that the end of the cold war did not lead automatically to an era of universal peace. For while the flaws of the communist system were exposed, so too were those of the liberal democratic societies. In both the communist world and the democratic world, there emerged a kind of moral and ideological vacuum.

While, on the one hand, the suspicion of ideologies and moral truths prevents one from being taken in by false ideologies, this situation, on the other hand, also gives rise to greater individualism, cynicism and moral relativism. As we see among many of today's youth, there tends to be only a short-term vision. Unfortunately, self-centeredness, hedonism and the pursuit of immediate gratification are traits which are being encouraged and supported by popular culture.

Such an outlook stands in direct opposition to the classical religious traditions which emphasize eternal values and standards. Religions have taught from time immemorial that human society should be guided by heavenly ideals.

DIRECTIONS FOR INTERFAITH

The role of religious leaders is precisely to guide and educate others in the way of heavenly standards. Not merely by presenting religious theories, but by serving as a living example.

In the face of contemporary social crises linked to sexual decadence, family breakdown and youth alienation, religious leaders are sorely needed as models of a heavenly, yet practical ideal. At the deepest core, all human beings long to flourish in a true and lasting love relationship. For this reason, the family is absolutely crucial. Indeed, the family is the school of love. With the rise of selfish individualism, moral relativism, and sexual permissiveness, the family will only decline, leaving in its wake a spiral of socially destructive consequences.

If the family remains on a course of decline, future generations will suffer. That is, the love that is longed for in the heart of every child will go unfulfilled. As the moral and social significance of the family is lost and forgotten, future generations will lose respect for all human institutions, including religion and the state. There is great need for a renewed awareness of the importance of the family as the foundation for the development of human character and as the basis of social well-being. At the present time, there is perhaps no greater task to be taken up by the world's religious leaders. That is, to teach God's ideal of true love and the family.

Human beings, unlike animals whose sexuality is only expressed at specific times for the sake of reproduction, have been given sexual freedom. That freedom, however, only comes with responsibility. According to God's ideal, human sexual love is fully free, but only within the context of marriage, between a husband and a wife. The conjugal relationship between a husband and wife is meant to be exclusive, and permanent. The sexual organ of the husband is solely for the sake of his spouse and no one else. Likewise the sexual organ of the wife is solely for the sake of her spouse and no one else.

This principle applies even prior to marriage. The youth of the world should be educated in the practice of pure love, namely, that they are to preserve their purity until marriage. All religions should work to promote the ideal of pure love. It is precisely through the practice of pure love and true family that full human flourishing and social well-being is possible.

It is sometimes said that a focus on sexual and family matters distracts religious leaders from broader social concerns such as social justice or conflict resolution. This should not be the case. Sexual ethics and family ethics are fundamentally social in their relevance. There is no greater or more socially significant—not to mention religiously significant—act than that of loving parents having and raising children.

Family and sexual ethics are directly linked to social issues such as crime, disease, literacy, education, psychological health, individual character traits, social skills, attitudes toward

others, etc. Thus, the focus on family is not merely a private concern, but rather a social concern; a universal human concern. In fact, it is the most fundamental of social concerns, and the area that must be addressed if we are to solve today's pressing social problems.

The responsibility of religious leaders lies not only in the area of teaching about and exemplifying family values. That is, the concern with family issues derives from the broader commitment to follow God's will and to serve humanity. In so far as God's vision and ideal are global and universal, so too should the religious leader step forward to address global problems.

Often in the modern era religious ideals have been marginalized and kept distant from the realms of worldly power. This marginalization has its roots, perhaps, in the reality that relations among religions have frequently been characterized by conflict, competition, and mutual disrespect. Sadly, such a characterization of religious history is not inaccurate. But, due to the rise of an interfaith consciousness, the situation today has changed dramatically. This gives rise, in my estimation, to the need for a positive re-evaluation of religion. In particular, international organizations which serve the ideal of world peace should re-examine their relationship to the world's great religious traditions.

Perhaps more than any other international organization, the United Nations exemplifies a global consciousness. In the eyes of many, the UN represents humanity's highest institutional expression of the human ideal for world peace. At the UN we have representatives of all the world's nations working together to resolve problems and promote peace and prosperity.

However, the efforts to establish world peace through an assembly of national representatives, has met with sizable obstacles. While its great achievements are not to be denied, there is certainly room for improvement. To be specific, there needs to be a joining of forces of both the world's statesmen and the world's religious leaders.

Since human problems are not, at their root, only political problems, political solutions alone will always be found wanting. While certainly most human societies are politically governed, at the root of most national and cultural identities lies religion. Religious loyalties, in fact, may far outweigh political loyalties in the minds and hearts of most of the world's populations.

For this reason, world peacemaking calls not only for the wisdom of statesmen and diplomats, but also for the wisdom of the world's religions, as embodied in the most honored representatives of those religious traditions. To implement such a program would involve a restructuring of the UN as currently conceived. For, in addition to the representation of nation states, there would be representatives of the world's religious traditions.

One can perhaps imagine a congress with two houses. One house—a House of Representatives—would be structured very much as the existing United Nations. It would consist of an assembly of wise and experienced representatives of the world's national governments. In addition to this house, however, there would be added a second house or senate. This Senate would consist of distinguished religious leaders. Together, in a spirit of mutual respect and cooperation, these two houses would work together with a single objective: moving the world toward peace. In this way, the political wisdom of the world's leaders would be fruitfully complemented by the wisdom and vision of the world's great religious leaders.

These ideas and the specific proposal which I present to you tonight, and which joins the idealism present in both the interfaith movement and the United Nations, are rooted in the global vision of the Rev. Sun Myung Moon. Rev. Moon, whose teachings and example have been my guide for over 40 years, has always taught that religious leaders should be fully engaged in world affairs. Their moral vision and their example should be a light to the world, pointing not only to a world beyond, but pointing the way to true and lasting peace in this life. Religious leaders, in effect, should function as "world senators." We should be leaders who not only have absorbed the holy and precious wisdom of our traditions, but also who carry that wisdom into the world with dignity, professionalism and, most of all, an attitude of selfless service for the sake of others. The great disqualification of any leader—whether religious or political—is selfishness.

Rev. Moon teaches that we can successfully end the suffering of humanity and move forward to a world of peace, but only if religious leaders move ahead in two ways, building on the foundation of our interfaith consciousness. First of all, we must work together to stem the tide of moral decadence, seen most especially in sexual immorality and family breakdown. Stated more positively, we must work together to promote the ideal of true love and true family values.

Secondly, we should work together to implement a system wherein the highest expressions of religious wisdom are brought to the table where the world's most serious and urgent problems are being addressed. As Rev. Moon has proposed, such a system can be achieved by creating a "senate of religious leaders" who hold official seats at the United Nations. In this way, global problems can be addressed from a broader, and even more realistic perspective.

In order to realize these twin goals, and in order to fulfill both the interfaith ideal and the United Nations ideal, Rev. Moon is proposing the establishment of a new federation which works to transcend conventional religious barriers and national barriers. Moreover, this federation will also work to overcome the conventional split between the religious and the secular quests for

see **INTERFAITH** on page 12



Blessing '99 to be held in Korea

by Chris Corcoran—NYC

The Reverend and Mrs. Sun Myung Moon will convene the International Blessing '99 ceremony in Seoul, Korea, on February 7,

1999. The ceremony, to be held in Chamsil Olympic stadium, will link by satellite thousands of couples in the stadium with millions of couples

worldwide. According to Reverend Moon, participation blesses, cleanses and liberates the couples, gathering them up into the true family of humankind beyond race, nationality and religion.

Rev. Moon and his wife, called by Jesus Christ to be the True Parents of

humankind, seek to free the world from the abuse of love and instill a "culture of heart" worldwide. The Blessing is the decisive event in that process of spiritual and substantial liberation.

Reverend and Mrs. Moon also are convening a four-day World Culture and Sports Festival February 4 - 8. It will gather international academics, religious leaders, artists, media professionals and statesman to discuss the theme, "Family Ethics and World Peace." Ambassador Phillip V. Sanchez, publisher of *Noticias del Mundo* and *Tiempos del Mundo* newspapers and the former US Ambassador to Honduras will chair the Special Convocation. According to Ambassador Sanchez, "I believe this conference is vital to the

development of a common vision for humanity as we enter the 21st century. I see the hand of God working through Rev. and Mrs. Moon and all those people around the world who are making it happen."

The conference will consider the means to bring together the leaders of the world's religions under one vision for a God-centered world, and to empower

them to provide coherent spiritual and moral guidance to the political sphere. The conference designers are eliciting contributions as to the role of the media, academia and culture in this revolutionary process.

The Festival, sponsored formally by the Family Federation for World Peace

and Unification International (FFW-PUI), thus will strengthen the family unit, the most vital body in all societies, and set up a healthy balance of spiritual and secular forces in society.

The Blessing is open to couples from all religions wishing to take a stand for eternal marriage, sexual purity and universal family values. The organizers will broadcast the February 7 ceremony, beginning at 2 p.m. Seoul time, via satellite. Satellite coordinates will be listed soon. By tuning into the satellite coordinates, millions of couples worldwide can participate simultaneously in this extraordinary show of God-centered interracial, international and inter-religious unity. ♦

1999 from page 9

not working. We can't feel the things we should be feeling, such as deep love that God wants to feel from us. We must quickly prepare right now! Not later, now. We have to keep practicing True Love. And we should keep reading about the spiritual world until it becomes reality in our personal life.

You second generation members sitting before me now, you are sinless and pure before God, so if you sincerely follow the will of God and True Parents and practice True Love, you can quickly open your spiritual senses and easily receive the spiritual world. You will see God. You will see fantastic things before your eyes. It should be easier for you.

Our offering

In Korea, they are organizing small groups to include 10 to 12 neighboring houses—*Tong Ban Kyuk Pa*—and regularly witnessing and learning to do Hoon Dok Hae and reading spiritual material. We can do the same. This year we can form small groups and do likewise. This should be our important mission this year.

God is alive. God exists. And the spiritual world exists. It is there. We have to practice True Love. We give holy wine, blessing and we can give Hoon Dok Hae materials to people and in no time we will build the Kingdom of Heaven on Earth.

We connect to God by giving our

material offering, our Living Offering to represent the Old Testament, thinking to ourselves that this is not only for me but for my family, my tribe, my entire ancestry. This is our liberation. Representing the New Testament we offer ourselves, "you and I," Mrs. Pak and I, your spouse and you. We become ideal husband and wife and ideal parents beginning through the Ideal Family workshop in Jardim. And we enter the Completed Testament era with our tribe of at least 160. Don't feel burdened; don't feel pressured. We can trust Father's guidance. It is leading us to complete liberation. We are being ushered into the era of Liberation. Just make a start. Heaven does not give us more than we can bear. God and True Parents have a higher purpose which we can totally trust. Do your best. God accepts your best, whatever your best might be.

Just go to Jardim; complete the workshop and create your ideal couple, family and tribe. Visit that Garden of Eden and the surrounding territories and come to appreciate nature more. Come to an appreciation of how you can live a more simple life, needing only simple clothing, food and shelter.

True Mother this year will go to 80 nations on her speaking tour. This is difficult for True Mother. Even a most important woman to Heaven and Earth and to True Father must go such a difficult course. How can we dare to complain about anything. Among the 80 nations, 24 of them will be states in America, beginning March 21. Her Message for the New Millennium is: *The Path of Life for Humankind*. One-third

of the tour is being done in America. Let us be grateful and prepare well. We should have Pure Love Alliance (PLA) demonstrations in strategic public places during that time. We need to start planning now.

On December 19, 1998, in Washington, DC in front of the Washington Times staff, True Father said, "I will give to you a prediction for the 21st century." Everyone quickly poised for taking notes, perhaps thinking that Rev. Moon was going to make some drastic political prediction or whatever! But Father went on to say, "The 21st century will be known as the Century of the True Family." Some of those with pencils poised did not even know what the meaning of True Family was!

Jesus Christ and the Pilgrim Fathers established America. The Pilgrim Fathers were very faithful people, honest and pure. But now America is completely confused about what is moral or immoral. The majority used to be moral, now it is the opposite. The moral people are in the minority. This is frightening. At the rate we are going, we will be misfits in society. This is the kind of atmosphere our second and third generations must grow up in. It is dangerous. We must work zealously for the True Family movement. True family life is what this year's motto is about.

Culmination

In conclusion: What is the meaning of 1999? It is the turning point to enter a new world era. It is the last year of the sixth millennium. It is the last year of the twentieth century. It is the last year (the 7th year) of the Completed Testament era. It is indeed a turning point.

For the Catholics it is the year of Jubilee. The Catholics are told that if

they do well they will receive grace for next year.

True Father's guidance to us for 1999 is very simple, very practical, very principled, and very wise. If we follow this guidance, we and all our ancestors will enter the Kingdom of Heaven.

The two worlds, physical and spiritual, are definitely one now. The two will be dwelling together from this point on. Husbands and wives no longer need to be separated when one physically departs. That's the kind of world we are living in now. It is a fact. People are becoming more and more aware of it.

We are living in amazing, dramatic times. In our lifetime we will see the new 7th millennium, the new 3rd millennium and new century! We are new Adams and Eves to bring success for God.

Brothers and Sisters, you can see from what you have just read how God and heavenly forces have been at work for centuries to point to this very time in history, predicting what to look for, what dangers to be aware of. And we can see that important and deep-thinking spokespersons of the present-day world are also prepared people who see the changes that need to happen. The spirit world is so active. As we follow the direction of God and True Parents, we can clearly see this whole support system surrounding our journey to the peak of achieving victory.

We are working with the past and the present to build the future, a bright tomorrow. As blessed families we will stay united together, centered on God and True Parents and under Divine direction, we will participate in opening the New Heaven and New Earth. This will be the best year ever—1999!

God bless everyone. ♦

INTERFAITH from page 11

world peace. The provisional name of this proposed federation is The Inter-Religious and International Federation for World Peace and Unification. It will have its official inauguration in the very near future.

It is my sincere hope that you will support this bold initiative and lend your own experience, wisdom and effort to the realization of its high ideals. At this time in history, we must not let national boundaries or religious differences keep us from fulfilling the ideal that lies at the heart of all religions, world peace.

Again, let me thank each of you for taking time during this holiday season to attend this important conference on "realizing the interfaith ideal." It has been my privilege to address you this evening. It is my hope that you will reflect seriously and prayerfully on what has been proposed. I welcome your own constructive thoughts and suggestions, as well as your cooperation in establishing this religious and national federation. Let us continue to work together to realize world peace.

Rev. Kwak is President of the Family Federation for World Peace and Unification International; and the Inter-Religious Federation for World Peace ♦



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Chicago Stages 3rd Annual TFV Awards Banquet

by Rich Lemont and B. Russell Sucharoff—Chicago, IL

God certainly works in mysterious ways. As we are learning in Chicago, we must respond to the anointing of the Holy Spirit—this is our personal portion of responsibility. In this vein, God inspired Rev. Ki Hoon Kim to hold our 3rd annual True Family Values Banquet on December 26th, the day after Christmas. Of course,



Rev. Ernest Hamilton

many people thought that it was crazy to expect that people would get on a bus on Thanksgiving evening in order to take a 20 hour bus ride to Washington, D.C. And yet 40 busses were filled to capacity to bring the Chicago Christian community to RFK on November 29th, 1997. And many felt that it would be impossible to fill an auditorium on Good Friday as True Mother's Hoon Dok Hae Tour came to Chicago



Bishop Ki Hoon Kim

on May 13, 1998. And yet over 3,000 guests filled the Grand Ballroom of the Marriott Hotel in Chicago to overflowing. In fact, many key ministers actually canceled their own scheduled Good Friday Services in order to join with us for this exciting event. And the audience included elected officials, from the Federal, State and City government, university and seminary professors, international ambassadors and many of the leading clergymen and women throughout the midwest. So if God had inspired Rev. Kim to hold our True Family Values Banquet the day after Christmas, who were we to doubt that God would perform great miracles if we united with the inspiration.

A TFV seminar was staged before the banquet and over 50 people attended. Again, in spite of the fact that some

believed it was impossible to expect ministers to come at 10:00 am the morning after Christmas, Rev. Rich Lemont and Rev. Ernest Hamilton taught 2 TFV lectures to ministers from a number of churches who were inspired by the truth in the seminar and indicated they wish to have similar programs at their churches in the near future.

Bishop Joong Hyun Pak flew in from New York City and joined COGIC Bishop Ocie Booker as the keynote speakers for the event. The banquet was held in a beautiful banquet hall on the southwest side of Chicago. The ministers were treated to a beautiful reception and then proceeded in filling up nearly 60 tables throughout the banquet hall.

National and regional leaders from the American Constitution Committee also flew in for the event which included presentations of the 1998 "Parents of the Year" award and the "United to Serve America" (USA) Distinguished Service Award.

During his keynote address COGIC Bishop Ocie Booker testified strongly to TFV Ministry and said that we all need TFV and that TFV is beyond denomination or nation or race.

Bishop Joong Hyun Pak spoke about how the TFV Ministry and our time on earth is a preparation for the spirit world.

One unique facet about this event is that it was the first time that we have ever charged for tickets. At \$35 per ticket or \$350.00 per table, our TFV ministry was right in line with similar events throughout the Christian community. Many of our

ministers cheered us on, supporting our efforts to assimilate to the culture of the Christian Church. Showing support for your brother's anniversary, birthday or annual banquet is the way of life in the Christian Community. As a result our banquet proved to be a financial success and we were able to make an offering to True Parents on True God's Day in Uruguay.

Ministers attended from many of the states in our region as well as ministers and Church Leaders from all over America. Rev. Godwin DiSilva and Rev. Jack Ashworth came representing Rev. In Hoi Lee in Los Angeles.

The program itself, was quite full in every respect. Illinois State Director, Rev. Lloyd Hudson introduced the program. Rev.



The TFV Leadership Awards recipients



ese kimonos and the beautiful voices of Mrs. Kathleen Sometani (WFWP President) and Mr. Ray Figueroa, the awards continued as the True Family Values Ministry awarded Rev. and Mrs. Leroy Elliott, Sister Claudette Muhammad and COGIC Bishop and Mrs. Bennie Allison with the distinguished TFV awards for 1998.

After the conclusion of the keynote speech all

participants gathered as the TFV Ministry offered memorial tributes to Bishop Robert L. Ford and Rev. Dr. Amos Waller each of whom recently made their ascension to the Spirit World.

T.L. Barrett, Jr. and Rev. Michael Jenkins served as Co-M.C.'s for the event. Rev. Helen Cooper offered a beautiful invocation and the participants were then welcomed by Chicago Regional Director, Bishop. Ki Hoon Kim. COGIC Superintendent Pastor Thomas Jackson also joined the Head Table and offered the prayer before dinner.

After lunch, Jim & Shirley Duncan, faithful members of the 2nd Baptist Church of Evanston, received the 1998 "Parents of the Year" Award. The award was presented by Mr. Michael C. Smith, the National President of the American Constitution Committee. Rev. Walter Turner, President of Chicago's Southside Organization of the National Baptist Convention received the USA Distinguished Service Award which was presented by Major General Ted W. Sorensen, former National President of the Reserve Officers Association (ROA) and National Member of the American Leadership Conference Board of Directors.

After being magnificently entertained by the Japanese Women's True Family Values Choir in their beautiful Japan-



Bishop Joong Hyun Pak

Both ministers have been long time friends and both participated in the June 13th Blessing at Madison Square Garden. They will be greatly missed.

After nearly 3 hours of spirit filled festivities, Rev. Hycel B. Taylor of the Evanston's Historic 2nd Baptist Church was joined by his incredible Minister of Music, Mr. Eddie Drummond in a spirit filled rendition of "O Holy Night."

And the program was closed out by Dr. Paul Swanson, professor Emeritus from the Lutheran School of Theology in Chicago, who along with Dr. Taylor had offered the 2 prayers representing Christianity at Madison square Garden. ❖



Bishop Ocie Booker, COGIC, giving the keynote address

UTS NEWS

New Student Dedication Ceremony

The UTS community welcomed 10 new students in a special dedication ceremony on the evening of January 13th. Beginning in Lecture Hall 1 with a rendition from the UTS choir of "A Mighty Fortress is our God" the students heard encouraging remarks from Dr. Shimmyo on the meaning of dedication and the importance of developing a personal relationship with God whilst at UTS.

Student Body President, Jack Whedbee read aloud the student code and the students pledged in unison to embody it. Each one signed their dedication and Chris Antal offered them to Dr. Shimmyo. "The ceremony evoked mixed feelings of gratitude, responsibility and hope for the future," said Fernando Tamashiro, one of the new students. For the past two and a half years Fernando has served Rev. Joong Hyun Pak as his assistant and driver, and it was just the day before orientation that Fernando received the green light to come to UTS. "In a moment my future was transformed into a new dimension of greater responsibility and deeper humility," he said.

The rite of passage into UTS life continued in the Student Lounge as elder students hosted a welcome party for the new 10. Stephen Manning from Ireland, who entered UTS in the Fall term, was a lively emcee as the new students introduced themselves by sharing personal testimonies. All were treated to music from the UTS Band, including a rousing "Blue Suede Shoes." The evening was brought to a close with prayer at the Holy Ground, making this offering of a new beginning in the students' lives complete.

Holy Ground Established at UTS

December 28th was a memorable day in UTS history when Dr. Shimmyo and Lady General Kim, representing our True Parents, conducted the dedication of a Holy Ground. Of course the whole UTS campus is "holy ground" as True Father has invested so much shimjung, energy and time here, but an actual Holy Ground site had not previously been established.

The "Rock of Decision," which marks the site where Father decided to establish UTS in 1974, serves as the center of the Holy Ground. About 30 members of the community prayerfully watched Dr. Shimmyo as he followed the directions in "The Tradition" book

on establishing a Holy Ground. Mrs. Kim now comes every day with Mrs. Shimmyo and is joined by members of the local community for a 40 day prayer condition at 11:00 am. The establishment of this Holy Ground has sparked a spiritual revival at UTS. Yasuchi Masumoto, a junior student remarked "These are the most exciting and deep prayers that I have ever experienced."



From left to right. Front row: Jack Whedbee, Dr. Mickler, Dr. Shimmyo, Mr. Yoshizumi, Mr. Seo. Second row left to right: Chris Antal, Yuichi Uchiyama, Yasuko Uchihori, Merlyn Velasco, In Joong Kim, Elena Bregman, Julia Baranovska. Third Row left to right: Yasanori Ota, Fernando Tamashiro, Yoon Chang, Kim, Ibrahima Diop. The new students are from a variety of countries including: Japan, Korea, Latvia, Peru, Philippines, Senegal and the USA

The UTS Vocation

by Michael L. Mickler, Academic Dean

The following is taken from remarks given at orientation for the new Winter term students.

THE TWO WHEELS OF UTS

President Shimmyo once remarked that UTS runs on two wheels. The first is our "life of faith." The second is academic excellence. The prob-

lem is the tendency to separate these two components - the heart and the head - even in our own minds. Our task, and an important part of the UTS vocation, is to hold head and heart together.

Keeping the Right Attitude

To accomplish this, the right attitude is essential. It is common for intellectuals to demean religion, and even for academics specializing in the study of religion to hold themselves aloof from religious life. It is equally common for religionists, especially modern fundamentalists to demean study and learning. Both of these positions are faulty and hamper God's work in the world. When these attitudes permeate seminary life, it is especially deadening and justifies the familiar slip of the tongue whereby seminary becomes 'cemetery'.

Lessons from History

However, when head and heart are held together breakthroughs are made and the providence advances. Our Founder knew this. That is why he founded UTS. The Puritans knew this. That is why they began Harvard College. Nearly all the 'providential figures' within Christian history were persons of great faith and great learning. This is the case from the Apostle Paul to the Christian apologists to the Church Fathers such as Irenaeus, Tertullian, Origen, Jerome, and Augustine all of whom were towering intellects and leading lights of faith. The Christian monastics are sometimes regarded to have

been in flight from the world, but it is precisely in the monasteries that learning was preserved after the fall of classical civilization. Medieval scholastics such as Anselm of Canterbury and Thomas Aquinas helped lay the foundations of the modern university.

The great Protestant reformer, Martin Luther, was a doctor of philosophy and university professor. Calvin and Zwingli were equally learned. Puritan New England, which had as many as 130 Cambridge-educated divines, has been regarded as one of the densest concentrations of intellectual energy in the history of the Church, if not the world. This combination of piety and learning has continued to underlie Christian achievements until the present. Two of the twentieth century's most admired and influential Christians, Albert Schweitzer and Martin Luther King, Jr., combined lives of faith with academic excellence, both holding doctoral degrees in the theological sciences.

UTS is called to carry on in this great tradition. Holding head and heart together may be regarded as the internal dimension of our vocation. Each one of us and the Seminary as a whole must strive to do this. In terms of Unification theology, this can be regarded as our most basic foundation of faith.

UTS as a Bridge Builder

Externally, the UTS vocation is to be a bridge-builder. In the broadest sense, the Seminary is called to mediate between Christ and culture or between what Augustine termed the

City of God and the City of Man. As the American theologian H. Richard Niebuhr noted, there is a "problem" in the relationship between Christ and culture, and a variety of mostly ineffective "solutions" have been proposed. The Seminary's role is to stand in the gap between the two, connecting vertical and horizontal traditions.

This, of course, is a potentially dangerous position and mediators run the risk of being misunderstood by either side. Nevertheless, it is a very needed and creative place to be. In order to fulfill its role, UTS cannot be 50% committed to Christ and 50% committed to culture, or the world. It must be 100% committed to Christ and 100% committed to the world in order to create a common base between the two. Also, to realize its mission, the Seminary has to be recognized by both sides.

UTS History

The history of UTS is a case study of this dynamic. During President David S.C. Kim's tenure, or what has been

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The Seminary is called to mediate between Christ and culture or between what Augustine termed the City of God and the City of Man.



At the new Holy Ground

A UTS TESTIMONY:

The 1977 Potato Sorting Tournament

by Tyler Hendricks ('78)

One learns leadership where one can. In the autumn of my second year at UTS, we students farmed potatoes in the upper acreage. Frank Zochol ('79) ran the project. The potatoes were for local food distribution plus our UTS kitchen. In late October we harvested all the potatoes and brought them into wooden bins that we built in one of the barns. We had about 15 or 20 bins about six feet high, six feet wide and 12 feet deep, bulging with potatoes. The next step was to sort the potatoes and put them, sorted, into small boxes for transport. Somehow, I have no idea how, I ended up being in charge of this sorting and transfer operation.

They had to be sorted by size and quality. I think it was early November. The weather was starting to cool off. I asked myself, Who wants to go out to the cold drafty barn and sort potatoes? Exams are coming. Terms papers are due. How can I convince people to do that? In my mind, the project loomed larger than that of bagging ammonia at Hungnam prison and loading it onto railroad cars. In the front of the chapel—yes, in prayer—I came up with the answer: make a competition: the great UTS potato sorting tournament. Have the teams compete to see which team can sort the most potatoes in one hour.

I announced the tournament at morning service the next day. I posted a schedule. We had about a dozen brothers teams at the Seminary at that time,

and I assigned each team one hour—one at 2 p.m., one at 3 p.m., hourly until dinner, and then a couple after dinner, and then from first thing the next morning. I scheduled for one cycle of practice rounds and then one cycle of real competition.

With Frank Zochol's help I set up the sorting area in the barn. It was a table with a makeshift chute down which the potatoes would be rolled, sorted and then deposited in the appropriate box. The first team arrived, made their adjustments on the set up, and I started them off exactly at 2 p.m. Just for the sake of practice, I timed their session to one hour exactly and counted exactly the number of boxes that they sorted.

Well, interestingly enough, as that first team's hour drew to a close, the next team arrived a few minutes before their scheduled start. They watched how the team before them was doing. They made notes. As soon as that team was done, they jumped onto the equipment. They improved the arrangement. They speeded up the operation. They got a much better result than the first team.

As the second team's hour drew to a conclusion, the next team arrived, again about ten minutes early. They researched; they did their little energy-efficiency study. As soon as the sec-

ond team was done, they quickly made their adjustments on the set up. They shifted the location of the receptacle boxes. They shifted the location of the sorters. The potatoes flew down the chute. They shattered—*shattered*—the record of the team before them.

And so it went. Each team arrived early, examined how things were going, improved the procedure of the team before them, and demolished that team's results. By the time we reached the seventh or eighth team, the results were five or ten times the results of the first team. Every team easily vanquished the team before. It became clear that the victor would not be the strongest team, but simply the last team! And by now we were running out of potatoes! Well, we didn't even finish the practice rounds before every last potato was sorted. And everyone had a great time. The creativity was amazing. Those potatoes were flying down the chute into their cozy little boxes. All I had to do was sit back with the stopwatch and count the boxes. The leadership task I had taken on in fear and trembling turned into a Sunday afternoon picnic.

For me, the lesson is that if you set

For me, the lesson is that if you set up a good system, one that gives people room for initiative and rewards teamwork, industry and creativity, the project will take care of itself. I think the heavenly kingdom will be like that.

up a good system, one that gives people room for initiative and rewards teamwork, industry and creativity, the project will take care of itself. I think the heavenly kingdom will be like that. This is one thing I learned at UTS.

One More Song

In my second year, Dr. David Kim called for the composition of the official seminary song. James Baughman ('78) and I wrote one. It is a glorious song, in my opinion, but Dr. Kim chose another one. But here are the lyrics, because a song is a song. And I still like this one. I can hear it sung by a thousand-voice choir. I can hear it sung by James and me in the dojang.

A Seminary Anthem

The river below in eternal flow
Is the power to endure;
The mountains grand, in majesty stand
Teaching us to be strong and sure.
Though branches of trees may reach for the sun,
Their roots are deep in the earth.
Like trees we reach for the Son of God,
And our roots are deep and pure.
Here tearful prayer to God
Lifts our hearts to the sky.
High, endless up above,
Touching all mankind.
The path through the woods that leads to the heart
Is a path of many tears.
Walking with you there, deepest love we share,
Precious moments when you are near.
Father we are the ones who will keep moving on
With a vision beyond the years.
'Til the blessing we found at Barrytown
Fills your kingdom throughout the world.

James Baughman
and Tyler Hendricks ❖

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called "Book I" of UTS, especially between 1976-90, the Seminary fought a long battle to gain recognition as a bona fide institution of higher education. The New York State Education Department and the Regents of the State of New York distrusted the Seminary's com-

mitment to its standards and disregarded recommendations of external examiners that our academic program was sound. Nevertheless, after more than fourteen years, perhaps reminiscent of the patriarch Jacob's sojourn under Laban, UTS satisfied every objection, and the New York Regents voted 14-0 to grant the Seminary its Absolute Charter on January 17, 1990.

Afterwards, UTS moved aggressive-

ly to gain accreditation not only from the State but from its peer institutions. However, just as UTS was gaining recognition from the surrounding culture, it was losing recognition from Christ and in 1994 our Founder expressed his concern. This led to a leadership change and "Book II" of UTS. Under President Theodore Shimmyo, the Seminary gained accreditation from Middle States Association (MSA) in December 1996 which meant that UTS credits and degrees are recognized by institutions of higher education throughout the U.S. At the same time, the Seminary has sought to forge ties to Christ and the church. Some recognition has been forthcoming and some serious challenges are being faced, but, overall, the jury is still out.

Building Bridges to Christianity and the World's Religions

In a somewhat more restricted sense, UTS is called to build bridges not only between the City of God and the City of Man but also within the City of God. This means that the Seminary must build bridges to Christianity and the world's religions. UTS and the tradition for which we speak, should be recognized by the theistic faiths no less than by secular authorities. To this point, the Unification tradition has not been accepted by the National

Council of Churches (NCC) or World Council of Churches (WCC) which represent mainstream Christianity. A first step toward acceptance by these bodies would be for UTS to gain membership in the Association of Theological Schools in the United States and Canada (ATS). The Seminary already is a member of ministry and field education organizations affiliated with ATS. However, the task of connecting to those theological seminaries with which we have the closest affinity remains yet to be accomplished.

Of course, simply attaining recognition or legitimacy cannot be our goal. The UTS vocation must be to make positive contributions to society and to the world's theistic traditions. Your task at UTS will be to discover what form that contribution will take.

Survey on Distance Learning

Thank you to everyone who responded to last month's survey on distance learning and certificate programs at UTS. The general consensus was overwhelmingly in favor of participation in both. A summary and update will appear in next month's UTS News, so if you want to respond there is still time. ❖

Korean Language Students

Welcome You to Their New Web Site

by Denis Kotseba—Seoul

As we all know, Father has always been emphasizing the importance of studying the Korean language. According to Father's direction, HSA International has established a scholarship program for young leaders of the Unification movement who wish to study the language, culture and traditions of Korea. As the program started in the spring semester of 1998, the first 50 participants were invited to attend a 1-year course at the Sun Moon University's Korean Language Institute. This group was named the Group of Missionary Scholars (GMS).

In December, 1998 a GMS Internet site was set up. The idea behind it is simple: to make our life known to brothers and sisters around the world, to create a historical record of the first Group of Missionary Scholars in the universe and to

share our experience among ourselves as well as with those who will join the scholarship program after us.

Parts of the GMS web site are still under construction, but the plans are to offer visitors reports about various events in the life of a missionary scholar, an archive and photo gallery of GMS activities, accounts of precious experiences of our life in Korea, a place for discussions and exchange of opinion, as well as a collection of humorous, interesting and useful documents.

You are welcome to visit GMS home on the net at

<http://www.sunmoon.ac.kr/~gms>.

Feel free to explore every corner of it and please express your opinion, comments, ideas by leaving a record in the guest book or sending a message to the webmaster at:

gms@jangmi.sunmoon.ac.kr—we appreciate your feedback! ❖

The Mr./Ms. University Beauty Pageant

by Leandros Olivas—Phoenix, AZ

In the end of October, I was asked to Represent America by participating in the 21st Mr./Ms. University Beauty Pageant which was to be held in Tokyo, Japan. After I accepted to participate, I began preparing the necessary requirements to compete. Sooner than I expected, it was time to go. Immediately I noticed the hospitality of the staff. I really began to appreciate them more and more as our stay progressed.

Before meeting the other participants, I did not know what to expect. Myself and Ms. America, Highmy Herbers, were one of the first participants to arrive. Mr. and Ms. Brazil, (Gutemberg Lopes Guedes and Alexandra Scotti) as well as last year's Mr. University, Diego Costa, were among the first contestants to greet us. It was then that Diego told me,

little nervous. After having watched the 1994 Mr./Ms. University Pageant, I never thought that one day, four years later I would on stage. Next they announced the ten finalists. Five male contestants and five female contestants were chosen. I was also won of the lucky ten to have been chosen. We were

by Highmy Herbers—Silver Spring, MD

Somehow the world's most beautiful students are also the nicest. Actually, that is how it is supposed to be. The Mr. and Miss University Beauty Pageant was created with the

ceremony and wearing a kimono. In the end, I didn't feel I had just been in a contest, but on some exciting camping trip.

Before going to Japan, I had determined that all I wanted was to be a good representative of my country. I am a bit shy and have some stage fright, so even when I practiced my song I would get nervous and my voice would shake. But as the days went by, I reflected upon my goal and the purpose of the contest. I concluded that though this was a contest, I was not really being judged; I was just there to offer beauty and joy to the people who would watch me. With this thought I could go up on stage with desire instead of fright. Well, I know I've sung better many times in my life, but I felt good.

In the end, my two desires were fulfilled. During the week I



asked our question and then we all went backstage. We then came out again and waited for the prizes to be announced. This year there were ten prizes awarded. Mr. and Ms. Friendship Prize (awarded to those who one the most friendship votes), Mr. and Ms. Talent (awarded to those who earned the highest score during the First Phase of Judging), Special Prize for Mr. and Ms. (to those who left the greatest impression to the Judges), Runner-up Mr. and Ms. University (to those who earned the second highest in the total score) as well as 1998 Mr. and Ms. University International (the representatives of the world who scored the highest among all the representatives). Soon enough the prizes were announced when finally



"...were going to have a lot of fun." Participating in other kinds of competition through out high school and for recreation, I always knew that in a serious competition it usually is not very fun. However, I found out that evening when we started talking, and getting to know each other, that it was more of an easy going, friendly atmosphere.

After the next few days more and more of the participants arrived and we got to meet them as they came. We began to have a pretty nice time together making friends with people all over the world. I was glad to have this kind of atmosphere instead of a serious type of competition. I myself like having a good time with people, telling stories, listening to jokes and hearing about interesting experiences.

Pretty soon the day of the pageant arrived. We had our dress rehearsal and then there was the show. Everyone, I thought, had a pretty entertaining stage performance. Before going on stage to do my performance I of course was a



my name was announced as Mr. University! Then Ms. Brazil, Alexandra Scotti, was announced as Ms. University! There were many pictures and much clapping.

However, I felt a little saddened after the pageant. In two days we would be returning to our countries.

After having living with the contestants for several days we all really became close friends. When we did leave there were many tears. No one wanted to, or did say, good-bye. We all said that we would see each other again someday. We all came back to our countries but I knew that in a second I would trade that Title if could did not have to leave these wonderful brothers and sisters from around the world. ❖



goal of promoting not only external beauty, but also internal beauty—heart—as well as international family. Sixteen countries were represented in the 1998 contest in Tokyo.

Our first day in Tokyo, Mr. University '97 taught us the pageant theme song (which he wrote). Now, once you've got people singing together about never saying good-bye, you know they are going to be friends. I ended up doing things like dancing in a Disneyland

parade with people I had just met, participating in a Japanese tea

had befriended one girl who impressed me with her really strong conviction and sincerity toward purity. I still remember telling her, "I hope you get a chance to express your sincere heart," meaning she would go on to the second round of questions and answers. I was so thrilled when she was one of the five finalists. Her answer was so beautiful, too. She became the second runner-up. Mr. America also went on to the second round and also gave a great answer. I was standing next to him when the winners were called. When there was only the winner position left and only one person left, and it was he, I was smiling so hard I think I was happier than he was. Of course, now he takes his trophy everywhere with him. So I didn't even make it to the second round, but I feel as if I were the winner. My friend could express her heart, my country could be represented and I could do my best. I had a wonderful time, and I am so grateful to the dedicated Japanese staff, the wonderful participants, my great partner and most of all to God who, once again, showed me the most important things in life and how I am a part of them. ❖



True God's Day 1999 in Punta del Este

GOD'S DAY from page 1

from members. Most of the homes in Punta are owned by Argentinians who made their money in beef during the 30s and 40s, selling to both sides. Today, money is so short, the people so poor, and the atmosphere so—wild west?—that the banks are guarded by soldiers. Bank runs from a McDonalds are taken with several guards holding loaded machine guns. We are close to Paraguay, and there are a lot of bank robbers in Paraguay. Once I heard that, I realized what was strange about the sounds of celebration we heard at midnight God's Day. They were not fireworks; they were guns.

Arrival at our estate was uplifting from the first moments. The air was lit yellow from the setting sun; it was mild and fragrant, and the lawns and trees spread silently in all directions. Brothers and sisters came and went, not many, and I soon learned that Father was speaking in the theater and so most people were there. I filled out my registration form—a torn piece of paper because they had run out of copies, paid my fee, received my map of the property and found my way to the brothers' bungalows.

These were two huge tents, reminiscent of Chung Pyung Lake, large enough for 200 or more sleeping bag, suitcase and toiletry displays. They turned out just big enough. Almost no one was there when I arrived, but the



PHOTOS: JULIAN GRAY

Leader of Ohio, filled me in on what Father had been talking about—mind-body unity. Father spoke at length about breaking habits, forgiving and forgetting, serving and serving, and everything centering on study of God's words to reach the whole world. He spoke of setting our personal agendas within the context of preparing for 10,000 years in the future.

Here I am, I thought, having traveled across oceans and continents, night and day, by plane and bus, into this unknown corner of the world, to meet the golden sunlight and the Messiah speaking exactly what he would be speaking at Belvedere, at the U.S. Congress, at a science conference, or on a fishing boat in a swamp. Here he is, perfectly at home and absolutely himself. The good things in life stay that way.

We broke for dinner and dressed for the midnight prayer. The food was just fine—lots of beef and bread, fruit and veggies. Little packets of Brazilian coffee you could make as strong as you liked by the discrete use of hot water. We enjoyed the array of many tables set under the pine trees for eating and conversation. Where can one find a better restaurant and more convivial company?

The day cooled off into a suitably brisk evening and I was glad for the winter coat I had been wearing in New York. Everything at Punta is out-of-doors, and when you are just sitting, and you are not far from the ocean, it does get chilly. It was nothing like last year's True God's Day, though, the Holy Day of rain. Our brothers and sisters were drenched in rain and slogging in the mud. This year—*magnifique!* It rained a couple of time during the night, but each day dawned crystal clear. Even the fourth day, when Patrick Kirkbride was warning everyone that a storm was



TYLER HENDRICKS



coming, high winds were all that we experienced. Father said he might do True God's Day there again next year, and that they should improve the facility. I expect a five-star hotel, based upon the amount of improvement over the past year!

We did *Hoon Dok Hae* until midnight. It consisted of Father's words about his early life. We had several sessions from those manuscripts, and they were precious, for me they were the deepest element of the teachings this time. Here are some of my notes of what we heard prior to midnight:

The Easter morning I was crying in prayer, Jesus gave me many instructions and teachings. He asked me to play a special role, in short, the whole spirit world unfolded before me, and I could speak with the saints and Jesus. The conversation is the essence of Divine Principle now. I never met Jesus rejoicing, only serious and in sorrow. He went through suffering. Easter was resurrection. But Christians have not understood GOD'S DAY on page 18



sleeping turf had been claimed to a great extent. I followed my spiritual nose and found a place to squeeze between two anonymous sleeping bags—later that night I was pleased to find old friends Rev. Sudo, Dr. Shimmyo and Mr. Takahashi (of CARP martial arts fame) as my neighbors.

I rushed over to see Father speaking, and he was holding forth in the golden light to 500 or 600 members, walking up and down the aisle of the large tent enclosure. The staging was a colorful and creative amalgam of the Star of David, fish (for Christianity) and the yin-yang symbol, surrounded by the branches of trees. John Morris, State



TYLER HENDRICKS



GOD'S DAY from page 17

stood the meaning of resurrection. So how sorrowful is God. We have to be Jesus' friends who can heal his heart.

I remember that time. I was young and wanted to keep playing, but my life turned around. I had to keep this heavy burden to myself. To fulfill this responsibility was a big problem. I knew that Noah and Moses were strong but couldn't fulfill their responsibility. I sacrificed the present for the future.

No one witnessed to me. The starting point was God. I asked to the end if God really exists. I asked if God has hope—yes—and do you need—yes—and how much? I struggled with my faith. I wanted to go to Japan and America. How much you need to know God's situation and

purpose! So I studied the Bible and other scriptures. Since age 16 I lived with Jesus. I could go to spirit world. I could see glimpses on the new age of glory. It turned into Divine Principle and God gave me the mission to spread it. This truth has been buried. I traveled the country. I lived as a beggar. I hitchhiked around the country. I would buy food for the driver, then he would pay for it. I was determined to offer my life.

Because I am still alive, there is still a path to go. Who does God love? Not the strong, not the determined, but those with love. With love, you can go everywhere. Even my parents could not understand my path. The human path follows the heavenly path. To do so you must not have your own self.

I couldn't buy a present for my parents, because I had to love God first. I will never rest until it is fulfilled. I couldn't teach my own parents. I had to love others first. You have to decide, yes or no, and answer to your destiny. Even if everyone betrays me, including my family and followers, I will sweep them away and still follow Heavenly Father.

Exactly at midnight Father and Mother prayed. After the prayer, Father wrote this year's motto: *The cosmic expansion of the true blessing and uprooting Satan's blood lineage.*

Then Father spoke for about an hour.

How can God restore the children of His worst enemy? It is a million times more difficult than the creation process itself. He has to find the true family and go through the reversal course through the illegitimate children. But the environment is completely full of Satan's dominion. So what was closest to God was offered; that was the OT age. It was the way to find the sons and daughters to be the chosen people to bring forth the son of God. This led to Israel and the Roman Empire. But the foundation to receive Jesus killed him instead. This divided the physical world and spirit world and created a new chosen people, the Christian realm. They were to restore the children of Israel, because the body was lost.

They expanded to the world level, step by step. They had to make sacrifices until 1945. People chosen by the spirit world laid the foundation and the substantial Lord of the Second Advent was ready to come. The chosen ones were like John the Baptist, who was to transfer his foundation to Jesus. The Christian foundation should have gone

to Lord of the Second Advent in the position of bride at the end of World War 2. God, Jesus and the Holy Spirit and all the saints and martyrs had laid the foundation to solve the world's problems.

If Christianity had received the blessing, it could have established parenthood and kingship and turned the world around in one moment. But the entire foundation shattered. It was worse than Jesus going to the cross. The body and mind were separated at the cross. The Lord of the Second Advent should have restored



it, but could not, so the 40 year course had to start. How sorrowful and miserable to go through the restoration course of Christ.

By the way, I want here to extend my thanks to Mr. Katsumi Otsuka, president of the church in Japan, for provision of the transmitter that enabled us to have translation, and to Jin Seung Eu and Jin Man Kwak for their tireless interpretation.

It sprinkled on the second night, during the night, but everything was dry by morning. True Parents officiated the Day of the Victory of Love ceremony at 6 a.m., and Father had Won Ju McDevitt read his 1984 speech on Heung Jin Nim's transition to spirit world. After the reading he spoke for about an hour. I won't even try to explain what he said; it was too, too intense. Somehow, these veterans of the wars of the Lord absorb everything and cheerfully amble forward on the schedule. The schedule was to divide by lottery into eight teams for the Second Annual World Fishing and Sports Tournament.

After breakfast the teams were off to the beach. The day was bright and sunny, and we drove through the town and saw the beautiful vacation homes. We drove to a large public beach and divided into our teams. Eight teams; mine was the red team. We all received a white tee shirt and nylon shorts with our team color. Each person could choose their sport—some beach fishing, some boat fishing, some soccer, some volleyball, some foot racing, and every-

one tug-of-war. The sterling athlete that I am, tough and weathered, running 18 miles a day rain or shine, pumping iron after dessert and of course a compleat angler, for my contribution to this global competition I chose to invest my considerable skills in volleyball. The first task was putting on lots of sunscreen. The second was to figure out where the volleyball court was. Further, we had to calculate how many players were supposed to be on a team. After that, we challenged the task of whether or not the score would be counted sequentially, and to which team points should be credited—the one that hit the successful shot or the one that had the successful shot hit against them.

Then entered Mr. Ishi to set all matters at rest, and the competition ensued. Believe it or not, far from its humble

beginnings, my team reached the finals in volleyball on the first day. A raggedly crew, we did feel ourselves hopeless at first, but somehow we developed teamwork. Although there were no stars, everyone was solid enough to get the ball across the net more often than not and to keep out of the other fellow's way if they were going for the ball. Not only that, on the second day we won the whole tamale! First prize in volleyball, against some incredible 8-foot tall monsters, I'll tell you! On our team were Mike Jenkins, Farley Jones, two Mr. Oh's (Sae Ick and Taek Yong), Mr. Takahashi and several Japanese. On the second day, Kyung Ki Sa, president of our church in Europe joined the team, and as we approached final victory, amazingly enough, more and more fatherland leaders joined our team!

True Parents came both days and watched the soccer games and walked about the beach. The weather was sparkling. We arrived back at our estate grounds—which were reminding me more and more of Belvedere—around six on both days of the tournament and cleaned up and had dinner. On the second day, we heard a vague rumor that we should head over to the theater for an awards ceremony. Talk about an understatement. The top brass of east-



ern Uruguay were on the stage. Governors, mayors, tourism directors, newspaper editors and diplomats were there. They gave speeches. They handed out awards to us sports champions. Externally it was not the Olympics, but internally, we—and they—were Heaven's champions in front of our True Parents.

The True God's Day entertainment was heartistic and full of enthusiasm. The local acts were touching and, well, really good samples of local culture. Our sister Sandra Lowen mobilized a group of Japanese sisters to sing *O Happy Day*. Two Brazilian dancing groups were lively, displaying the happy combination of Amazon culture and American rock, the bridge being the powerful electric bass. (As Pastor Glen Martin puts it, "I want to feel God this morning; turn up the bass.") These

dancers were pretty and young and it is great for God to see them on His side, standing for purity against the ways and wiles of Satan's world.

The audience called Hyung Jin Nim to the stage and, with this writer, he performed a spirited rendition of "La Bamba," his signature song, and then, a cappella, a Korean song. But it was True Parents' performance that stole the show. Father sang four songs, staying long past his desired moment to leave. On his way to the stage, in fact, he feigned departure, taking the turn toward his house a few steps rather than toward the stage. Happy members blocked his path.

Once on stage, with the spirited dancing in front of him, Father gave his heart, giving up the microphone at one point and dancing like a man half his age. He danced with Mother, holding both her hands in his and swinging her back and forth. She didn't know what to think, but danced along. I wondered, do True Parents ever have the chance to dance together? Out in front of the stage our Korean elders joined in the dance, and then the 20 or so Brazilian dancing girls joined them, livening up the antics of the elders with girlish joy. Now that is world family! Dressed as Amazonian primitives, with paint on their faces and grass skirts, the girls somehow fit with these Korean grandpa's, innocent enough to dance to the Messiah's raucous folk songs. These Brazilian girls were truly ecstatic to be close to True Parents. "I was THIS CLOSE," cried one to her friend.

John Chisholm, our East Garden brother who is taking care of our properties in Uruguay, did an incredible job single-handedly preparing the stage, sound and lights for the event. Out of this environment, our WACOM staff in Montevideo broadcast the event on the internet to Japan and from there around the world. They sent the broadcast from the side of the tent.

Our neighbors in Punta play hardball. The night of January 3, from, oh, about 1 or 2 a.m., a friendly neighbor pumped up the volume of a tremendously loud sound system. It was playing music. Not just any music; this was designed to inflict exquisite torture: it was disco music. A full night of disco music blasting through the Monterrey of Uruguay! Can you imagine? It may have been worse than rainstorms. A night full of the BeeGees and Olivia Newton-John. Dan-sin, ye-ee-eh! Stayin' alive, sta-ayin' alive! The disco music was mixed with Uruguayan dance music, which sounds basically the same, except more trumpets and mucho macho. We had it full blast through everything, through sleep, through waking up for Pledge, through reciting the Pledge, ... until Father started praying.

As Father started his Pledge Service prayer, the sun rose and the, ahem, music stopped. Magic. Heaven. God is alive.

We had a particular blessing by participating in the world-level memorial service of Grandmother Ok—Ok Sae Hyun—one of the first members to join Father in North Korea. She had passed to spirit world a while Father was in Punta, and Father gave her the title, *Sungmo Nim*, which means "early mother." Mrs. Hyun Shil Kang, the first follower to join in Pusan, testified about Grandmother Ok's life.

Mrs. Ok's husband and she were

see **GOD'S DAY** on page 19

Jin-A School Christmas Celebration

by Jan Mendoza—Clifton, NJ

The children enrolled at Jin-A kindergarten and Red Oak Academy used Christmas time to prepare a special program for

their families and friends. We reserved time at our local Family Federation Church Center to present a Christmas program. Several reasons made this a special occasion for the children. First, it is Christmas, which is a favorite holiday and a special time of the year, and second, we planned a Christmas party for Saturday afternoon inviting family and friends to share in this

festive time of the year with us at the church center. We also knew that a more formal program would need to be well thought out and to include in our academic schedule more practice and preparation time. In the past, we have held a smaller program in each classroom at school on the last day before Christmas vacation. This time we were preparing a performance on stage in a chapel. On performance day some of us came early to decorate the stage and chapel. There are many memories of holidays, and certainly decorating is top on the list of things we do for holidays.

We chose to provide three themes in our Christmas program: one, the traditional children's Christmas of snowmen, Christmas trees, sleds and jingle bells; next, a more religious tone to tell the story of Jesus' birth with "The Little Drummer Boy," "Silent Night," "Angels

We Have Heard on High"; and last, present Jesus in relation to our True Parents on earth today, with "Joy to the World," "The Lord Has Come" and "We Love True Parents." It was a day filled with great talent exhibited in small

the end of the program we offered a candlelight prayer service together with the families and friends present. The children remained on stage singing

"Kumbaya" as lit candles were passed to the adults in the audience and church lights dimmed. Some children and adults participated one by one in sharing aloud a prayer about "what this season means for me—my hopes and dreams."

The hour-long program was concluded with a light snack in the church basement. Families, friends, staff and children could all relax and share in one another's company. It was a great day and wonderful experience for all of us, from the beginning of the planning stage to the day of the performance until we said our good-nights. It was a great way to celebrate the Christmas season.

Red Oak Academy is currently sharing space with Jin-A Child Care Center. Jin-A educates children from ages 2 to 6, including kindergarten. Red Oak Academy, at present, educates children ages 6 to 9 years old, which is grades 1-3 in the traditional school curriculum. We have plans for expansion of Red Oak to go up to sixth grade and have its own facility by Sept. 1999. Jin-A is accepting applications for all ages. Anyone in

skits, rounds, Christmas carols, solos and story-telling. As performances are prepared for, much practice is needed to feel confident for the big day. Children are natural thespians and this is a great opportunity for them to find joy in expressing themselves through

music and the performing arts on stage and as a gift to others.

After the children's performance, we asked parents to join with us in singing a couple of Christmas carols and toward



GRAEME CARMICHAEL



Red Oak and the church community offer great activities and support for our children and families. We hope you can join us and our growing community. ❖

GOD'S DAY from page 18

wealthy people and leading Christians in Pyongyang. She was fifty when she met Father, and she gave up everything to follow him. Her husband, her children, her church—everyone attacked her and attacked Father. Then Father went to Hungnam prison. Grandmother Ok took him food and clothing once a month. I will quote some of Mrs. Kang's words:

If someone criticized Father, she would curse them and fight them, and they would be surprised that this elegant Christian woman would speak so. She could not overcome her temper, no matter with whom she was speaking, she would attack with acerbity.

Living there (in Pusan), I went out witnessing and one day came back and saw her face and Father's face very depressed. She said that her son had come and beat up Father, banging his head against a wall. She told me that her best son came and beat Father. She was willing to separate from her children to serve Father.

She shared deeply when my faith in the second coming was down. If he is the one, I asked, why does he live in such a humble house, wearing summer clothes in winter? Father said he was crazy for God's will. He and she would encourage me.

She said she visited Father in prison



and took him grain powder and made clothes for him, in secret from her husband. It was difficult for her husband not to notice. On the way back from prison one time, she was tempted to cease the visits because of her family, her husband's opposition, and her lack of money. As she prayed about this, one grandfather with white clothes and a white beard appeared to her and quietly said, "why do you want to stop the visits? He is suffering in the dark room of the prison, but soon Teacher Moon will appear as the Messiah. He came

with the mission of savior and pastor, so please continue no matter how difficult." He almost begged her. So she said to herself, "If I discontinue the visits, he will be so disappointed because he longs for my visits, so I should continue no matter how difficult." If the grandfather had not appeared, she could not have continued.

She told me this at the time of my difficulty, and told me, let's wait a little more. Teacher Moon is not an ordinary person. He came with the mission of the second coming. I was surprised. I loved

Jesus and was longing for his return. I always prayed to Jesus that if you come, I want to be the first to meet you! (laughter) Even at night, looking at the moon, I was asking Jesus to come. Now Grandmother Ok was telling me, he is the one you've been waiting for. But I thought he would come on the clouds. So I said okay, it is easy to believe in a Jesus in spirit world, but difficult to believe in a Jesus in the physical world, because he endures many trials. If I had lived with Jesus 2,000 years ago, I might not have been able to believe in him. Often I wondered if Father is Jesus. But for Jesus 2,000 years ago it was even more difficult. Jesus was born fatherless, I thought, but at least Teacher Moon is better than that. (laughter)

I do not have the time or space to capture the entirety of the True God's Day experience this year. Father's words were continually powerful and revelatory. His accounts of his early life and the life of the early church members brought everything that is happening today into the context of God's suffering love. True Parents long to care for the whole world. They have promised God that they will make us, all 6 billion of us, one happy family. It may appear as a speck of humanity now, but it is not a speck—it is a seed. Father and Mother did a lot of watering and nurturing at Punta del Este this year. I pray that the ripe fruit will come soon. ❖

WFWP • Where We've Been

ONE-DAY MARRIAGE SEMINARS

WFWP Chapters have been sponsoring a very exciting seminar called "Creating Lifetime Marriage", in an effort to strengthen families and provide guidelines for youth in seeking marriage partners.

Nora Spurgin, President of WFWP USA, has given seminars throughout the country from Miami to Los Angeles, Boston to Minneapolis, and has spoken thus far in 11 cities. Ms. Spurgin says, "Marriage is the anchor relationship in any family grouping". The seminar focuses on strengthening the marriage relationship over the long term. She also points out that education and an examination usually precede the acquisition of any license—except a marriage license!

The seminar includes a section – 10 Reasons to Plan for Lasting Marriage and 10 Ways to Maintain a Lasting Marriage. The Seminar includes role-playing exercises in communication, and a "what-if" meditation as a concluding exercise.

The following is a brief outline of the contents and a report on the seminar from Los Angeles.

CREATING LIFETIME MARRIAGE

by Paula Fujiwara—Los Angeles, CA

With 60% of new American marriages failing, it has become an urgent priority to focus on the value and necessity of lifelong marriage. In keeping with WFWP's mission of empowering women with tools, knowledge and support needed to create

WFWP • Into the Future

This is the second of a three-part series on the structure, vision, and activities of the Women's Federation for World Peace. Part One (Nov.): "Where We've Been and Where We're Going", looked at WFWP from a historical perspective. Part Two: "What We're Doing and its Social Impact", will provide an overview of WFWP activities and our approaches to those activities. Lastly, Part Three: "WFWP – Touching the Rest of the World", will discuss how all our work translates into real and lasting change.

peace at home and in our communities, Mrs. Nora Spurgin has been speaking around the country on "Creating Lifetime Marriage".

Mrs. Spurgin came to Southern California to present her seminar on Saturday, Nov. 7th. She was welcomed by 70 participants at the Rosemead Community Center. Her four hour presentation offered 10 reasons to make lifetime marriage our goal and 10 maintenance tips for securing a lasting marriage.

In her opening remarks, Mrs. Spurgin pointed out that many couples put more effort into preparing for the wedding than for marriage itself. In fact, many couples do not make lifetime marriage their goal. But after separation or divorce life is always more difficult, not only for the family but the community suffers as well.

Mrs. Spurgin invited participants to critique a script of a self absorbed, short sighted couple discussing their expectations of married life together. The realization from this exercise was that many marriage problems stem from selfishness. However, when both part-

ners are willing to invest 100% in the relationship, most problems are solvable.

She also shared the results of studies showing that committed married couples are happier than single people. Married people enjoy better health, greater longevity, and are financially more stable than singles. Additionally, strong marriages provide a secure shelter and role model for children.

In discussing maintenance tips for lasting marriage, core issues including communication, family finances and fidelity were addressed.

"Men and women are different in the way they think, feel and express themselves", said Mrs. Spurgin, and she stressed that we honor and value those differences because they can bring beauty, richness and excitement into our lives.

She suggested that we make a mis-

serve as reference points for lifetime marriage. Also, our social circle should include those who share our values. She advised avoiding habits of criticism, contempt, defensiveness and stonewalling and to seek help instead of letting problems go indefinitely. Intervention is certainly needed in cases of substance abuse, physical abuse or depression.

Mrs. Spurgin's final recommendation was to make a commitment to a belief system that can satisfy the hunger of our souls for meaning and purpose in our lives. Making a covenant or promise to God to stay married is especially meaningful. She noted that in light of the family and social crises we are facing, there is a renewed interest by clergy and organizations to encourage preparation for marriage and to honor fidelity in marriage.

Mrs. Spurgin referred to many helpful books during her talk. Among them were, "Seven Habits of Highly Effective Families", "Marriage Savers", "Saving Your Marriage Before it Starts", "He's O.K., She's O.K." and "Men are from Mars, Women are from Venus".

If you wish to obtain a copy of Mrs. Spurgin's speech for a cost of \$10.00 please call 212-481-3922 or fax 212-481-3927 or send an e-mail to wfwpnatl@aol.com.

TEN REASONS TO PLAN FOR LASTING MARRIAGE:

by Nora Spurgin—NYC

- 1) A long-term goal is the basis for ultimate success
- 2) Lifelong commitment provides emotional security. Continual invest-

see WFWP on page 22



sion statement for our marriage and establish rituals, policies and traditions that remind us of our goal and

INTERRACIAL SISTERHOOD PROJECT UPDATE

by Sheri Reuter, Chairwoman WFWP, Southern California

In July of this year, we received the exciting news that we had been chosen as a "Promising Practice" by President Clinton's Race Commission. Promising Practices are community based organizations which have made significant contributions to improving race relations and promoting the goal of the President's Initiative on race, "One America in the 21st Century". These organizations are especially recognized as advancing the vision of a stronger, more just and more united American community.

ISP was invited to apply for "Promising Practice" status following our presentation at Stanford University last spring, in honor of the 1st anniversary of the Department of Race and Ethnic Relations. At that time, we were able to present an overview of our activities to a panel which included Ms. Maria Echeveste, Chief of the Department of Public Liaison for the President.

The letter from the President's Initiative on Race stated, "Your organization's contribution to advancing the President's vision of One America in

the 21st Century is highly commendable. It is important to share your ideas and strategies with others who are interested in bridging the racial

gap." We are now listed as a "Promising Practice" on the President's website. You can access this website at : <http://www.whitehouse.gov/Initiatives/oneAmerica/Practices/pp-19980804.4097.html>.

On the basis of this national recognition, WFWP has been working to expand the efforts of ISP across the nation. Currently, we are producing materials that will help expand the work of the ISP, particularly with high school women.

When I look back over the past year and a half, and at the tremendous growth of ISP over that time, I am so amazed and excited. I want to send out a special thank you to each and everyone of you who have helped to make our collective vision a reality. We have come a long way together, and as we enter this new phase of national recognition, your input and support are desperately needed! I invite you to get involved in planning and implementing the projects which will bring the vision and the heart of ISP into the new millennium. ❖



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And Where We're Going

WHAT WE ARE DOING AND ITS SOCIAL IMPACT?

by Karen Judd Smith—NYC

Women's Federation is leaving a trail of footprints in American society that we hope will pave the way for others. We intend to tread where no man or "woman" has gone before. Yet, we continue to tend to tasks coming from a natural desire in our hearts to reach out a helping hand to those in need. Nice, but what does all this mean?



We are a women's organization that has grown out of philosophical underpinnings that see the solution to the world's problems as being in essence, the solution to individual's and family's problems. We recognize these solutions as dealing with the whole person—body, mind and soul.

WFWP also looks at the global and historic perspectives that clearly reflect gender discrimination and the serious consequences these enculturated problems create—for everyone—man, woman and child alike. Therefore we work to raise the status of women worldwide by working to create a focus on the need for true partnerships between men and women in all areas of life—in the family, in our communities, in

the work place, in public service, government and beyond.

From the global perspective, women's greatest enemy is poverty—poverty of body, poverty of mind and poverty of spirit. The face of poverty worldwide is feminine. Money alone is not the solution. Information alone is neither, nor is church, synagogue or mosque. Poverty is a complex problem requiring changes in both individuals and their social environments.

Women's Federation for World Peace USA sees its mission as: Empowering women with the knowledge, tools and support needed to create peace at home, in our community, nation and world. We address problems primarily through the empowerment of women rather than through the traditional feminist approach of insisting others change the way they treat women. We see the locus of power to change as being primarily within. We believe in the power of the human spirit, the same power that those who wrote the Universal Declaration of Human Rights recognized, that has challenged society, creating social change through many historic persons—men and women.

So what are we doing about all this philosophy? Women are inherently practical beings, naturally desiring and



able to turn the movements of the heart into caring and life-changing acts. We continued to build the Bridge of Peace beyond the international monetary resources that initiated the program and have created the Interracial Sisterhood Project. ISP is now an annual institution in the City of Carson in California, has been recognized as one of America's Promising Practices, and is listed on the President's Initiative on Race's website.

WFWP is developing mentoring programs to attend to America's poverty. Mrs. Spurgin is traveling and giving seminars on Creating Lasting Marriage—the response to which shows the simple yet basic need marriages have for support and nurture. WFWP continues to introduce to America, the situation of women worldwide and to encourage American women to extend our blessings and advantages to oth-

ers through our Partnerships for Peace program. This program sets up international partnerships between American women and/or WFWP chapters here and communities in other countries that are dealing with particular issues such as poverty, female genital mutilation, women as social outcasts, racism etc. As part of this effort, we set up public talks under the banner "Women Around the World." We hold these talks in local libraries, at the United Nations, in our homes, to educate ourselves about different situations worldwide and to help us address the fundamental issues underlying these global problems that we all need to deal with, in our own homes, marriages, work places and in our society.

Through our local chapters that are emerging throughout America, we are able to get together with other women who have similar concerns, who have different life experiences and perspectives, and work together, learn from one another and make changes in our communities.

This is what we are doing. We are making our philosophy work for the betterment of our own lives, the betterment of our communities, our nation, and through our network of 143 countries and 80,000 members worldwide. We are agents of change in our changing world. ♦

REPORT FROM THE TWIN CITIES

by Mary Jane Anderson, Chairwoman
WFWP, Minnesota

Since 1995 various Women's Friendship Conferences have been held around the world especially among

women from two countries who have been at war with each other. Nations such as Korea and Japan, USA and Japan, England and Ireland, Germany and Russia, Austria and the Czech Republic have all participated. These ceremonies have also been initiated in Los Angeles and Boston among women of color, easing racial tensions. In Los Angeles four races of women united together and formed sisterhood bonds that generated national interest and is now known as the Interracial Sisterhood Project.

The Hmong community is among the newest immigrants to Minnesota. They are a group of people from Laos, who were persecuted and displaced during the Vietnam War, who eventually came to America.

The women in our organization felt strongly that we needed an opportunity to know our new neighbors, the Hmong people, and officially welcome them to Minnesota. It is our desire to learn their culture and perhaps work together as well as to foster understanding and stop the biased attitude against them. What a perfect opportu-

nity to use the "Bridge of Peace!"

We created a program that consisted of six pairs of women. Many brought their husbands and children to witness the "Bridge Ceremony" which used a garden archway decorated



in evergreen branches and poinsettias. The women passed through the arch after bowing and embracing to ceremonially secure their relationship as eternal sisters. Joan Kennedy, an author and motivational speaker stated, "Before the program began their seemed to be a little apprehension and uneasiness among the participants. But, after the women crossed through the arch, the tension lifted and only pure joy and love remained for the rest of the evening". The shared banquet meal was full of lively discussion as pictures of families were exchanged.

Judy Wilson from River Falls, Wisconsin came with her daughter, Kim, a high school sophomore. Both received a sister in the program. Judy said, "My daughter is so happy meeting Gao. Both have interests in drama and Gao has

already invited Kim to a play on campus. I am also thrilled to now know my new sister, Xeetter Vang. We want to get together soon, now I have wonderful new additions to my family."

The program featured two speakers, Mrs. Nora Spurgin, president of WFWP USA and Mrs. May Kao Y. Hang. Mrs. Spurgin related stories of past bridge ceremonies across the country and how women have been changed forever by their experiences. Mrs. Hang, who is project coordinator for Hmoob Thaj Yeeb or The Hmong Violence Prevention Initiative, spoke passionately on the plight of the Hmong people in the Twin Cities and how violence can

and must be prevented among all races. She spoke from personal experience and feels hopeful for the future if we learn to work together for peace.

In her closing remarks, Mrs. Anderson read a quote, author unknown, "Every soul is like a tiny drop without which the whole world would thirst." She wished every participant well on their new life together as sisters, to cherish each other and build a new history in Minnesota based on love and compassion for each other."

For more information on this program and others in Minnesota, please call 651-653-5627. ♦



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New Jersey Church Launches IL SHIM

by Brian Sabourin—Clifton, NJ

On Sunday, January 10th the New Jersey Family Federation conducted an IL SHIM Ceremony for all New Jersey blessed children in grades 7 through 12. Out of a pool of approximately 55 eligible children, 52 participated from a total of 36 different families. Attendance at the service exceeded 300 people (including children). Participants alone – parents and their children – exceeded 150 people. We did not have enough chairs to seat everyone. Many people simply stood in the back and a few people didn't come in due to the crowd. In addition to the crowd at the Service, approximately 100 more people (children and teachers combined) attended Sunday School at the Clifton Church and helped prepare the reception after the service. By all accounts, it would probably be accurate to say that it was the largest and best-attended Sunday Service ever held in New Jersey.

Meaning of "IL SHIM"

IL Shim is a Korean term that means "one heart" or "one heart and mind". This term was chosen for this ceremony because of its implications for inter-generational unity and inheritance. True Parents conducted a similar ceremony called "IL SEUNG IL" or "Day of One Victory" (1985.8.20) centered upon Hyo Jin Nim and the second generation after True Father's release from Danbury. In that ceremony, True Parents declared the beginning of the period of responsibility for the second generation. Four years later, True Parents also conducted an "IL SHIM" ceremony (1989.6.23) to proclaim the total unity between Heavenly Father and True Parents and the inheritance of this unity by the children. This ceremony was conducted on the occasion of True Father's elevation and recognition as head of all Korean tribes and clans. During the ceremony, Father said that as children, who are to inherit the love and lineage of True Parents through the Blessing, we must completely remove ourselves from Satan's influence. The IL SHIM ceremony was conducted to confirm our opportunity to now inherit this special status based upon the conditions made by True Parents and True Parents' family.

It should be mentioned that True Parents did not authorize this New Jersey IL SHIM ceremony. Furthermore, it was not intended to serve as a forgiveness ceremony for those blessed children who

have made serious mistakes. As of yet, True Parents have not indicated that blessed children in this situation have any hope for restoration. The New Jersey IL SHIM ceremony was conducted primarily to offer a pro-active and constructive deterrent to the development of serious spiritual problems. The term IL SHIM was selected due to its having been already used in a similar ceremony in True Parents family and because it seemed to be the most appropriate term for our purpose.

Purpose of Ceremony.

The IL Shim Ceremony was conceived to serve numerous purposes, four of which are listed below. These are not necessarily the only purposes, but rather only those that we have identified to date and which seem of most importance.

- Coming of age - to recognize children who are moving from adolescence to teen years (into puberty) as graduating from one level and moving into the next. The significance of this transition



is also connected with coming into a new level of personal relationship with God. That is, God will now begin to relate to them in more of an adult fashion and they will be expected to take more responsibility for their spiritual life as they approach the top of the growth stage in spiritual development.

- Rite of passage - to signify that children who are participating in this ceremony have accomplished certain conditions of faith - such as having completed certain educational requirements - and have committed themselves to certain ideals - such as purity and a commitment to receive the Matching and Blessing from True Parents.

- Inheritance of tradition - to signify that as blessed children, they have received the grace of being "freed from original sin" as a result of the conditions made

by True Parents and their own parents. As blessed children they stand in a "position of grace and blessing" and through this ceremony it is recognized that they now have a greater responsibility to maintain this position. This ceremony accentuates their responsibility to keep the tradition of faith that they inherited from their parents and welcomes them into more mature participation in their church and community. This ceremony underscores their personal commitment to do this.

- New Beginning - to signify that through participation in this ceremony and the (prerequisite educational programs) these children can be forgiven for past misbehavior (except serious violations) and be "reborn" into a new and fresh beginning in their relationship with God. As participants in the IL Shim Ceremony, they now have more responsibility to set a good example for other children and show the proper standard of behavior in relation to personal and public life. By participating in this ceremony, the children agree that from this day forward they will do their best to maintain all the conditions of the IL Shim Ceremony Pledge.

Why did we do it?

Well... Our tradition seems to have many beautiful ceremonies for young children. The prayer tradition at birth, the 8-day ceremony, the 100-day ceremony, Church Holy Days, and of course, the birthday ceremonies. However, as our children age, birthday ceremonies become less and less significant and Church Holy Days seem to lack a personal connection. There seems to be no public, church-based

ceremony to recognize our children's maturation into the top of the growth stage. Once the early ceremonies are finished, there seems to be no other significant event until the Matching and Blessing. Due to the importance placed upon the Blessing, it would seem appropriate to offer more preparatory rituals to reinforce the inheritance of our tradition during the turbulent teen years.

Ritual has been called the "glue for tradition." It helps to provide continuity between generations and cultural identity. Other faith traditions provide significant ceremonies to recognize and promote the inheritance of their tradition by their children. The "Bar Mitzvah" in the Jewish tradition or "Confirmation" in the Catholic tradition are typical examples that come to mind. We chose the term IL SHIM (one heart one mind) and con-

ducted this ceremony to provide our children with a comparable ceremony to reinforce the fundamental aspects of our tradition.

Our Preparation. To qualify for the ceremony, we asked all children to participate in a special workshop at Barrytown prior to God's Day. In that workshop, the children offered a fast together with a confession and repentance ceremony, and made a written determination for the New Year. The content of the workshop dealt with fundamental issues of being a BC teen.

The Ceremony. Many parents expressed sincere gratitude for this ceremony. Several parents commented to me that they had no idea it would be such a dignified and holy affair. One mother in particular called and said that the ceremony made a deep impression on her daughter. She had been having problems with her and this ceremony seems to have restored (to some extent) her daughter's appreciation for being a BC. Another parent commented that his son seems to be behaving in a more serious and adult fashion after the ceremony. Other parents expressed regret in not having prepared more and for not taking it more seriously. Many parents said that they want to make this ceremony a yearly tradition that the younger children can look forward to. Several parents mentioned that many the 5th and 6th graders who were watching the ceremony were impressed and were looking forward to participating next year. In general, the parents were very grateful and uplifted by the ceremony. The children – even the more callous among them – were moved to varying degrees. Some obviously did it only to please their parents, but as one child told me, "it made them think more deeply about things."

Ceremony Date & Frequency.

We have decided to conduct this ceremony annually on the first Sunday after God's Day. This date was chosen to add significance to the ceremony in that it should symbolize a new beginning in life. Just as God's Day is a day of making new determinations for the coming year, likewise, the children participating in this ceremony should make a new determination to begin not only the New Year, but also a new phase in their life. This date was also chosen in relation to the Day of Victory of Love which was declared as a result of the sacrifice of Heung Jin Nim who offered his life to protect True Parents. True Parents have declared Heung Jin Nim as the example and model for the second generation. Hence, this date was chosen to help connect his life to the life of our second-generation children.

WFWP from page 20

ment makes the outcome infinitely richer.

3) Married people are healthier and live longer, according to recent studies.

4) Divorce is a bad economic risk. Short-term interrupted plans are more costly. Alimony and child support, and frequently the lack of it, can be financially devastating for either side.

5) Marriage is a secure shelter for

children.

6) Lasting marriage avoids complicating situations, such as stepfamilies,

blended families, and so on.

7) Lasting marriage allows for creation and implementation of family traditions, rituals, and policies.

8) Long-term financial commitments, such as the purchase of a home, can be made.

9) Lasting marriage allows for development of lifelong social circles and religious traditions.

10) Lifetime of companionship

Ten Ways To Maintain Marriage:

1) Learn to communicate, listen and relate.

2) Make a covenant with each other and review it regularly.

3) Promise to be faithful.

4) Discuss financial planning together by making a clear budget, making joint decisions,

and respecting spending differences.

5) Honor the differences between men and women.

6) Learn to identify your own self-

an effort to correct it.

7) Make family traditions, rituals and policies.

8) Build a group of friends who have the same values (church, support groups,

school, sport teams, etc.)

9) Fight fair. Stick to the issues. Don't hold resentment. Learn to forgive.

Seek a mediator when necessary.

10) Seek out a spiritual life, which every marriage needs — something which

touches your spirit and lifts you beyond personal relationship. ❖

Ceremony for Second Generation Teens



GRAEME CARMICHAEL

Program Format.

In recognition of our desire to make this ceremony a significant church event, we planned to hold the ceremony in front of the entire church congregation with younger children present. Sunday school classes for grades 4-6 were canceled while the pre-k through 3rd grade classes were held as usual. We felt that the younger children should attend the ceremony with their families in hopes of making a lasting impression on them of the importance of being a "Blessed Child" and to underscore the responsibility of setting a good example for the younger children.

The format of the ceremony can be modified to meet local requirements, but we would recommend the following two fundamental components always be included (see accompanying program outline):

- **IL SHIM PLEDGE AND PRAYER**—the local pastor should explain the purpose and significance of the IL SHIM Ceremony and offer the IL SHIM Prayer before starting the ceremony. Next, the children and their parents all together bow to True Parents and then recite the family pledge. At the conclusion of this pledge the children will affirm their commitment to the ideals of the IL SHIM Pledge by bowing two times:

First, to God and True Parents (facing forward with back to congregation),

Second, to their parents and congregation (facing parents and congregation),

After completing their bows they stand facing the congregation and receive a warm and heartfelt applause from the entire congregation (standing ovation OK). After the bows are finished, they all together recite the IL SHIM Pledge, after which they may return to their reserved seats in front of the congregation with their parents sitting in reserved seats behind them - children all together and parents all together.

- **INHERITANCE & COMMITMENT RING CEREMONY** - following the pledge and prayer, we recommend that the children receive from their parents a "commitment ring." This ring symbolizes their commitment to purity as well as their inheritance of a blessed lineage from True Parents via their parents. This ring should be kept with them forever, or at least until receiving the Matching and Blessing from True Parents. The ring is important because it symbolically commits them to purity and provides a visible reminder of their commitment. We recommend the "True Love Waits" ring with

"IL SHIM" engraved inside. This ring can later be given to their spouse.

A Reflection.

In general, the program turned out better than we expected and the turnout was much higher than expected in spite of short notice. We did not have the chance to properly educate or inform the community as to the content and purpose of the ceremony. Many found out about it only days before and learned of the content during the ceremony. In spite of this, however, they came anyway and seemed to be deeply moved. The most significant moment for me came when one particular child requested to join the ceremony. She had refused to participate earlier and for various reasons, was unqualified. I told her that unless she would change certain things in her life she could not participate. She ended up only watching the ceremony. Afterwards she and her mother came to me again requesting to participate retroactively. She said that she was willing to do the various conditions to "qualify." Later she told me that the ceremony had caused her to reflect more deeply on some of her attitudes and behaviors. I never expected this program to have that kind of impact on a person. I had almost given-up on this girl. To have her come to me and say this was the most gratifying moment of the event for me.

For others planning similar ceremonies, I would recommend more preparation and involvement of the parents. We had no for this due the to shortness of the preparation. If there were more involvement of the parents I think the ceremony could have been even deeper and more meaningful for both children and parents. I also feel that we must follow-up this program with a more effective youth ministry program. Rev. Hong and I are currently working on a new program for New Jersey. I also feel the need to underscore the importance of improving the Sunday service in order to maintain the involvement of the parents. One child asked me to personally call her parents next Sunday to ask them to come to Sunday service. She said that they never come and that she cannot come to our teen youth-group class unless they decide to come to service.

Ideally, I feel that the age of the children participating should be 13 or 14 (Junior High School). Older chil-

dren may perceive the ceremony as trivial and merely conform out of parental pressure. Nonetheless, we encouraged even the older children to participate, and in spite of some sarcasm and negativity, they came and many were moved. Future ceremonies will primarily focus on 13 and 14-year-old children. I think older children - those graduating from high school - need something more. Some have suggested a ceremony that recognizes adulthood and eligibility for the Blessing that would be conducted after high school graduation. This is an idea needing much more thought and development.

In conclusion, from all that I have heard and seen, the New Jersey IL SHIM Ceremony was a great success and made a deep impact on many of the children. Yet it is only a ceremony. Many problems and serious issues remain. A ceremony certainly cannot replace the need for a well-planned and carefully implemented parental and church-based religious education program. Our children are facing many issues that challenge their faith on a daily basis. We need to establish comprehensive and well-integrated youth ministries that combine the efforts of the home, church, and community. The home alone is not enough. Likewise, the efforts of the church, if not supported by the home, will also fail. Ultimately, all three of these educational domains need to work together to provide a nurturing environment where a child's spirituality can

develop. Since the school and community are not about to adopt our values anytime soon, it behooves us to make greater efforts to work together and strengthen our education wherever and whenever we can.

Il Shim Ceremony Pledge

As a Blessed Child of the second generation

I freely and sincerely dedicate myself to:

- Love and honor God and True Parents by practicing a life of attendance with absolute love, absolute faith, and absolute obedience.

- Love and honor my parents by maintaining the tradition of our lineage that began with the Matching and Blessing of True Parents and has been passed on to me.

- Love and honor my church and community by giving of myself in service to others and by participating in church activities.

- Love and honor my future spouse, my future children and myself by saving sexual relations until the day I receive the Matching and Blessing from True Parents.

Mr. Sabourin is currently serving as full time Youth Pastor for the New Jersey Family Federation. He can be reached by email at briansab@aol.com or by phone at (973) 661-4075 or at the Clifton Church (973-916-0329). ❖

The Washington Times

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The Washington Times

TRUE PARENTS' HISTORY FOR CHILDREN

by Linna Rapkins

part 2 of 2

A NEW BEGINNING IN SEOUL

October arrived, and just as Father had promised, new people began coming. The six months of indemnity were paying off at last, and it was easier to feel hope.

Mr. Eu had to lecture longer hours now—all day and into the night. The more he taught, the more he felt the inspiration that Father had always felt, and he continued teaching long after exhaustion should have set in. The days went something like this.

Guests arrived for lectures in the morning. They heard lectures until noon. They took a break for lunch. Then, back they went into the little lecture room to sit on the floor all afternoon, listening to one long lecture. Dinner came and went.

Then Mr. Eu and the others gathered around the guests, bowing and smiling pleasantly. "Please, won't you stay for the evening? There are some interesting things we would like to explain to you now."

Father had learned that, whenever guests went home after only one day, they always got involved with their family problems, and hardly ever returned. So he tried to convince the guests to stay at least three days. Some of them did.

Even though the Korean War was over, there was still a curfew of midnight in Seoul. This means no one was allowed to be outside after that time. Mr. Eu always got so inspired during his lectures, he seemed to forget about time and curfews. Soon it was 11:00; then 11:30. The guests fidgeted nervously, but he just didn't stop lecturing.

Just when he seemed to be ending the lecture, he announced, "Now, I want to introduce you to our honorable teacher, Sun Myung Moon, the one who received this revelation from God."

The young man, who had been sitting silently beside Mr. Eu or in the back of the room, stood up and bowed to them. All day the guests had seen this young man in the simple clothes, and they thought he was just one of the members. Since Mr. Eu was doing the teaching and seemed to know all the answers, and since he looked somewhat older and was sometimes sitting in a kingly-looking chair, they assumed HE was the leader.

Once they got over their surprise, however, they were happy to meet this mysterious young man named Moon. As soon as Father began speaking to them, they could feel his power and his love, and they wondered why they hadn't known before who he was. They felt as if they never wanted to leave.

Father liked to ask his disciples to sing for the guests. Some of them had voices that were not exactly soothing, but then they sang with such love, it was as if God Himself was singing. The guests felt something beautiful stirring in their hearts.

Soon, it was well after midnight. "Oh, I'm so sorry I kept you too long," Father apologized. "Is it too late to go home?"

They nodded their heads, not knowing what to do, and not really wanting to leave.

"Well, then, won't you please stay here for the night?" he asked. They had no choice but to accept his invitation. If they went home after midnight, they would be arrested for breaking curfew.

They all slept on the floor. Whenever there were only a few people spending the night, there were enough quilts to go around. But when many people stayed, the quilts couldn't reach over all of them, and they had to depend on their body heat to keep them warm.

Next morning, basins of cold water were brought for washing their faces. Then, after a simple breakfast, someone would say, "Please stay for another lecture—OK?"

"Well, I've stayed one day and night already," they reasoned to themselves. "I guess another lecture won't make much difference. But I wonder why I don't even want to leave." It felt like a loving blanket had been tucked around them.

After another day of lectures, the same routine happened. Listen to Moon Son Sengnim. Eat some rice and kimchee. Sing some songs. Share some thoughts. Curfew. Too late to go home. Alright, sleep under the quilts.

The third day—the same thing. Mr. Eu

lectured all day. By evening, the last lecture came to an end. When the guests stood up to go, the family members brought out special cakes and cookies. Well, they couldn't refuse those now, could they?

The feeling in the air was like heaven. They gazed around the room as they ate the little cakes, wondering why they felt as if they might float away. Love filled the air; it filled their hearts. They couldn't explain it, exactly; they just knew they felt something very good.

At home that night, they were soon brought down to earth by the familiar problems of work and family life. Still, even after several days, they couldn't for-

didn't really plan to fast; he just forgot to eat.

Sometimes, he took everyone up

on a mountain to pray. They prayed in unison for a long time, their voices growing louder and louder, their bodies shaking and swaying in the cold wind. Sometimes, their words joined together into one voice. It seemed as if they were saying the same thing, all together, in the same rhythm. They felt as if they might float up into the air, and they forgot the coldness of the wind.

While praying, some of them opened their eyes a moment, and they noticed Father gazing off into space with a sort of far away look, his eyes shining as if he were seeing a vision. They looked up into the sky, too; but they saw only clouds.

One woman was spiritually open, however; and she saw Jesus come down on a cloud and talk to Father. Bright lights were everywhere—around Jesus, around Father, around the people. It was dazzling.

Father became very tired. After weeks of keeping this kind of schedule, he reached a state of exhaustion. His eyes became red and scratchy from lack of sleep; and at times, he couldn't even open his eyes fully in the sunlight. He felt like closing them and sleeping for at least a year. His bones ached; his muscles ached.

He even had a problem with his nose bleeding, because he was so worn out. His throat hurt from talking so much, and he got canker sores in his mouth and on his tongue. When he talked, it felt like fire.

Some of the people noticed this and wept for him. "Please, get some rest, Master," they begged. "You don't have to talk to us tonight." They wished they could somehow make it easier for him. Father appreciated their love, but he still felt the weight of the world on his shoulders and he could not rest.

This was the beginning of Unification Church in Seoul, Korea. But a time of difficulty was just around the corner. ❖



get Teacher Moon. They began plotting how they could return.

In the days ahead, Father pushed himself to do more and more. Just when he thought he couldn't move another inch, he moved another mile. He always felt desperate to find more members and to keep the members he already had.

Father prayed for the members day and night. He spent many hours with them, teaching them all he knew. He forgot about himself. Whenever someone brought food to him, he might eat it absentmindedly or he might not get around to it. Many days, he forgot to eat anything at all—one day, two days, three days. He

Chicago Commemorates Dr. Martin Luther

by Richard B. Lemont—Chicago, IL

True Family Values Choir under the direction of Noriko Ogden, directress entertained the crowd of over 1200 ministers and distinguished guests as the program opened. TFV Choir's songs opened the door and wel-

come the crowd. Originally, we were not supposed to do it, but because the other choir didn't show up on time, our choir sang first and welcomed the people. We truly felt like this was our banquet! As they stood in kimonos, choir robes and Blessing scarves chattering tables fell silent. The guests devoted their entire attention to the mostly ori-

ental crowd of women on the stage in the International Ballroom of the Hilton Chicago and Towers. *Furasato* and *Amazing Grace* were applauded madly by the assembly as our sisters finished.

As the TFV Choir prepared for the opening of the event Rev. Ki Hoon Kim, Chicago Regional Director, represented our True Parents at a small reception given by Mayor Richard M. Daley. Francis Cardinal George, the Archbishop of Chicago and other Chicago notables such as Congressman Bobby Rush, Rev. Clay Evans and Bishop Cody Marshall hobnobbed with Mayor Daley, Police Superintendent Terry Hillier, aldermen, commissioners and powerful ministers and civic leaders.

This marked the third time that Rev. Kim had been invited by the Mayor's staff to deliver a Unity Prayer and sit at the head table. His prayer called Dr. King's dream one that was not centered on one color but on all the colors of the human race living as one

family under God. Rev. Kim gave the strongest prayer among 3 unity prayers and everyone listened very quietly.

The Keynote Speaker was Rev. Bernice A. King the daughter of Dr. Mar-



Rev. Kim at the head table with Mayor Daley and religious leaders



Rev. Kim delivers the Unity Prayer

DIVINE PRINCIPLE STUDY

WHY CHRIST CAME AND WHY HE MUST COME AGAIN

Volume 3 Part 3

Jesus' work on earth is dominated by a central, all-pervasive theme: the Kingdom of Heaven. "Repent," Jesus says, "for the Kingdom of heaven is at hand." (Mt. 4:17)

In proclaiming this message, Jesus is announcing the fulfillment of a hope which God had long instilled in the Jewish people. At least since the seventh century B.C., the Hebrew people had looked forward to the arrival of the millennium, a golden age of peace and well-being for all. This Kingdom was to be inaugurated by the Messiah.

"For unto us a child is born, unto us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there will be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with justice and righteousness from this time forth and forevermore."—Is. 9:6-7.

Isaiah's view is that the Messiah was to govern his people with justice and righteousness. From the throne of David, he was to reign with wisdom, as Wonderful Counselor, with power, as Mighty God, with love, as the Everlasting Father. In his Kingdom, peace would endure. And not only the Messiah's human followers, but all nature was to dwell in his peace.

Isaiah writes: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and fating together, and a little child shall lead them... They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the water cover the sea."—Is. 11:6-9.

Glorious Days

Isaiah further prophesied the glorious days the Israelite people would see in the Kingdom of the Messiah.

"Arise, shine; for your light has come, and the glory of the Lord has risen upon

you...Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried in their arms...Violence shall no more be heard in your land, devastation or destruction within your borders; you shall become a clan and the smallest one a mighty nation; I am the Lord; in its time I will hasten it."—Is. 60

In the Hebrew mind, this is the glory and joy that the Israelites were to share upon the establishment of the Messianic Kingdom. Their blessing would reach throughout the world, and earth would be the Garden of Eden.

"He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation neither shall they learn war anymore."—Is. 2:4

In all these passages we may see the promise of God's ideal being realized. The world was to be restored and the Messiah was the catalyst.

An urgent message

Anointed by God for the mission of restoration, Jesus was consistently concerned to teach others of the coming Kingdom. His moral and ethical teachings, his exhortations, even his prayers all relate to this topic. His Sermon on the Mount, it has been said, may be likened to the constitution of the Kingdom of God.

The Kingdom is also the subject of many of Jesus' parables. He compared the Kingdom to sowing good seeds in various soils; to a tiny grain of mustard seed which would grow into a large tree; to leaven hidden in a meal; and to a treasure hidden in a field, which a man found with joy and then bought at the cost of everything he had.

Just as significant as these repeated references to the Kingdom was the apparent immediacy of its advent. There is a definite now quality to Jesus' references. Because the Kingdom's foundation had to be laid during Jesus' lifetime, its establishment was imminent

and urgent. Therefore Jesus directed his followers to seek his Kingdom and righteousness first, without giving undue thought to what to eat or wear. His disciples were told to announce that the Kingdom of Heaven was at hand.

Some of the passages from Luke vividly illustrate just how urgent matters were. To a man who wanted to go bury his deceased father, Jesus retorted, "Leave the dead to bury the dead; but as for you, go and proclaim the Kingdom of God." (Lk. 9:60) On another occasion he said, "No one who puts his hand to the plow and looks back is fit for the Kingdom of God." (Lk. 9:62) In teaching his disciples how to pray, Jesus' first petition to God was "Thy Kingdom come."

Finally, as we have indicated, Jesus made the point that to enter the Kingdom, one had to be spiritually mature. In his words, "You, therefore, must perfect, as your Heavenly Father is perfect." (Mt. 5:48)

A Kingdom on Earth

An important distinction must be drawn here between the earthly nature of the Kingdom, as conceived by prophetic Judaism and early Christianity, and spiritualized, ethereal version envisioned by the later Christian Church.

In proclaiming the Kingdom of God (or the Kingdom of Heaven which was substituted because of Hebrew restrictions on the use of the word "God") many Christians believe either that Jesus was referring to the fate of his followers after death or their individual spiritual fulfillment. However, this cannot be the case. As God envisioned a Kingdom of Heaven on earth in the beginning, starting with Adam and Eve, He would naturally envision a Kingdom of Heaven on earth in the end. His intent and will are constant.

Most scholars would agree that envisioning a purely spiritual or personal Kingdom entirely misrepresents the intent of Jesus' message, ministry and mission.

Professor Frederick C. Grant typifies scholarly opinion: "Jesus' conception of the Kingdom of God is absolute-

ly and unequivocally and exclusively a religious conception: pure and simply religious, but religious in the sound ancient sense, as embracing all of life, society, politics, the labor of men, as well as their inner feelings, attitudes, and aspirations."—The Gospel of the Kingdom.

The early Christian Church, being closer in time to the earthly life of Jesus, knew that Jesus envisioned an earthly Kingdom and eagerly awaited Jesus' return to complete his work.

Reflecting this fact, the Apostle Paul is on occasion at pains to placate the early Christians who were hoping for a quick return of Jesus.

"Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, not to be quickly shaken in mind or excited, either by spirit or by word...to the effect that the day of the Lord has come."—II Thess. 2:1

It was only later that the return of the Lord would be viewed as indefinitely postponed. With this postponement, the concept of the Kingdom was gradually deflected away from earth and toward heaven.

We may say in summary that the kingdom that Jesus attempted to bring was a literal, physical kingdom, a restored world based on God's original ideal. Jesus was to become the spiritual and ethical archetype, the model individual of the Kingdom. Achieving this himself, he was to show all people the way to individual and collective maturity. Based on the example and the inspiration he furnished, an ideal family, society, nation and world would have come into being. In this way, the long-sought Kingdom would be established.

Clearly, however, the ideal of the Kingdom was not realized. "What happened?" In the next section, the Principle will pursue the answer by first looking at the work of Jesus' forerunner.

Next Month - Part 4
John the Baptist ❖

King Jr. With an Interfaith Breakfast

tin Luther King, Jr. Rev. King is assistant pastor at Greater Rising Star Baptist Church in Atlanta, Georgia where she is in charge of the Youth and Women's Ministry. She strongly emphasized in her speech about the unity of denominations and even religions. As she closed her speech she told a story familiar to every Divine Principle lecturer over the past 25 years. An angel showed a man the difference between heaven and hell in identical circumstances. There were 2 banquet tables covered with foods from the corners of the world. At one table

the guests created hell as they struggled with the 10 foot long utensils while the heavenly banquet shared the food by unselfishly serving each other.

Chicago has been having this event

since 1987, when the late Mayor Harold Washington began it. We feel Chicago has a big foundation to bring unity among denominations and religions and welcome True Parents. We, Unification Church members, should lead this movement in Chicago. Actually, we may have been the biggest single group attending the event with around 40

of our members there and the planning committee for the event is filled with the names of ministers who know us through CAUSA, ICC and TFV activities.

The following Monday Rev. Kim joined Mayor Daley and many other religious leaders at a press conference on Dr. King's birthday. ❖



Mayor Daley meets with the TFV Choir



A Return to Modesty: Discovering the Last Virtue

reviewed by Chris Seidel—Red Hook, NY

I just finished reading a very intriguing book on a topic which has been all but shellacked in our culture, however, in a very misleading way. The book is entitled *A Return to Modesty: Discovering the Last Virtue*. Much to my surprise and delight, this is what I found buried in the back flap of the hardcover:

"With humor and piercing insight, Shalit invites us to look beyond the blush and consider the new power to be found in an old ideal. She maintains that the sex education curriculum forced on those of her generation from an early age is fundamentally flawed, centered as it is on over-coming reticence—what we today call 'hang-ups.' Shalit surprisingly and persuasively argues that without these misnamed hang-ups there can be no true surrender, no richness and depth to relations between the sexes. The natural inclination toward modesty is not a hang-up that we should set out to cure, but rather a wonderful instinct that, if rediscovered and given the right social support, has the power to transform society."

Author Wendy Shalit, 23, is a recent graduate of Williams College, and a current contributor to Manhattan Institute's *City Journal*, who has also written in *The Wall Street Journal*, *Commentary* and other publications.

Shalit's brisk and focused introduction immediately keys the reader to her intention and purpose of writing the book.

Where is our contemporary culture leading today's youth? Why, if we live in such a liberated society, is everyone searching for a richer, more sublime real-

ity? Why do we consider it necessary to "educated" our youth with subjects which have absolutely no bearing on their lives at the time they are educated? Where is respect? Where has romantic hope gone? Where is true love? Shalit poignantly and cogently argues that girls and young women are being thrust very unwillingly into a social environment which places unrealistic and irrational demands on their behavior and self-image. If they do not conform to the status quo, they are summarily expunged to the fringes of acceptability. In a "liberated" culture they have taken upon themselves the task to prove themselves "equal" to the opposite sex, but this ultimately demands them in the end since there are inherent differences. This is delineated in Part One, "The Problem."

In Part Two, "The Forgotten Ideal," a case for modesty is propounded, and is made clear by allusions to the fact that a very natural disposition for women has been slowly twisted by a society which now views it as prudish and even psychotic. Although unconsciously one of the reasons for her modern-day strife, Shalit convincingly illustrates why a return to female modesty just might be the answer today's woman is looking for. That in the "anything goes" world which in countless ways subverts women into giving up their femininity, women can determine not to let their modesty go.

"Today modesty is commonly associated with sexual repression, with pretending that you don't want sex though you really do. But this is a misunderstanding, a cultural myth spun by a society which vastly underrates sexual sublimation. If you stop and think about it, you realize that without sublimation, we would have very few footnotes and prob-

ably none of the greatest works of Western art. Moreover, leaving aside the whole question of utility, when you haven't yet learned to separate your physical desires from your hopes and natural wonder at everything, the world is, in a very real sense, enchanted. Every conversation, every mundane act is imbued with potential because everything is colored with erotic meaning. Today, this stage in one's life—when everything seems significant and you want to get it all "exactly right"—is thought to be childish, but is it really? Maybe instead of learning to overcome repression, we should be prolonging it."

So in fact, sexual repression and sublimation is not in fact a handicap, but the key to unlocking the romantic mystery women still cling to, even though their society may misleadingly deem it illusory.

In Part Three, "The Return," Shalit states that in fact many women are looking for interference in their lives. That even in the very culture which considers independence a virtue, many young women are crying out for stricter rules and sterner fathers. For a father who disciplines his daughter is undoubtedly one who cares about her, who shows a vested interest in her future and upbringing.

She also insists that what is necessary is an interference in the modern demands of society: "by not having sex before marriage, you are insisting on your right to take these things seriously, when many around you do not seem to." She states the conditions of religious modesty, giving the reasons why many cultures have elevated sexual modesty to a virtue, and why "modesty is inextricably entwined with holiness." She implores us to see "beyond modernity," that perhaps sounder and more com-

elling reasons for modesty can be found in the enormous depth and breadth of historical development. That avenues to true happiness are waiting perhaps outside of the modern community, that current notions of wanting "the love of a good man and many children, that is considered *déclassé*," is societal brain-

washing.

Shalit's book is a poignant forerunner of a new genre which provocatively questions the ultimate direction of a liberated humanity. Although there are many salient, often startlingly controversial points made in the discussion, the conclusion elucidates her underlying intent and passion:

"So if you think our modesty projects should be called 'An Outsider's View,' because you think we're so provocative, but sometimes it's just you, professor. Sometimes it's really from the inside, and

we really don't mean to be provocative all the time. And sometimes we would prefer not to have learned about AIDS in kindergarten. You may think that because of Freud, or because of MTV, our virginity doesn't mean anything, but some of us might surprise you. One of the most popular videos for months, after all, was called "A Return to Innocence." Sometimes it comes as a relief to think—when everyone else is telling me how provocative I am, or have to be, or how many men I have to have—maybe, at least in my own life, before God, I could be just a little innocent?"

"And maybe then my children will be allowed to be children?"

"Who knows? Might as well try it, and see what happens."

"After all, I don't see why our parents should get to have a monopoly on sexual revolutions." ♦



BOOK REVIEW

A Return to Modesty: Discovering the Last Virtue by Wendy Shalit, The Free Press, NYC



KIM KORMAN BROWN

Jesus and Santa Meet on the Lawn

son. A Valentine tree with hearts. A St. Patrick's Day tree with shamrocks and snakes. An Easter tree with colored eggs. An Arbor Day tree with little, bitty trees. An Independence Day tree with flags and firecrackers. (Another fire hazard.) A Thanksgiving tree with little turkeys, pilgrims and Indians. A Boxer Day tree with boxer shorts. A New Year's tree with old men and babies on it. I think a tree with decorations makes a home cozy.

A couple of years ago we decided to drive through wealthy neighborhoods to see the elegant Christmas decorations. I anticipated richly colored, beautifully landscaped, ornate decorations like opera scenery. Like Rockefeller center in New York. Thirty-foot trees decorated like the White House lawn or the ceiling of the Sistine Chapel. Instead, we drove down stately street after stately quiet street, with an occasional wreath or solemn white candle in the window. Basically nothing. I was amazed.

In my neighborhood they pour it on. The neighborhood which is very unimpressive in the daylight becomes trans-

formed after dark. The outline of development housing, alike and boring by day, is sugar coated and twinkling at night. There are shining webs of light on front yard trees. Houses are outlined in flashing, Las Vegas style neon. Fence posts, doorways, garages and windows are blinking madly. And talk about non-discriminating! I can think of a dozen houses nearby that have plastic illuminated statues of Jesus, Mary and Joseph, with Santa Claus, the eight reindeer and Frosty the Snowman standing shotgun with the Three Wise Men, like a loosely organized glee club. Snap, crackle and pop!

There are those that take offense at the gaudy, tasteless glitz. One man's grandeur is another man's garbage. I think it's all in the M.O. If stringing up a bunch of lights and mismatched icons gets a man's heart in the spirit, what's wrong with that? I get a lot more joy driving through poorer neighborhoods sparkling with color against the drab suburban existence, than driving by manicured, tasteful estates shrouded in isolation and silence.

This week I'll take down the Christmas tree and vacuum up the dry needles. I'll take down the lights and put away the decorations. In attics and garages all over my neighborhood, plastic lawn statues of Jesus and Santa will be stored, rubbing noses in the dark. I guess as long as the bottom line of the season is love, I don't think Jesus will mind.

Kim can be found at web site: "<http://futurerealm.com>" and has email address: kimbrown@futurerealm.com. ♦

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by Diesa Seidel—Poughkeepsie, NY

Diesa Seidel is a freshman student at Marist College in Poughkeepsie, NY. She has a scholarship for playing Division I Basketball.

There are various ways in which human beings can interpret the "being of God." Most commonly human beings have perceived the being of God as that which is "holy" and "divine". What each individual sees as "holy" and "divine" can have diverse importance depending upon the particular perspective. I believe that there are several basic approaches when thinking about the being of God through natural theology.

Nature alone takes an enormous role in our daily lives. It is filled with immutable laws that control and guide our actions whether we realize it or not. The order and harmony that we witness creates a certain wholeness in the universe. Phenomena such as a gorgeous variegated sunset, the vast nightly sky, or the timeless laws of the physical earth and cosmos are just a few of the simplistic sensations that we face every day. With these simple beauties, our minds are captivated and we feel a presence of a transcendental being behind this reality. By experiencing these types of splendors, we trigger our emotions. This is to say that we can experience God with our emotions. The more creation is similar to us, the deeper we feel an attraction to our hearts. Our sense of beauty is more and more stimulated as the object through which we experience beauty is similar to us or reflects our own being. For example, flowers are nice to look at (or smell), but one would experience more "joy" with a cute puppy dog. Yet the ultimate sense of beauty is derived through other human beings. This self-revelation of God through an ultimate object allows us to have the highest experience of beauty. I believe that these experiences are a type of self-communication with God. As nature becomes the mediator for understanding "God", human beings can see God through nature. With this at hand, we can say that God reveals Himself to us through His creation.

The scientist can experience a sense of divinity through the principles and natural laws that are imbedded in nature. Humankind who gains this scientific knowledge can understand God through the intellect. The intellect then gains knowledge about reality and in this way can open the door to understanding the divine. This fascination with the system and unity of laws brings to question the explanation of a First Cause. This is to say that some being must have been the cause of the world in which we live in today. The teleological and cosmological arguments are two arguments which are commonly brought up in discussion. Both argue that God must exist due to the assumption at the world is a contingent world, and is therefore caused by something outside of space and time (see *Questions That Matter: An Invitation to Philosophy*, ed. L. Miller, (c)1998, McGraw-Hill, NY, p. 227).

St. Thomas Aquinas used these arguments in his famed proofs for God known

The Being of God

as the "Five Ways" (motion, nature of efficient cause, possibility and necessity, gradation to be found in things, and governance of the world). All of St. Thomas' "Five Ways" begins in an "a posteriori" way, meaning that through sense experience the existence of God can be proven. St. Thomas believed that no matter how long the universe had existed, it is dependent on something absolute (and not dependent) for its existence.



William Paley, an English clergyman, also argued for God's existence on the basis of design in the cosmos (teleological argument). He is most famous for his watch analogy: The world is to God as a watch is to a watchmaker (Miller, p. 239). Much of Paley's thoughts were contrary to Charles Darwin's evolutionary theories. The Paleyan view sees the world being full of particular instances of design. A common example is the human eye: this is an evidence for the direct creating and designing activity of God (Miller, p. 245).

Tennant took the same analogy of the human eye, except he argued that the human eye developed through natural causes such as evolution. Nonetheless, the universe in its entirety is an astonishing proof for the making and designing movement of God (Miller, p. 245).

We can see that through the conclusions of multiple philosophers, Charles Darwin's theory of evolution has influenced how God can be perceived. Miller said, the science of evolution was the primary source of the wider teleology as well as for the main motive to the recovery of the closely connected doctrine of the innate (Miller, p. 243).

On another perspective, human beings have a will set on goodness. The more we can understand God as a being of goodness, the more we are inclined to expand on our own will for goodness. By applying our will for goodness, we can understand God as a being to love goodness. If we observe God as a benevolent creator, then His (Her) actions and power all must be rooted and structured toward righteous manners.

So far we have discussed the being of God through human emotions, intellect and the will to obtain goodness as well as through the inquiry of a First Cause. The next question brings to thought the essence of divinity and holiness. What do we encounter in our lives that qualify to receive such a prestigious title?

If we understand God to be revealed to us (to a certain degree) at the highest form in human beings, then we can further comprehend why we describe God with anthropomorphic characteristics. In revealed theology we may read about how God "walked" through the garden, or how the "hand of God" was helping the poor. Another way in which God is given anthropomorphic characteristics is through ideal types of human experiences. If we say, "we are loving," then we can conclude, "God is perfectly loving." If "we are patient," then "God is perfectly patient," and so forth. With these imageries being directed towards a transcendental being, we come to say that it has a greater value and signifi-

cance than what we commonly find in our material reality. Through this we can state that divinity is within transcendental beings. To experience the divine deals with immanence of God. Being co-creators allows us to partake in divine attributes (we become good like God is good, holy like God is holy). The dwelling of God in His (Her) creation then allows us to actually experience the divine in our lives.

Following divinity, human beings have an interest in what is "holy". Generally what is "divine" can usually fit the category for what is "holy". Oftentimes in our lives we are overcome by feelings of dejection due to sufferings or setbacks we have experienced. However, we sense that there must be some "unbroken reality" in which we would not encounter these dilemmas. This reality is in the position of God ("unbroken reality"), who represents and holds the wholeness and original ideal of creation. We can perceive this quality to be "holy". Since God is beyond our physical temporal reality He (She) is known to be uncreated reality. This standing gives God a divine and holy nature (in the eyes of created beings).

Mysticism is one of the most intense as well as engaging (non-rational) ways of knowing God. Aldous Huxley wrote about mysticism in his book *The Doors of Perception*. He spoke about the loss of interest in space and time (the physical world), and centered his points on "the infinite value and meaningfulness of naked existence," "a world of visionary beauty," and the "All" (Miller, p. 266). Mystics describe their experiences as indescribable; thus it is questionable to define the limits as to what exactly is mysticism. We may conclude however that mysticism is the pursuit of a transcendent, unitive experience with the absolute reality (beyond space and time). Mysticism is also commonly characterized with the following terms: transcendent, ineffable, noetic, ecstatic and unitive. Classical mysticism focuses its means not in heightening the consciousness, but more or less in clearing the consciousness of all sense impressions and ideas, and through this method the soul can attain a reality of an entirely changed and higher nature (Miller, p. 267).

When we reflect upon mysticism, it is vital to bring up Plato. In general, mystics are not Platonists; however, they do hold certain aspects of Platonistic thought to help them perceive reality on a scale. The object is to reject one's physical incentives and thus to become united with true being. By doing so, one is changing from evil to good. Plato's Allegory of the Cave can be an example of a mystical rising (from living amidst a false reality in the cave, to escaping and finding truth—darkness to light—see

Miller, p. 267).

The Scottish philosopher David Hume is what we call a radical empiricist. Empiricism is the view which empha-

sizes experience as the source of knowledge (Miller, p. 168). Through our own personal experiences we can derive knowledge which is certain and whole. Hume's understanding of knowledge and truth (or for what exists) is claimed on the basis of perceptions. These perceptions are then divided into impressions (clear sensations of experience) and ideas (wan copies of impressions) which provide for material thinking. His main argument is that we have no ideas unless they are from impressions. Hume's radical thoughts are so due to the fact that he allowed no rationalistic slides or shortcuts. Our knowledge is merely what is disclosed in our sense experience. Hume's skeptical systematic view about causality argues that we have no basis for thinking about anything beyond our own experiences. The idea of causality is based on causes and effects joined together continuously right before our eyes (Miller, p. 249). This brings up the question that if everything has to have a cause, then what caused God? Obviously this question would lead us into circles with no answer (since our ideas are confined to experiences). Both Hume and Kant made the same reproach: "The concept of causality cannot be legitimately extended beyond the objects of possible sense experience, and therefore cannot be extended to God" (Miller, p. 249). Hume charges the Cosmological and Teleological Arguments to be an unjustified concept of the causality of God.

Kant, contrary to Hume, did believe that "every event must have a cause." He saw this a natural way in which our minds grasped reality. Like Hume, Kant saw that causality could have no possible bearing on anything outside our sense experience. This statement suggests that Kant left no room for a superior transcendental being (God), as the origin of the universe. Kant also rejected the Cosmological Argument by saying that it is an "illusion" (Miller, p. 252).

Hume declared that causality is limited to the sensible world because we know it only through sense experience, and thus have no proof that there is a transcendental being (God). Kant's perception is similar as he states that causality is limited to the sensible world because it is "constitutive" of sense experience—it is part of what experience means. This also leaves no grounds for a supernatural God.

In conclusion, the being of God can be perceived in many ways. One can approach this field on the basis of mysticism, empiricism or reasoning. The skeptical causality views of Kant and Hume have rigid boundaries which limit the possibilities for a universal God. Despite their disbelief, they have not come to affirm that this transcendental God does not exist. ❖

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ORIGINAL THINKING

In recent articles we've reviewed several aspects of human history. This month we'll focus on some related theories; sweeping concepts that deal with the origins of the Earth and all who dwell upon it.

These theories range from fairly scientific to impossibly absurd. They also vary in public acceptance, and not always as merited.

These theories attack "conventional science" quite forcefully, and sometimes they score telling blows. However, few could themselves stand up to scholarly review.

Many scholars believe in God, or various Eastern faiths. Others are atheists, and they don't mind saying so. At least these folks are honest.

However, some "origin theory" advocates are charlatans. A handful are nut cases. Most of them are soon forgotten, but a few have bequeathed us a terrible legacy.

Thinking about our origins is important, because it relates directly to "who we are," and also to "what might happen next." The application of real science, common sense, and the Principle can go a long way towards sorting out this tangle.

Creationism

One popular origin theory is Creationism. The Creationist's faith in God is admirable, as is their appeal to science. Their influence is growing, especially in America.

Unfortunately they're trying to have it both ways, claiming that the Bible's timeline is literally correct, and also that modern science is "just right enough" to support their version of things.

They claim that the entire Creation is only ten thousand years old. They used to say six thousand, but Archaeologists have found several long-inhabited cities older than that, so a bit of fudging became necessary.

If the Creationists are right, every mountain and valley was shaped by Noah's Flood, and humans once walked with dinosaurs. (And we're not talking Jurassic Park here.)

This would mean that every star and galaxy was also created recently. Since

light travels at a certain speed, the light of any objects more distant than 10,000 light years would not yet be visible to us. Not unless all that light was created already on its way to our telescopes.

This "on its way" scenario must also include cosmic rays and neutrinos. These exotic, ghostly particles were discovered less than a century ago, and the expensive, specialized detectors that can "see" them were installed only recently. Sure enough, they have detected bursts of such particles, arriving exactly as predicted by science.

Creationists have their good points: they've found plenty of holes in Darwinism. One of their favorites involves whales. Scientists have yet to find any intermediate steps between a purported rhinoceros-like ancestor and the fully seagoing whales.

The structure of whale's bones and breathing holes, and the up-and-down motion of their flukes, are so distinct that it's hard to imagine what "evolutionary advantage" those changes might have provided, especially for some awkward "halfway" form.

This speculation may fall victim to the same "God of the gaps" fallacy that believers have gotten caught by before. On the other hand, it might provide evidence of Divine guidance.

Creationists often mangle statistics. Concerning Geology, they note that past eras were punctuated by massive volcanic eruptions; calderas like Yellowstone and Long Valley once exploded with the force of thousands of Mount St. Helens.

Then they point out that no such eruptions have happened lately (that is, since Noah's time), concluding that "the newborn Earth is now settling down."

They neglect to mention that these eruptions clearly happened a long time ago, because they take place only once or twice in a hundred thousand years. They will definitely happen again! And when they do, it'll be "Biblical" enough to suit even the fieriest of fundamentalists.

For Creationists to be correct about all this, one would have to assume that God is deliberately fooling us! The entire situation would be a massive and point-

less exercise, if it were so.

Many other origin theories involve "historical catastrophes."

Catastrophism

In his book *Worlds In Collision*, Immanuel Velikovsky proffered a dramatic mishmash of careening planets and Biblical plagues. He may have learned even less Astronomy than this indicates: obscure British writer William Beaumont had presented the same ideas in the 1920s, twenty five years earlier. Countless readers accepted Velikovsky's theories with enthusiasm.

Today's computers (yesterday's too, for that matter), can calculate the motion of the planets, backwards and forwards in their courses, for millions of years each way. They haven't been going anywhere special, just around and around the Sun!

Another catastrophe theory involves the fabled Sinking of Atlantis, described by Plato more than two thousand years ago. Later writers thickened the plot by adding Lemuria and at least two other "lost continents." Supposedly, they reached a high level of development tens of thousands of years ago, then lost it all.

These mythic lands vary wildly in reported size and position, literally spanning the globe. One might suppose that, by now, we'd have found at least one fossilized Atlantis Brand beer bottle . . . Aside from a few near-shore stone ruins, no one has seen any real evidence of their existence.

However, the legend of Atlantis might be based in fact! The volcanic island of Thera exploded with great force around 1500 BC, ruining the prosperous Minoan civilization on nearby Crete.

Intervention

Arthur C. Clarke, an avowed atheist, wrote of a fictional "alien monolith" that gave a dramatic boost to the early hominids in Africa, four million years ago. This was depicted in the famous opening scene of the film 2001, with music from Strauss' majestic "Also Sprach Zarathustra." (Note: Nietzsche's book of that title is a screed for activist atheism.)

Erich Von Daniken seriously posited an alien influence upon human origins. His book *Chariot of the Gods* displays an old Mayan carving, which is covered by strange images of people, animals, and mythical creatures. He decided that one figure with a "fat head" depicts an alien wearing a space-suit helmet.

Why this "ancient astronaut" was walking around that steaming jungle with his space helmet still on, he never said. (Today's Space Shuttle astronauts rarely wear helmets even when they're in outer space.)

Von Daniken claims it was "impossible for primitive humans to build things like the Pyramids," and concludes that they must have had alien help.

In fact, Archaeologists have now excavated the villages of the very workmen who did build them, going so far as to estimate

their payroll, and to recreate the beer and bread they consumed each day. (Not very good, they report.)

On a grander scale, the entire idea of "helpful aliens" begs the question. If we couldn't become civilized without outside help, then how did the purported aliens manage it? David Brin's excellent *Uplift War* novels take this issue back a billion years—and still don't propose a final answer.

Space aliens are not the only ones alleged to have given humankind a boost. Raymond Bernard wrote of a "hollow Earth," with an advanced civilization living inside. As a child, this author had a book that depicted an eggshell Earth, with a miniature Sun in the middle, and openings at both poles. (My public school teacher had no rebuttal for it.)

Even today, Art Bell interviews people who claim to have "inside knowledge." One might not want to know how many listeners believed them....

Nazis

Here we encounter a "dark side" to the origin theories. Hitler once hoped to discover the "lost home of the Aryans" inside the Earth. It is claimed that famous explorer Admiral Byrd flew his plane inside—and met Germanic people there!

Facts like "lava bursting upwards" and "water flowing down" have had no impact upon those whose minds have been made up. Neither have Russian tourist flights to the North Pole, or zillions of photos of the Earth from space.

Speaking of Hitler, there is one really scary origin theory. Early in this century, a man named Hanns Hörbiger developed an entire "ice cosmology," and taught it to the Nazis. It was embraced by the ultra-fanatical Ahnenerbe SS.

Hörbiger claimed that the Moon is made of ice, as were previous ones captured by the Earth's gravity. Every so often one would crash down and melt, causing the disasters recounted in the Bible and elsewhere.

Today's NeoNazis have used his ideas, and those of Savitri Devi and other little-known Hitlerian mystics, to influence the Green, Pagan, UFO, and other popular movements—including leftist ones. (Read Hitler's *Priestess* by Nicholas Goodrick-Clarke.)

This author grew up around many New Age believers, and doesn't really mean to disparage them. Most of them are decent people, if a bit muddled.

Principled View

There is a genuine Origin Theory, and it isn't soulless Darwinism. All believers in God understand that people did have "outside help" in becoming human, and then, civilized. The Principle presents a larger truth that embraces both concepts.

Instead of Aliens, this help really came from the Angels. For the people of Biblical times, who had no scientific understanding, there would have been no distinction anyway.

In the end, we need not look far to discover the truth of our origins. ❖

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Turning Sacrifice into Joy

Contemporary Christian worship trades in joy. Americans expect to enjoy life. To get people to attend church, successful ministers find, we need to provide the experience of joy.

I tend to agree with this. When people leave church feeling worse than when they entered, they usually will not return. Church experiences have to be uplifting. They have to offer something special, that "heart strangely warmed" that John Wesley felt at the pietist service that changed his life. Ever since the 1700s, the successful churches have been those that brought people a skin-touch experience with the living God.

I daresay that everyone who ever joined the Unification Church did so as the result of such an experience. But the life of faith *after* joining a church tends in a different direction. That different direction is one of sacrifice. It was a bit different, I daresay, for Jesus' followers, between the days when he had thousands of followers, and the day of his trial and crucifixion.

So last week as I prepared my Sunday sermon, I wanted to talk about the value of sacrifice. But I stopped in mid-thought with a red flag: wait a minute, I thought, I've got to give the people a feeling of joy. So the question arose: how do we turn sacrifice into joy?

What the Bible Says

I turned to a passage in which Jesus talked about joy, and lo and behold, he connected joy with some pretty serious matters. The passage is John 15:9-14. "9As the Father has loved me, so have I loved you. Now remain in my love. 10If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. 11I have told you this so that my joy may be in you and that your joy may be complete. 12My command is this: Love each other as I have loved you. 13Greater love has no one than this, that he lay down his life for his friends. 14You are my friends if you do what I command."

There it is: "my joy may be in you and your joy may be complete." Sounds pretty joyful. But what is Jesus saying? He is giving some hard words. First, Jesus' love is conditional. Verse 10 states that IF you obey my commands, you will remain in my love. Verse 14 likewise: IF you do what I command, you are my friends. Jesus is telling us that he has expectations of us. We must fulfill his expectations in order to *merit* his love and friendship.

Wait a minute, hold on there! What about free grace? What about Jesus loving me, even me, despite my sin? We see there is more to the New Testament message than salvation by grace alone.

Second, remaining in Jesus' love depends upon obedience to commands. Not very seeker-friendly! Verse 10: "obey my commands." *Commands?* I thought Jesus' just made friendly suggestions! But Jesus goes on to say that he has obeyed his Father's commands, and he expects the same from us toward him. His friendship, in verse 14, is also based upon our doing what he commands.

Third, what does he command? He commands that we love each other as

he has loved us. And, dare we ask, how might that be? That, he answers, is love to the degree that one is willing to DIE for the other. Jesus, poor Jesus, was the only one, during his brief tenure in this world, to really believe this and act upon it. He died for our sake; no one rose up to die for his sake.

And the result? It's what we all have been waiting for: JOY! Jesus' JOY will be IN us, and our JOY will be complete (v. 11). There you have it: sacrifice and joy. Now, I'd like to unpack these words of Jesus, as the theologians say, so that we might see more clearly what Jesus was talking about.

Dying with the Most Toys

Our culture exalts joy. Usually the arbiters of taste interpret joy as the satisfaction of physical desires: skiing vacations, a private beach with a beautiful member of the opposite sex, a fast and sleek car, fine clothes and chic restaurants, fine chips—computer and potato—and fine sneakers. Sometimes the appeal is to higher values, such as personal independence, being a geek and loving it, spending seven days on a bike on the back roads of Italy (from which all Italian teenagers are trying desperately to escape). Sometimes the culture interprets joy in the higher reaches, such as friendship (sitting around a campfire ingesting intoxicants) or marriage (sharp wife, klutzy husband, resourceful children, sanitary dog).

But are these the makings of true and deep joy? Are these what Jesus was talking about? In fact, all these things fade away. The campfire goes out, it rains at the beach, the car has a flat, the marriage goes stale, the kids rebel, the dog poops, the neighborhood declines. All these things are good ... BUT. As Augustine wrote 1,600 years ago, they are good ... but they have to enter into the proper relationship with God.

To do that, we need to understand something about God. God is loving, kind, principled, just, etc. That's not what I want to stress here. What I want to stress is that God has adversaries and His adversaries also trade in joy. When the adversary proffers joy, what do we call it? We call it temptation.

We don't hear the word, temptation, much these days. If we do, it is usually in connection with a big, rich, fatty, calorie-ridden piece of chocolate cake. Sometimes temptation is associated with illicit sex. But, hey, according to the Democrats, *Hustler* is a news-magazine and Ken Starr is the pornographer. They fete Larry Flynt while arguing against wit-

nesses in Clinton's trial in the name of protecting America from pornography. In other words, our culture has evacuated the concept of temptation.

Do you think, in the Garden of Eden, God appeared as a loveable father and Satan appeared as a hideous monster? Not at all. God appeared as a stern rule-giver and Satan appeared as a beautiful angel offering all the blessings for free!!!! That, my friends, is God's adversary. Jesus, on the other hand, said that there is a cost: obedience to God's commands.

The Right Time

Now, cars, clothes, freedom, friendship, marriage—these things are from God. How does the adversary misuse them? It all has to do with timing—he offers them to us before we are ready for them, and he persuades us to cling to them after they have fulfilled their purpose. The timing here stands in relation to the process of human spiritual growth.

For example, I want my daughter to have a car, but NOT YET. She's 15 years old. But she wants a car, and I have to tell her to sacrifice that desire for the time being. So who is the rogue who comes along and gives her a car before she knows how to drive? That guy is my adversary (and her adversary, if she only knew).

This means that every blessing of God can become a tool in the hand of the adversary. The critical point is timing in relationship to human growth. That's why parents universally do not want their children to have sex before marriage. Sex is like driving a car. It can take you a long way, but it can also kill you if you don't know how to manage it.

The parent, like God, provides age-appropriate gifts to the child. I gave my 2-year old daughter a doll. She was ecstatic. She named the doll; she slept with the doll; she dressed the doll. In fact, for a while she forgot all about her father, she was so consumed in her love for the doll.

She learned things through the doll, so I was happy about it. Sometimes if I tried to get her attention, I had to take the doll away and she fought to keep it. She was upset with me, and spurned me for her doll. Well, that's okay for a 2-year old. She has to have a sense of her territory over-against her dad's territory. Okay, she's defining herself. I can handle that. Maybe that's why I gave her the doll; that's what dolls are for.

And that's what bikes are for. And that's what baseball cards are for. And that's what computers are for. And that's what cars are for. Each is an age-appropriate gift from a parent to a child, to help them take the next step upon life's path. But the term "age-appropriate" means that there comes a time when the child should go beyond the toy and see the parental love hidden behind it.

Sacrifice Your Doll

So there will come a day when my daughter puts aside her doll and comes to me. I might not expect a 3-year old to do so, but I surely would expect a 10-year old to do so. And if my 10-year old daughter is still clinging to a doll and rejecting her parents, what comes then?

The parents say, sacrifice the doll.

What? She might say, sacrifice my DOLL!?! The parents know that what the child is going to receive is a million times more valuable than the doll. But for the child, it is a difficult sacrifice. The child is not really sure what is to be gained in return for the sacrifice. The child has to go on faith.

And here is a crucial point: we usually think of sacrifice as having to do with SIN. Under this scenario, sinful humankind must make offerings to an angry God in order to avoid the destruction we deserve as punishment for our sins. This may be true, but it is not the entire truth. Sacrifice also is a part of the process of growth.

The child sacrifices the doll as a part of the path of spiritual maturation. We sacrifice the lower good in order to be free to receive the higher good. So at some point, the parents have to issue a challenge to the child, for the child's sake: is it me or the toy? This is an apparent sacrifice for the child: give up the toy!

"NO! I won't give up my doll!" "I won't give up my computer!" "I won't give up my car!" "I won't give up my house, family, country, ... my life!" That is what human beings have been saying to God since time began. When the going got tough in the wilderness, the Israelites bemoaned their sacrifice of the flesh pots of Egypt. They had to sacrifice the miserable benefits they received as slaves, in order to gain the eternal blessings of freedom. For males, we have to sacrifice the miserable pleasures of pornography or prostitution, in order to gain the eternal blessings of marriage.

On the ultimate scale, the Messiah calls us to sacrifice everything of this world in order to gain eternal blessings in this world AND the next. Jesus said, "everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life." (Matt 19:29)

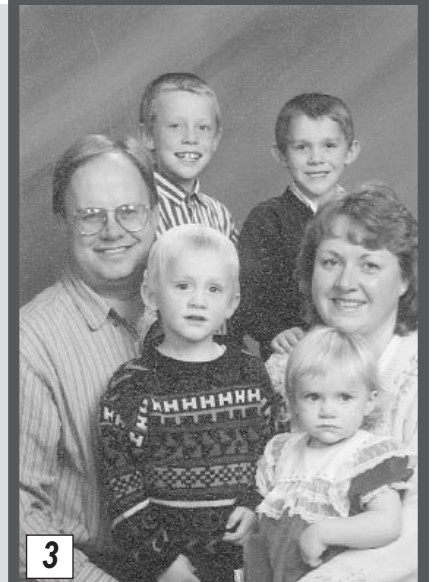
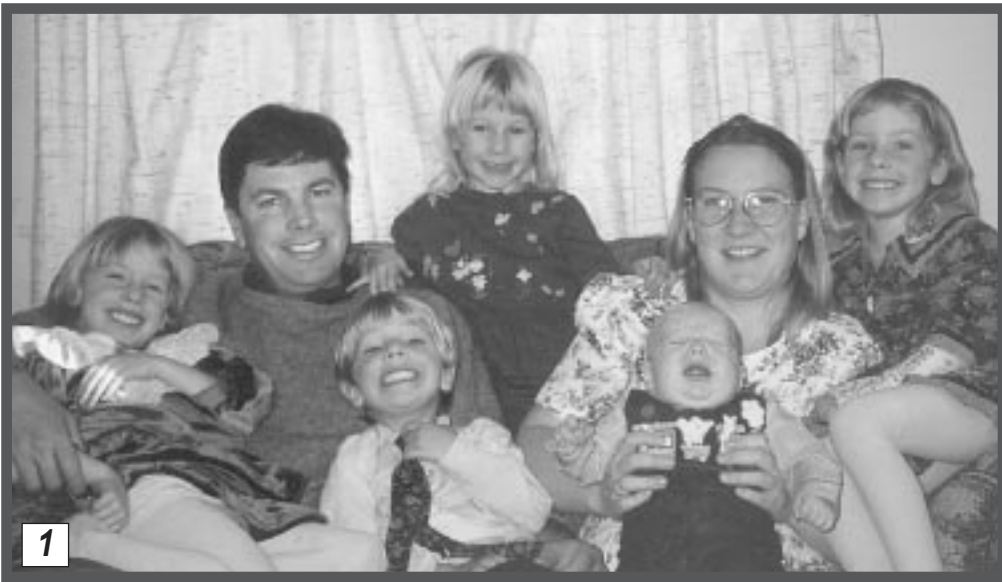
To give up my individual life for my family—that is filial piety. To sacrifice my family life for my country—that is patriotism. To sacrifice my commitment to my nation for the sake of the world—that is sainthood, and it occurs in the context of religion. To sacrifice my commitment to my religion for the sake of God—that is to become a divine being. The list of divine beings is short. Abraham is on it; he sacrificed the religion of Ur of the Chaldeans for God. Moses is on it; he sacrificed the religion of Egypt for God. Buddha is on it; he sacrificed devotion to Hinduism for God. Jesus is on it; he sacrificed his identity as a Jew for God. Mohammed is on it; he sacrificed obedience to paganism for God. Martin Luther is on it; he sacrificed salvation in the Catholic Church for God.

Where's the Joy?

And where is the joy? The joy is in fulfilling our destiny as children of God. Where is that joy located? It is found in the original mind. The original mind knows what we are created to be. We will never find true joy until we find peace

see **SACRIFICE** on page 30





New Arrivals

This month we are proud to present: • 1. Jas & Megan Smith (Denver, CO) with Irena, Ruta, Krista, Jacob & Orion (9/27/98) • 2. Nabuo & Lucie Mizutani (Red Hook, NY) with Douglas Young-Deuk, Julia Young-Ohk & Daniel Young-Goon (11/25/97) • 3. Will & Patricia Couweleers (Edmonds, WA) with Alexander, Christopher, Gregory & Victoria (3/21/96) • 4. Simon & Guylaine Kinney (New Rochelle, NY) with Raphael David & Julian Alexander (4/14/98).

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in our original mind. We are meant to be kings and queens of true love, lords and ladies of the cosmos.

A concept from Pascal helped me understand this. He pointed out that no one is unhappy about not having three eyes, because we know we are not created to have three eyes. But anyone who has only one eye is unhappy about it. No one but the rightful king of Spain is unhappy about not sitting on the Spanish throne. By the same token, no one other than a qualified astronaut is unhappy about not being aboard the next space shuttle. I'm not unhappy that I did not hit 70 home-runs last year, but Mark McGwire would

be. I'm not unhappy if I don't play in the Super Bowl, but the New York Jets would be.

Joy has to do with meeting expectations, with fulfilling potential. We all are born to be God's true sons and daughters, to have perfect dominion over the physical and spiritual worlds, and to live a life of complete oneness with our parents, spouse, children and friends in the Kingdom of God. We may have dolls, computers, sweet dreams and flying machines, but if we don't have what God created to have, and if we aren't becoming what God created us to become, we will not

have true joy, eternally. And to achieve what God planned for us takes sacrifice, not for sin, but for transcendence.

What did God plan for YOU? Each one of us needs to seek the answer to that question within our own original mind.

"Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls." (1 Peter 1:8-9) ❖

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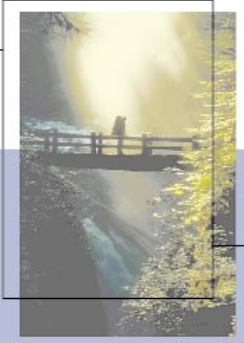
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