

UNIFICATION NEWS

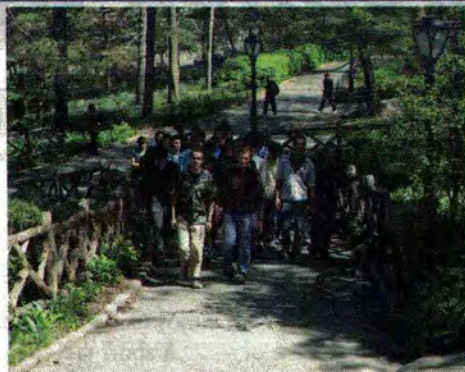
March - April 2010 VOL. 29 NO. 2 \$7⁵⁰



BIRTHDAY ALBUM



LITTLE ANGELS



HOLY GROUND



IN REVIEW



OUR TRADITIONS PASSING ON THE BATON

RITUALS

MAKING OUR TRADITIONS REAL
HEART OF ATTENDANCE
MEANING OF THE PLEDGE

WHAT'S HAPPENING ON THE WEST COAST
INTERVIEW WITH JATOMA GAVIN

FEATURE

TRADITION AND ATTENDANCE
FRANK KAUFMANN

From the Editor

In this issue

Reviving Forgotten Traditions

Passing on our traditions to future generations

Central Park is a must-see when it comes to sight-seeing in New York City. A sanctuary for peace of mind for New Yorkers, it boasts acres upon acres of gardens, parks, street bands, ponds, and just an overall escape from the fast paced life of the city. What many don't know is that Central Park is home to one of the many Holy Grounds the Reverend Dr. Sun Myung Moon established around the world back in 1965.

As our church offices are located in New York City, and I have easy access to Central Park, I felt an issue dedicated to the passing on of our traditions and rituals of our movement could hardly be made complete without the inclusion of its location. So began my excursion to locate the one rock that would stand out among many.

I was surprised to learn that even among our New York residents no one could remember the exact location of the Holy Ground in Central Park. All they could remember was that it was a rather largish rock, about 20 feet high and 40 feet long, and that 'way back when', many members visited the Holy Ground for conditional group prayers. One of these members was our own district pastor, Reverend Bruce Grodner, who told me that one could spy out "Belvedere Church" from the rock, by way of helping me discover its location.

Belvedere Church? That didn't sound right. Once I heard that, I knew I was going to have a hard time finding this special rock.

After several more calls and the offer of assistance from the only person at our offices who had personally made the trip some 20 odd years ago, a group of us set out to central park! It was a beautiful day. The sun was hot, the breeze was slight and cool and even if we didn't find it, the excursion was a great reason to get out of the office and

enjoy God's creation.

A short taxi drive up 8th avenue and we found ourselves at 72nd street, the only consistent clue we had received from members and church internet sites that would lead us to the Holy Ground. From there we proceeded east into central park until Ed, our 'guide' came upon something familiar. As we walked, I wondered how something so tangible, so constant as a Holy Ground could be misplaced in our records of what was established when and where. When I asked, Ed simply said he just stopped going one day as other conditions were set and made and eventually the old conditions forgot. But how do you forget a place you visited everyday for several years?

And how do you find one largish rock among hundreds of other largish rocks?

We walked a huge circle before Ed came upon familiar ground and remembered the name Ramble Park, which we found easily enough. Ramble Park is located just behind Belvedere Castle, which is nestled in the heart of the Shakespeare Gardens, adjacent to Turtle Pond, facing the open amphi-theatre which hosts the annual Shakespeare in the Park performances.

The Holy Ground in Central Park, which was hand-picked by Father in 1965 during his tour of the states, is situated at the end of a lane facing a small open space where children are often found playing and is overlooked by Belvedere Castle tower.

Now why couldn't members remember that small yet significant detail?

If you've ever ventured into this area of central park, you will find yourself surrounded by beautiful gardens lush with flowers of every color, a view of a greenish pond full of turtles, and a view of what looks like a castle straight out of a fairy tale. Just a few steps away, you'll find the Holy Ground at Central Park.

I thought it was a great idea to share its location with Special Task Force witnesses who are currently housed at the Lovin' Life Learning center in New York City. When we got there, one young STFer wondered aloud why he had never heard of the holy ground in Central Park and were there other such places in other states around America? Another STFer exclaimed after our trip that she had just had the best 21 minute prayer condition ever atop the

Holy Ground, and wrote of her experience for this issue. I am told that STF will now make weekly trips to pray at the Holy Ground in Central Park.

Now how's that for passing on our traditions to the next generation?

In putting this issue together, I've found that our writers all had a hard time writing about traditions that are still so young. I suppose, small yet important details fall to the wayside when there is so much to do. In answer to the young man's question, yes, there is a Holy Ground in every state of America. Do you know where yours is?



A young girls prays at the Holy Ground in Central Park, NY.

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Cover Photo: The Reverend Dr. Sun Myung Moon, stands with his wife, Dr. Hak Ja Han Moon, their youngest son, Reverend Hyung Jin Moon, President of HSA-UWC International and their daughter, Reverend In Jin Moon, President of HSA-UWC USA, as he dedicates the opening of the Temple in South Korea with calligraphy.

Centerfold Photos (Pg 28-29): Photographed by Dale Kim (HSA-UWC, Korea). True Parents' 90th Birthday Celebration, Cheong Pyeong Heaven and Earth Training Center, South Korea, February 19, 2010. (Main photo) The Reverend Dr. Sun Myung Moon and his wife, Dr. Hak Ja Han Moon conduct the traditional serving of sweet cake to one of their grand-children at the Cheon Jeong Goong. (Top right) Reverend Hyung Jin Moon and his wife, Yeon Ah Lee, present an offering to True Parents. Bottom 2 photos from left to right: (1) 3rd generation True Family members provide entertainment to help celebrate True Parents' birthday; (2) Dr. Chang Shik Yang, Continental Director for North America and Reverend Joshua Cotter, Executive Vice-President of HSA-UWC USA, present True Parents with a birthday gift on behalf of the members in North America.



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Letters to the Editor

Unification News welcomes letters from readers. Email your comments to unews@unification.org. Letters will be edited and should be no more than 300 words.



Correspondence

Letters and comments to the editor

I Salut You

I just want to commend Cristelle Tardy for her courage and persistence. (refer to the January-February 2010 Double Issue, article: Building the Bridge of Dreams) I've been to Africa several times over in parts I would not say are safe to travel. So to determine to help people so far away, in a country riddled with fear and death, and to meet the kind of opposition she met from people so close to home and then to be welcomed so warmly by those she set out to help leaves me in awe of what a person so young with a heart so big is able to accomplish. Here's hoping your Bridge of Dreams gets built. Thank you Cristelle.

B.F.
Maryland



Next Year's Ball

I read the piece on the CARP Winter Ball (January-February 2010 Double Issue) and I want to tell everyone how much fun I had at The Ball! What a great way to start of the new year! I was there with all my friends, meeting up with friends from as far away as Canada, and we were all there celebrating the efforts made for a worthy cause. The decorations were so beautiful - I had no idea they were so inexpensive because the whole space was transformed! I can't wait until the next Winter Ball. I'm going to bring all my friends.

Sarah
New York



Youth

Thank you for letting us to get a chance to learn more about our youth pastor. I really don't know anything else about him. My mom gave me a copy of the January-February 2010 issue and suggested I read the interview with Jaga and it helped me trust him more than I did before. It's hard to trust a complete stranger to be my youth minister but so far, the workshops have been fun and I'm hoping the summer workshops will be fun as well. His wife Tami is really nice and I think we should get to know her as well because they are often at youth ministry together and it helps to know them both.

Jaga's training in the Coast Guard helped me understand how he thinks. Being a girl, I sometimes feel like Jaga doesn't get what I'm about but I think I'm understanding that his training is what he is using to help us be more confident in general, give us some kind of structure that we can follow to help us focus. So thanks for the interview. I'm going to pass it around to my friends.

JJ.
New York



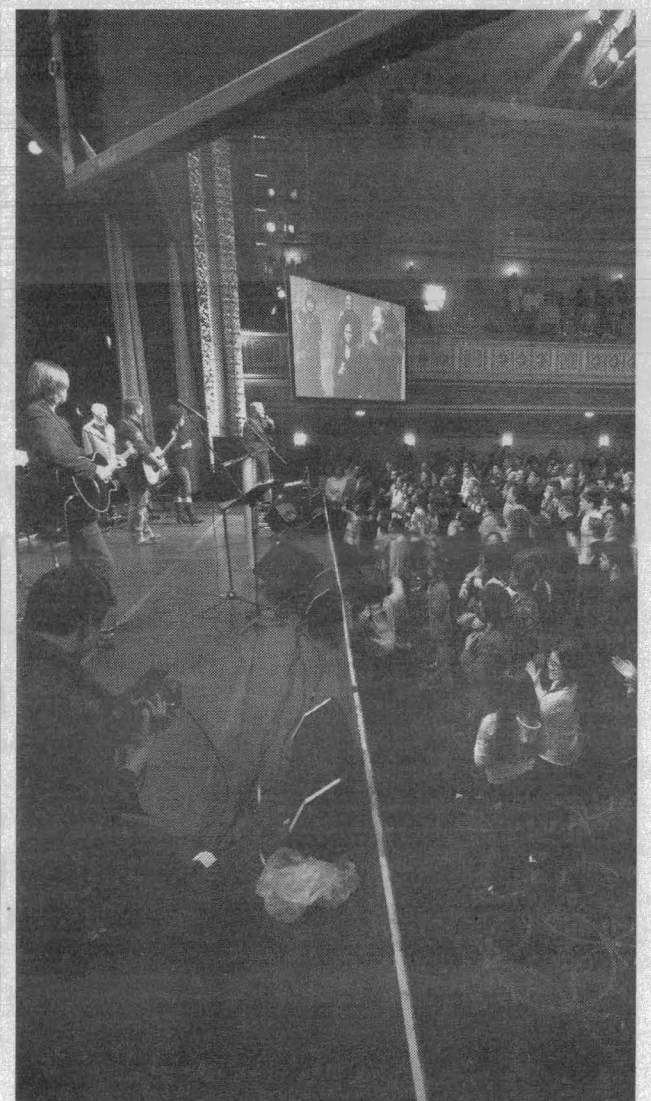
Enthusiastic

Congratulations on a pithy, well designed UNews! I am a 1st Gen who joined in the mid-seventies and always enjoyed the UC News (as it was then called) and felt connected and inspired (even contributed occasionally) by its content and substance. Recently I have kind of "stepped back" from direct participation but am an enthusiastic observer of all that is transpiring under the "new leadership". It is exciting to see what has been developing on all fronts in just a few short months.

I recently picked up a copy of the UNews Nov-Dec 2009 and was pleasantly surprised. As I began to casually "look through it" I found myself reading the paper from cover to cover, inspired, challenged, and enlightened by the stories, sermons and cultural tidbits. It appears, now, to be a very relevant publication for the purpose of educating and developing a vibrant 2nd Gen culture, as well as engaging the "recovering foot soldiers" among us who have grown battle weary and have paused—to rest a bit. I am considering getting gift subscriptions for both of my grown away-from-home daughters.

Keep up the great work. And continued success!

Sincerely,
Gregory Davis



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

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Monthly Quotes

You who live in the shelter of the Most High, who abide in the shadow of the Almighty, will say to the Lord, My refuge and my fortress; my God, in whom I trust.

You have crossed the great ocean; why do you halt so near the shore? Make haste to get on the other side, Gautama; be careful all the while!

Thank You

Thank you for Lovin' Life Ministry Sunday Service and for the heartfelt effort that you are pouring into us in America. As I listen to your sermons week after week, I am awed by the grace with which you make yourself completely vulnerable to us by having the Lovin' Life Ministries Sunday Service DVD's available and uncensored, for all families and members to watch.

From your heartistic connection with Heavenly Father, with True Parents and with us, you form and deliver your sermons. From your life experiences, past and present, that you have shared with us, from your vision of future hopes, from the multitude of ways in which God has spoken and continues to speak to you in His creation and in the works of His hands, and from the relationship with families, with people close in heart and with people more casually met which you have shared with us, you allow God to talk with us.

In you, our Heavenly Parent has a spokesperson who is an aspect of His feminine heart and mind and spirit. In you, Heavenly Father is seeking for us to experience the embrace of a mother's heart as family members. The directive responsibility, the goal oriented force is substantially carried through the communication of the heart. It is the heart that is primary, that is seeking to honor and elevate, to embrace and comfort, to encourage and to challenge, to heal and to strengthen the spirits of the seasoned and the fresh that there may be a realization of the great work that True Parents have

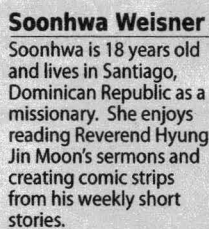
To me, you have made a bridge for the crossing over and joining of the life experiences of our family members who have worked with True Parents, to those born into the lineage and not knowing what it is. In your family, which shares themselves with us so graciously and are an extension of the love, life, vitality and power of True Parents, we experience the joy and hope of a world where we are one family. The substantial blessing of your oldest son to someone not Korean is a concrete example of the harmonizing of the races to realize we are one human race.

As we are on the brink of a New Year, I pray that the unity in heart may flourish, that there may be a glowing ember in all hearts that fans into a flame of passion for all that is true and good and beautiful and that this true love will save us and save our world. That our young people can erupt as an explosion of pure love in all the corners of the world, exhibiting their talents and their gifts with everything offered to the glory of God.

I am writing as a woman who has been taught the truth of men and women by the Messiah, our True Parents. I am writing to say thank you for the hope that you have nurtured in me through your honest and forthright testimony to our True Parents, in word and deed.

Blessings and peace be with you in all the days ahead
MN

Comics



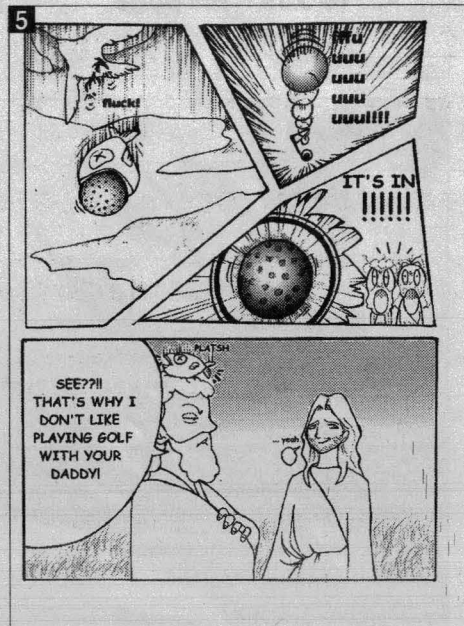
Hyung Jin Nim's interesting story:

I heard a story about Moses and Jesus playing golf with another man. It was time for Moses to tee off (to open the game) and so Moses hit the ball. There was a big water hazard and so the ball flew right into a pond. Moses went up to the pond, he stretched his hands forward and he prayed to God, and the waters miraculously split! He walked in and he sliced the ball. The ball went about a foot close to the hole.

And then it was Jesus' turn. He hit the ball, and again it went towards the water! But miraculously the ball didn't go into the water. It stayed on top of the surface! Jesus walked up to the water, walked on top of the water and hit the ball and it got at within about 6 inches of the hole.

Then the third guy, he hit the ball. It went up again towards the water hazard and fell towards the water and at that exact instant a trout jumped up and swallowed the ball. And at that exact moment an eagle swooped down and caught the trout. And then it flew up and as he was flying right over the hole, a lighting bolt struck the eagle which dropped the trout, which dropped the ball into the hole, for a whole in one (everything in one go)!

Sermon: The Power of Consistency / October 4, 2008





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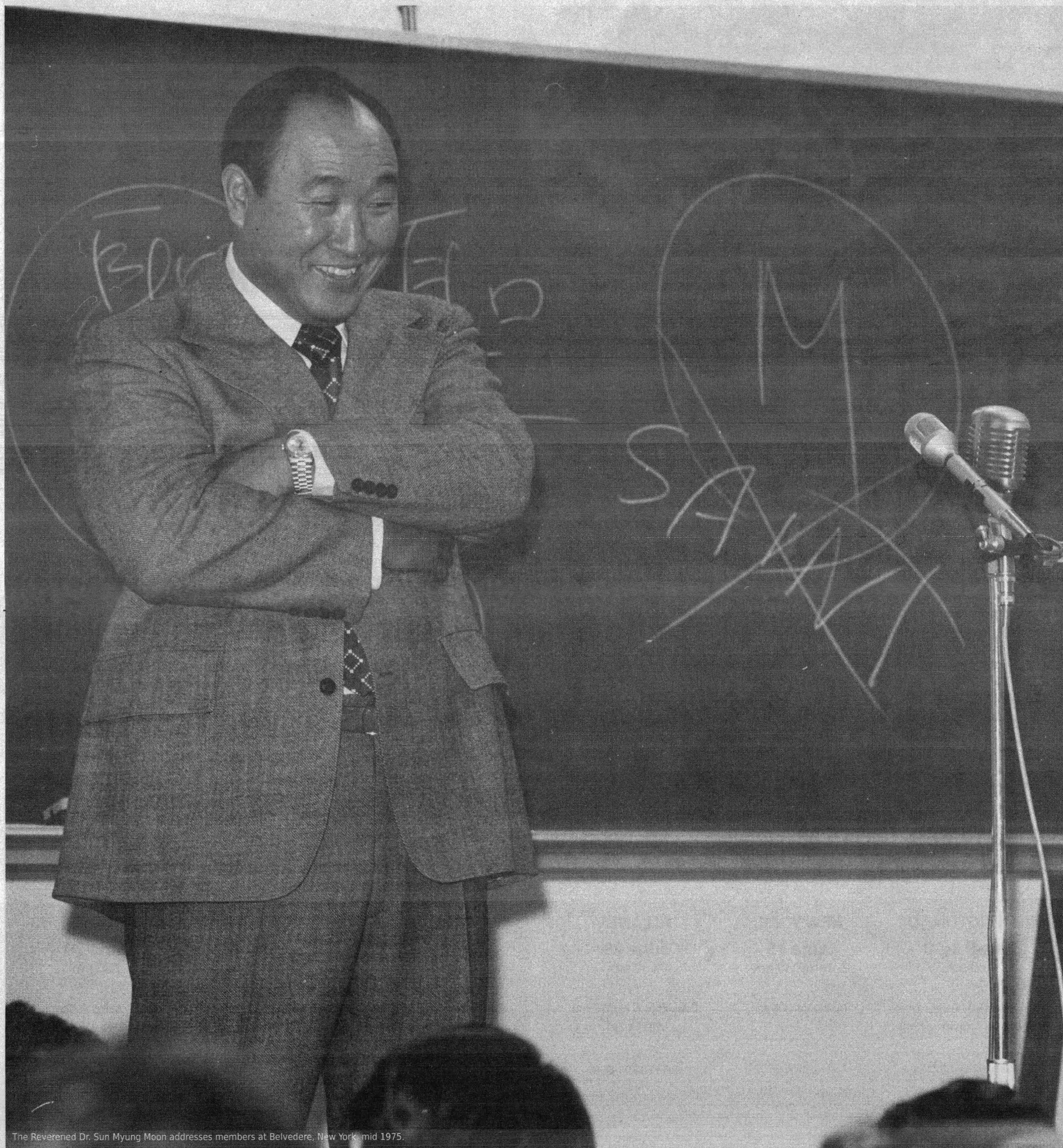
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Reverend Dr. Sun Myung Moon Speaks on

The True Family Pledge

May 8, 1994, Belvedere, New York



The Reverend Dr. Sun Myung Moon addresses members at Belvedere, New York, mid 1975.

“When you are reciting the Pledge it means that mind and body now has come into unity and is no longer separated. That individual whose mind and body has come into unity now stands to be united with their spouse.”

This year's motto is The Settlement of True Parents and the Completed Testament Age. What does that mean? This means that so many nations and families in this world have been floating around with no central place of settlement. Without a center no settlement can begin. Now is the time for families around the world to find the center, become one with it and settle down with God. You do not just settle down by yourself and without Principle. That central place of settlement is the center of the whole world. Instead of this having been established from the very beginning, the Lord of the Second Advent had to come back and bring us to that center reversely from God's original plan, beginning at the individual level, family, clan, national levels and now up to the world level. Once we are united on that level, the center will be established and all families will be able to settle down. The satanic world will no longer have the place that it once had and will naturally decline and the family will begin anew and exist around that center, which is God.

We know very simply and clearly what God's purpose of creation is -the family; nothing other than the family that has established the four-position-foundation. The four-position-foundation consists of three generations which, when deployed, becomes four positions; God, father, mother and child. We know what the original four position foundation was, centering upon God and Adam's couple and family. We have recited The Family Pledge centered upon this family. We have recited The Family Pledge every morning because we are connected to God in building this new world, whereas the rest of the world is still not connected. Therefore, it is our responsibility to connect all families through us. The Unification Church has been achieving this through holy weddings, going beyond the boundary of religion, creed and race. We have established new families through holy weddings.

The Kingdom of Heaven centered upon God cannot come under America; rather, America must come under the Kingdom of Heaven on Earth. It is not one nation under God but rather one world under God. The fall took place in Adam's family and the result of this fall is the separation of mind and body, parents and children, and husband and wife. These are the results of the fall which took place in Adam's family. Since this family was lost at the beginning of human history we must regain it. The separation that occurred as a result of the fall has affected the clan and national levels because clans and nations all have their own boundaries. It is up to the

Lord who is to come again to break down all the walls that have come into being as a result of the fall. True Parents must accomplish this because Adam and Eve failed to do it in their family. When we recite The Family Pledge it means that we have gone over that boundary and are now on God's side, this is what we are pledging. When you are reciting The Family Pledge it means that mind and body now has come into unity and is no longer separated. That individual whose mind and body has come into unity now stands to be united with their spouse.

Understanding True Love

We need to have a clear understanding of True Love. True Love now brings back unity whereas false love separates at all levels. True Love will cause unity to come into being. This is what True Love does. By bringing about unification for the first time we can come to have an ideal family.

When you speak of True Love, immediately you have to think of the power of True Love that brings an individual into unity and the family into unity, all three generations being brought together by True Love. Whenever you are asked to define the meaning of True Love you should immediately be able to describe what the power of True Love can accomplish. Do we have any examples of such united families here on Earth? Is there any one family? Even the strongest knit family does not come up to this qualification. Automatically, it means we have hell on earth. Hell is none other than a place where we are separated from God and from each other. Hell is the place where you are unable to recognize your own parents, spouse and children even if you are living together. We are witnessing this phenomenon all over the world. People no longer have a sense of their own identity, cannot find their own family and wander around aimlessly. In the same way, America has been drifting into individualism, but individualism cannot find its own identity and relations.

The solution to this situation is that we have to turn around 180 degrees and move towards a Godly direction. Nobody has that idea in this country or any country in the world, for that matter. No one can come to this clear solution unless they understand Divine Principle. Everyone knows that something is wrong and that they are sick, but they do not know the cause and origin of their sickness. Therefore, they are unable to cure it. When we are asked to define True Love immediately we have to think that True Love is that power that will bring all entities back into unification.

Our mind and body are separated and at war with one another. Men and women marry, but still there is a big wall; they fight one another like enemies. Parents and children are in the same situation. Vertically, parents and children fight; horizontally, husband and wife fight; front and rear, brothers and sisters fight each other. All directions are in conflict with each other. Where conflict exists, God cannot dwell. God comes and lives with us whenever we have unity. Therefore, before we can expect God to dwell within us we have to achieve unity between mind and body, then God will be able to visit us. The same applies to the family. When the family is united, God can come and live with that family.

You have heard Father's teaching on the subject of True Love so many times now. If someone asks you to define True Love for them you cannot hesitate to answer. Immediately you have to respond that True Love is the power that brings my mind and body into unity, husband and wife into unity, parents and children into unity; that is True Love. That is the main spirit of God's restorative dispensation, bringing these separate entities into unity. That is the main core of God's work: unification. Even we, as fallen individuals, fallen families, are God's individuals and God's own family, but He could not live with us because unity was not there. When each is separated, one from the other, God cannot live with us. Do you understand? Again Father wants to emphasize, True Love is something that can bring my mind and body back into unity, the husband and wife, and parents and children back into unity. That is True Love.

When these three levels become united this will become a true family which is the building block of the Kingdom of Heaven on Earth, centering upon God and True Parents. Centering upon God and True Parents we can accomplish the true family, true nation and the true world. Where does the Kingdom of Heaven on earth begin from? It begins from me, my spouse, and my children. There is no other way to accomplish this. The concept of what True Love is must be very clear for you. What is True Love? My mind and body will become united. How can you make this unity? By cutting off the satanic lineage and being grafted back into God's lineage, then the mind and body become one. There is the root of the fall and this has to be uprooted. This has been the work of the religious world, no matter what religion they go through - always striking the body so that the mind and body can become one. Once the body is subdued then it has no problem in following the mind. This is what the religious life has been all about. Our conscience knows that when this is established we can go to heaven. Our

mind and body knows this. Do you understand the concept of True Love now?

The Family Pledge

The Family Pledge consists of seven different pledges. You can only accomplish each of these pledges after your individual mind and body comes back into unity and the family comes back into unity, otherwise, the pledge you recite is untrue; you may recite the pledge to God but you cannot accomplish what you have pledged. When we first recited The Pledge we did so without really understanding its meaning deeply. However, now we have come to understand that The Family Pledge is founded on my family. Those who can say confidently to Father that my mind and body is united and no longer separated please raise your hands. We must first be able to say that and then recite this Pledge. When we begin to pray, do so on the basis of understanding the deep meaning of this pledge, and then pray whatever you wish to God. The person whose mind and body has not even come into unity yet cannot even begin praying to God. We are not qualified to do so because our conscience does not allow us to call our God, our Father. Now we are different from the rest of the world because we know where the fall began and therefore we are able to remedy its repercussions. Those who can confidently say that in your family the husband and wife are completely united raise your hands. That means that even though we are not qualified we are reciting The Family Pledge and we are praying to God. Is that not so? How can you complain that the world is bad and, therefore, you are having difficulties? It is not because the world is bad that you are having difficulty; you are having difficulty because of your family situation.

Unless we recite The Family Pledge we cannot enter into the Kingdom of Heaven on earth. Most of the Christian population believes that by believing in Jesus they will be able to get into the Kingdom of Heaven. Getting into the Kingdom of Heaven is not so simple or easy. We see the problems everywhere, don't we? Are people closer to heaven or hell? Is there is a boundary line between these two worlds? Are they on the other side of the boundary or on this side of the boundary of God? Believing in Jesus does not guarantee your entry into the Kingdom of Heaven. Each individual knows what their position is today.

The Family Pledge came to be necessary because of this situation. All seven pledges were created on the foundation of True Love

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and now we understand why. Unless the individual and the family are united, we cannot speak about True Love. How about God? Does His mind and body fight like ours? No. How about us? Yes. Is no and yes the same? No, they are not the same. Not only not the same, but completely opposite of one another. Do you think that it is easy or difficult to change positions from the place where you answer yes to the place where you answer no to this question? It is difficult; if you don't know about it, you will never achieve it. The world will in fact become upside down when we accomplish The Family Pledge. Therefore, it is difficult to accomplish because you are in fact changing the whole world with The Family Pledge. Therefore, how can it be easy?

Father's entire life's work has been to build a good highway to heaven - not just any highway but a paved highway with bridges and tunnels, so all you have to do is run as fast as you can. Before Father established this highway, nobody could go so fast. Did we help Father build this highway or did we oppose him? We cannot claim that we helped. Father is creating this highway for the very person who is opposing Father. Even after Father explained clearly what was the past and what is happening today people still look at the sky and do not focus at all on what Father is talking about. Father is talking about me, you and everyone.

"Where conflict exists, God cannot dwell."

Father did not work all these years for his own sake. He has worked so hard in order to try to save all of us. What Father has been teaching us is the key of how to enter into the Kingdom of Heaven. When the key does not fit the lock you cannot enter into the Kingdom of Heaven on Earth. First, you must open the door and the key that you need is Father's explanation and teaching which has been bequeathed to us. If you try by other means it does not work. You may try keys made out of gold, silver and diamonds but they will not work. The key that you inherited from Father might seem insignificant, only made of metal, but you try it and in one turn, it clicks opens. Nobody can understand

that this is happening except us. Only foolish people, namely "Moonies", understand the value of this key. Isn't that true? That is why you came very early in the morning in the rain to hear me speak, because of the power of the understanding of the value of that key.

We must understand how blessed we are. This is the gospel of all gospels. The very fact that we are allowed and can recite The Family Pledge is truly the gospel of all gospels. It is the subject for our family. "My family with True Love, centering on the naked land where I am born, pledge that we will build the Kingdom of Heaven on Earth and in Heaven." This is pledge number one. In order to establish the Kingdom of Heaven on Earth and in Heaven we must realize the ideal of God's creation. We have recited this from God's position. The second pledge states: "Our family, centering on True Love... And when you say the words, 'centering upon True Love' immediately you must think, by bringing my mind and body, my spouse, my children together into one. This concept must be automatically there in our minds when we say the words, 'centering upon True Love.' Whether we have carried this out or not will be the criteria of our judgment when we go to the spiritual world. If we do not establish this, we will be without excuse in the spiritual world. The Family Pledge is that important and that formidable. Heaven will appear once you have accomplished this. However, if you do not accomplish it, you are judged.

If Father fails to achieve this, then it is not only Father's responsibility but also Mother and children are then responsible together. By the same token, it was only Adam and Eve who fell, their children had nothing to do with it, but the children suffered. Dedicating, serving and living for the sake of others are all contained in the Korean word moshinda.

God is our vertical parents and True Parents are our horizontal parents from which I am born. That means without serving and dedicating to God and True Parents we have no beginning. When we dedicate and serve True Parents then each family represents the whole cosmos before the fall. It means we become representative families before the entire cosmos; we become the central families - from the individual level throughout the eight-steps of restoration and become the very center of the family. By achieving this then we pledge again to become filial sons and daughters within the family, a patriot at the national level, a saint at the world level and a holy son centering upon the whole cosmos. This is the content of pledge number two in which we pledge, "centering upon True Love, serving and dedicating to God and True Parents I will make my family a representative family of the whole world and the center family of the whole world, thereby becoming filial sons and daughters." This means at the national level I will educate all the people of my nation who are patriots of that nation. That is pledge number two.

Pledge number three states that "we,

centering upon True Love, will accomplish the four heartistic realms and three kingships and the realm of royal family; we pledge to perfect that level." That royal family was the one Adam and Eve were supposed to have established. Now, after the fall we restore that position. The number three pledge means that we will be where Adam and Eve were supposed to be. Our Blessed couples are in the original position. Before a woman can expect to be loved by a man and before a man can expect to be loved by a woman we must first qualify. That qualification is to stand in this position. When we enter into the action of love we can only do that standing upon this foundation of the four heartistic realms and three kingships. Without True Love the four heartistic realms and three kingships cannot exist. In here you can really feel that women are absolutely necessary for all men, not just necessary, but absolutely necessary. Likewise men are absolutely necessary for women. Being absolutely necessary is equivalent to being very valuable.

This is one goal that all of our Blessed couples must strive towards every day by reciting this every minute of the day. Until now we have worked hard trying to understand the concept and making that concept connected to myself. But from this Pledge we can see that it is no longer just a concept, but rather a matter of living that concept every day. This is why Father has always stressed the importance of the family based upon True Love. This is an absolute must. We can begin everything centering upon True Love and my family. Unfortunately we can only say that we will try very hard to pledge rather than saying absolutely, I pledge. It is that difficult and that serious. When you say, "I pledge," it means literally that you pledge. Once you pledge you must accomplish that.

When we listen to Father reading out the content of this Pledge, each of us must compare ourselves to this standard and must understand where we are standing in relation to this. When we accomplish this, then we can enter into heaven. If we do not accomplish it, then we must wait. The Pledge goes on to say, my family will achieve the one entire cosmic family. Now you have pledged into unity, centering upon God. It means there are not two families anymore, but one family. There may be hundreds but they are still one family centering upon God. Is this not true? The Pledge goes on to say, to form an entire cosmic family. We are therefore all part of the cosmic family. This is a natural phenomena which is God Himself.

When there is a low pressure, there is a high pressure. Does the high pressure tell the low pressure to get away? High pressure will automatically feel the low pressure without asking or expecting. This is the natural law. In the same way, some water is high and some low but they never stay separate, do they? The same surface makes them even all the time. Does this occur in today's fallen world? One nation is very rich and one is very poor, does

this disparity flow like water and air bringing equity? Who then is going against the law of nature? Advanced nations are. If they go against God's law, they will ultimately be destroyed. One way that God is punishing and warning these advanced nations is through AIDS and drug problems. Homosexuality and free sex are unlawful in God's sight. God hates these things and does not even want to think about it. But Satan loves such things. Father will encourage even American people to fast occasionally and with the excess food help the starving people in the poor nations. That kind of leveling off needs to be done. Just as the natural world the human world has to come into balance and harmony under the natural law.

"True Love will cause unity to come into being."

The Pledge goes on by forming this cosmic family, I will work towards making a world of peace, happiness and freedom. It does not mean my happiness or my peace alone but rather the peace, happiness and freedom of everybody. Obviously it is very difficult for us to achieve this literally, physically, but the spiritual world has no boundaries and through our deep prayer of desire we can wish these things for all people of the world. When we see suffering we can shed tears for them in prayer. Through doing this we will be able to help the world and to escape judgment. This is what Father has been actually doing through the Unification Church. It has been twenty years since Father first began land and ocean transportation for the distribution of food. It is not because food does not exist within the world but rather it is the unfair distribution of food. Some have a lot and some do not have enough. The Unification Church will exist in every corner of the world and in each corner of the world, as the center of the universe, they will work towards this goal. That is Father's desire and plan to facilitate the distribution of food to all parts of the world. Do you follow the meaning of Pledge number three?

The whole world is my family. It is not the false reality that we see today where my family is this one unit and everybody else is separate. In the spiritual world we will not live according to national boundaries. If you belong to

one society, that society will comprise all nationalities. This is a reality in the spiritual world. From this time on whoever can make a goal for every direction and achieve it, you are the center of that society. That means we must always think this way while we are living on earth and work towards that goal, then once we reach the spiritual world we become the center of that world. Once again Father emphasizes, all of this will only begin to become possible when our mind and body becomes one.

In the world you see people become relentless in the pursuit of making money. In the spiritual world such a person's conscience will really crush him. Here on earth the money itself will come against him. No matter how much knowledge and respect we gain here on the earth, unless we live for the sake of the whole that very knowledge will blame us in the spiritual world. That man with such precious knowledge is supposed to work for the sake of the entire world, instead of working just for himself. In this case the world will be his judge in the spiritual world. Each individual family must be able to achieve what Father is teaching us here before we will be able to fit in to the spiritual world. The whole is the key, not the individual family. No matter how precious an individual family might be, unless all families of the world become like this it has no meaning. The Pledge then goes on to say we pledge to establish a world of peace and happiness and freedom.

Pledge number five. Our family, centering upon True Love, acknowledge the heavenly world is the subject world. But the reality is that people living here on earth do not even think about the heavenly world being subject. Are there more people here on earth or in spiritual world? (Spiritual world.) We only think about this earthly world, but in fact there are far more people in the spiritual world. That means you are missing the body and holding onto the tail. As a result of the fall, human beings long ago forgot that the subject world in heaven exists. Beginning today, whenever we recite the Pledge we are aware of this subject world. Mind is plus and body is minus and not the other way around, even though the body is something we see. Our earthly world is only a small fragment of the complete picture. The mind is the representative of the spiritual world, it is in the plus position. Just as the body rebelled against the mind and treated it very badly, we have completely ignored our subject world in the same way. Therefore, we have reason enough to repent of that.

This world of subject and object must become one. We pledge to expedite the progressive development. Do you understand? We pledge to promote progressive development. If we move slowly we will stop, therefore we must have a thrust. Once we stop and no longer advance, we are automatically in hell. We are reaching towards this goal of heaven; once we slow down or stop, we go down. Having a comfortable and easy

life has no place here. Life is short, and during this short span of life we must work towards progressive development. The cosmos goes around the center. It is easy for the center to go around one circle, but when you are on the edge it is necessary to travel a long distance to complete one cycle. Just as on an automobile wheel, the center of the wheel is the shaft and that revolves very easily but what about the surface of the wheel? It has to go very fast. In the same way we must synchronize the center and the surface. Father's life, in the past and today, is always on the move. He never wants to slow down but always wants to move faster


and become an influential family. That means, like Father's own family, exert influence of the heavenly fortune. This might seem very conceptual, but it is in fact very concrete and very realistic in Oriental concepts. Father's life and his family life is not Father's and his family's alone. Rather they have a visible influence over how the heavenly influence will move in the future. We are going to do that too. Through this we are connecting all the blessings to each family. This is the content of Pledge number six. By doing this we are not expecting blessing for my family alone, but rather as much as I expect the blessing to

but you understand the meaning. God's mind in heaven and God's mind on earth is the same and Parents' heart is the same.

Father's brand new true civilization is beginning now, the civilization of love. Fallen civilization is existing now in the world, but heavenly civilization has nothing to do with that. We are creating a heartistic civilization. Unless we have this heartistic attitude, we will not be able to elevate ourselves from an individual to the higher levels of family, clan, nation, world and cosmos. Only this heartistic civilization can bring us into one consistent direction, starting from the individual all the way to the huge cosmos. On the other hand, we see the civilization that has existed until now has been full of trials and errors and has taken a very zigzag path. Father's new world civilization envisions a straightforward consistent direction. Only True Love can accomplish this. Therefore, to perfect a heartistic civilization means that True Love is on the move. Unless our mind and body becomes united, our family cannot come to exist. We talk about the heartistic civilization, but where does it begin? The family.

Father just recited the seventh pledge. It has everything from the restoration to the perfection of the ideal world. All the goals and steps are explained there. We recite this every day in order to achieve that goal. Imagine, Father values Korea most of all and yet he is announcing this most important Pledge not in Korea, but here in America. How much blessing and value we cannot yet understand because our spirits are not that high and bright now. When we come to think of our original value, all our ancestors in the spiritual world will shout out mansei because their offspring are all here receiving this gospel for the first time in history. You may be thinking that you have received enough, that today is Mother's Day and you have to go fundraising and make money and grumble in your hearts. But once you truly understand what Father is bringing to you then such people should feel so badly for even thinking that way. This is so precious.

We must truly regard it as our pride and our blessing to have attended this morning here and received Father's words which never have been spoken in the past nor will be in the future. This is only time in history and you were present. You must always realize that you are an individual representing the whole universe and your family is representing history. Therefore, our Pledge must be followed by our working towards this goal. Father commends all of us to become the individuals who are representing everyone. Even reciting the Pledge, you are not pledging alone, but rather you are representing everyone and representing history. Those who understand the meaning and blessing clearly and pledge to Father that you will become that kind of individual and that kind of family, please raise your hands.

Let us pray. 

"If someone asks you to define True Love for them you cannot hesitate to answer. Immediately you have to respond that True Love is the power that brings my mind and body into unity, husband and wife into unity, parents and children into unity; that is True Love."

and faster. This is the pledge that Father is explaining to us.

You can only connect to the world that you are thinking of. If you are not thinking of something, you are not connecting to it. If you pledge, My family, centering upon True Love, pledge to accelerate the progressive development of bringing the heavenly world, which is subject, and the world we are living in, which is object, into oneness. Not only are we conscious of the world that we are living in but we should be thinking all the time of the heavenly world which is the subject world, and how to bring them into harmony and unification. We pledge to become representatives of God's family and True Parents' family. The Pledge goes on, My family, centering upon True Love, will become a representative family of God and True Parents' family

come to my family I will ensure that each family which I represent, all the families of the world, will connect to the same blessings of God and True Parents. We have millions of families on the earth and when we are reciting this Pledge it means we will become a representative family whose function is to connect the blessing to all the rest of the families to be restored on earth horizontally.

Pledge number seven: my family, centering upon True Love, will maintain the original lineage. Now in the Unification Church this original lineage is of the utmost importance. Because of this change of lineage the fall took place. Unification Church Blessed families can never make any mistake and distort this lineage. No fall must occur anymore. Then the Pledge goes on, to accomplish the heartistic cultural world. This is a very basic explanation

DISCOURSE ON UNIFICATIONISM

HONORING OUR TRADITIONS

Tradition and Attendance

Dr. Frank Kaufmann

Tradition is in no way unique to Unification life. It abounds in all religions, as well as in non-religious structures and associations. Attendance however, as taught in Unification, I believe, represents an important contribution to religious history.

Tradition

Tradition abounds. A simple way of understanding the notion is to translate the word in your mind to mean simply "the way we do things around here."

"Jenny, we have guests coming to the house this afternoon, you know what that means don't you?" If the answer is "yes," then we've just peeked in on tradition. Four-year-old Jenny knows that she must put all her toys neatly away and make her bed. Why? "That's just the way we do things around here."

"Geez Bill, you go to the fridge in the commercial, and come back with only your own drink? What's the matter with you?" - Apparently in Jake's house, anyone going to the fridge in the commercial for a drink, is supposed to come back with drinks for all. Why? "That's just the way we do things around here." Tradition.

Moving beyond the individualistic or family level examples I've given, traditions more importantly come to define entire nationalities, ethnicities, and cultures.

In the world of religion, the word tradition has a technical definition (though it functions religiously just as it does in non-(or not especially) religious situations). As with everything, whenever religion gets involved the issues ratchet up in their greater intensity. Not bringing your friends a drink from the fridge might end up with you being deemed nothing more than rude. Not adhering to a religious tradition, on the other hand, might end you up in hell. No one wants to be rude, but most would chose it over roasting in hell for eternity.

When thinking of tradition in the religious context, there are two distinct ways in which the term is used. It can be used as virtually interchangeable with the very term "religion" itself. For example you can speak of Christianity, or you can speak of the Christian Tradition; Hinduism, or the Hindu Tradition. The terms essentially are synonymous. - The other use of the term however is more subtle, more refined. In this latter sense, it often is called "Sacred Tradition."

One of the most elegant, and most carefully reflected upon treatments of this more refined concept can be found in the Catholic Church, of the Christian family. This concept is often called Sacred Tradition. It constitutes a very important distinction in the Christian family, and is a matter of serious reflection for us all.

Here is the issue. Protestants hold that everything we need to know about being

Christian and about God's truth is found in the Bible. Nothing taught or held to be the case henceforth can ever claim equal status to what is written in the Bible. Catholics on the other hand view God's truth, and that which functions authoritatively, in a different way. By dint of Apostolic Succession, things can come to hold the status of truth and orthodoxy as fully as any truth that appears in the Bible. - Biblical level truth can be revealed through the Church at any point. - For this reason, doctrines like the Virgin Birth, or Priestly Celibacy are held by Catholics as every bit as true, and every bit as much "from God" as anything you find in the Bible. This is why it is foolish for people to argue against such Catholic beliefs by pointing out that they are not "in the Bible," or how late the dogma was developed.

The Doctrine of Sacred Tradition makes arguments of this sort moot. The Church is the vehicle through which God continues to reveal Himself and Her truth (Christians of course think of God as He). This is the doctrine of Sacred Tradition. It needs to be understood theologically as distinct from the profound force of tradition (in generic definition) so far reaching in the world of religion. We too will have to reflect on such matters. Will the whole and the highest truth remain limited strictly to Father's words? Or will something like sacred tradition evolve in our community, so that future teachings someday will be seen to have comparable authority?

Unificationism already abounds in traditions. Most are familiar with *The Tradition Book* (HSA-UWC: New York, 1985), in which there is a comprehensive list on "the way things are done around here." How far Unificationism will go in stacking up, formalizing and institutionalizing rules about "how things are done around here," is anyone's guess. And, whether members will welcome the newest layers of tradition or whether they will be criticized is also anybody's guess. In all likelihood, a happy, healthy, moderate "medium" way of tradition will evolve helping members and families seek an ideal way of life.

Attendance

Attendance is an all together different matter. It is clear. It is grounded without invention in Unification theology and teachings. The writer believes this to be unique to Unificationism and invaluable in the history of religion.

Attendance is best understood as a "piety." Every religion has its own piety. By rights, the piety associated with any given religion or denomination or sect, should grow directly from the theology of that tradition.

Piety is an elusive (but important) term. It is related to what one might call the pursuit or the forging of feeling that most supports the believer's path to a living relationship with God. It is a cross between feelings "that arise,"

and "feelings deliberately cultivated." Some pieties with which Unification News readers might be familiar include Bhakti (the Hindu piety of loving devotion directed toward the Divine - including Her representative - say Lord Krishna for example), jihad (the spirit of purposeful striving to realize the will of God - that one might find in a Jesuit missionary, for example), and others.

The ideal Unification piety is "attendance." It is understood as the state of religious intention, purpose, and "feeling," that will carry Unification believers toward mystical oneness with God our "vertical True Parents."

"By living a life of attendance, we can 'become one' with Heavenly Father and True Parents."

What is a life of attendance, and why does it work in this way? Why does "living a life of ..." result in "becoming one" with Unificationist?

Our original ancestors, created to mature in love through three stages of growth, and upon successfully passing through the completion stage to the point of "direct dominion," were at this juncture to receive God's Blessing (God's permission to marry and His blessings on that marriage), have the temporary "do not eat" injunction lifted, and begin conjugal life that would eventually result in lineage, and the arising of "True Parents." Instead of this happy scenario, our first ancestors instead "Fell at the top of the growth stage."

This tragedy required the history of religion, and the peculiar (out of sync) restorative need to give the Blessing "at the top of the growth stage," i.e., the point at which the Fall occurred. "The Blessing," as Unificationists call it, successfully elevates recipients out from under Satan's dominion, but does not result in qualifying recipients to relate directly to Heavenly God. The very best a "first generation" Blessing recipient can hope for, in terms of the degree to which they have fulfilled the ideal of creation, is that they have been put at the place they could not, and could never get themselves without the intervention from the Messiah and Savior, namely to begin life of growing from the bottom of the completion stage. Of course second generation and on are not in need of this salvific function of the Blessing. For "Blessed" children, the life of attendance starts from the beginning, and evolves and matures naturally throughout the course of their lives.

It is this necessity and obligation to complete oneself through traversing the completion stage, that the piety of attendance comes into play. Before the Blessing you have religion (restoration), after the Blessing you have attendance. Blessed children do not need religious life personally, but involvement with the providence of restoration may ask of them support for religion and religious life.


Why do we have religious life at all? And what does it mean that attendance life starts for first generation after the Blessing? Because

of the Fall, and because of the faithlessness of Jesus' disciples and those prepared by God to receive Jesus as the Messiah, the world has never had True Parents. This means that no one has ever been in a position to show us the way through the final stage of growth, "the completion stage." True Parents ARE capable of showing us how to do that, because they themselves had to do that in order to receive the mantle and title True Parents. A life of attendance is what is needed to get through that final part of our growth. It is NOT religion. Religion exists just to get us to the point of Blessing. But it is still a life of "following," a life of "obedience," and so forth. In some ways, one could say "it looks and feels just like religion," in other words, somebody claiming to know God better than me is telling me what to do, and I "in order to be 'saved' (restored)," "follow him," do what he says.

But here is where the piety of attendance comes in. It is not a "religious" piety. It is a natural piety. It is loving, appreciating, infinitely adoring my parents (in this case True Parents). I "attend" them. I do not "follow" them. I do not "obey" them (though in fact I do of course). But in fact I "attend" them. It is closer than "following." It is richer than "obeying." It is "realer" than "believing." It is loving, following, obeying, appreciating, serving, missing, singing about, thinking about, supporting, clinging to, helping, adoring" my parents. They love me. They know the way. I adore them. I attend them.

By this we one day find ourselves at the finish line. - God's life blossoms in us. And when someone tries to tell us how grand, wonderful, and divine we are and then ask us how we became like that? What did we do? How did we get to be such incredible people, in whom the living God lives? Our answer is. I don't really know how I got here. I simply attended True Parents, and Lo I find myself here. If they say, "Wow, if I attend True Parents can I become divine just like you?" Your answer? "Yep. Divine." "Can I attend True Parents?" Why I believe you can. In fact I highly recommend it."

This is how attendance functions in Unification life. - This is the final step for all humankind to return to life with God. This is the life of attendance. Once we complete our growth and become the embodiment of the living God, we receive the true Blessing to begin original family life according to the ideal of creation. Attendance remains. Our Blessed family attends True Parent's family, our clan their clan. Attendance allows the ideal to expand through the eight natural levels of God's limitless horizons. Through attendance Cheon Il Guk, the Kingdom of the ideal peaceful world will emerge.

The beauty and the magic of attendance is that it is both the final transitional piety that carries humanity out from the need for religious life, while simultaneously growing within us as the eternal natural way of original life with True Parents and with God. 

Honoring the Tradition

Dr. Tyler Hendricks

Dr. Hendricks has been president of the Unification Theological Seminary for ten years. He teaches courses in worship, family and ministry and is the author of *Family, Church, Community, Kingdom: Building a Witnessing Church for Working Families*.

To discuss Unification traditions, we need to begin with what the church does. Any church has only three characteristics: people gather, the Word is spoken, and the sacraments are given. In the last global speaking tour, led by our Founders, Reverend and Mrs. Sun Myung Moon, their children and grandchildren and numerous ministers, this is exactly what happened. People gathered, the speech was read, and the sacrament of marriage blessing was given. That is the basic mission of the church. This is how humankind inherits the true love of God. This is the core messianic mission, to gather people, teach them God's Word and, on that foundation, bestow the Holy Blessing.

By these sacraments, our sins are forgiven, we receive new life and are released and liberated to do acts of love. Once the church started to grow, the members began to "do acts of love" through different organizations for peacebuilding, service, family formation, teaching, witnessing, counseling, feeding the poor and so forth. But the core act of love is to gather people to hear the word and receive the Blessing; that is called evangelism or witnessing.

Unification Traditions

The essential tradition is that of attending God and True Parents with sincere heart, or "jungsung." Unification rituals have the purpose of expressing jungsung in everyday life, whether in public gatherings, at home, or by oneself. They may change and evolve, in particular because we have the living

author of our faith, and by his word and practice, a tradition can change. And traditions have little meaning without the internal heart or jungsung. Here, Unificationism is carrying forward the spirit of Micah, through whom God said that the offerings in the Temple were a stench, and Paul, who declared that without love, nothing else matters. The Tradition: Book One states, "each of us must remember that the important aspect of keeping a tradition is our attitude, not the ritual itself. In attending God and True Parents our attitude should be to comfort God's heart; we should not feel that traditions are compulsory based on our duty to some church law."

Traditions Develop Around Sacraments

Religious or spiritual traditions bring God into the world. James F. White, in *Introduction to Christian Worship*, calls Christian sacraments "God's love made visible" and this applies to Unification traditions. A sacrament is a sign-act—an act that conveys divine meaning, and by which God takes ownership of that event and those people and things. Sacraments require specific words, objects and actions. In a sacrament, the physical becomes the vehicle of the spiritual. The sign-act expresses the encounter between God and humans. They can take place in formal worship and they can take place informally as worship in everyday life. The Unification traditions are sign-acts with God's Word and promise embedded in them.

The scholastic theologians of the medieval church said

that that which is necessary is the proper matter (the object or thing, such as water), the correct words or form, and the proper intention on the part of the ministrant to do what the church intends. So we have the ministrant, matter and the form. This is comparable with Unificationist theology of a parent or pastor who is sincere, an object for the condition representing God's Word, and time period in the foundation of faith. Sacramental life also compares with the Unificationist theology of the foundation of substance, in that it involves a person through whose love and heart God works to reach another person. This is the Unificationist "Abel-Cain" relationship or the parent-child, or elder-younger relationship. Our traditions and church life are built around family relationships; their real foundation is love for God and for each other.

Unificationism affirms Christian sacraments as "conditions of indemnity." For example, "By making the indemnity condition of baptism by water, we can be spiritually born anew through Jesus and the Holy Spirit. Furthermore, by taking a piece of bread and a cup of wine at the sacrament of Holy Communion, we receive the precious grace of partaking in Jesus' body and blood."

Sacraments arise historically in the faith tradition, in particular the life of the Founder and original community. Reverend Moon is a prolific constructive theologian and religious architect. What follows are major traditions that he has set in place, which comprise in fact a comprehensive and beautiful faith tradition. I have broken down the traditions under the title: *Family Church, Household Worship and Community Life* (page 13–18. Concluding remarks can be found on page 19).

Family Church, Household Worship and Community Life

Unificationism lifts up the family as the center of God's love. In fact, the emphasis upon the family is what differentiates the Unification Church from all other religions. Naturally we have a rich set of household traditions that I can only begin

to survey. It begins with a home altar, an area for prayer, study and fellowship with a picture of True Parents and True Family, holy candles, flowers, holy books and other items as per personal spirituality. Regular worship Sacraments do not play a role in Unification regular worship services at this stage in its history, although the holy day traditions, offer a rich palette

of spirituality from which to develop sacramental worship in the Unification tradition. I also should mention that Rev. Hyung Jin Moon has introduced liturgical elements into worship that resonate with Christian and Buddhist spiritualities, the reading of Islamic and other world scriptures, as well as Unificationist traditions.

Coming and Going

Family members bow before the altar when leaving or arriving home. Some members put a small amount of holy salt on themselves when returning home and say a short internal prayer. Reverend Moon teaches that the very simple acts of living, such as how one comes and goes, arises and goes to sleep, puts the right foot forward first, or buttons one's shirt from top to bottom, or puts the right shoe on first, can create a holy space for God to come. When guests arrive, they may pause at the altar and say a silent prayer before commencing with the visit.

Hospitality

Welcoming guests is enjoined as a Unification tradition. A plate of food offered to True Parents at each meal; if possible place settings and a room are set aside for True Parents. Once offered, these may be shared with guests in the home. Gifts, especially of food, are kept for giving to guests or elders.

Images

Pictures of True Parents and True Family serve as protection, like the blood on the Hebrews' doors that spared them from the angel of death. By them, with our sincere faith, angels and good ancestors protect the home. A church flag fulfills a similar function.

At 3 a.m., we understand that good spirits come to one's house. Rev. Hyung Jin Moon has installed additional images of Jesus, Buddha and Confucius and a calligraphy of Muhammad in the faith's central temple as well as in his abode of personal worship. Reverend Sun Myung Moon's personal practice, carried on by Rev. Hyung Jin Moon, is to observe daily devotions at 2 or 3 a.m.



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Holy Days

These are what White calls "the language of time" befitting a comprehensive religious faith. They establish a liturgical calendar. As this is being written, Reverend Moon is revealing the significance of the lunar calendar in the Unification faith tradition, and is adjusting the celebration dates of the holy days. As has been stated, this is very much a living tradition.

The eight Unification Church Holy Day ceremonies include a Confucian-style offering table with towers of various fruits, nuts and packaged sweets. The first four Holy Days relate to the order of creation (parents, children, the created things and God). The second four relate to events in Unification Church history (True Parents' Birthday, the Nation of the Unified World [later, Cosmos], Day of God's Eternal Blessing and the Cosmic Sabbath). Holy Day Ceremonies can be conducted at home or at local churches. The Main Ceremonies for Holy Day are conducted in the presence of True Parents.



The True Parents Main Ceremony

The Main Ceremony presided by True Parents. These can be very simple household events, carried out on the banks of a remote river in the Pantanal or above a beach in Hawai'i, or grand occasions in a large ornate room including delegates from all over the world, including ambassadors and secular and spiritual leaders. The essential heart is the same in all of them. Basic rituals include lighting candles and then a series of prostrations honoring God and the Messiah, True Parents. The Family Pledge is recited by all. An extemporaneous prayer by the officiating couple, cutting a cake, eating the sanctified food by True Parents, then the giving of sanctified food by True Father to his wife, his physical children and grandchildren according to age, and then to the congregation. A speech is customary, along with a testimony or reports, singing and sometimes dancing. The event closes with cheers of eternal success and joy. The ceremony is often followed by a day of sports, entertainment and fellowship, as well as planning meetings for church leaders. Eventually, according to Rev. Moon, every family is to establish each holy day for their own family and clan.



Holy Salt

Holy Salt sanctifies created things, removing them from Satan's dominion and including them under God's sovereignty. Its use involves words of blessing "in the name of the Holy Father, the Holy Son, the Holy Spirit, the True Parents, and my name, this/these item(s) are sanctified and claimed by God," two or three sprinklings in the form of a cross on the salt on the material object. It is effective when used by any Unification Church member.

Holy salt, was created on March 16, 1960, the day of True Parents' Holy Blessing in marriage. Multiplication relates all Holy Salt to the original Holy Salt.



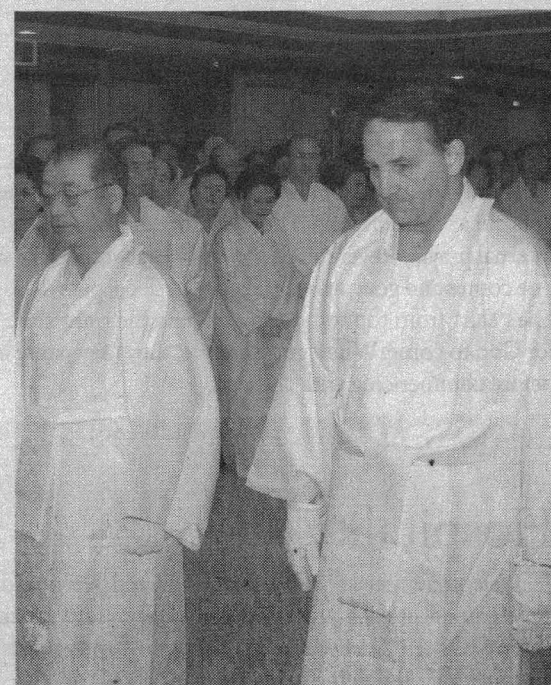
Holy Candles

Holy Candles drive away Satan and there are several kinds that we will not enumerate here. Their creation, use, and bequeathing is the subject of an elaborate and detailed ritual. Families will store their "seed" candle by which they can sanctify more candles and matches for their own or others' use.



Holy Robes

The design of these white garments was given by a medium, who said they are the customary dress in the Kingdom of Heaven. They "symbolically purify us externally." Their design and use is highly prescribed, although in recent years their use for holy days is diminishing.





Marriage Blessing

Marriage constitutes the core Unificationist sacramental tradition, denominated by True Parents "the real experience of salvation." To understand the meaning of this ceremony, which actually is a set of ceremonies that span weeks if not years, we need to explore the foundations of the biblical faiths of Judaism and Christianity. There is not space here to do so, but it is helpful to state a few basic points. Unificationism reveals that the human fall transpired between the original parents, Adam and Eve, in a misuse or corruption of the man-woman relationship. Simply put, they engaged in sex before they were mature enough to express it authentically, with their mind, soul and body in perfect resonance with God. Because they could not give and receive perfect love, they did not feel the totality of joy that God intended and with which God could be joyful. They felt sorrowful and depressed, because they knew they had degraded love by its premature expression. Their children inherited this imperfect love and so it has passed on ever since. Since a husband and wife created the problem, we have to solve it as husband and wife. The sanctification of marriage separates us as husband and wife from this wrong lineage and engrafts into a new lineage, so we call it a change of lineage.

By this ceremony the believer separates from the lineage of Satan and engrafts into the lineage of God, by being reborn through the Holy Mother and Holy Father, the True Parents. It is an "omnibus" sacrament, consolidating five Catholic sacraments: baptism (receiving rebirth), penance (preparation conditions), the Eucharist (engrafting into the body and blood of Christ), marriage, and ordination (foundation to be a blessed central family).



The Blessing Ceremony

The Blessing Ceremony is the Unification term for marriage. It is the greatest Blessing that God gives us, the union of God's image of male and female, of heaven and earth, the power to procreate and bring peace to the world. It is a complex ceremony rich with spiritual meaning, including an entrance procession with a specific number of steps and bows taken by the officiators, 21 attendee married couples, the lighting of seven candles, prayers by representatives of various faith traditions, the affirmation of four vows, sprinkling of holy water, laying on of hands or raising hands and prayer, an exchange of rings, proclamation of Blessing, couple offering a bow to officiator (True Parents) and to their families, a gift of flowers to the officiator, congratulatory remarks, entertainment (a vocal performance) and a recessional.

The Holy Wine Ceremony



In the Holy Wine Ceremony the person receives the symbolic blood of Christ, the new Adam, through the new Eve, and changes their blood lineage. It is not an eternal ritual in all respects, because change of blood lineage is not necessary for persons born of blessed parents. The Ceremony is a complex of sub-events equal in detailed significance to a Catholic mass, beginning with the sanctification of the Holy Wine and including the sequence by which the cup of Holy Wine passes, bows are offered, the cup is shared, prayers are spoken and several other steps of deep meaning.

Preparation for Blessing

For converts, preparation includes witnessing their faith to others, a seven-day fast, a financial offering, a confession of faith and of personal sins and endorsement by the person's church leader. For children of blessed couples, preparation includes engagement approved by the church, whether by True Parents or by their own parents, a confession of faith and of personal sins or misdeeds, in particular of one's life experiences in love relations, if any, with the opposite sex.

Indemnity Ceremony

After the Blessing Ceremony comes a sign-act with action and article, similar to the angel striking Jacob's hip, symbolizing repentance for the human sexual fall. The words given are the promise of cleansing and new start as a Blessed couple.

Forty Days Separation Period

Man and wife are to be abstinent for forty days after the Blessing Ceremony as an act of holiness, or separation from the past. It is accompanied with a promise of purification, and begins and ends with a pastoral prayer.

Three-Day Ceremony

This Ceremony inaugurates the start of married life. It has a detailed order of ceremony regarding attire, articles, a ritual bathing with a Holy Cloth touched by Holy Wine, an order of worship with holy words, prostrations, prayers, the act of substantial love and the close of ceremony. The consecutive days represent the couple in fulfilling the core events of biblical history. Here the man and wife serve as priests to each other, as in the Catholic sacrament of marriage. The promise is that the husband will appear as a new Adam and the wife as a new Eve. The act of conjugal love is the eternal Unificationist sacrament, the re-creation of the world.

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Birth

Birth traditions include spiritual preparation by the mother in order to nourish the spiritual development and peace of the new life within. At the time of birth the birthing room is sanctified with holy salt and birth candles. During labor and delivery, three or more close friends will pray for a successful birth.

The eight-day ceremony is a ceremony in which the child is offered to God with gratitude on the eighth day after the child's birth, and the parents dedicate themselves to raising the child properly. We also have a 103rd Day Celebration with prayer and fellowship of family and friends. Unificationists do not practice circumcision.

Birthdays

Birthdays are a household ceremony attached, involving the offering of bows by the parents with the child to God, prayer of the parents for the child, and the offering of a bow by the child to the parents. In the Unification Tradition, bowing, or prostrating one self, is a show of attendance and filial piety to a parent(s). This is accompanied by an offering table with a cake, fruit and other foods if desired, a poster announcing the event, presents and a special meal.



The Il Shim Ceremony

The Il Shim Ceremony is a rite of passage, applicable to both girls and boys as they enter adolescence. It is preceded by a period of education, often around six weeks (40 days). The forty days include education on the Principle and the importance of purity and meaning of the human fall. The young people devote service to the family, church and society, fast for one day, and make a gratitude offering to the church. The culminating ceremony involves a ring representing dedication to one's future spouse, a public pledge of purity and devotion, a prayer with one's parents, and a dedicated worship service followed by celebration with parents and peers.

Transition to the spirit world

Reverend Moon has created a new and very positive set of ceremonies for transition to the next life. It begins with the use of holy salt to purify the body, holy robes as burial clothes, specific items in the casket and proper décor in the room—a photo with ribbons, banner, picture of True Parents, generous flower arrangements, candles, incense and a white sheet on the floor. The body is viewed and accompanied through the Gwi Hwan Ceremony, a prayer, song and testimony vigil with the body. Gwi Hwan means, "Returning to Joy."

Won Jeun Ceremony

"Returning home to the palace." This is the interment in the earth, with holy salt clearing the path to the gravesite, songs, a speech, a prayer of liberation and happy farewell. Flowers and dirt are cast onto the lowered casket by almost everyone. There is a festive atmosphere concluding refreshments and meal afterwards with family and friends. Family ceremonies are held at the gravesite on the third day (sam oje ceremony), 40th day and 100th day. Unificationists believe that burial in the earth is far preferable to cremation.

Seung Hwa Ceremony

"Ascension to Harmony" is the memorial service. Unificationism teaches the life eternal, and that death is a transition to a more glorious realm of freedom and love. It is like a new birth, parallel to "dying" to one's life in the womb in order to be born into life on earth. The seung hwa ceremony should take place on the third or fifth day, counting the day of physical death as day one, but this is not strictly enjoined. It includes burning incense, offering flowers, giving last goodbyes, reading of a biography, a sharing of testimonies from friends and family, a pastoral address, prayers and songs.



Family Pledge

True Parents bestowed the Family Pledge in 1994 at the time they announced that the Unification Church was reconstituting itself as the Family Federation. In the Family Pledge we recite, "As the owner of Cheon Il Guk, our family..." Our family refers to three generations. The era of the model family for the ideal of peace in heaven and on earth is the Old Testament Age, the era of the model nation is the New Testament Age, and the era of the model world is the unified era of the spiritual and physical worlds. The term, "Cheon Il Guk," means literally "the nation of two making oneness." It is understood to be the essence of God's kingdom, a realm of perfect harmony.

The Family Pledge

Nation of cosmic peace and unity pledge

1. Our family, the owner of Cheon Il Guk, pledges to seek our original homeland and build the Kingdom of God on earth and in heaven, the original ideal of creation, by centering on true love.
2. Our family, the owner of Cheon Il Guk, pledges to represent and become central to heaven and earth by attending God and True Parents; we pledge to perfect the dutiful family way of filial sons and daughters in our family, patriots in our nation, saints in the world, and divine sons and daughters in heaven and earth, by centering on true love.
3. Our family, the owner of Cheon Il Guk, pledges to perfect the Four Great Realms of Heart, the Three Great Kingdoms and the Realm of the Royal Family, by centering on true love.
4. Our family, the owner of Cheon Il Guk, pledges to build the universal family encompassing heaven and earth, which is God's ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering on true love.
5. Our family, the owner of Cheon Il Guk, pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.
6. Our family, the owner of Cheon Il Guk, pledges to become a family that moves heavenly fortune by embodying God and True Parents, and to perfect a family that conveys Heaven's blessing to our community, by centering on true love.
7. Our family, the owner of Cheon Il Guk, pledges, through living for the sake of others, to perfect the world based on the culture of heart, which is rooted in the original lineage, by centering on true love.
8. Our family, the owner of Cheon Il Guk, pledges, having entered the Completed Testament Age, to achieve the ideal of God and human beings united in love through absolute faith, absolute love and absolute obedience, and to perfect the realm of liberation and complete freedom in the Kingdom of God on earth and in heaven, by centering on true love.

Hoon Dok Hae

Parents conduct daily worship services (Hoon Dok Hae), prescribed to take place from 5:00 a.m. – 6:30 a.m. but flexibility is common. The service consists of prostration, a recitation of part or all of a formal "family pledge," readings, prayer, reports and discussion of the coming day, and closing cheers.

Every eighth day is considered the Unification Sabbath, or "Ahn Shi Il." This tradition was inaugurated in 2005. The historical roots are in True Parents practice and direction. To the regular household worship is added prostrations by the children to the parents and a full pledge recitation. The sacramental definition is in the sign-acts (prostrations), image (photo of True Parents and True Family), articles (candles, flowers) and words (Family Pledge, Hoon Dok Hae) for a time period. The promise attached to this sacramental practice is of protection and presence in the home, blessing of the family and lineage, and of the neighbors and community, and larger world. Reverend Moon continually uplifts the spiritual importance of consistent hoon dok hae, the reading of his words.

Landmark Days

Landmark Days commemorate significant victories in the struggle of good to overcome evil in the True Parents' life course. They include the day of the founding of the church, of Reverend Moon's liberation from unjust imprisonment, of the victory of love over death by people of faith, of the Coronation of God, the world's religious founders and True Parents, of major Blessings and evangelical events. Unificationists also enjoy the celebration of Christmas, Easter and other religious holy days in honor of the world's traditions.



Temples and Other Buildings

Unificationists carry forward the tradition of buildings as the dwelling place of the Holy. The complex of buildings at the Chung Pyeong Lake Holy Ground is an extensive array culminating in a holy museum of the True Parents, midway literally between heaven and earth. In the city of Seoul the church is advancing toward construction of a world Temple in which believers of all faiths may worship The One. The one simple thing that unites all people is being members of "one family under God," children of the Heavenly Parent, God. The church is the body of Christ, the body of True Parents, the Reverend, Dr. and Mrs. Sun Myung Moon. That is what people join and become part of through the sacraments of the Blessing. This is the biblical definition of the church as the "body of Christ." Whether "the church" meets in a great Temple, family home, or in a park or campground, where the Word is spoken and the Blessing of marriage honored, God is present.

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Start Here: 8th and 72nd street.

The National Museum of History faces the 72nd street entrance into Central Park. Entering Central Park from here to get to the Holy Ground will take you past some beautiful gardens and spectacular views of the park.

From there, make your way to Shakespeare Garden and take the flower strewn pathways to Belvedere Castle.

From Belvedere Castle, you will have clear views of Turtle Pond and the open ampe-theatre that hosts the annual Shakespeare In The Park performances. Once you've had your fill of the gardens and the view, take the wide stone steps behind the castle and make your way to The Ramble.

Once you've made it down the rickety steps and into The Ramble, just stay along the path. It will fork off but that's no matter; The Holy Ground is so large, it will be visible long before you reach it.

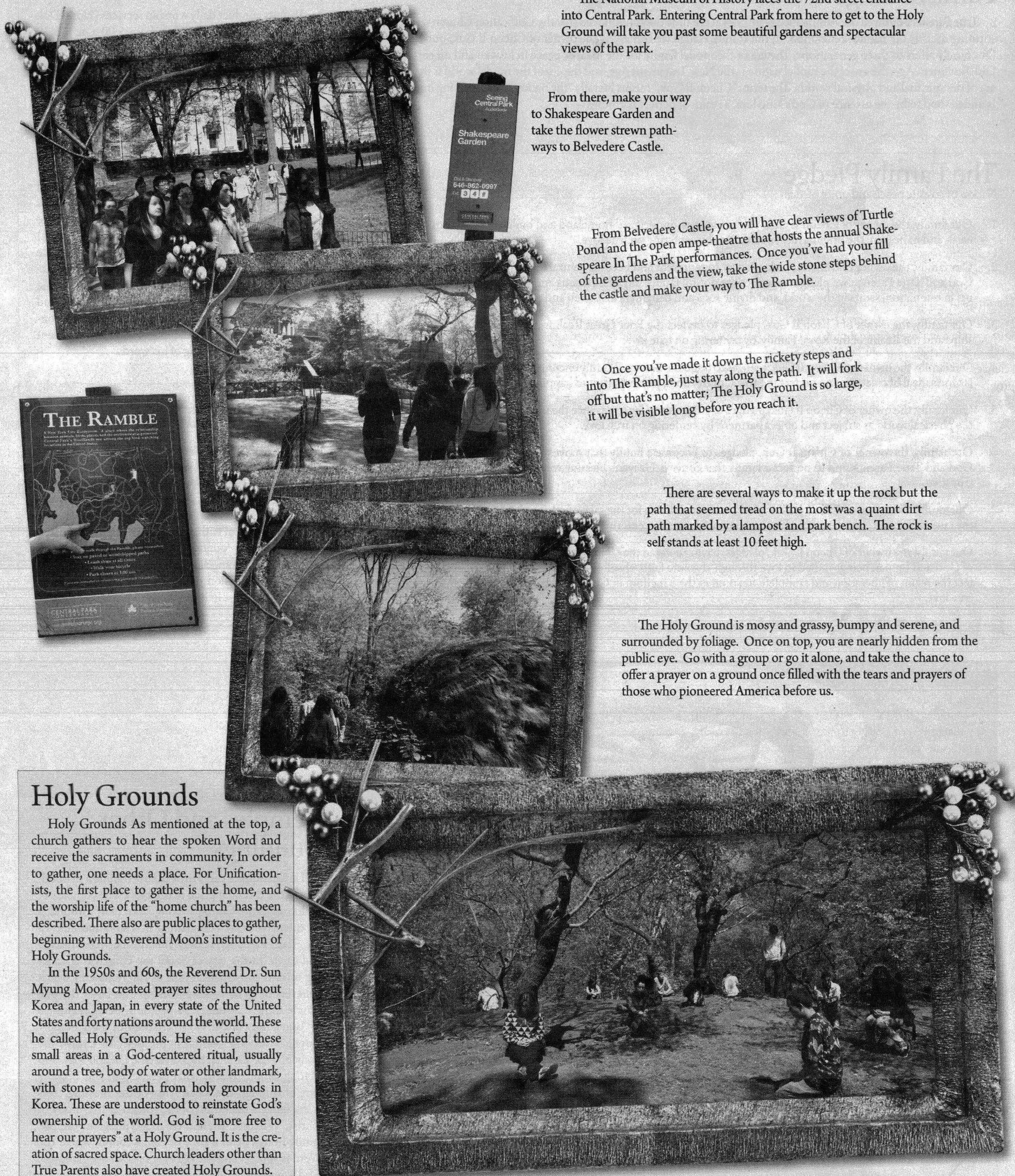
There are several ways to make it up the rock but the path that seemed tread on the most was a quaint dirt path marked by a lamppost and park bench. The rock is self stands at least 10 feet high.

The Holy Ground is mosy and grassy, bumpy and serene, and surrounded by foliage. Once on top, you are nearly hidden from the public eye. Go with a group or go it alone, and take the chance to offer a prayer on a ground once filled with the tears and prayers of those who pioneered America before us.

Holy Grounds

Holy Grounds As mentioned at the top, a church gathers to hear the spoken Word and receive the sacraments in community. In order to gather, one needs a place. For Unificationists, the first place to gather is the home, and the worship life of the "home church" has been described. There also are public places to gather, beginning with Reverend Moon's institution of Holy Grounds.

In the 1950s and 60s, the Reverend Dr. Sun Myung Moon created prayer sites throughout Korea and Japan, in every state of the United States and forty nations around the world. These he called Holy Grounds. He sanctified these small areas in a God-centered ritual, usually around a tree, body of water or other landmark, with stones and earth from holy grounds in Korea. These are understood to reinstate God's ownership of the world. God is "more free to hear our prayers" at a Holy Ground. It is the creation of sacred space. Church leaders other than True Parents also have created Holy Grounds.



CONTINUED from page13

Para-Church Organizations

By defining the traditions of the church, we naturally separate the church from the various organizations Reverend Moon created for the sake of peace, service, character-building, and so forth, which are para-church organizations. They are not the church. They do not proffer salvation. They do not claim to do so. The church is the vehicle of salvation. The church exists for one purpose—to proclaim the word and give the sacraments. The church is the bearer of the traditions mentioned above. The acts of love that people carry out with on the basis of the “liberation and release” that the church conveys are world-changing works of God. They vary from place to place and time to time. They express the heart of the church and grow out of the core ministry that defines the church as the vehicle for the creation of God’s kingdom.

Unification members express their commitment to God and True Parents through “vessels of clay.” We build strong marriages and families and strive to help others do the same. We strive to display virtuous personal lives of moral and ethical excellence, and support character-building and most importantly a culture of sexual purity among youth. Guided by Reverend Moon, our church has invested in uniting the sciences, creating healthy media, resolving philosophical problems, developing the productive capacity of the oceans, building schools, sponsoring orchestras, ballet schools and other institutions of high culture. We call for all branches of human endeavor to serve the purposes of bridge-building between races, nations and religions. These activities reflect a God-centered philosophy called Godism, or Unificationism, that views the world as one family created by a parental, personal God, a world created to expand human and divine joy

on earth and in heaven.

Naturally, observers of the plethora of activities in the “unification movement,” and even its members, are challenged to sort out its essential nature. What is its fundamental, core identity? Is there one common base by which one can identify a person as a Unificationist?

The Church

To identify what they are, religions create simple statements of belief. One common English word for this is “creeds.” A creed provides the purpose for education and lodestone for evangelism. Creeds are powerful statements, and good ones last for millennia. Consider the Jewish creed:

“Hear, O Israel, the Lord, our God, is the Lord one.”
One essential Christian creed is the Nicene Creed:

“I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sits on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholic Church;

The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting. Amen.”

The Islamic creed is called the Shahadah:


“I testify that there is no god but God (Allah), and I testify that Muhammad is the messenger of God.”

We have the following proposal from the church that is the closest approximation of a Unificationist creed of which I am aware.

“We hold the following to be true:

The True Parents of Heaven, Earth and Humankind are the first in all history and will eternally be the one and only Returning Lord, Peace King and King of Kings because they are the only ones to have fully revealed the nature of God’s divine essence. This essence is true love, a love that can bring even Satan to voluntary surrender. Our True Parents have enabled us to resemble God and approach His divine value as human beings.”

Re-wording:

I believe in the Parent God, maker of heaven and earth, and in Rev. and Mrs. Sun Myung Moon, the only ones to have fully revealed God’s divine essence. This essence is true love, a love that can bring even Satan to voluntary surrender. Therefore they are the True Parents of Heaven, Earth and Humankind, the unique and irreplaceable returning Lord, King of Peace and King of Kings. Through them, we are enabled to resemble God and approach His divine value as human beings. 

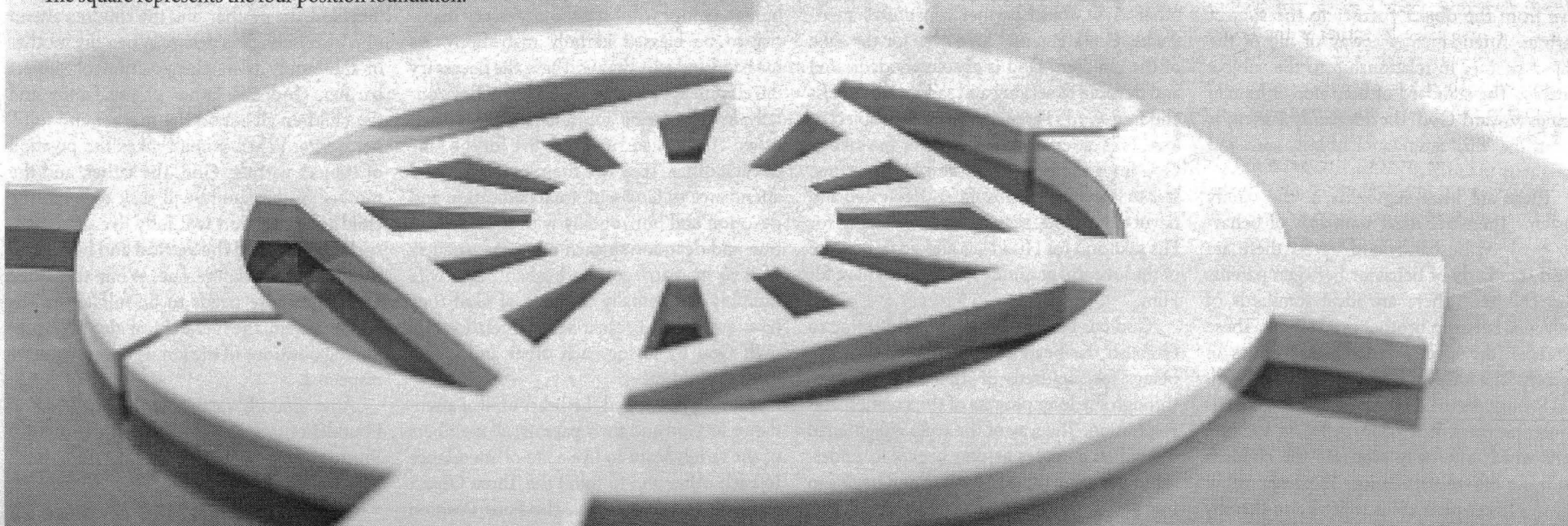
Unification Church Symbol

The Unification Church symbol was designed by Father at the Chungpadong Church in Seoul.

The center circle symbolizes God, truth, life, and light. Those four elements reach out or radiate from this origin to the whole cosmos in twelve directions. The number twelve indicates the twelve types of human character. Historically, the number twelve has been important in God’s dispensation; for example, Jesus had twelve disciples. The significance of the symbol, then, indicates that truth (the Divine Principle) is able to spread out in twelve ways. According to Father, the structure of the heavenly kingdom is also patterned after this basic system; i.e., twelve tribes and twelve character types.

The outer circle represents the harmony of giving and receiving action, the principle of the cosmos.

The square represents the four position foundation.



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Heart of Attendance

"The heart of filial attendance is the realm of heart that God has been planning to develop in human beings since even before the beginning of creation."

Elio Roman

Elio is from Queens, NY. He has an MA in Developmental Psychology from Teachers College, Columbia University and is currently working towards a Doctor of Ministry Degree (D. Min.) at the Unification Theological Seminary.

This article is a segment from an unpublished book entitled: Filial Attendance: The Way Of Filial Piety Of Holy Sons And Daughters Of God.

The second affirmation of the Family Pledge mentions the important virtue of Attendance:

"Our Family, the owner of Cheon Il Guk, pledges to represent and become central to Heaven and Earth by attending God and True Parents..."

The meaning of this virtue is worthy of its own discussion. In fact, the ideal of Attendance, as understood within Unificationist culture, is crucial in order for human beings to establish the original ideal of creation, the Kingdom of God on earth and in Heaven.

The process for the building of God's Kingdom requires that, first, there should be the maturing of an ideal individual, then second, an ideal family, a tribe, society, nation, world and cosmos. As attendance is developed in a person's character, it significantly will influence one's cognition, attitude, motivation, behaviors, and relationships. It goes almost without saying that in order to nurture the virtue of attendance, it must first be recognized.

Restoration on the individual level and family levels takes place through humans' attendance to God and True Parents. By attending them our heart of attendance begins to be re-created and developed. We begin to inherit all the heavenly blessings and fortune which God intended for His children since the beginning of creation. It has been explained that attendance is the way of inheritance.

Attendance stems from the impulse of love from the object partner to the subject partner. Attendance is a way of life of the object partner in relationship to the subject partner. The standard of behavior of human beings toward God, the Heavenly Parent, is called the "filial attendance of holy sons and daughters of God."

There are ideal standards in the family system. There are ideal standards of behavior between husbands and wives; there are ideal standards of behavior between parents and children. There are ideal standards of behavior between brothers and sisters. These establish the ideal standards and ethics of society. The ideal standard of God the Original Subject partner is to love His children, His object partners. It is the love of God and parents which internally motivate the children to live a life of attendance. The responsibility of subject partners is to love and thereby

internally motivate their object partners to respond with attendance.

The Kingdom of God is the Kingdom of ideal relationships. It is about the way of life of subject and object partners in the pair system. It is about the original heart and standard of true subject partners and object partners that God, the Perfect Subject Partner, purposed before the creation in accord with His absolute laws and absolute standards. All pair systems in the eight stages require true subject partners and true object partners.

The heart of filial attendance is the realm of heart that God has been planning to develop in human beings since even before the beginning of creation. This is the primary missing element required for the perfection of human beings and for the establishment of the Kingdom of God. Filial sons and daughters who can attend their Heavenly Father as His perfect object partners need to emerge on the world stage.

Parental love and filial attendance are the origin of true love, true life and true lineage. Without a relationship of Parental love and filial attendance, neither God nor His children can experience the joy and happiness of love. The Parental love of God always has existed. The missing element is the heart of attendance developed in His sons and daughters. God, with patience, long-suffering, and forbearance has been waiting for His sons and daughters of filial piety to appear and mature.

To live for the sake of others means to live a life of service and sacrifice for others, whether it be as a subject partner or as an object partner. Living for the sake of the other as an object partner constitutes attendance. God's Parental love lives for the sake of the children. God is absolutely dedicated and devoted to serving and sacrificing for His children. God's Parental heart is the subject of love. Filial attendance is to live for the sake of God from the position of an object partner. It is to live one's life absolutely dedicated and devoted to God, serving and sacrificing for His sake and for His ideals and goals because of the love and gratitude His children have for Him.

God has been searching for and trying to establish the heart of attendance in human beings for hundreds of thousands of years, through the long process of the creation and restoration. The way of the truly enlightened individual emerges as one begins to understand the value of, searches for, and begins to find and develop the heart of filial attendance.

The heart of attendance develops towards maturity as we practice living a life of attendance to God and True Parents. Children learn to attend God and True Parents by observing how their parents attend God and True Parents. The heart of attendance continues to develop and mature as one learns to live a life of filial piety in the family, and fulfills the calling to be patriots in the nation (Cheon Il Guk), saints in the world, and holy sons and daughters of God in the cosmos.

Attendance in the Family

Since Adam and Eve fell, God has been trying to create filial sons and daughters who live in complete attendance to Him and who establish the originally desired relationship between God, our Heavenly Parents and His sons and daughters.

Filial attendance is the first step, the first stage, the foundational realm of heart and love that the human beings need to realize in order to establish the Culture of Heart of the Kingdom of God. Parental love and filial attendance is a vertical relationship of love between the subject partner and the object partner. Once the heart of filial attendance to God the Father is fulfilled, human beings come to embody the heart and love of God and the oneness of God and His children is established. This is the first blessing, perfection on the individual level, and the foundational realm of the culture of true love of the Kingdom of God.

Having developed their hearts of attendance as filial sons and daughters of God, human beings will have the necessary maturity to be blessed in holy matrimony. As husband and wife they will have the necessary development of heart to live a life of horizontally loving, caring for, and attending each other. The husband and wife live for the sake of each other. They live their lives in vertical attendance to God with total dedication and devotion and horizontally with total dedication and devotion to each other. As partners of love in marriage, the husband and wife multiply horizontally the love of God they have embodied in their vertical relationship with God by loving each other and giving birth to children.

Having developed the heart of filial attendance to God and their parents, all members of the family learn to live a life of attendance to each other and to fulfill the Three Object Purpose and to establish the Four Position

Foundation. In the Three Object Purpose of the four position family foundation, one in any of the four positions can take the position of subject partner and the other three positions taking the role of object partners in attending the subject partner. The four positions in the family are parental love, conjugal love (love between husband and wife), children's love towards parents, and sibling love (love between brothers and sisters.) Thus, it is absolutely necessary that the parents have developed their hearts of attendance to God. By developing their hearts in attending God, husbands and wives learn how to attend each other and subsequently the children learn how to attend God, their parents and their brothers and sisters.

Once the heart of attendance, which is the heart of the object partner, is developed in human beings and the Four Position Foundation which realizes the Three Object Purpose is established, God comes into the mix. God will come and live in such a family. God's purpose of creation has been to establish the ideal and model family which establishes the Four Position Foundation. Without realizing the Three Object Purpose, the Four Position foundation is not perfected. In order to fulfill the Three Object Purpose, each of the four positions must be able to attend the other three positions. This is living for the sake of others from the position of an object partner. When God takes the position of subject partner, the father of the family, the mother and the children attend God by obeying Him and fulfilling His desire. When the father of the family takes the position of subject partner, God, the mother, and the children attend him by fulfilling his desire. When the mother of the family takes the position of subject partner, God, the father of the family and the children all attend the mother and fulfill her desire. When a child takes the position of subject partner, God, the father, and the mother of the family will seek to fulfill the child's desires. God will fully live directly in such families, and the vertical and horizontal positions will become one. While the Three Object purpose needs to be fulfilled in the family system, the hierarchical identity maintaining positions of the family always must be respected.

After a family establishes a Four Position Foundation which fulfills the Three Object Purpose, a system of attending God, one's

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Celebrating Life

An Interview with Reverend Richard Buessing

Interviewed by Unification News

The following interview was done in written format with questions provided by editors at Unification News. Reverend Buessing is the District 5 pastor for HSA-UWC USA. He lives in Boston, MA with his family.

UNews: As parents, when do you feel we should begin to teach our children about the *Seung Hwa* and *Won Jeon* ceremony itself so that they will know how to prepare for it in the future?

Richard Buessing: It all depends on the age of the children. Life is always an education about everything as you grow each day physically and spiritually. As a parent you need to take the opportunities to teach your children about life and death. I grew up on a farm. I saw animals being born and I saw them die. We buried so many dogs and cats growing up because they died of old age, getting hit by trucks, or died at birth. Children have pets of all kinds. When pets die you use it as an opportunity to explain the cycle of life. You begin at an early age talking about the spirit world. You explain the cycles of life by using a caterpillar, cocoon, and a butterfly and other examples in nature.

Also as a parent you teach them a lot about how you react when one of your parents passes away. This is one of the best opportunities to teach your children. If your child sees you celebrate their grandparents life, they will expect to celebrate yours when that time comes. If you react in a regretful way it might reflect how they may react in the future. Many times young children are close to their grandparents. They are so sad to see them gone. The best way to teach is by example. Our children see almost everything we do in one way or another.

My son had a favorite cat. The cat died in the living room one night so we buried it in the yard behind our house. A couple of days later I was outside and a cross was put up with the name of the cat on it. My young son about 8 years learned it up from somewhere because I never taught him to put up a cross. He must have seen it on TV or saw a graveyard.

It is good to bring your children to a *Seunghwa* ceremony of someone else. Many times I wish I had brought my children to the *Seunghwa* ceremony of a fellow member. I can't even remember going to a bad *Seunghwa* ceremony. It is a time to truly honor and celebrate one's life. Everything said is always uplifting. If you don't know the person you really get to know them very well. You leave with the feeling you got to know the person and are grateful for their lives. Every life is connected to God so it tells a story about God's love in one way or another.



People are celebrating life at a *Seung-Hwa* ceremony.

UNews: What is the difference between a *Seung Hwa* ceremony and a funeral/wake?

RB: Funerals that I have attended tend to be more solemn, gloomy, and sad. The atmosphere, the clothing people wear, the words by the minister, and the family seem to indicate a day of grief. Our *Seung Hwa* ceremony is highlighted by uplifting songs, (ones the deceased loved to sing). Our ceremony gives the feeling of holiness, sacredness, and peace. Everyone gets a chance to participate by offering roses on the casket. Close friends offer testimonies to uplift everyone including the deceased. It is like a send off of a special friend to a foreign country who won't be returning. It is a heavenly going away ceremony.

Our ceremonies are educational. We have such confidence in the view of life after life (not life after death because we never really die) that people are amazed at our understanding. It is very common for someone to come to one of our *Seung Hwa* ceremonies and say that they never experienced anything like it in their entire life.

UNews: What do Unificationists teach about life after death?

RB: We teach that death of our physical body is a very natural process. We were meant to die physically. It is like shedding an overcoat that we have been wearing for a long time in the winter and summer has arrived and we should take it off.

There are three stages in one's life. In the womb, in the physical world, and in the

spiritual world. The best analogy would be like birth. The baby in the mother's womb is the first stage. It has no desire to leave the environment where everything is provided. Food and nutrients are pumped in everyday. However, you can't stay there forever so the baby comes out into this new world breathing air. It is a different world but the baby after a short while adjusts to its new environment. After being in this new world with a physical body for 70 or 80 years at some time it needs to shed the physical body and gets born again into the eternal spiritual world. The process is like a caterpillar, to a cocoon, to a butterfly.

When we shed this physical body our spirit body which is eternal goes to the spiritual world. In this world everyone who has lived on earth resides there in their spirit bodies. Our spirit bodies have five senses just like our physical body did on earth. We experience that world just like we would the physical world but it is in a spiritual dimension.

Our happiness or joy in the spirit world is not how many material things we possess but our ability to love. While on earth we should have developed our capacity to love by creating God-centered families. The more we can inherit the Divine Love of God on earth the better we will be in the spirit world. The best preparation for afterlife is to live a God-centered, loving life on earth.

UNews: What heart or attitude should we have with us during the *Seung Hwa* and *Won Jeon* Ceremonies?

RB: The very fact that a *Seung Hwa*

ceremony is being held for the individual indicates they have lived a life blessed by God. Their life is not just an ordinary life but a life that lived for the sake of others. They devoted their life to God in one way or another. It doesn't matter what kind of work they did but that they did it based on their love of God and True Parents.

Our attitude is that we are honoring and burying them with the love and heart as one of our brothers or sisters. As a brother or sister we want to show them our respect and gratitude for the great life they have lived. It is good not to have any concepts about the one who passed away. You might think you know someone but usually you don't. During the ceremony things always come out that change your entire image of what that person was all about. I always go away with the feeling that if I could only live a life like this person.

UNews: What part does the *Seunghwa* and *Won Jeon* ceremony play in our transition into the spiritworld/our life in the spirit world?

RB: It makes the transition so much easier. No one wants to be alone in this world or the next. We want to be surrounded by people we love and those that love us. Our Unification Church community is composed of all of our families and brothers and sisters we have come to love and cherish our entire life. There is no better way than to be uplifted by the prayers, songs, words, and heart of those you love. The *Seung Hwa* is a celebration of one's life. The person is being honored for the life they have lived. It is the biggest gathering for you that you will probably ever have in your entire life.

I can remember the ceremony for Heung Jin Nim at Belvedere. We were all lined up waiting for True Parents to arrive. When Father and Mother got out of the car many of our members who were lined up to the front door of the house were solemn and tearful. Father said, "why do you look so sad, don't you believe in the spirit world?" Then we all started singing, "Song of the Garden".

UNews: In your opinion as a pastor, would you say we as Unificationists should reflect on our time of transition into the spirit world (our own *Seung Hwa*) when we think about how we will live our lives, what we want

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“The Seung Hwa is a celebration of ones life. The person is being honored for the life they have lived. It is the biggest gathering for you that you will probably ever have in your entire life.”

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to leave or establish here on earth, and what kind of eternity we will have?

RB: The majority of us never reflect on the fact that we are going to die. We can talk and lecture about the need to prepare for the afterlife but the way we live our lives on a daily basis seems like we are never planning to die. One of the main reasons is that because in essence we are spiritual beings so that side of us never thinks we are going to die. However, as you get older when your body begins to slow down than it dawns on you that sometime you are going to die. When you see your father die than you think that this is also your future. This is why it is important for 3 generations to be close because we can inherit everything through the living examples. We bury our parents than we know we are next in line for the cycle of life that God prepared us.

I think it is good to reflect on our life everyday. We need to be conscious of how we are living spiritually and physically, how

we treat others, do we harbor resentment or hatred, are we truly in love with our spouse and our children, and did we do anything for the sake of humankind.

Sometimes I read the obituaries in the newspaper. I am interested in what is written about people when they die. One time I had our members at a workshop write an obituary about themselves. In other words how would you like to be written up in the local newspaper or church bulletin if you died. It does make you think about how you are living your life.

Ideally, we want to leave behind the legacy of love. We want to be known as someone who loved others regardless of circumstances. We should leave behind the Parental heart. We should love others as we love our own children. We know how much we will go to help our own children. However, would we go out of the way to sacrifice everything to love someone else's children as our own? That kind of love will guarantee your future generations of great success regardless of the hardships you might have gone through while on earth.

In terms of the afterlife and eternity, I always think of the Bible quote, “What you bind on earth you bind in Heaven”. This sums it all up. You are what you are. If you are a good person you will be a good person in the afterlife. If you are a selfish person you will be a selfish person in the afterlife.


True Father describes it so clearly in the Peace Messages. He says our life is like a tape recorder where everything we have done is recorded. We cannot hide who we are in the spirit world. In the physical world we can hide behind our physical bodies but in the spirit world there is nothing to hide behind.

When we hear those words we all get worried because we are not these perfect beings. However, God in all his love and mercy wants us to change so he and his children can be liberated. As our Heavenly Parent he will guide us even in the spirit world. It is just a lot easier if we resolve things on this physical world.

I have been a church leader in some capacity for over 35 years. I have been present at many *Seung Hwa* Ceremonies and Won Jeon Ceremonies, I have presided over or spoken

at least 10 ceremonies, and I have visited funeral homes with church members to make arrangements for their spouses or children.

Even though the fundamentals of the *Seung Hwa* ceremony are the same in terms of procedure I would say each one is unique. They are unique because of the individuals involved. If someone is old we expect them to die. If someone dies early because of a rare disease or an accident it is not the same. Ideally, we should bury our Parents before they bury us. When children die first as with the case of some of True Parents children it cannot be easy. It has to be the most painful. In that case we cannot over do the celebration side of the *Seung Hwa* ceremony. We have to be very sensitive to the situation of the family and their heart. It is okay to grieve for close family and friends.

True Parents have a most remarkable way to give glory to God. In every difficult situation they make it a special offering to God. They turn something that is difficult into a victory for Heaven. It is because of their unity and heart to their Heavenly Parent. 

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parents, one's spouse and brothers and sisters is established in the family. It then would be expanded to three generations in the family. The tradition of the Three Great Kingships would then be established in which vertical attendance would be extended from children, to parents and to grandparents. These are vertical subject partner and object partner relationships of love. Vertical attendance to one's parents and grandparents extends into the spiritual world through the vertical attendance of one's ancestors. God will directly dwell in such a clan and tribe.

The Significance of Attendance in Societal Ethics

Filial attendance in the family is extended to the patriot's attendance to the sovereign of the nation, saintly attendance in the world and filial attendance of the holy sons and daughters to God in the cosmos. Based on the family's vertical traditions a vertical hierarchical family and tribal organization is formed. The vertical hierarchical organization then establishes the proper vertical order of society, the nation, the world and the cosmos in accordance with the absolute laws and absolute standards, as originally intended by God.

Based on the Four Position Foundation, the family's horizontal tradition establishes the model and foundation for the horizontal order of society. In horizontal traditions there is a hierarchical order of attendance between husband and wife and between elder and younger siblings. A system of elder attendance would be established in one's tribe, society, nation, world and cosmos.

The establishment of a hierarchy consisting of vertical order and horizontal order in the family order is then expanded to the clan in the three-generational family, the tribe, society, nation, world and cosmos. These vertical and horizontal hierarchical traditions then are extended to subsequent generations thereby establishing the traditions of the Culture of True Love. Family ethics expands to tribal ethics, societal ethics, national ethics, global ethics and cosmic ethics through future generations.

The law of the cosmos of living for the sake of others would be established throughout the world and one global family of God in a hierarchical vertical and horizontal organization would be established.


After having acquired the heart of filial piety and the way of filial attendance in the family, one's true character and personality continues to develop as one begins to live a public life as a patriot in attendance to the

sovereign of the nation and living for the sake of one's nation and its citizens. Development of one's character continues as one begins to live a life of a saint wherein one lives for the sake of the world and its citizens, and by teaching them the universal principles of God and the traditions His Kingdom. The completion of one's character and personality is attained in becoming a holy son or daughter of God living one's life in filial attendance to God and living for the sake of the cosmos (the physical world and the spiritual world.)

Due to the Fall, human beings have become blind to the necessity of the virtue of attendance. No one wants to be an object partner. We do not devote and dedicate all of our life and love towards attending God. Hence we have not learned to live our lives in attendance to others. We have not learned the way of attendance of the true object partner. We need to understand that attendance to God, our Heavenly Parent, is the purpose of our existence and the foundation for the establishment of the Culture of Heart in the Kingdom of God.

Adam and Eve fell. God, in His providence for restoration, has been trying to re-create humankind in order that we may fulfill the original ideal of creation. He has been restoring and re-creating His sons and daughters who can establish the Parent and child

relationship by developing the heart of attendance. Development of the virtue and heart of attendance in human beings is absolutely essential for the establishment of the Culture of Love. God has been trying to create filial sons and daughters who live their lives in attendance to God and establish the Parent and child relationship. Without the heart of attendance being developed in human beings, the Culture of Heart can never be established. God has been trying to create the heart of attendance in human beings since the beginning of creation. God is seeking for filial sons and daughters who first live their lives attending Him.

East Asian thinking, rather than Western, holds a possibility for God. Within Oriental thinking, there is the principle of absolute attendance to the parents, and at the same time the idea of following one's elder brothers and sisters. When this idea of attendance is expanded, it can reach to the clan leader, the society leader, or the representative of the nation. Thus we can gain the foundation based on the perfect system of attendance. Otherwise, we can never have a family, clan, society, nation, or world that God desires. You must understand this clearly. (God's Will - S94, 1983.4.3) 

Personal Interview with Jatoma Gavin

Outreach Youth Pastor, Los Angeles, CA

Interviewed by Camia Gavin

Camia is wife to Jatoma Gavin and works with developing the marketing and programs for witnessing and education for HSA-UWC USA. They have one child. The following interview was done in correspondence with Unification News.

Camia Gavin: Let's start with getting to know your background.

Jatoma Gavin: I was born in Washington D.C. in 1984. I am the forth son of six boys. I was named by True Father when he was in Danbury prison and still to this day, I do not know what it means, but it's a nice name. I grew up in Falls Church, Virginia and went to the Washington DC church. My brothers and I all attended the same Catholic school since my Dad's whole family was Irish Catholic, and during the summers, we always went to the Unification Church summer camp called Camp Sunrise in New York. My family was always very active in the church. My mom was in charge of Sunday School, and my dad was an outreach pastor. I remember that we would have to go visit churches with him after our own service every Sunday and wouldn't get home till 3 o'clock or 4 o'clock in the afternoon.

We moved to my dad's home state of Minnesota when I was about 11 and everything changed. I went from being in one private school with all my brothers to being in separate public schools, and not knowing anyone. I had a bad case of middle-child syndrome and was a punk kid most of the time. Also, I was experiencing the shift from growing up in a big church community, where I had lots of friends, to moving to a small church community where there weren't many kids my age, so I felt pretty disconnected. One thing that was really good about being in Minnesota was our big extended family there. I have a bunch of aunts and uncles and tons of cousins and we would all get together and go fishing or have dinner and that was really great. I was getting more connected with my larger family, but farther away from my faith. So adjusting to all the changes were pretty hard for me and by high school, I was pretty lost.

I really started to discover my faith when I was 16. I was at a church summer camp, because my parents had forced me to go. In retrospect, I am really grateful that my parents always made us go to church stuff, even when we didn't want to, because what happened during that Summer workshop really changed the direction of my whole life.

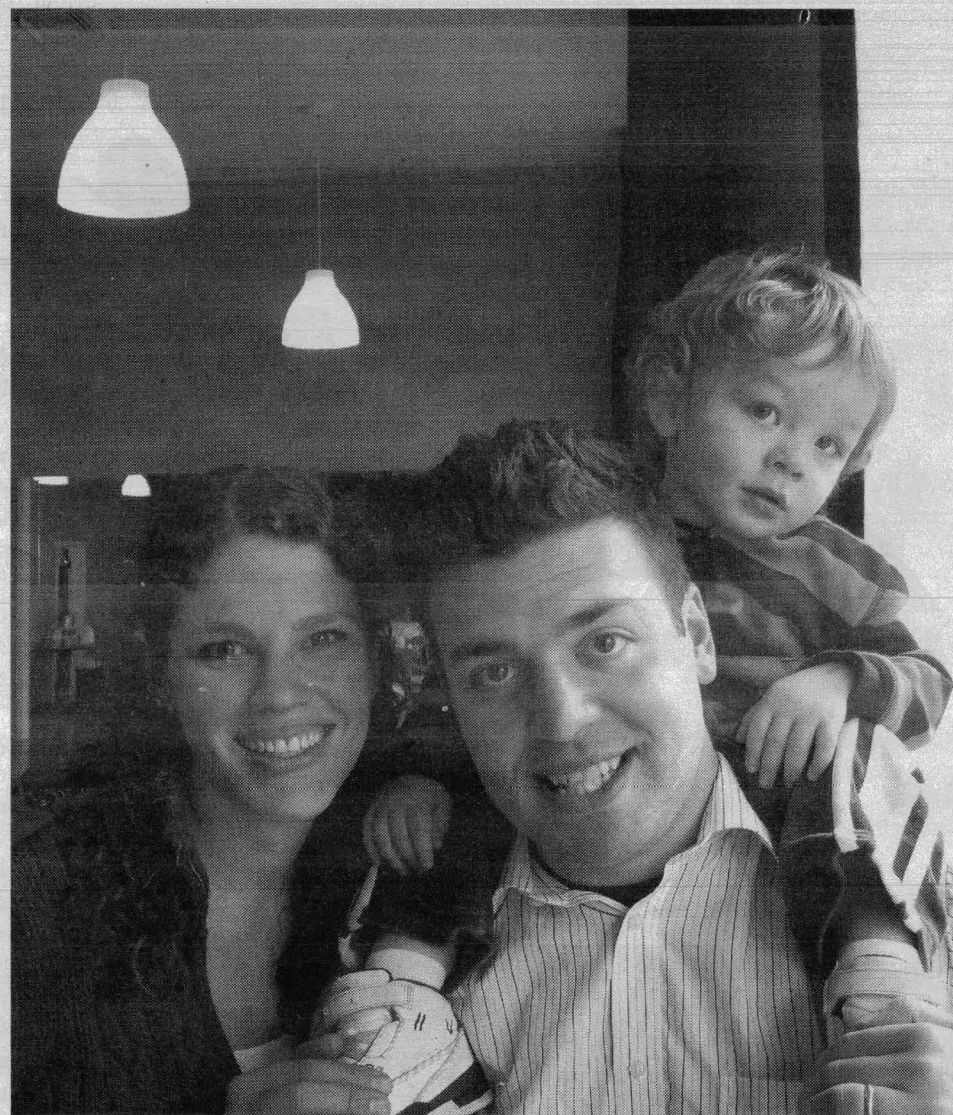
I was at the point where, even though I was really young, I had pretty much tried it all and was bored with what was out there. Middle-school and high-school were such confusing times for me. I made a lot of stupid decisions during those times and ended up feeling that there had to be something more in life.

I was looking for something more real...even though I really didn't know what that meant or what it felt like.

So I was at Camp Sunrise, skipping out on the activities and hanging out with friends instead. I didn't really connect with any of the lectures or anything, but what did hit me was I needed to change, and I didn't know how or why, I just knew enough was enough. I was sick of the fake people and things in my life. So I talked with Danichi Yoshida, who was a good friend of my older brothers. I trusted him, so I decided to share honestly with him and for some advice. He listened to my stuff and my stories for a long time without judging me or making me feel guilty. I felt more free afterwards to be honest about the things I had going on in my life.

Also during this time at camp, I met this down to earth mom named D.J. Brewer, who ran her own home school in Texas based on the teachings of the Reverend Sun Myung Moon, our church founder. She encouraged me to do a retreat at the Unification Church spiritual retreat center in Cheong Pyeong Lake, South Korea so I could rebuild my relationship with God and start fresh. She also encouraged me to be honest with my parents and really tell them what was going on in my life, which I did. I listened to her because I felt like she was someone who I could really connect to. I also took her advice about going to Cheong Pyeong. It was challenging in a lot of ways, but there I met students who went to her school and decided to go there when I came home. I remember my older brother, Jaga, driving me down to Texas in his pickup truck telling me, "If it sucks, you just call me, and I'll pick you right back up." I was nervous but I felt it was right.

In Texas, I felt totally free to be myself. I didn't need to fit in to anything that was different, I didn't need to impress any ladies, I could just be me and really know what it was to be like family with everyone. It was through my time there that I was able to feel God's love and also recognize my parents love. I remember the moment I felt how much they really loved me. I was sitting in this big, old van that we'd use to get around and I was sitting there alone, and all of a sudden I felt a wave of this love rush over me and I started crying. I felt how much my parents loved me, no matter what I did to them, and I felt how much God loved me. It was overwhelming. I could never feel their love like that before, even though I knew they did. I went inside and called my dad. I was still crying and all I could say was,



Jatoma Gavin with his wife, Camia Gain, and their son, Jadan

"Thank you."

At the time, these moments seemed to happen so fast and flow so naturally, but now looking back, I can see how these small moments were really turning points in my personal journey. All these little decisions of choosing to share with Danichi, meeting D.J., going to Cheong Pyeong, and choosing to change schools have brought me to where I am now and what I have today. It always blows my mind how spiritual it was and how fast things changed, but hey, that's how God works, right?

After D.J.'s school I decided to go to STF (Special Task Force) in Europe. I figured that I'd give it a shot and if I hated it that I could leave and live with my brother Jago in France. It was really hard and I definitely was not the best at a lot of things, but during that time two important things happened for me, I

reconnected with my dad and I met my spiritual son.

It's not like my dad and I weren't in touch before, we would talk all the time, just not about anything real. He was always really busy with work and the church, so I never really shared with him too much. So I decided to build that back up. Once a week, when I called home, I would ask to talk to him and I shared with him the good, the bad, and the ugly. At first it felt a bit awkward and unnatural, but after a while we became friends and I could talk to him about anything. It was on this foundation that I became open to participating in our church's matching and engagement process. I had never wanted to be 'matched' before, but because I was developing my relationship with my parents, I felt

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more open to their support with it.

It was during that time that I was going through the matching process with my family that I met my spiritual son, Vilson Merjo. I was witnessing in Albania, doing a lot of conditions and just feeling really clear about my faith and the blessings in my life, when I met a young guy named Vilson and invited him to one of our evening programs. We were working with a team of members from the local church who could speak Albanian, so they helped to teach him, while I supported with

friendship and preparing meals for the workshops. Since he spoke just basic English and I didn't speak any Albanian, I just focused on offering sincere conditions of service through cooking and cleaning. After I left Albania and finished STF, he continued to study. He has since then received The Blessing (Unification Church marriage ceremony) moved to Japan with his wife, has had two little girls, and begun a career as a chef!

In the end, STF was the right choice for me. I did a lot during those two years. I was able to build a relationship with my dad, discovered my life of faith, discovered the

spiritual side of life and the power of offering sincere conditions, discovered my passion for cooking, had my first experience witnessing in London and Albania, struggled through all kinds of questions about True Parents and about my faith and found a lot of answers within myself, and by the end, got matched!

The breakthrough with my dad helped me become open to the process of the matching. I never imagined myself getting matched when I was younger, but it just felt right. Actually, it was Jaga who suggested Camia, my wife, for me. He'd known her from camp and thought we might be good together. He was right! It felt good from the beginning and even though we have our good and bad times, we have been married for almost six years now, have a great two year old son, named Jadon, and are looking forward to the next one which is due in September.

CG: How would you describe your relationship with God, and describe how you nurture your life of faith.

JG: Well, it's always up and down, because that's just how a life of faith is, but on a daily basis, I feel connected to God through my wife and my son. For my son, everything is possible and the world is exciting, and for my wife, I feel God through her because she knows my potential and holds me to it. She sees what's best in me and encourages me to be that. I also talk with my parents generally once a week and when big things come up in my life I go to them for guidance. I really feel that consistency of God through them.

Also, since I'm more of a hands-on person, and love to cook, I'll do things at home or at our church youth center - the HUB - as a way of making an offering. Sometimes I'll do yard work around our church center - Pasadena House, or I'll mop the floors at the HUB, or cook for the team. It helps me to keep my spirit clear.

I think ultimately the way I nurture my life of faith is by doing what God asks me to do. In every moment and part of my life in the last eight years, I have felt God calling me to take the next step. Going to Texas, going to STF in Europe, being matched and then Blessed in marriage, dropping culinary school to help my wife with her mother who had Colon cancer, deciding to have our first child, and even coming out here to L.A. were all things I felt compelled to do. I don't know how I get to these places, but I feel Him calling me and I do it. That's how I experience God in my life, when I feel Him calling me in a direction and I go for it, and I see how everything comes together when I do. That's how I really see Him working the most.

I do pray on a daily basis, and my conscience never leaves me alone, but mostly for me, it's when I turn the prayers into action and follow through with what He's asking me to do that my relationship with God becomes real and that's how I know God is there.

CG: Why and how did you take on this role?

JG: To make a long story short, I was

working as a cook for two and half years before-hand, and my son was about one-year-old. My wife and I felt like our life had just really begun with the birth of our son and we also started thinking more of the future. We began to talk about what our family was rooted in, what we wanted our lifestyle to be, and what we really wanted for our kids. Also, I felt even though my wife and I had so much love and freedom through our Blessing and our families, that we really didn't know how to share it with others. We had close friends who we tried to share things with, but they weren't interested. We felt kind of trapped because we had something that was so special, but felt we had no way to show it to anyone else.

The first Witnessing Summit we went to was in New Jersey. We had such a great time talking with other Unification Church members of all ages about the things we were up against in our church, knowing that we were building something together that could help us be free in expressing who we really are, but also can help our children to have more confidence and clarity as they're growing up. Through the church's Witnessing Summits, I saw an opportunity to develop our ability to share our life with others and contribute to a new direction for our church.

At the second Witnessing Summit in Bridgeport, Connecticut, I heard of a volunteer summer program that would pilot the ideas that came out of the discussions. I had already been planning on finding a new job and had had a few very attractive cooking opportunities in Manhattan, but somehow I knew that they weren't right at the time. So when I heard about the summer pilot program, I talked with my wife, and decided to quit and use the time in between to get involved. I felt that I needed to really focus on our church community and I wanted to gain this heart of sharing my life with others.

I saw how many things the young people could do with our church and was inspired. I also saw how the first generation members are getting older and many memories and amazing experiences are being lost as they pass away. I met an older member who was at my brother's wedding, and during a conversation with Reiner Vincenzo, the first Unification Church pioneer in France, I realized how limited our time is for us to inherit True Father's work and experience. I saw that in L.A. we could work with the first generation and inherit their heart and mindset and take on this work with their support. I felt very strongly that if we don't learn how to share who we are and have others outside our church experience it, then there's no chance for us to breakthrough to our own young people in our church or for them to experience who they really are. Once I realized this, then I felt that I couldn't turn down this chance. God was pulling me and I could see the tremendous potential, so that's why I came to L.A.

CG: What challenges do you, as the outreach youth pastor on the West Coast face especially in light of the fact that until recently, many of the church activities happened on the East Coast?



The logo for Project Connect, one of the many active programs taking place at The HUB



Young Adults gather at the The HUB for a night of music and fun.

JG: Honestly, the biggest challenges don't come from being far away from the East Coast, because L.A. is the second largest Unification Church community in the nation and so between us and Northern California there is a ton of activity. Most of the challenges have come from other things like major leadership changes. In 2008, right after the project first started, there were a lot of leadership changes and with each one we'd get different opinions on what we should or shouldn't be doing. And then also from the local leadership there were a lot of different opinions and recommendations. Since we are a pilot program and were experimenting all the time, with all the leadership changes it became a bit confusing about where we were going and what we were doing.

Also, the very nature of this work is challenging. Our community hasn't been witnessing in a long time, especially the second generation Unificationists. So since we're doing a witnessing pilot then it is naturally challenging. And we're not witnessing the way that everyone's used to with surveys on the street, evening programs, and weekend workshops. Now we're witnessing with concerts, art shows, and seminars about how to make relationships work. So it takes an open mind and willingness to try something new, in order to make this work. This is something that is developing more and more over time.

Then of course, on a personal level, I have to deal with the challenges of working in uncharted territory and helping to fill a tremendous void in our movement. Sometimes I feel like "what the heck did I just get in to?" or "Am I the right guy for this?" It's funny because out of all the people volunteering with me during the summer pilot program, I was the youngest person there with the least experience. I don't know why God always does that - call to the least experienced of us. I had never taken on a major leadership role before and didn't know the community because I didn't grow up on the West coast and had never lived in L.A. I definitely got the job simply because I was willing to stand up and take it on, that was about it. But I've learned a lot these past two years. It has been like a crash course for me and I know that, regardless of anything else that I'll walk away from this having gotten the freedom of sharing who I am, and what I stand for. Honestly that was what I was looking for.

CG: Can you list and describe the youth and young adult ministry programs currently running, and any future plans for programs to come?

JG: Since we are a pilot project for the church for witnessing, we decided to try out the idea of getting healthy before we grew. We started by strengthening the in-reach for our young adult community so that we were spiritually nourished and healthy and could support new members coming in. This has been very effective and has helped our outreach to be more authentic and sustainable.

So now we have both in reach and outreach. We've created a guest friendly, young adult service called Project Connect, a young

adult worship service that focuses on connecting to God and then to each other. We have the DP Masters program, which is a small-group study of the Unification main text, Divine Principle that goes by semester. We have monthly outdoor excursions called TrueQuest, we teach a one day Divine Principle seminar called The Lasting Imprint, and a one-day relationship seminar called The REAL Relationship Seminar. We also hold annual retreats for young adults and new members. Last winter we held the Lasting Imprint Retreat, which is a Divine Principle retreat focused on the gifts we each have and our responsibility to share them with the world, in partnership with HSA-UWC family education department director Rev. Schanker and youth pastor Dave Hunter, and this winter we held the senior highschool program called Walking My Path in partnership with youth pastor Jin Kwon Kim from New Jersey.

All our activities are held at our young adult community outreach center called "The HUB" (www.PasadenaHub.com). The HUB is a community outreach center for young adults to share their faith through music, dance, martial arts, prayer, and service.

It is a comfortable loft space in downtown Pasadena, in which we host dance and martial arts classes, as well as arts shows, music concerts, and gaming parties. It's a great meeting place for second generation Unificationists, their friends, and their guests. This is also the place we meet for our Friday night young adult service, Divine Principle workshops, and small groups. It's both a learning center and a community center.

CG: Who are the members of your core staff?

JG: Our team at the HUB is made up of four core staff and over 40 volunteers. The core staff members are, Amaris Cox, who is my administrative assistant and our scheduling coordinator, Christa Takashima who is our main graphic designer, and Amina McCarthy who is our volunteer Coordinator. Some of the main HUB volunteers are Vince and Miwa Aparo and Kwanchai and Deanne Moriya who organize Project Connect, Ares Meyer who is our main MC for events, Tony and Chiyo Aparo, who run a Wellness Club and also provide mentoring support for DP study and Blessed couples, Dave and Sheri Rueter who are the project advisors, Robin and Casey Cox who support with graphic design and Divine Principle education, Miho Ueda who updates our weekly community board, Steve Cha who teaches Won Hwa Do and yoga, Danichi Yoshida who holds a weekly Bible study, Rev. Henning and Nate Windman who teach advanced Principle education, and my wife Camia who teaches the Relationship Seminar, and many others from the L.A. Community who contribute on a smaller basis. I want to give a special thank you to all the amazing people, who came out over the past year to help build this up right from the beginning when we had nothing going on. Dave Hunter, George Kazakos, Jolletta Hartman, Grace Ross, Wendy Fiala,

Arlena Fabiola, Maio Perry, Charmaine Doroski, Elysa Thalheimer, LyAndre Woods, Rachel Rondon, Nina Suguwara, and Christa Takashima, who was the very first person to stand up and take this on with me, each gave weeks and months at a time to get this project off the ground, so they are really the founding fathers. Thank you to everyone who has contributed to the HUB and the LA community. We hope to keep moving forward and making breakthroughs for Southern California and for the rest of the nation! Now is the time to really define who we are as God's sons and daughters.

CG: What do you feel has been the greatest impact as a result of the projects so far?


JG: Our work in LA has made an impact in two main areas.

The first was within the young adult community. Participation in church activities of the young adults has doubled. The Pilot Project and the HUB gave the young adults more of an identity and a space, especially the youth service Project Connect. It was run every week by young adults, for young adults

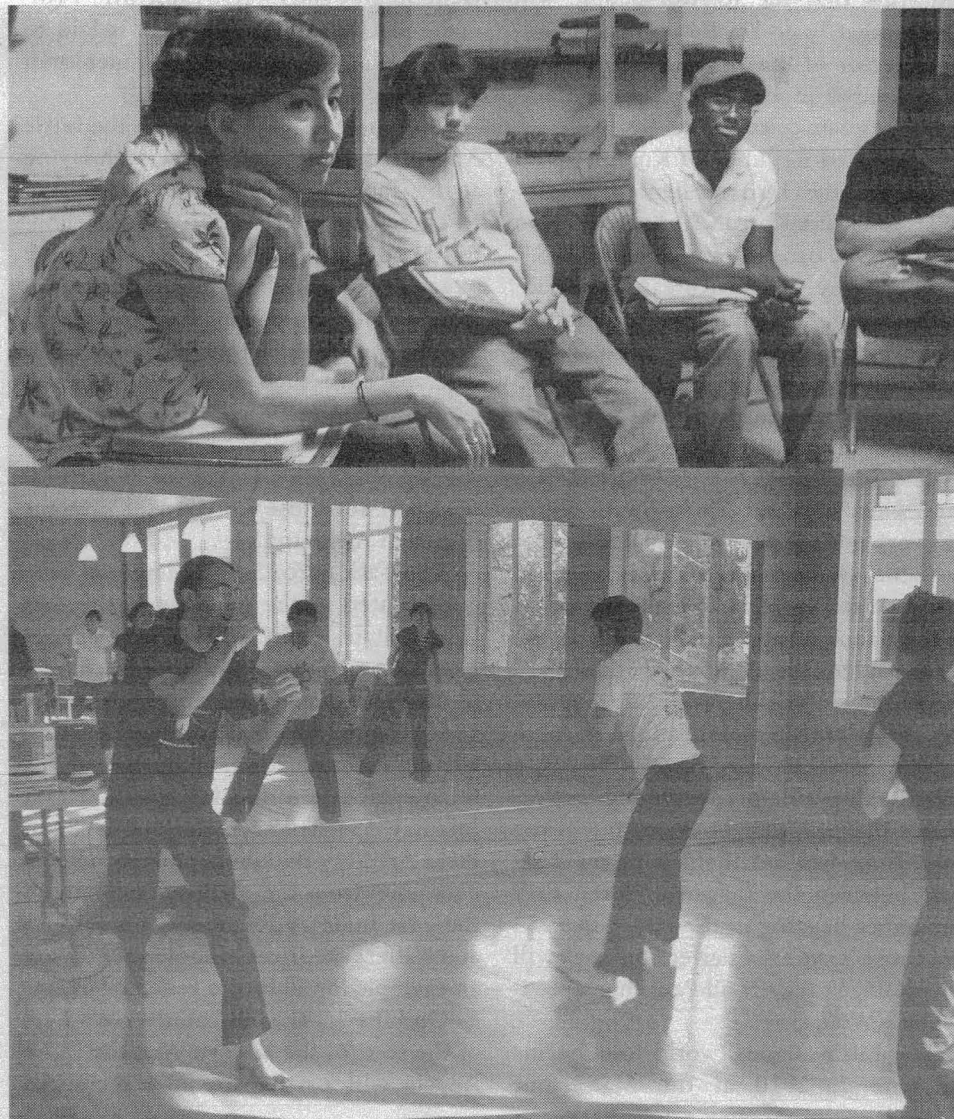
for about a year and a half. Between 60-100 young adults would come every week and a team over 20 volunteers would work together to facilitate it.

The second area that was impacted was the area of outreach. The work in LA helped to create a model and process of membership, as well as a number of effective outreach programs, that were presented at the latest National Witnessing Summit in New York and has been passed on to cities nationwide.

As we move forward with the project, the ultimate impact that were working toward is to really empower the next generation of leadership that takes care of families and raise our communities into ones that take a stand for others intentionally, both in and out of our church, and through and through that become a natural witness.

In order to do this, we are working together with our local leaders to build up ministry teams so that we can really take care of the members and the new people. The first local Witnessing Summit was held this past Saturday, April 10th and it was the first step we took as a community towards this goal. 

the HUB Community Center



Youth gather at The HUB for a night of Divine Principle discussion (Above) and a lesson in the Martial Arts (Below)

HONORING OUR VETERANS

A FINAL THANK YOU

"Little Angels" of Korea to Tour U.S. For 60th Anniversary of Korean War

Robert Selle

Robert Selle has been a journalist for 24 years. He is currently the public affairs director for the Korean War 60th Anniversary Memorial Committee and its 16-Nation Tour by the Little Angels.

Upon the 60th anniversary of the start of the Korean War, the celebrated Little Angels Children's Folk Ballet of Korea will tour the U.S. as part of a 16-nation tour to express the deep gratitude the Korean people feel toward all Americans for preserving their freedom as well as to celebrate the enduring Korean-American friendship.



"America paid a huge price in blood and tears that the Korean people will never forget," said Dr. Bo Hi Pak, founding director of the Little Angels, which was founded in 1962 to promote traditional Korean culture and world peace. Pak, a retired Republic of Korea (ROK) diplomat and ROK Army lieutenant colonel, is himself a Korean War veteran who also received officer training in the U.S.

The desire of the Korean War 60th Anniversary Memorial Committee (KW60), the name of the organization sponsoring the Little Angels tour, is to present a special gift to America's Korean War veterans.

The Little Angels were started at a time when post-war life in South Korea was very poor. There were few resources available, and Pak and his associates had to scrape and sacrifice to make the vision of the dance troupe a reality. But as the years passed, the children worked hard and became a world-class group, eventually performing in major capitals.

"We want to give U.S. veterans a breathtaking and heartwarming performance that will delight them, and at the same time astound them with the contrast between the ragged children they remember begging in the gutter in 1953 and those 'visions of perfection' they will see on stage today," said Pak, chief executive of KW60.

The Little Angels' world tour begins on June 7, 2010 at the MacArthur

Memorial in Norfolk, Virginia (where General Douglas MacArthur, who commanded UN Forces in Korea, is laid to rest), with a wreath-laying and memorial service.

On June 24, 2010, at 4 p.m., the Little Angels will participate in a wreath-laying at the Task Force Smith Memorial Tree (a cherry tree) in section 21 at Arlington National Cemetery. After laying the wreath, they will place flowers and South Korean and American flags on 1,000 nearby graves, where mostly Korean War veterans have their final resting place. The Little Angels will also conduct a wreath-laying and memorial service at the Tomb of the Unknown Soldier at 6:15 p.m. for those Korean War veterans buried in Arlington.

The Task Force Smith Memorial Tree is dedicated to the memory of the first United States Army contingent to engage North Korean invasion forces in combat in the vicinity of Osan, Korea, on July 5, 1950. Named for their commander, Col. Charles B. Smith, it was comprised of 375 infantrymen from the 1st Battalion 21st Infantry, 134 artillerymen from the 52nd Field Artillery Battalion, and 31 medical personnel from the medical company of the 21st Infantry Regiment. The efforts and selfless sacrifices of these soldiers are an example for all future generations.

On June 25, the 60th anniversary date of the start of the Korean War, the Little Angels will participate in a memorial

service at the Korean War Veterans Memorial on the Mall at 10 a.m. They will follow it with a public performance at the site.

All church members living in New York, Atlanta, and Washington, DC are encouraged to invite veterans, active-duty servicemembers, and anyone else they know. Veterans and active-duty military are FREE. But others who have to pay for a ticket will get a thrilling and delightful evening out for a fraction of what they'd spend on Broadway or any other theater area.

South Korean President Myung-bak Lee, gave his enthusiastic support to the Little Angels' 16-nation tour, saying, "I highly praise and value their efforts" and "hope that the Little Angels performances will be welcomed and accepted by the people in the countries they visit."

The ballet troupe was founded by the Reverend Dr. Sun Myung Moon of Korea, who, in gratitude to the UN forces that saved his country and liberated him from a North Korean concentration camp, established the Little Angels. Composed mostly of girls aged 9 to 15, their professional level of dancing and singing has inspired audiences all over the world for the past five decades, thrusting them into the role of representatives of the Korean nation to the world and "Angels of Peace" and "Ambassadors of Good Will" to many nations. They have performed at the White House, the United Nations,

Buckingham Palace in London, and the Kremlin in Russia.

"The Little Angels, Korea's national folk ballet, is a phenomenal company," wrote The New York Times, "which anyone interested in good dancing and other cultures should not [miss] ... There are few other folk companies that could match the flawless adult professionalism of the Little Angels. Every detail in their performance, from eyebrow-raising to intricate footwork and some complex drum-beating, has been worked out to perfection..."

"There was never a dull moment," the Times continued. "[And] there were many filled with the beauty and theatrical effect that permeated the program."

All South Koreans are gratefully aware of the sacrifice of the international community that protected freedom in their nation, which has become one of the most prosperous in the world, and a bastion of democracy in Asia. Thus, it's with a sense of a national outpouring of gratitude and friendship that the Little Angels, who have received awards three times from the Korean government for their international "ambassadorship," are being dispatched on this 16-nation tour. And they're coming on a wave of national pride in the 5,000-year-old rich culture of Korea, with its enthralling dance and thrilling music.

Former House Speaker J. Dennis Hastert, general chairman of the Korean



War 60th Anniversary Memorial Committee, which is coordinating the Little Angels tour, said of the dance troupe, "Their beauty, innocence, and professionalism have been experienced and acknowledged by millions. Now, they will perform for the Korean War veterans and their families, to express the Korean people's unforgettable thanks and gratitude for their sacrifice made by those who defended their peace and freedom. ... The year 2010 will be one of our last chances to show our gratitude to the surviving Korean War veterans and to their families."

Wholehearted testimonials supporting the tour have been offered by public figures as diverse as House Speaker Nancy Pelosi, former Joint Chiefs of Staff Chairman Gen. Colin Powell, Sen. Jim Webb (D-VA), former President George H.W. Bush, and Washington, D.C., Mayor Adrian Fenty.


Pelosi, for example, said Korean War veterans' "service and courage will never be forgotten, especially with the efforts of the Little Angels. Their performances convey the gratitude and thanks we hold for our courageous Korean War veterans and their families."

And former President George H.W. Bush observed: "As proud Americans, let us open our hearts to the Little Angels Children's Folk Ballet of Korea as they come to thank and comfort our war veterans, both past and present."

In addition to the 16 nations that contributed troops to the UN-led 1950-53 war effort, there were 25 more that gave either medical units or other material support. The exceptionally bloody conflict, which killed about one million South Koreans and two million North Koreans, including civilians, ended with an armistice in July 1953 after 54,000 American soldiers made the ultimate sacrifice.

The 16 nations that provided troops to protect Korea's freedom were Australia, Belgium, Canada, Colombia, Ethiopia, France, Greece, Luxembourg, the Netherlands, New Zealand, the Philippines, South Africa, Thailand, Turkey, the United Kingdom, and the United States. Their sacrifice, though it failed to liberate the entire Korean peninsula, kept South Korea free, and ultimately secured for the 50 million people of South Korea the remarkable democratic fervor and economic prosperity that is now the envy of Asia.

Since 1965, the Little Angels have performed for more than 50 heads of state and in 500 television broadcasts, and have presented over 6,000 performances overall.

But our most important performances of all," said Pak, "are awaiting us on this upcoming tour, because they will be perhaps the final 'thank you' we can make to our precious Korean War veterans in the twilight years of their lives." 

Event Schedule

The first performances will be held at the **Kennedy Center Opera House in Washington, DC, June 9-12, 2010 at 7:30 p.m.**

Korean War veterans, as well as veterans of other conflicts and all active-duty military, and their families and survivors, are invited to the June 9 and 10 performances as special guests of the Korean War 60th Anniversary Memorial Committee (KW60), the organization that is managing the tour. (Tickets to the June 11-12 performances are being sold through the Kennedy Center at reduced rates.)

To request their complimentary tickets for June 9 or June 10, veterans can send an email to KW60tickets@gmail.com or call 800-616-0861; up to 4 tickets per veteran.

The Little Angels tour includes all 16 nations that contributed troops to the United Nations-led Korean War effort. After the Kennedy Center performances, the Little Angels will perform in

- New York City at the Manhattan Center
June 15 and 16 (3 p.m. and 7:30 p.m. both days)
- Columbus (Fort Benning), Georgia, at the River Center Theater
June 27 at 2 p.m.
- Atlanta at the Cobb Energy Performing Arts Center
June 29 at 7:30 p.m.

Also commemorating the Korean War—this time its conclusion on July 27, 1953—will be a ceremony, without the Little Angels, at the Korean War Veterans Memorial on July 27, sponsored by the Korean War Veterans Armistice Day Coordinating Committee.

True Parents' 90th Birthday Celebrations





REVEREND IN JIN MOON'S JOURNAL

LOVIN' LIFE MINISTRIES SERMON

Heart of Devotion

Reverend In Jin Moon's Sermon on March 14, 2010 (abridged)

This morning I woke up to the sound of thunder, and it reminded me of my wonderful summers together with my father out on the open sea in Gloucester and Provincetown in Massachusetts. Starting from when I was 11, my father took the whole family out to Gloucester or Provincetown, depending on the location that he chose for a particular summer, and we would spend our whole summer there. My father would be ready to go out to sea promptly at 4:30 in the morning. For those of us lucky ones who were appointed to go with him, we would arrive also at 4:30 in the morning and accompany him out to sea, spending all day, sometimes all night, and sometimes even days out in the open sea.

For an impressionable young girl at that age, those experiences were quite profound because it was very difficult to go to sea day in and day out. But the more I tried to unite with my father in why I was there and what I wanted to learn in the course of that summer, the more I thought about what an incredible opportunity it was to commune with nature and to learn more about myself and my own character, especially how I could improve on my character. Now when I look back, I realize that those were some of the most important summers of my life.

Now whenever I hear thunder or see a storm, the more violent, the better because it reminds me of the times when I really became one with my father in terms of where my faith was. So today I want to talk about what faith means to us, especially to those of us who see ourselves as true believers.

Fearless

For me as the senior pastor of Lovin' Life Ministries, I feel that as I approach the pulpit with the heart of a mother, probably the most important thing I can do is not really teach but encourage what is already in each and every one of you. And that is a seed of faith. As the senior pastor, it's my duty and responsibility to remind everyone in the congregation how incredibly important that seed and its harvest might be, depending on where you are in your life of faith.

When I talk to my children about faith, I usually tell them about when I was little girl out at sea in the midst of an incredibly violent storm, one of the summer's worst. Everything on the boat was being tossed around—people were tossed around, I was tossed around. My father and I were literally hanging onto the couch that was bolted to the floor. We didn't know where the boat was going; we couldn't even distinguish the heavens from the sea or see the horizon.

In the midst of all this mayhem, I turned to my father and said, "I am terribly afraid.

Are we going to die?" It was one of the most profound moments in my life, when I experienced the power of the word and of human touch. My father gently reached for my hand and held it tightly. Even though helter-skelter was breaking loose in the cabin, it seemed like things were in slow motion, and I felt the weight, the warmth, the life of his hand as it enveloped mine. It gave me an incredible sense of security. Then he said, "Don't worry, Daughter. I am here with you."

What my father was saying to me was the same thing that our Heavenly Parent whispers in our hearts in his mysterious ways throughout our life. Our Heavenly Parent is telling us, "Don't worry; I am here with you," at the same time encouraging the daughter and son to take heart and to have courage, to have faith and not be afraid.

That was the first time I realized as a little girl (I think I was 12 years old) that the minute I decided to have faith in my father as he said, "Don't worry, I'm here," an incredible calmness came over me, and I was no longer afraid. From then on and throughout my life, I have realized that in times of difficulty and

against incredible odds, when huge obstacles arise, as long as we remember that our Heavenly Parent is always there, faith means being Fearless, fearless in the truth that our Heavenly Parent is always there with us, or, in my situation then, that my father was always there with me.

Attitude

When I think about that summer, not only did I learn in faith not to be afraid, but I also realized the significance of truly having a good Attitude, an attitude of acceptance or gratitude. This is what the A in faith means to me. When I saw myself as a true daughter of our Heavenly Parent who was born with a mission and purpose, and has an opportunity to leave behind something truly beautiful, I came to know that I am a divine being, just like each of us sitting here. I realized that if God is always with me, I don't have to be afraid of anything in life. In knowing that I'm a proud daughter, a proud Unificationist, there is nothing to fear but fear itself, as President Franklin Roosevelt used to say.

Thinking back to those summers, going fishing day in and day out, I remember that what I saw as something incredibly beautiful and majestic for the first couple of days became quite a chore. Every day we would get on board, scrub the floor, and prepare all the different gear and instruments for fishing. It's usually about a 45-minute ride out to Northwest Corner. We are constantly working from the minute we leave the dock until our destination. Once we get there, we have to start chumming. Chumming is not a very pleasant thing. We are basically throwing cut-up, stinking fish into the ocean all day. For those who are not truly strong at sea, who suffer from sea-sickness, it's really something horrendous to see.

I remember times when international leaders would come and Father would invite them to join him in fishing. One Japanese leader in particular, Mr. Kuboki, did phenomenal work for the Japanese movement in the early years. He was like a samurai. On land, nobody could defeat this man. He was there, and he looked strong; he looked so presentable and was so articulate and formidable when he was giving



Reverend In Jin Moon

Photograph provided by Graeme Carmichael

Divine Principle lectures—a force to be reckoned with.

But when my father invited him to the boat, Mr. Kuboki always brought a special bag for the day. In it were five to seven towels of different sizes. When he first came on the boat, I asked him, “Why do you have that bag? What’s in it?” He said, “Many towels.” I said, “Why do you need towels?” He said, “No ask. No ask.” I thought, “Okay, this man is coming to go fishing. Why does he bring towels? Maybe fishing gear or gloves to fight the fish, but why towels?”

I watched him with great interest. Once on board, he put on a white Japanese headband. Then when the boat got under way, he wouldn’t go inside the cabin but stayed outside. I suggested he come in because it was about a 45-minute ride and very cold outside. He murmured, “No, no,” and was just standing out there. I thought he wanted to feel the air. The further we got out to sea, I saw him start to sway, and his face started losing color. He slowly reached inside his bag, took out a huge towel, and wrapped it around his head as if he had a huge toothache. He had huge round eyes and was wearing this white headband, so he looked like a samurai warrior with a huge toothache. He had no color, and he started swaying. I thought, “This is the man who leads the Japanese movement? Interesting.”

Finally we got to Northwest Corner, and my father shouted, “Anchor,” meaning to lay down the anchor. When the anchor goes down, the boat starts rocking. If you’re not physically equipped, it’s going to be a very long day. I saw Mr. Kuboki at the back of the boat, holding the railings, walking continually, trying to get to the side of the boat, with his back against the cabin. When he got to the side where the ladder ascends to the upper part of the boat, he suddenly bent over, and it looked like he was going to dive into the ocean. He fell onto the railing at his waist. I wondered if he was trying to commit hara-kiri [suicide], but actually he had a severe case of sea-sickness. The minute the boat started rocking, he started vomiting — at 5:30 in the morning.

My father usually fishes until 6 or 7 p.m., or 10 or 11 p.m., depending on when the tuna is caught. That first day I saw Mr. Kuboki suffer, I think we left around 7, meaning we got back home around 8 p.m. Basically all day long we heard the sound of the chumming, the splashes as the slices of fish landed in the open sea, then the ropes hissing in the waves, and intermittently my father on the top deck giving out commands, “Do this; do that,” or “Steer this way; do the lines this way,” or “The tide is going this way. Turn the boat around.” But there was this other constant sound of Mr. Kuboki vomiting all day long. It was the most horrific thing I’ve ever seen. One towel, then another towel, then another one.

He had them in all different sizes. He had a big, long one around his shoulders, and after each vomiting he would take the ends and wipe his face. Then he had a small one to take away the perspiration. He spent all day and into the evening keeled over the side of the boat.

When we came back, I was thinking, What can I do for Mr. Kuboki? But the minute he got off the boat, the other Mr. Kuboki was back. It was unbelievable. The minute he got off the boat, he was back! He was the formidable samurai again. The night-and-day visual of this man before, during, and after fishing was just unbelievable.

I went up to him and said, “Mr. Kuboki, are you okay?” “Hie [Yes], no problem!” I said, “Yes, but you were sick all day. Are you really okay?” “Hie!” “Can I get you anything?” “No, no. No problem.” And then he said, “I thank-ful Heavenly Father, I thankful True Parents, I thankful tuna fish.” He’s thinking, “I have to thank God for this experience, for whatever indemnity I have to pay. I have to thank True Parents for giving me an opportunity to rise and to experience tuna fishing. And I thank God he sent us a tuna so we could come home.”

I realized at that moment, this is a samurai warrior with an attitude of acceptance. He knew what he was getting into. He knew it was going to be a whole day of suffering and vomiting. But after the day was done, his sense of gratitude just bowled me over. So whenever I’m at a crossroads in my life or faced with something difficult, Mr. Kuboki comes to mind. And also, when Mr. Kuboki came to fish with my father, it would not be just one day. It would usually be for a week. So I would see this every day, but the minute we came back home, it was “Hie, no problem. Thank Heavenly Father, thank True Parents, thank tuna fish!”

It was unbelievable how this man, despite the suffering he went through, ended with a heart of gratitude. It left an indelible mark on my life and is a great reminder for me that regardless of how difficult it might have been, I should try to be grateful.

Integrity

Another thing I realized on the open sea is the importance of the word integrity, from the letter I in faith. Webster’s dictionary defines the word as soundness, completeness, or wholeness, an unbroken quality to something. I’ve often used the word integrity to symbolize or exemplify what true moral character should be—seen in somebody who has moral convictions, is good and consistent. But in this case I understand the word integrity to mean a consistency of purpose or character.

When I think about Mr. Kuboki, he definitely embodied what the word integrity

meant. When I saw the different fishermen who went to the Northwest Corner to fish for tuna every summer with my father, I saw the amount of dedication in their consistent daily effort. Each day started out the same, but in the course of the day, depending on the weather, there were many obstacles to overcome. Maybe the tide wasn’t with us. Maybe the boat placement wasn’t good. Maybe the tuna were at a depth not good for fishing. You had to take in all these different factors and still keep a positive attitude even if nothing was biting all day long. You are constantly hoping, being consistent in your effort until you would leave. That was something that was incredible for me to experience.

The first hours when you’re out on the open sea can be exciting. We had a fish finder with a printer that would show the depth the fish were at, so when we were chumming, we were taking into account the direction of the tide and the depth of the ocean, calculating how we should chum so that the bait would go to where the fish were. Many times when I was done with my kitchen duties, my father would let me look at the printout showing where the fish were, and he would encourage me to think about where we should chum, to see where the tide was going.

For hours and hours the printer kept printing, and it’s quite mind numbing at times. Perhaps the next hour nothing bit, and the hour after that nothing bit. Sometimes all day would go by when you could see that the fish were at a certain depth, but none of them would bite, so you could become discouraged. You’re trying to chum in a way that would attract the fish to come bite on your bait. Why is it not working? So you start doubting yourself; you start questioning, not believing that you’re going to catch something that day.

At times like that, the word integrity, meaning the consistency of purpose and the consistency of character in carrying out whatever you’re involved, with comes to mind. Many times, just when I was on the verge of giving up, I would tell myself, “Okay, one more hour.” Time and time again, that was when God sent us the tuna, just when I was almost giving up. But I basically told myself, “One more hour.” God was letting us know, “See, if you remain consistent in your purpose, in the kind of character you should carry in your life, sooner or later you’re going to get that tuna.”

Trust

When you leave the dock on this big boat, you feel like there’s nowhere this boat cannot go. But once you’re on the open sea, you look like a dot and you realize how tiny, how small you are compared with the vastness of the open sea. You realize that you’re really at the mercy of the elements, and you come to

a point when you have to ask yourself, “Am I going to entrust my life to God? Am I going to Trust, the fourth letter in faith, that he and she will see me through today? Or am I going to doubt, thinking I might not survive this day, this storm?”

Every summer there were boats and fishermen lost at sea, so this constant theme of life and death plays on your mind when you’re on the open sea. The question “Do I trust my God? Do I have faith in my God?” is asked in your mind day in and day out. But when you decide to have faith, when you decide to trust in God, you realize that the instability or the insecurity in your situation suddenly disappears. The minute we decide to trust in the Lord, there’s an incredible feeling of security, a feeling of being embraced, a feeling of being held in his hands. You feel as if God himself and herself is holding you and is guiding you to the open sea and bringing you back home. That is probably one of the most incredible experiences that a young child can have.

During the whole summer’s worth of fishing my father was thinking about the world: thinking about people’s health, planning how do we end hunger, how do we feed hungry people? It was really the beginning of my father’s attempt to get the American people to eat more fish. He was preparing for the whole wave of sushi aficionados that simply did not exist in the early 1970s in America. My father was advocating healthy living, eating more fish as opposed to beef, eating fresh food that is simply cooked, not too highly seasoned. Unlike the common perception that my father was enjoying himself on a “yacht,” as they called it, my father was actually researching different ways to catch and package fish.

In fact, my father pioneered hand-line fishing for tuna in the Gloucester area. Before he came along, the way they caught tuna there was with a fishing pole. My father tried that method and found that it was lacking. He realized that when you’re fighting a fish that’s anywhere from 500 to over 1,000 pounds, you need more grip. You need to be able to maneuver more quickly, to be more tactile and flexible in your approach in terms of pulling in the line or letting go of the line. When you’re using only a fishing pole, you can’t do that in a split second, but when you’re holding onto a line, then depending on the feel of the fish as it is pulling and tugging on the line, you can decide whether to let go or to quickly draw it in.

In the beginning when he asked for different types of rope to try, the salesperson at the fishing supply store looked at my father and the group of Japanese people working with him in a very, very strange way. Why would anyone leave a fishing pole and take a rope to try to catch this massive fish? But when my father started catching all the tuna in the area

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CONTINUED from page 31

when the others weren't catching anything, many of them tried hand-line fishing. So that's something that my father pioneered. Even to this day, many tuna are caught that way there.

Heart

When you think about the level of dedication that each summer required, you realize that in order to have the best experience possible, you needed to have a special Heart of dedication, which is what the H in faith represents to me. When we decide to have faith, what we're saying is that we're not going to doubt any more. We're not going to do-out with our faith. We're going to choose to be Fearless, to have the Attitude of gratitude. We're going to choose to practice Integrity consistently. We're choosing to Trust in our Heavenly Parent, and we're going to follow through with a Heart of devotion.

The Book of James 1:5-8 says to us, "But ask in faith, never doubting." The Bible is telling us, don't be like a wave in the open sea that is wind driven, tossing us around. The minute that we start to doubt, James reminds us that we become double minded. When we decide to exercise faith and decide to trust in the Lord, we become very clear in our direction. We're no longer double minded. James reminds us that when we doubt, we become unstable, but in faith we become incredibly stable in the security of our Heavenly Parent.

So when we honestly and earnestly ask in faith for God to be there with us, to experience life with us, and we approach our prayer with this heart of devotion, and we approach the different service projects that we do with this heart of devotion, what we are doing is actualizing this word faith in our daily lives.

Heart of Devotion

When I think about my summers together with my father, I can think of so many different experiences that have moved me to tears. But especially I realize that when my father made me the captain of the first all-female crew when I was 16, as a parent my father must have had incredible faith in me. I think about my children who are 16, and I think about trusting a 16-year-old with his own boat, making him the captain of four other people and basically throwing him out onto the open sea, where seasoned sailors die, boats capsize, and people disappear. My father had incredible faith in me. In that sense, he was fearless, and he was grateful to have a daughter who did not get seasick wanting to become a captain. He saw this little girl follow him every day for five years, since I was 11, so he knew I could be consistent. He knew that I had absolute faith in him, and now he was returning that absolute faith and trust in me by saying, "You take care of this boat."

Just as I tried to approach my summers with a heart of devotion, what my father was doing to me was paying that devotion back by saying, "Now I am going to give you my heart of devotion. Make me proud, Daughter." You

have to understand, back then when I was 16 years old there was no concept of a woman captain, let alone a teenage girl captain. So not only did the sailors think my father was crazy, I think a lot of the leaders and good brothers and sisters thought my father might have been crazy, too.

Why would you throw a 16-year-old girl at the mercy of the open sea? And what good would she do? How could she catch a tuna with three other teenage Second Generation girls?

When we started the summer of my 16th year, at Gloucester and Provincetown, it didn't really look too good, but because Father had faith in us, I said, "Girls, girls, it doesn't matter if the sailors are hooting at us, saying, 'Ladies, go back home to your daddy. There's no place for women on the sea. I thought I'd seen it all with crazy Moonies, but here come the crazy ladies.'" We heard it all.

And even when we got to Northwest Corner, different sailors on the boats would jeer at us, saying, "This is no place for women. Go back home. We don't want you here." Sometimes they would throw things at us. But we just had to have a heart of gratitude. We had to have an attitude of gratefulness and just be consistent. As angry as we might have gotten at that instant when people were hurling things at us, big burly sailors with big biceps, throwing these things at teenage girls, jeering, "Go home," we reminded ourselves to focus on consistency, to focus on practicing integrity. We decided we were going to catch a tuna, whether they liked it or not.

The amazing thing was, we were one of the first boats to hook up because I had learned a thing or two fishing with my father all those summers. I learned how to chum, especially how to calculate where to make it go, depending on the tide. So we were one of the first to hook up. Then the sailors shouted, "There's no way they're going to catch that tuna. Let's watch this entertainment hour. Let's watch them lose it."

We felt that not only were we representing teenage girls, we had to fight for being legitimate fishermen on the open sea. I felt like we had to fight for our sex, that there's no reason why women can't catch a tuna. We may not be as strong, but we are cleverer! We may not have the brawn, but there are ways to tire the tuna.

When a tuna bites, the line runs out so fast that lives have been lost at sea in accidents when people are not watching where they are walking and they are near the basket where the ropes are coiled. In the frantic moment of "Hook-up!" and pulling up the anchor, getting behind the wheel, starting the engine, sometimes you don't realize you're standing on the basket of rope. And if you do, you're gone. You'll go out like a cannonball. There's just no way to save you because the tuna is going, and it's fighting, and the line is racing out. You literally can see smoke as it goes out. So you have to be mindful of different things like that.

But when the tuna hit and the line went out, I screamed, "Anchor up." Then everybody on Northwest Corner knew, "Oh, the kiddie boat got a hook-up." They were all watching

us with binoculars. I told my crew, "I'll go first, then you go second, you third, and we're just going to tire the fish out." So we're taking turns, and as we're going we could literally see these fishermen with binoculars hollering. I felt like a horse running at the racetrack and all these people were taking bets on how long we would last and how long we would keep the fish on the line.

I thought, "Okay, if they want a fun time, we'll give them a good show." So the line flew out. Tuna are so big and strong that they can drag the boat. The most important thing is that when the fish wants to go, you have to let it go and just maintain the tautness of the rope. But the minute that the fish decides, "I don't want to go away from the boat; let me try going toward the boat instead," then you have to frantically pull it in. If you don't keep that tautness on the line, the hook is going to come out.

A tuna is incredibly smart. It takes the boat out, and then it charges straight back toward you, then it goes off to the right, then off to the left. It's trying all the different directions in order to get the hook out of its mouth. The key is keeping the line taut.

So here we were, taking turns, and the fish took us so far from our initial starting point in Northwest Corner that we couldn't see the other fishermen jeering at us. We were thinking, "Thank you, Heavenly Father. You got rid of them." Here we were on the open sea, like in the movie *The Old Man and the Sea* from the Ernest Hemingway story, a gigantic fish and us. It felt like a life-and-death battle because it wasn't just about catching that tuna; it was about saving the dignity of the women and having the right as women to catch a tuna. A lot was riding on us. I said, "Ladies, come on. We have to do this."

It took about four and a half hours, but we tired the tuna out. By the end of four and a half hours, we were all dying, but the tuna started to surface because it was so tired. Then what you do is pull the tuna in, and it's a very, very heavy fish. The tuna we caught that day was something like 675 pounds, so it was a big, big tuna. As it comes near, the next thing you have to do is to harpoon the fish. If you don't harpoon the fish, it's very easy to lose it, even as you're pulling it in.

When it got close enough to the boat for us to see it, I had to get up on top and harpoon it. I said to myself, "I can harpoon this fish with my eyes, because I can see where the fish is, or I can harpoon the fish with God's eyes, and I'm going to catch that tuna." So the minute I saw it coming and knew approximately where it was, I threw my harpoon, knowing that God would not let us women down. The harpoon went straight into the side right behind the gill, which is where you want it. You don't want it in the great meat, but instead right next to the gill. It went in! It was amazing.

When my crew saw the harpoon go in, they were screaming at the top of their lungs. I said, "Let's tie the fish up. Now we're pretty far off from Northwest Corner. Shall we just go straight to the dock, or would you ladies like to see the sailors' faces at Northwest Corner before we go back?" After four and a half

hours I think all the fishermen were thinking, "Silly teenage girls; they probably lost the fish and went back home in total disgrace."

We decided to visit them before we went back. You can't really drive the boat too quickly with a huge fish on the side of your boat, so here we were putt-putting through the sea. My girls were looking through binoculars to gauge the reactions of the different sailors. When they saw us coming over the horizon, you could hear them, "There they are," screaming different things. When they saw the girlie boat approaching, we heard this loud jeering, but then it died away because they're thinking, "What the heck are they doing with a tuna tied to the side of their boat when we haven't gotten a hook-up yet?"

At that moment, when you're 16 years old and you realize that your father gave you this opportunity to experience how exhilarating, how exciting, how satisfying it is to putt-putt back to Northwest Corner, you are thinking, "Thank God my father had faith in me. He wasn't thinking he was sending me out to the sea to leave me at the mercy of the elements; he was hoping that I'd do my sisters justice and that my crew would do women justice."

So even though it was a very small victory in the course of the summer, it changed my life. It changed the sisters' lives on the boat with me. It made us realize that there's no limit to what a woman can do. And the greater the opposition, the greater we're going to fight. The more they want us to go home, the greater our consistency of purpose will be. And the more people put obstacles in our path, the greater our heart of devotion and our trust in God will be. Instead of being bogged down with doubt, doing-out with faith, and instead of being bogged down with double mindedness and questioning, the minute we decide to have faith and believe, God can work in mysterious and incredible ways.

The Koran Chapter 8, verses 2-4, reminds us what a true believer is supposed to be. A true believer is someone who is in awe before God. And awe does not just mean astonishment. It means you are in so much gratitude that you are filled with the feeling of love. The true believers are those who truly, truly love God as our Heavenly Parent.

The Koran goes on further to say that the true believers are people whose faith grows with every word, every revelation. So sometimes revelations can come through Scripture. Sometimes revelations can come through dreams. Sometimes revelations can come through an experience like the one I had. But each and every one of those revelations makes us grow in faith: we become stronger, we become greater, and we become the kind of sons and daughters that we are destined to be.

If you think about a life without God, it is almost like being a rudderless boat. But the minute you bring God into the picture, the boat has a rudder. God provides the wind in the sail, and God clearly shows us a direction where to go; just like when we want to catch a tuna, we head out to Northwest Corner. The minute we have clear faith and we believe, our lives become very clear. ☸

LOVIN' LIFE MINISTRIES SERMON

True Parents: The Story Completed

Reverend In Jin Moon's Sermon on April 4, 2010 (abridged)

When I flew in last night and was preparing for this time of fellowship with all of you, I was thinking to myself,

Here we are celebrating the first-year anniversary of Lovin' Life Ministry, so it's a kick-off Sunday for the second year. How profoundly intriguing that our True Parents have asked us to celebrate our anniversary on this Easter Sunday in the city known as Sin City.

This is a calling from our Heavenly Parent and our True Parents to really wake up Sin City and inject a little bit of heaven. Together with our True Parents, we can inherit the true love of God and share it with the rest of the world. Let's share it with Sin City and truly turn it into something beautiful, that shining city on a hill that we've been waiting for.

Jesus' Mission

Easter has many images for me, growing up this country. In Korea we don't celebrate Easter with the Easter bunny, colored eggs, and so on. For children here, it's a joyous day of celebration, of Easter egg hunts when the parents can dress up as Easter bunnies

on earth, that he did not just come here to teach but to apply and substantiate the very principle that he came to share in the form of the good news.

Jesus was crucified because the people failed to unite with him and work together with him to wake up the world to the fact that he was the Son of God and the true olive tree. John the Baptist failed to proclaim who Jesus was. John failed to realize that he was the Elijah prophesied hundreds of years before, that it was his mission to make straight the way of the Lord, making clear that Jesus was the Son of God so that the sons and daughters of Israel could be prepared to honor this gift of God with their hearts, their lives, and their life of faith.

When we read John 1:19-23, we see that John denied he was Elijah. Without Elijah making straight the way of the Lord, the people of Israel were confused: "If Jesus is the Son of God, where is Elijah? Jesus tells us that John the Baptist is the Elijah, but here is John the Baptist (in John 1:19-23) denying that he is Elijah, so how can Jesus Christ be the Son of God?"

John the Baptist goes further, in John 1:29-34, saying, "I myself did not know him." How can John the Baptist, who was a

that saw themselves as ends in themselves but ones that realized that all great nations belong to the one family of God.

But because of the failure of John the Baptist and the failure of the people to truly unite with Jesus Christ and understand why he was given as a gift to this world, Jesus had to go the way of the cross. For the millions of Christians all around the world, the day of resurrection is the citadel of Christian faith. Christians understand Easter as a day when Jesus conquered death and that therefore in Jesus Christ they can have eternal life.

But if we understand that the crucifixion was not the goal of Jesus' mission but was the way that Jesus had to go because he had no foundation to stand on as the Son of God, then we realize that when the Bible says that there has to be a Second Coming, it means that the mission of Jesus Christ was left unfulfilled. Therefore, someone must stand in the position of the perfected Adam, as the True Parent, having found and raised up a perfected Eve, to fulfill Jesus' mission.

Fulfilling God's Blessings

So fast-forward 2,000 years from the day that Jesus was crucified. In the lonely hills of North Korea, there was a very fervent Christian child of God, 16 years old, crying and praying fervently to God on Easter Sunday morning. This young boy of 16 beseeched God, "How can I as your humble servant truly inherit the heart of Jesus Christ and be an instrument of your work? How can I play a part in bringing your words and your love to the people? How can I help raise up this world to be your world?"

It was during this prayer that Jesus Christ appeared to him. He asked this young boy, 16 years old, to take up his mantle and fulfill his mission. Jesus went on to tell the very sad story of not being able to fulfill his mission. Jesus explained to this young boy that he did not come to die, that he came as the Son of God to substantiate the four-position foundation, or the building block that would ultimately yield an ideal family.

Jesus told the story that his mission was to find a beautiful daughter of God that he could stand together with and as a couple inherit the love of God and share the good news that God intends for all of humanity, the three great blessings promised when he first created Adam and Eve: "Be fruitful, multiply, and have dominion over the earth."

Those three blessings were not realized because Jesus was crucified. He never had a chance to find that beautiful woman. He never had a chance to build that beautiful family that would be the paradigm of true love for the world. So Jesus asked this boy, "Please, perfect yourself; go through the process of restoration and indemnity and be that perfected Adam. Then find a true woman and

help raise up the woman to be in the position of the perfected Eve, restoring all the misconceptions that women have had to bear for thousands of years because they have been blamed for the Fall."

Eve was the one who fornicated with Lucifer and tempted Adam, so history has not been kind to women. But the incredible thing about True Parents is, once this victorious position of perfected Eve could be accomplished by a beautiful woman standing together with her husband, a proud son of God, then she would be restoring this misunderstanding of a woman as a second-class citizen, someone who needs to be relegated to the position of a servant because she's done wrong.

In our True Parents, we have the liberation of women. Two thousand years ago, Jesus would have done the same, had he found that beautiful wife. His wife would have played an active role in his ministry. His wife would not have just sat in the background; she would have nurtured and empowered the congregation, not just with her actions but with her words, together with Jesus. For 2,000 years until now, we would have had a different understanding of women and their place in the life of faith and in the life of society. Had Jesus established himself and stood in the position of the True Parents, then he would have started blessing people in a holy matrimony ceremony, just like what my father and mother are famous for. My father is famous for mass weddings; these very same mass weddings would have taken place 2,000 years ago had Jesus not been crucified.

Jesus, together with his lovely bride, would have encouraged the different nations of the world to see beyond the national barriers. Jesus would have preached the importance of international marriage, of breaking down the barriers of culture, race, and religion that divide our societies and nations today. Jesus would have encouraged the men and women of his time to recognize the time of the good news, the time when people could graft onto the true lineage of the Heavenly Parent, not just celebrating true life and true love but substantiating it in the form of true lineage.

If Jesus had had a wife and children, then he would have more fully understood the parental heart of God and would have encouraged all his followers to experience this heart of God. We can really understand how much God truly loves us when we think about the fact that we are his children.

When our True Parents talk about the four-position foundation, what they are talking about is the fulfillment of the Trinity. How do we inherit the parental heart of God? When we realize that Jesus came not just to be part of the Godhead but to actually be a parent, have children, and build a great family



Reverend In Jin Moon

and hide eggs, anticipating the delight of the little ones running around looking for these treasures. But when we remember the life of Jesus, we know that it is really a poignant day in that, yes, it is a day of resurrection, but resurrection implies that Jesus died and was crucified several days before.

When we think about the life of Jesus, we realize what a lonely life he had. Nobody fully understood that he was the Son of God; nobody fully understood that he came to substantiate the original ideal of creation that God had when God created his first son and daughter, Adam and Eve. Nobody understood that Jesus had a mission to fulfill here

second cousin to Jesus Christ, who grew up together with him, not know him? What John the Baptist was saying in these lines was that he did not know that his second cousin was the messiah. Had it not been for the sign of the dove descending on Jesus Christ, John the Baptist would not have known that his second cousin was meant to be the anointed one who was going to bring the message of true love, who was going to help substantiate the ideal of creation, who was going to teach the world how to build ideal families. These families would have been the cornerstone of each society, so that, centered on God, they could become glorious nations, not nations

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that would be the cornerstone of societies, nations, and the world, we can appreciate the value of the Four-Position Foundation.

In the Four-Position Foundation, centered on God, we have a man and a woman united together in the love and heart of God and with the blessing of God. Then we can participate in creating children and for the first time in history fully understand how much God loves his children.

When Jesus was telling my father, "You have to fulfill my mission," what he was asking my father to do was to finish the story: To teach the people, to share in the breaking news that Jesus did not come to die. The model of Christian piety that thousands of people have followed over the years—being an ascetic, living a life of celibacy, a life of poverty, a life in which you cannot fully experience the true beauty of a family if you really want to be a pious person—is not the complete picture. That model is a snapshot of Jesus in the process of fulfilling his mission. But because he was crucified, that picture was never finished.

True Parents came to finish that process, saying, Let's look at Jesus not just as that type of snapshot; Jesus' real mission was to find a wife and build an ideal family. Therefore, instead of an ascetic life, shunning the world in order to have true piety and a life of devotion, dignified and proud sons and daughters of God should immerse themselves in the world as those agents of change that can spark the imagination of the ideal family that our Heavenly Parent has been waiting for.

Instead of thinking that our life has to be one of denial, suffering, misery, and poverty in order to live a true life of Christian piety, our True Parents are here to teach us that, yes, we must understand the sufferings of Jesus Christ and the suffering heart of God, but that is not an end in and of itself. God did not create his children for the purpose of making them suffer. God created his children so that they could be fruitful, multiply, and have dominion. God intended his children to reach their fullest potential, to reach their fullest destiny and become those confident, proud sons and daughters of God who are not just excellent internally in our life of faith, but also externally excellent in how we live our lives, in different professions and in serving each other.

Our True Parents

Our True Parents came to teach us that instead of just thinking about our own individual salvation, living a life of Christian piety, the true goal of every Christian and the true goal of every faithful believer is to be married and to fulfill and to understand love—but not as something dirty or to be shunned. In fact, in the early 19th century the good wives of Christian faith advised newly married women to basically put up with their husbands—to give grudgingly and sparingly and not give in to pleasure. That was the understanding of how Christians should live in their married lives.

Our True Parents have come to say that love is not supposed to be something shunned or denied. In fact, love is one of God's greatest gifts. It is a medium through which new life can come about. It is a way to experience the beauty of children and the beauty of a husband-wife relationship. Instead of the Christian life requiring that we be grave, serious, and sour-faced in the bedroom, it should free our bedroom intimacy to be a joyous occasion to love in honor of God and in honor of each other. Having this opportunity to love your spouse is a celebration, not a cause for misery.

Our True Parents have come to teach us that we have to honor our dear elder brother Jesus by understanding his life in full, not just the life that he led but what he was all about. As we graft onto this original olive tree, which is our True Parents, and inherit the true love, true life and true lineage of God, we have to remember that we have been given an opportunity to do something that even our dearest elder brother Jesus Christ did not have a chance to do.

So how much more grateful should we be about this life that God has given to us? We have a chance to make Jesus proud of our lives. We have a chance to honor him properly in what he was meant to be for the rest of the world.

Brothers and sisters, can you imagine on this Easter Sunday if the doors in the back suddenly were flung open and Jesus Christ, our beloved older brother, started walking down the aisle? What would we do? How would we receive him? How would we embrace him, and how would we honor him?

I often like to mention to our congregations across the nation that the time we're living in is not business as usual. We are living in the time of the breaking news, when our True Parents are here together with us. What

Jesus Christ would be like if he walked down this aisle has been made flesh in the form of our True Parents. Our True Parents walk with us, brothers and sisters. They breathe the same air we breathe; they live in the same time that we are living in.

Can you imagine what the millions of Christians all across the world would do if there were a time traveling machine that could take them back to the time when Jesus was ministering to his congregation and they could have a taste of what Jesus was really like? What would they give for such an opportunity? We know that only a select few at that time had that gift given to them because not everybody could see that he was the son of God. Not everybody realized that he came with the mission to revive the world with a new understanding of our divine purpose in life. Can you imagine what Christians would do just to have that moment in time with Jesus Christ?

Think about the millions of people who came after Jesus was crucified and resurrected. We know that even though Jesus' resurrection was spiritual, the words he preached about love and forgiveness were like an oasis in the desert, the spring rain in the fields of the Nevada desert. It was a way that many people could be reawakened to experience true love and true life.

But our True Parents are here, brothers and sisters. They have been anointed by our elder brother Jesus Christ, who said, "Finish my mission. Finish the last component. I have shared with the world the profundity of true love and true life; I have conveyed an understanding of the love of our Heavenly Parent and of each other as brothers and sisters living our lives as sons and daughters of God." But Jesus Christ asked our True Parents to substantiate the true lineage by building a family, the cornerstone of society.

Generation Peace

So here we have the story completed. In our True Parents we have a chance for the first time in history to make the world right, to raise our kids right. When our True Parents came to this great and prepared country, they urged Americans not to waste their precious lives in drugs, aimless sex, and purposelessness. Our True Parents basically said, "You Americans have been prepared to play a crucial role in the world as that agent of change," because as a great superpower we do have the ability to influence the world. If this great country of America can be reawakened to the providential spiritual heritage that God blessed it with, it can be an incredible servant of God.

This is what my father came to preach, and this is the work that he has tirelessly carried out in the course of his 90 years. Ever since he was anointed by Jesus Christ at the age of 16, this man has never wavered, enduring six prison terms, even surviving the notorious Heung-nam concentration camp in North Korea, which his dear late friend Gen. Alexander Haig had a hand in liberating him from.

This man has never wavered in the conviction that, with the spirit of God, the world does not have to end in destruction. Humanity now possesses the capability to blow up ourselves and our world 100 times over. The Messiah and True Parents come here to say, This is not the final picture of the world that God would like to see. Here we have embarked on a new millennium, and Nostradamus has prophesied that this would be the new millennium of peace. He prophesied that a great teacher would come from the East with Moon somewhere in his name. How can it be made any clearer?

True Parents come from the East carrying the last name Moon that had been



Participants gathered at Lovin' Life Ministries Sunday Service hold hands to offer prayer.

prophesied. They want to declare the new millennium as a new generation of peace. They are the prince and princess of peace that the world has been waiting for. So should we not honor them with our lives? Should we not honor them with our faith? Should we honor them just in prayer? Should we honor them just in the context of our own individual families? Should we honor them just in the context of our own congregation?

Turning to the Bible, we find James 2:17 teaching us that faith without action is dead. In order to exercise our faith, we as true believers must put that faith into action, or our faith is dead. What good is our faith if it seeks only individual salvation? We have to be inspired by this understanding of our Heavenly Parent to want to live a faithful life in the philosophy of our True Parents, which is living for the sake of others. We must practice living for the sake of others not just in what we do but also in what we say.

This is the time when the breaking news of our True Parents being here with us must be put into action. It must be articulated. It must be shared. It must be proclaimed to the rest of the world. Let us as the special, chosen people, hand-picked by God to be living at this crucial time, not make the same mistake that John the Baptist made many years ago. Let us not be the ones to deny who our True Parents are. Let us not be the ones who do not know exactly who our True Parents are, but let us honor John the Baptist, too, fulfilling what he could not fulfill himself. Let us play the John the Baptist role to the world, sharing the breaking news that our True Parents are here and that this is a time when we need to graft onto the original olive tree.

We need to realize that God wants us to be great. God wants us to be happy. God wants us to celebrate life together with him and her. God wants us to shine forth the divine

light that is within each and every one of us. We are holy vessels that contain a reservoir of true love that needs to be shared, that needs to be experienced, and that needs to be substantiated.

On this Easter Sunday morning, let us remind ourselves of how tragic was the life of our elder brother Jesus. Let us honor his memory by being grateful for our lives so that we can truly honor him in the proper way, by fulfilling the things that he never had a chance to do. Let us be grateful that we have our True Parents here with us, lighting the way.

Should we not give everything of ourselves to our True Parents? Should we not unite and become pure and one in spirit, as our True Father's motto for this year is? Should we not harvest all the blessings of this White Tiger Year that God, our Heavenly Parent, is sharing with all of us? And should we not, as proud Unificationists and proud Americans, really help this country to be an agent of change for the rest of the world? Should we not help the world realize that we must not fight over doctrinal differences, we must not fight over racial differences, and we must not fight over cultural differences?

We need to create a world where a mother sending a child to school does not have to fear school shootings, or suicide bombings, or violence that destroys the world. Even on the shores of American soil we saw on September 11 what terrorism does. We saw the Twin Towers destroyed. We saw what hatred can do in this world. Should we not, as proud Americans, work hard to leave a better world for our children, a world that is safe—the kind of a world that I grew up in, where I had no idea that Japan and Korea were enemy nations? I only learned this in college when my classmates scolded me, as a Korean, for having a Japanese nanny caring for my children. I was raised in our worldwide community, where

I saw no enemies, where I didn't look at the Japanese people as being from a nation that tyrannized the nation of Korea. I saw them as fellow brothers and sisters.

Let's raise up a young generation that does not seek to live its life proclaiming the motto of the Millennials, which is "Show me the money," but instead calls itself the Generation of Peace, which understands that God is our common denominator and Heavenly Parent, and that we are God's sons and daughters who realize life is a gift, an opportunity to practice altruism by living for the sake of others. Such lives would be lived in the spirit of compassion that the great Buddha has taught for centuries, practicing kindness in the world. Following such a pattern, we can inject the world with a little bit of love and understanding, and inspire our children to live lives filled with purpose in wanting to be that divine light, divine sons and daughters, and excellent human beings, inside and out.


We can raise our daughters not to be in the shadows of the human Fall. We can raise our daughters knowing that the true Eve in the form of the True Mother has restored the position of true daughter and that our daughters no longer need see themselves as second-class citizens but can look out into the world as proud daughters, proud mothers, and as proud servants of God. In that way our daughters can change the world, little by little, toward the realization that we belong to one family after all.

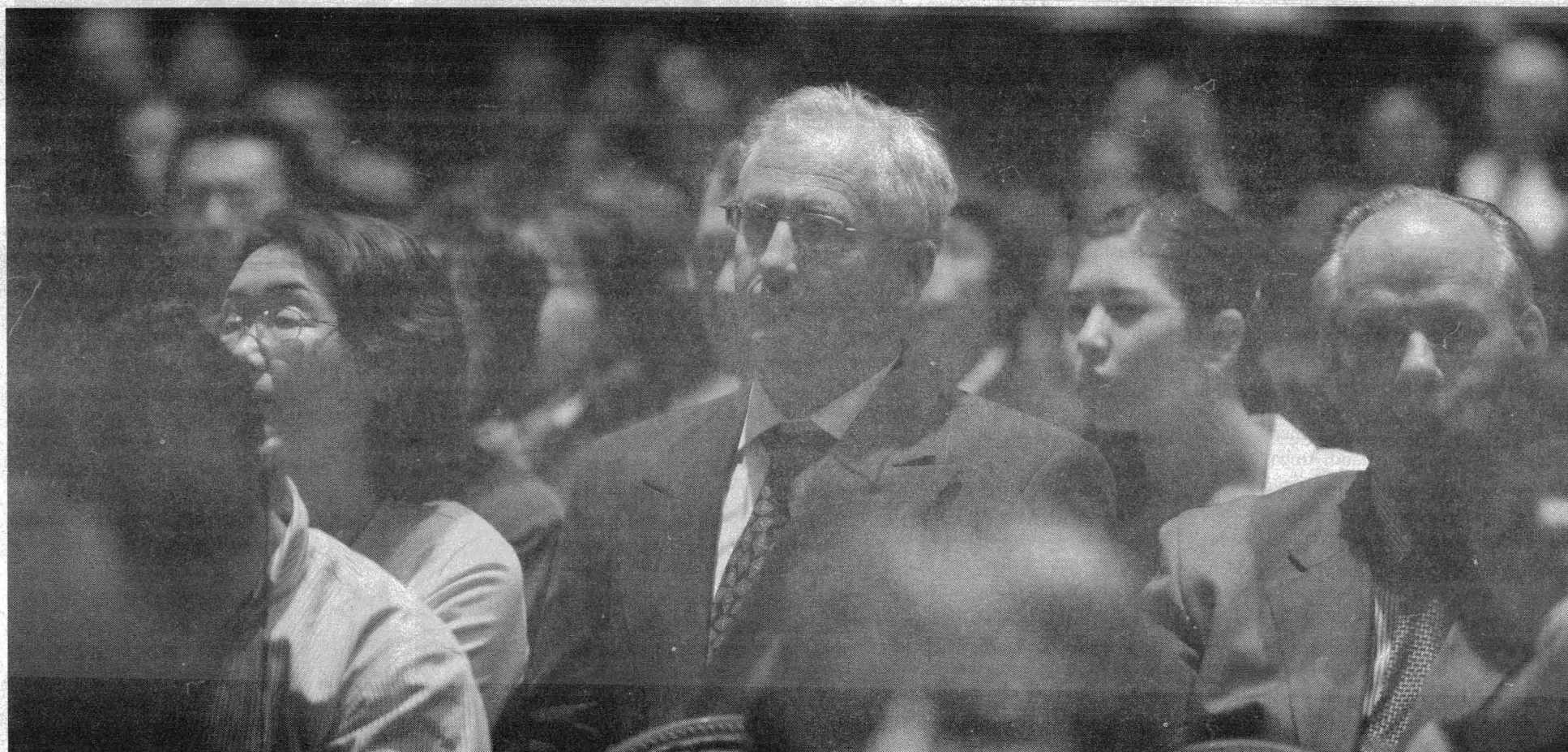
Brothers and sisters, today my father and mother have come to grace Las Vegas with the Legacy of Peace event, honoring the great men and women of the West Coast who have gone before us, who have crossed the river into eternal life. This is an incredible time when the most important conversations we have with ourselves when we contemplate the words "life and death" are made flesh in

that here we are celebrating the day of resurrection. Here we are celebrating Easter Sunday, when Jesus victoriously completed spiritual resurrection and was able to anoint a 16-year-old boy to fulfill his mission. Here we have our True Parents in the flesh, ushering in the new millennium, helping the Lovin' Life Ministries to embark on the second year of its work and at the same time, helping us to realize that death is not an end goal but is a way that we prepare for eternal life.

Our True Parents are conquering death by helping us understand that it is a transition time, a time when we take a voyage to the next world. Just as each baby is prepared in the mother's womb for nine months before it goes through the pangs of childbirth and comes into the light, so, too, will we go through the pangs of being reborn but ultimately into a time when we're going back home to God.

Here is life and death coming full circle. That's what the Easter egg symbolizes. It symbolizes the perfection of the circle of life, life in everything that it can be. Here are our True Parents, together celebrating with us the importance of Easter morning but also reminding us that death is just a continuation into another life. That's our True Parents' way of saying that our lives are wonderful and beautiful circles of harmony, of love, and of celebration.

It is with this spirit that I hope that our congregation and guests here in Las Vegas can really welcome our True Parents and give them the kind of spirit that the true Americans, the specially prepared people, would have done had they met Jesus Christ 2,000 years ago. Let True Parents know that we understand what it means to have them in our lives. 



Participants at Lovin' Life Ministries Sunday Service.

Photograph provided by Kevin Yoon

Ascension Ceremony

HONORING OUR TRADITIONS

Legacy of Peace

Dr. Thomas G. Walsh

President, Universal Peace Federation International

Note: All references to Heung Jin nim refer to their second eldest son, Heung Jin Moon. This message was first received by the public on March 18, 2010, at the Honoring a Legacy of Peace event held in the United Nations Building, New York.

The Seunghwa tradition was initiated by the Reverend Dr. and Mrs. Sun Myung Moon, or True Parents, at the time of the passing of their second eldest son, Heung Jin Moon, who died in an automobile accident in December, 1983, at a time when True Parents were leading a series of rallies in Korea aimed at preventing the advance of totalitarian communism. True Father's tradition has always been to stand at the forefront of the providence, sacrificing his family for the sake of the world, and setting the standard and tradition for future generations.

True Father understood that the passing of Heung Jin nim was related to God's providence, and True Father was unshaken in his absolute faith, absolute love, and absolute obedience. His life has never been merely personal. Rather he is the embodiment of a life of true love, a life that is lived fully for the sake of others.

Therefore, True Father responded to Heung Jin nim's passing by initiating the Seung Hwa tradition that underscores not "death" or "loss" but "ascension" and "victory." What is customarily referred to as "death" is actually only a passing or rather an "ascension" to the spiritual world, which should be understood as our ultimate destiny, our original hometown. In a world dominated by satanic power, this passing is fearful and sad. Yet, in a world that reflects the liberated sovereignty of God, the passing is a graduation, indeed, a new birth. For example, the day that we commemorate Heung Jin nim's ascension is known as the "Day of Victory of Love."

Just as we make the transition from life in the womb to life in the physical world, we all will make the transition from life in the physical world to life in the spiritual world. Moreover, just as the birth of a child represents a time of joy, gratitude and celebration, the "ascension" of a child of God from the physical world to the spiritual world is also a time of grateful reflection, appreciation and joy.

Recently, following the passing of a dear friend, General Alexander Haig, in March of this year, True Father asked that a special ascension ceremony take place at the United Nations. At that time, not only General Haig, but other leading figures and Ambassadors for Peace who exemplified a life of service to others were to be honored, including Hon. Rodrigo Carazo, former president of Costa Rica, Hon. Abdurrahman Wahid, former president of Indonesia, Hon. Steingrímur Hermannsson, former prime minister of Iceland, Hon. Kim Dae Jung, former president of Korea, Sheikh Hassan Cisse, a Muslim leader from Senegal who served on UPF's Presiding Council, Dr. L. M. Singhvi, a former member of India's Supreme Court and a member


of UPF's Presiding Council, and, finally, Ambassador Hedi Annabi, who led the delegation of 101 UN staff members who perished in the earthquake that devastated Haiti.

This special ascension ceremony was convened on March 18, 2010 at the United Nations with 160 high level diplomats, NGO leaders and religious leaders in attendance, along with members of the family of General Alexander Haig. The program was entitled, "Honoring a Legacy of Peace: A Memorial Ceremony of Ascension and Peace." Pictures of each of the honorees were placed on the stage, and a representative related to each of the honorees place a bouquet of flowers and lit a candle before the picture, after which everyone joined in for a moment of silence.

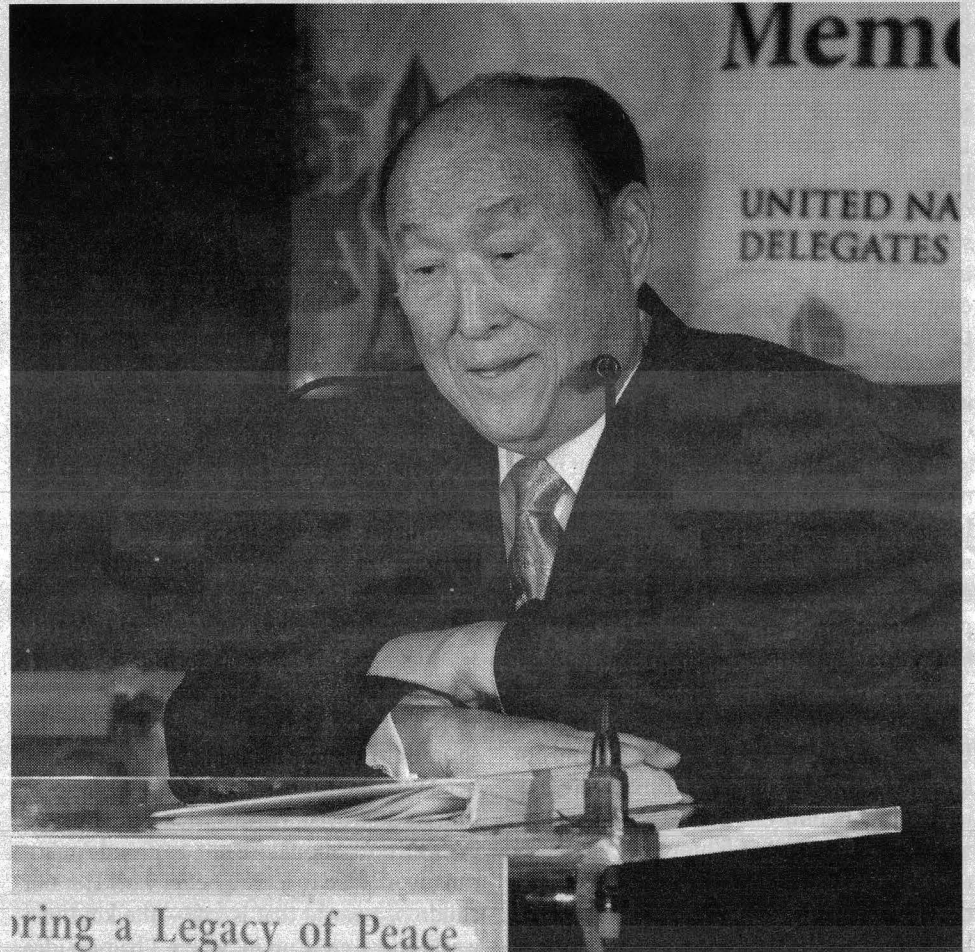
This simple ceremony, offered on a global platform at the United Nations, represented an expansion of our Seunghwa tradition to the world level, providing an opportunity for us to share the beautiful vision that underlies our Seunghwa tradition and to honor those who have left behind a "legacy of peace." That our True Parents were there, and that True Father spoke so powerfully and beautifully, underscored the significance of the program.

This special ascension ceremony represents an important new stage in the global expansion of True Father's vision. No longer should we view our Seunghwa tradition as esoteric or of significance only to long-established Blessed Central Family members. Rather, like the Unification Church Holy Marriage Blessing Ceremony, which has been proclaimed and practiced widely in every corner of the world, the holy tradition of celebrating the ascension of God's sons and daughters from our temporary home in this physical world to our permanent hometown in the spiritual world should be shared with all humanity.

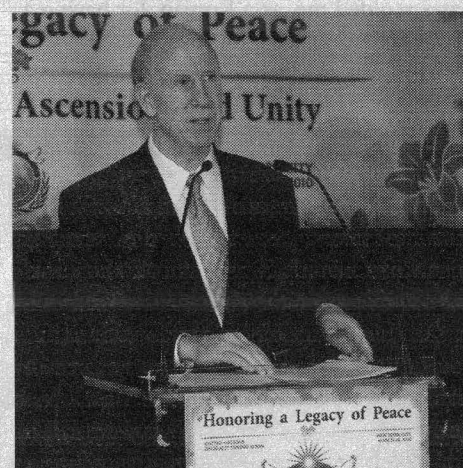
Furthermore, the added blessing that comes with celebrating the ascension of our loved ones and the great, God-centered leaders of history is that we have the opportunity to reflect on our own lives and to consider our own legacy. Will we, at our passing, leave behind a legacy of peace, in our marriage, in our family, our community, our nation and in the world? This, of course, is a serious and all-important question. Each ascension ceremony brings the essential priorities of our lives into full view for honest self-assessment and re-dedication to a life of goodness.

The Seunghwa Ceremony is a time of appreciation, gratitude, self-reflection and renewal. Just as our birth and our Holy Marriage Blessing Ceremony are critical turning points in each of our lives, the Seunghwa provides the concluding moment. Let each of us live in order that our own passing and the passing of those we know and love will merit the epitaph of a "day of the victory of love." 

Photographs provided by Graeme Carmichael



The Reverend Dr. Sun Myung Moon delivers the keynote address at the Honoring a Legacy of Peace event held in the United Nations Building, New York.



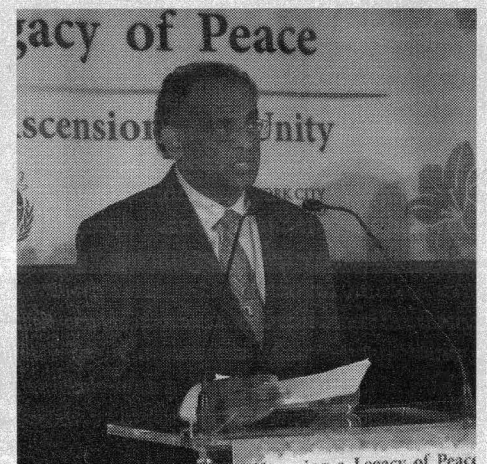
Dr. Thomas G. Walsh delivers the opening remarks.



Reverend In Jin Moon delivers a heartfelt introduction of her father, the Reverend Dr. Sun Myung Moon.



Portraits of the honorees are displayed. Candles are lit in their remembrance.



Dr. Taj Hamad.

Mind - Body Unity

Mrs. Chang Yea Lee Kim

1800 blessed couple.

This is the last words of Mrs. Chang Yea Lee (Kim) written for her children. Mrs. Lee ascended at the age of 59 years old. It seemed that Mrs. Lee had a premonition of what was about to happen to her. Mrs. Lee's children discovered that she had written a message for them in the last days of her life on earth. This message was read in Korean and English at the Seung Hwa Ceremony and was received deeply by everyone in attendance.

Her children have kindly allowed these words to be reproduced for all to see as they are a pertinent message for us all.

January 9, 2010 (Lunar calendar)


I was admitted to Highland Hospital in Oakland for Aplastic Anemia treatment. It is a very rare disease and the cause is usually unknown. I was given Chemo treatment through IV in the evening. After a while I felt dizzy and everything zoomed towards me like a 3D movie. As this happened, I saw a woman in white clothes with a dark face by the door. She was holding a white bag and I was able to see only half of her body. All of a sudden, the woman was near my bed and I felt that she came to put my spirit into the bag and take it away.

That night, I was scared and began to think about my life and prayed with deep repentance. As I fell asleep, I saw part of the spirit world. On the earth, we all hold back our emotions. Even though we feel anger or hate we suppress the feelings so they do not become actions. In the spirit world however, there is no holding back. When you get angry you get crazy because you are so angry. If you want to hit, you are already hitting, if you want to swear you are already swearing and if you feel like killing then you are already killing. Once you think about something, you have already done it. There is no stopping once your thoughts start.

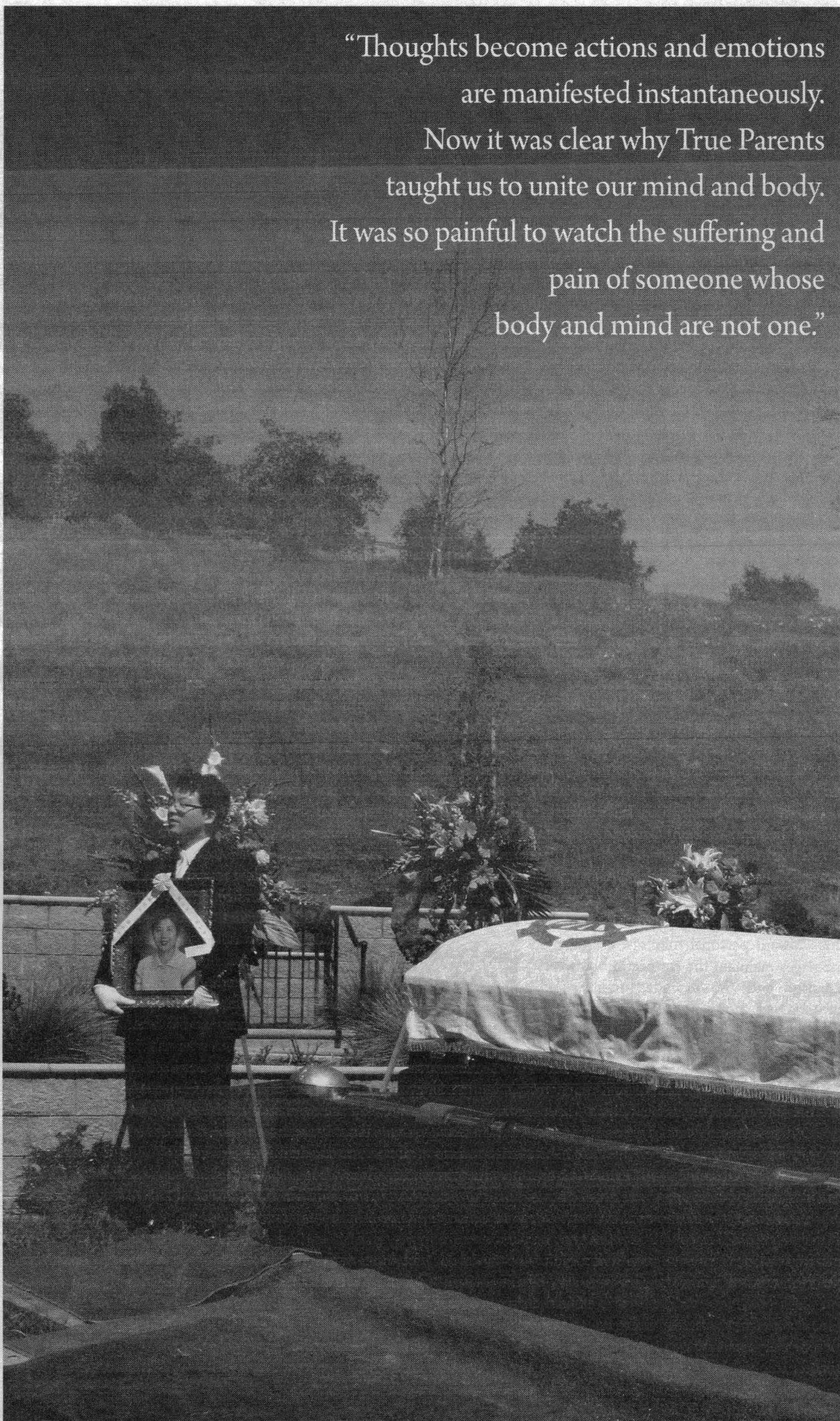
Thoughts become actions and emotions are manifested instantaneously. Now it was clear why True Parents taught us to unite our mind and body. It was so painful to watch the suffering and pain of someone whose body and mind are not one.

On the earth, holding back emotions (patience) seemed like a merit. But, since there is no holding back in the spirit world, someone whose mind and body are not united is very pitiful. I thought that if I believed in True Parents, I would go to heaven, but I learned that more than that, I have to live a life where my mind and body have become one.

Also, I thought that if I received the Holy Marriage Blessing from True Parents, then the original sin is forgiven and everything is good. I thought that I would automatically become God's True Daughter. However, days, months, years and decades have passed by and I was able to neither complete, advance, nor practice the truth. True Parents discovered what makes God worried and concerned and what makes God happy or sad; and they have lived their lives to resolve this ongoing problem and to make God happy.

My body and mind were not united. I was holding back my emotions, but did everything I wanted with my mind; anger, violence, arguing, swearing, hitting and killing. My mind did everything it wanted to do. This was my fallen mind. What should we be centering on God? Everything, from eating, working, teaching your children and believing in God. Without this, you have done nothing. Nothing is as important as living with God as the center. One does not go to heaven just because one believes in heaven. I have realized what I have to repent for. Please unite your mind and body. Now I realize that True Parents' teachings of living a life where the body and mind are one is the words of life and I deeply repent again and again. 

"Thoughts become actions and emotions are manifested instantaneously. Now it was clear why True Parents taught us to unite our mind and body. It was so painful to watch the suffering and pain of someone whose body and mind are not one."



Mrs. Kim's eldest son holds a portrait of his mother.

Marriage vs. Blessing

The Restorative Power Of The Blessing

Rev. Phillip Schanker

Director, Blessed Family Department

Statistics show that married people in America in general are happier, healthier, live longer, make more money and have better sex than those who remain single (The Case for Marriage, Linda Waite & Maggie Gallagher, 2001). When marriage works, it really works! But the challenge and fear that has led many young Americans to avoid this age-old institution is, "how do you make marriage work?"

The western tradition of romantic love has proven to be the least successful basis for marriage in history. A 2002 Census Bureau report shows that the U.S. divorce rate remains near 50%, while fewer young adults are getting married. Yet the desire for lasting love remains high. A Harris Interactive survey of college seniors found that 81% planned to marry, while another 12% already had. 91% hope to have children, and on average, they'd like to have three. The trend toward free sex hasn't helped. A 2002 Rutgers University survey found that the number one reason that young men don't want to marry is that they can get sex without making that commitment. Popular films like "Serendipity" and "Garden State," while entertaining, tell us that fate will bring us a relationship that was "meant to be," and if we meet the right person, fall into the right relationship, we'll live "happily ever after." But a growing number of young Americans are questioning whether true love is even possible.

Marriages arranged under parental authority have been far more prevalent historically. While romantic love and sexual freedom have shifted the focus of relationships toward personal fulfillment, arranged marriages maintain the connection between marriage and the extended family, and have proved more effective in promoting marital stability. But traditionally arranged marriages are also associated with unhappy, loveless relationships; male dominance and double-standards; secret abuses and more. Traditional parent-made matchings were too often driven by desires for position, status, money, personal advantage or other selfish interests.

The Unification Church's tradition of Blessed Marriage, commonly called the "Blessing," introduces a new and profound perspective on the ideal of lasting love, and a clear framework for realizing it substantially. At its heart is the conviction that the reason we exist as human beings is to realize God's ideal of love. Our consciousness, our reason, our morality, all the things that make us uniquely human, function in support of our capacity to love, and to reflect God. But

God's image is male and female, says Genesis, and Jesus noted in Matthew 19 that the very reason God made us male and female was "that the two become one flesh. And what God has joined together, let not man take apart."

Two becoming one? A relationship that lasts? Isn't that what most every marriage tradition believes in? What makes the Blessing different?

First, it's about the maturity of the two people involved. Unificationism emphasizes that before God told Adam and Eve what not to do (Don't eat the fruit), our Heavenly Parent told them what they were supposed to do: be fruitful, multiply and have loving dominion over all things. In other words, grow to personal maturity, invest in a loving relationship and build a family, and fulfill their creative potential and stewardship over the natural world. Personal maturity, responsibility, integrity, identity and self-worth; these are the basis for healthy relationships, and should precede romantic, exclusive commitments.

Studies report that marriages fail because of financial pressure, infidelity, domestic violence, substance abuse, etc. But more than 25 years as a pastoral counselor has shown me that these problems either result from, or overwhelm marriages because of: insecurity, dishonesty, lack of communication and trust, selfishness, immature and unrealistic expectations.

An important difference in the Blessing tradition is the strength and motivation that can be derived from our unique faith perspective. Nowhere have I found a deeper or clearer grasp of the purpose of marriage than in Unificationism, where it is integral to the very purpose of life. God's image is male and female (Genesis 1:27). As all things exist, through harmonious relationships between complementary opposites, when a man and woman become one, they reflect God's image. As they bear and raise children, they come to know God's heart. Alone I cannot fully develop my capacity of heart, or understand the fullness of God's love experienced

as a committed spouse and loving parent. When life brings challenges or crises to a marriage, this clear, God-centered perspective and motivation can empower us through the tough times.

But the third and perhaps most significant difference from traditional marriage is that the Blessing is a healing, restorative framework for the individual, the family, and the world. Whether one takes the Divine Principle's insights on the Human Fall as a literal story of our first ancestors, or an allegory that reveals the human condition, the lesson is the same. Selfish love, disconnected from Divine love, is the root of human suffering and evil. The Garden of Eden is more than a tale of individual disobedience and rebellion. It is a story of family dysfunction: alienation and guilt between man and God, distrust and accusation between husband and wife, jealousy and hatred between brothers. These selfish patterns, the Principle teaches, have expanded to pollute every society and culture, breeding a history of hatred, oppression and injustice.

The Blessing tradition is designed to recreate a framework for God-centered, rather than self-centered love. We grow to personal maturity and find an eternal partner through the guidance and support of loving parents, who are motivated to bring joy to God and their children. We connect our love to God's purpose, and transcend the self-centered, immature and often predatory love relationships that have wrought havoc and pain throughout history. Seeing the suffering caused by false love, many a romantic has questioned whether true love really exists. The Blessing is the path to that true love, and marriage and family is the spiritual path of the Unification faith.

The restorative power of the Blessing comes not only from its values, but from the spiritual authority of the Reverend Dr. Sun Myung Moon and his wife Dr. Mrs. Hak Ja Han Moon, who established the original standard of true parents, qualified to give the Blessing. Where does that authority come from? When God first made a covenant with Israel, saying "I will be your God, and you will be my people," He set forth commandments and laws to raise their standards and moral values, and create a people set apart from the rest of the world. Strong family bonds were the center of those values. They were initially guided not to intermarry with other cultures. But once a tradition was established where God was worshipped, the prophet Zechariah envisioned that people from every nation



A young couple join in marriage in a mass Holy Blessing Ceremony. Family and friends bear witness.

CONTINUED on page 39

PERSPECTIVES FROM THE HOME FRONT

Agree to Disagree

Creating an Atmosphere for Growth



Chiofa Schick-Sakuwa

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

It is often warm and comforting to observe smiling couples in the park or on television who appear to agree with one another and enjoy a harmonious relationship free of conflict or division. As many people might aim to avoid conflict and maintain a peaceful atmosphere through simply agreeing with one another at all times, this is not always possible as marriages, families, churches, communities, and corporations alike are comprised of unique and wonderfully different individuals. In a sense, conflicts of interest are often the very spices called for in the recipe for compromise. I have come to realize through various experiences that the harmony inherent in peaceful compromise must, in a sense, be "earned" through two parties finding a common ground while acknowledging and respecting their differences; and utilizing said differences to learn more and develop themselves and one another. Conversely, if peaceful resolution is "given", in other words an agreement reached without dispute, or one made in fear or apathy, then both parties are at risk of not developing, learning, or growing as they seek to be. This is especially true in regards to inter cultural relationships, such as my own. I have often come to realize that in our quest to realize peace and harmony between contrasting cultures and beliefs, some may try to love and develop the other party by attempting to "change" him/her/them for the better.

As noble as these intentions may be to develop someone else, harmonious compromise will not likely result unless respect and

receptiveness to constructive changes are mutual. For example, my husband, who is Japanese and holds certain faith convictions, makes every effort to educate our family in what he believes is right or proper. Being an American woman, and one whose convictions of faith give her a differing opinion on what is right or proper, I am not always receptive; or sometimes even take the defensive position concerning my own perspective on the issues at hand. In other words, both of us have much to share; but neither of us wanted to be "changed" by the other. One morning, my husband queried an American co-worker of his, whose wife is Korean, concerning the fusion of cultural differences—food in particular, a shared weakness. Much to our surprise, his solution was for his wife to eat Korean food, and for himself to eat his good ol' bacon, grits, and coffee. In other words, his solution was to agree to disagree, as opposed to having his whole family eat either Korean food, which he did not find agreeable or western food, which his wife did not prefer. In essence, this couple's acknowledgment and respect towards one another's culturally related food preferences demonstrated their willingness to coexist and share their cultural values without trying to change each other. And through this compromise in particular, the husband and wife also expressed gaining a new sense of appreciation for, and desire to learn, the other's culture; but this time on their own terms, and from their own hearts. In this sense, agreeing to disagree can be the most direct route to achieving real harmony in contrasting relationships. I cut out

"basically all."

The need for respectful compromise also applies between friends, co-workers, and most importantly, between parents and children. I also consider openness and honesty to be key factors in agreeing to disagree, particularly on issues regarding not only cultural idiosyncrasies, but also differences in personal interests and religious faith. When children come to a certain age, for instance, their parents may find out, often the hard way, that their children's life direction and levels of faith were nothing like they thought they had been all along. The reasons for this may vary; but in many cases, including my own personal experience, children may withhold their true feelings and insight out of fear that their parents may misunderstand and vilify any differences of conviction. This is sadly and typically the case in environments where the parents are rigid enforcers of their faith, as opposed to patient and loving instructors to their children. In order to effectively communicate and demonstrate convictions of faith, among other things, to my own children, for example, I know I will need to be open to dialogue, especially if it differs from my own. It is my hope, in fact, that my children will be honest with me when they disagree, albeit respectfully. But for this to happen, I know I will need to earn their trust by approaching subjects in a calm and objective manner that will inspire confidence in my love and respect for their true thoughts and feelings—not those of which they believe I might want to hear. And when children make mistakes, I try not to react in anger, which often discourages

trust and openness concerning issues beyond said mistakes. When disaster strikes, it is important to take a deep breath, step back, and put things into perspective in terms of the "big picture", more specifically long-term relationships between parents and children.

It became evident to me over the years that disagreements, even from the very young, should be responded to calmly and respectfully. For example, when my 3-year old son always seeks to yank a toy car or Bakugan from his 4-year old brother in covetous rage, I calmly and firmly explain to him that he should either find another object of affection or wait his turn out of respect for his brother's enjoyment. Reacting in anger or belittlement, on the other hand, would undoubtedly misshape his confidence in my love and judgment for years to come. And when those years eventually pass on towards my children's adolescence and adulthood, it is my hope that they will confide in me when confronted with life-altering issues, such as questions of faith or direction, as well as temptations they may face; as opposed to playing hide and sneak out of fear like I did. In short, I have found that in order to be truly useful to God or to anyone as a matter of fact, one must be 100% honest with him/herself, and with those closest to him/her, concerning true beliefs, thoughts, and feelings. In summation, I have found that in order to achieve the greatest levels of openness and honesty, as well as true appreciation for others, not discounting ourselves, we must agree to disagree. UC

CONTINUED from page 38

would inherit from Israel, and Isaiah proclaimed that the temple was to be a "house of prayer for all peoples."

Jesus was born to an Israel that was longing for the Messiah who would liberate them from their suffering, build God's kingdom in Israel, and open that kingdom to all humankind. The Principle clarifies that the Kingdom of Heaven begins not from the sky, nor from natural calamities or military conquest. It begins as it was meant to originally: mature men and women (be fruitful), building God-centered families (multiply) and fulfilling their unique creative potential and stewardship (have dominion). Had the people recognized who Jesus was, he would have modeled those Three Blessings as Adam

was meant to do. He would have raised his followers to maturity, Blessed them in marriage, and empowered them to fulfill their life's purpose.

Rejected by a people who never understood his true Adamic mission, Jesus took responsibility for their faithlessness and sacrificed his dream, his family and his physical life on the cross. This sacrificial love of God's true son was the greatest love ever manifested on earth. From it, Jesus had the spiritual power to resurrect, and the authority to offer rebirth to the faithful. On the foundation of Christianity's 2000 years of global development, Jesus called our Father, Reverend Moon, as a young man to complete the foundation for God's Kingdom on earth. The Blessing tradition is the essence of this mission, to recreate the ideal of the original Three Blessings.

It is our faith and witness that Father and Mother have lived their entire lives to establish an unchanging standard of True Parents, and the authority to bequeath the Blessing to others. Though the world may not yet recognize them as True Parents, it did not know Jesus either. Virtually every religious and ethical pioneer, from Moses and the prophets to Socrates, Gandhi and Jesus himself, was misunderstood and opposed by the world. But one thing is clear: True Parents are the first global religious leaders ever to stand as a couple in representing our Heavenly Parent and creating a new tradition.

The Blessing is an instrument of historical healing as well. When young people from different races, religions and cultural backgrounds become one in a Blessed marriage, overcoming their differences and creating a

loving family, the wounds of their ancestors' divisions or enmity can be healed. Their intercultural, interracial children will physically embody the ideal of one human family, and naturally develop that heart and consciousness, transcending historical hatred. For this reason, True Parents have encouraged cross-cultural marriage as a practical instrument of peacebuilding.

Blessed Marriages provide a stable framework for renewing families, healing divisions, and nurturing children of character, conscience and peace. My own Blessed marriage of nearly 28 years, with 3 of my 4 children Blessed in marriage themselves, has been my personal path of spiritual growth and harvesting of heart, and a vehicle for bequeathing a tradition of lasting love to my children and future generations. UC

Why We Need Traditions

Shaping Who We Are

by Heather Thalheimer

Director of HSA-UWC Education Department

I often wonder, "Have I valued our faith traditions enough and what have I passed onto my children? Is it enough? Should I have been more "absolute" in my observance; would that have made a difference?" I'll never know but what I have come to appreciate over time is that traditions or rituals help set our spiritual "Default" mode. For example, if you have the tradition of Hoon Dok Hwe and Morning Prayer you're much more likely to pray, even if you don't feel like it. The chances are you'll even feel uncomfortable if you don't!

Additionally, in my role as Director of Education I often ponder what the next generation will be able to pass on. I think of all that True Parents have gifted to me and realize how incompletely I have absorbed and passed it on.

The word *tradition* comes from the Latin *traditionem*, which means "handing over, passing on." Tradition becomes the way that we inherit to our children that which we have received and is precious to us. Traditions give shape to our beliefs and enable us to express who we are; over time they become a part of us. In some ways this seems at odds with the society around us that promotes independence and innovation over the known and what has "always been." And yet, ironically, we love the comfort of tradition and the feeling of home it generates. If you close your eyes and think of Christmas morning you'll understand what I mean.

I have been heartened along the way by reflections from my own children. In our family we always make an offering table in our home on Holy Days. When my children were young I would buy gifts for the children. I wanted them to know, even at a young age, that this day was special and I know that gifts are a sure-fire way into the heart of a child! Recently, my daughter told me, out of the blue, that she appreciated that we made family offering tables. It was a special tradition to her

because it enabled her to enter school on a Holy Day knowing she had something special, like a secret inside of her, that no other child had that day. It made Holy Days special.


Another tradition that we have kept is praying over our children on their birthdays in the manner that True Parents do. Now I can barely reach the top of my son's head! I love this tradition because it brings God right into the heart of our family. Traditions allow us to express who we are. One birthday our other daughter, who was turning 17, had a friend over

Traditions are in one sense the most practical and natural education. They entrench themselves in our spirit more deeply than a fleeting class or workshop. Traditions can be observed and practiced at any age; even the youngest child can see and learn. It doesn't require a certain cognitive level and they can be learned in the home, on the foundation of love. It's often the little things we do that make the difference.

Traditions matter because they shape who we are. It is easy to look at them externally and brush them off as superstition.

Are we just re-enacting the behaviors of people who went before us? Alternatively, practiced with sincerity, traditions provide us with the opportunity to make our lives holy, to exemplify what lies beneath the surface and uncover what makes us fully human. For example you could look at the tradition of "Holy Salt" and skeptically ask, "What does it really do?" or you could pray and sprinkle Holy salt over the things of this world with the heart to purify them and return them to God's ownership. The consciousness that is built through practicing the tradition and reminding ourselves that all things belong to God can transform the way we relate to the material world. As this world moves towards "Going Green,"

we can also move towards "Going God!"

Traditions allow religion to leap off the pages of our sacred texts and enter our daily lives. Have you wondered how to make your faith more real? Try practicing some faith traditions. Traditions can substantiate faith. A bow appropriately offered, a candle lit to commence prayer, serving elders before youngers provide the form that shapes the heart and spirit. There is a saying, "Our lives are God's gift to us but what we make of them is our gift to God." Practicing traditions molds and shapes us and reminds us on a daily basis who we are and connects us to the invisible world and our Heavenly Parent. 

"Traditions give shape to our beliefs and enable us to express who we are; over time they become a part of us."

for a sleep over. As we normally say the Family Pledge and offer bows and prayers I asked my daughter whether she wanted to pray at 7am or wait until evening after her friend had left to celebrate our faith tradition. She decided to offer the morning prayer. We invited her friend to stand behind our family and observe or participate as she felt called. Our daughter's friend was so moved by the ceremony, the Pledge, and prayer. When I reflected later I thought who wouldn't be moved? Here were parents pouring out their heart and all good wishes and Blessings upon their child with full faith and hope in the beauty of Heaven's daughter. I see how the traditions we have kept have shaped our faith and family.



2010 SPRING FEST PHOTO CONTEST

THIS YEAR, LOVIN' LIFE MINISTRY IS SPONSORING A PHOTO CONTEST FOR PHOTOGRAPHERS OF ALL AGES AND LEVELS OF EXPERIENCE. ANY STYLE OF PHOTOGRAPHY IS WELCOME, FROM PORTRAIT TO LANDSCAPE TO CANDID SHOTS.

THE THEME OF THIS YEAR'S PHOTO CONTEST IS "COMMUNITY."

FEEL FREE TO SUBMIT ANY IMAGE YOU FEEL BEST EXEMPLIFIES THIS YEAR'S THEME. A PANEL OF JUDGES, INCLUDING REV. IN JIN MOON, WILL DETERMINE THE TOP PHOTOS BASED UPON ORIGINALITY, COMPOSITION AND AESTHETIC APPEAL.

WINNERS WILL BE ANNOUNCED DURING THE SPRING FEST.

FOR ENTRY GUIDELINES PLEASE CONTACT
CELESTE COMPTON: PHOTO@UNIFICATION.ORG (212)997-0050 EXT 423

EDUCATIONAL RESOURCE REVIEW

40 Years in America

An Intimate History of the Unification Movement

Reviewed by Bethany Phillips

Bethany is a volunteer for the HSA-UWC Education Department. She received her Bachelors Degree in Classics and her License and Certificate to Teach from the University of Mary Washington. She lives with her husband, parents, and siblings in Northern Virginia and is currently Teaching Middle and High School Latin in Fairfax County. She was recently appointed to the Northern Virginia Family Church Elders Board and is strongly involved in the Northern Virginia Family Church Youth Ministry.

As second and third generation Unificationists reach the teenage years, they begin to question who they really are, what it really means to be Unificationist, and why they should really believe what their parents have always taught them. Throughout my experiences as a youth leader, Sunday school teacher, youth ministry adviser, and older sister, I often find myself in a position of opportunity with younger Unificationists. I get to help them find themselves. This always includes a discussion about where they come from and the foundation they stand on, namely the work their parents did as first generation Unificationists.

It just so happens that the parents (and in some cases grandparents) of today's Unificationist teenagers started a revolution in the United States of America and the world. *40 Years in America* tells their story. It is a treasure trove of historical diamonds, testimony gold, *Hoon Dok Hae* materials browned with age, and war stories – in a manner of speaking. For teenagers, to understand themselves, they must understand their history, starting with their parents. *40 Years in America* provides a ready-made tool educators can easily use to explain the historical facts and express the emotions and thoughts that ran through the hearts and minds of these incredible first generation Unificationists. Some educators will have the added benefit of having been present at many of the events described in *40 Years in America* and will be able to utilize the material in this book even more effectively because of their experiences.

Meet the Book

40 Years in America begins with compelling introductions by church leaders and the first pioneers to arrive in the United States that set up the heart and purpose for the entire book. It ends with a summation of all the history discussed within and a caveat to the future members to remember the heart and motivation of the early history but to find new methods of fulfilling the same dream that the movement has always had.

This 602-page book is broken into seven parts, each one focusing on a different time period in American Unification Church history. They are:

- The Early Mission (1959-1971)
- A National Movement Begins (1972-1974)
- Launching the World Mission (1975-1976)
- Prolongation of the American Providence (1977-1985)
- Beyond the Wilderness Course (1986-1992)
- The Completed Testament Age (1993-1999)
- Signposts to the Future (2000)

Within each part the educator will find: *Hoon Dok Hae* materials from that time period, historical narrative about the events that occurred in that time period, testimonies that were written during that time period, reproduced documents (such as a "Will You Pray with Us" flier on page 103), tidbits of information (such as the list of Holy Ground sites in the U.S. on pages 18 – 20), and stories told by individuals looking back on all the various things that happened and how everything came together.

The writing style is objective and unbiased, showcasing

the highlights and lowlights of Unification Church history simply as they are. Teenagers want to know the objective facts so that they can adopt informed opinions. *40 Years in America* provides them with that opportunity.

Educational Uses

Educators will find ample material for reading, discussion, and other activities. For example, the *Hoon Dok Hae* sections could be read for inspiration but also to analyze. An educator could ask these kinds of questions: What is True Father saying to the members at this time in this situation? Why do you think he's telling them is? What must they be going through?

The historical narrative could be adapted for workshop presentations or Sunday school talks, and then paired with the testimonies dealing with those same events. For an activity, the educator could have the students imagine that they were in that same situation or in a similar situation today and write their own reflection/diary entry about what they think that experience would be like.

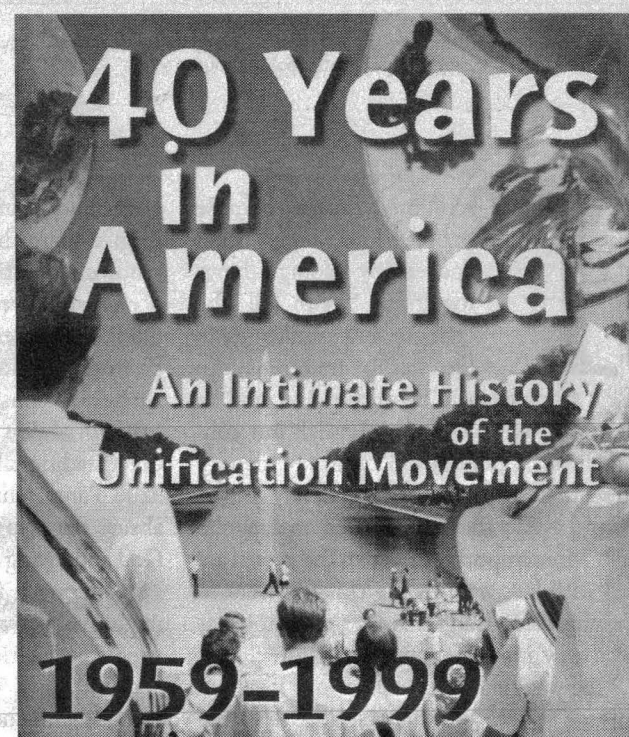
If Educators are looking for more dynamic ways of teaching church history, they could use the content of *40 Years in America* as an inspiration for planning experiential activities designed to replicate things that happened in church history. One such activity could come from True Father's trial and imprisonment; a group of workshop participants could play the parts of judge, jury, lawyers, bailiff, True Father, etc. and each person would be given an explanation of what his or her motivation and desired result would be, all based on what actually happened. The information needed to put together this or any other activity dealing with the Danbury incarceration can be found on pages 284 – 297.

There is some material that discusses persecution (bombings, spies attempting to "infiltrate the Blessing as participants", and various countries denying True Father entrance) that continues to exist today (recently the kidnappings in Japan have been getting attention). I think that this is an important topic to discuss with teenagers not to scare them, but to inspire activism and pride in being called a Unificationist. This information can be found on pages 533 – 549.

The last few sections of the book include one on "Educating the Second Generation" (pgs 579 – 589), which discusses the impact of various groups and events like Free Teens, GOP, RYS, PLA, and CARP. This material could be used as a lead-in to a discussion of where the second generation of the Unification Church are today and what the possibilities for the future might be.

Recommendation

I highly recommend having and using *40 Years in America* as part of an educator's bag of tools. It is vital that second and third generation Unificationists (along with all future generations) understand the history of the Unification Movement in America, which directly involves their personal family history. The content of this book is invaluable to helping second and third generation Unificationists become familiar with the foundation they stand on as Unificationists. UC



The Ten Million CAUSA Signature Drive

William Stearns

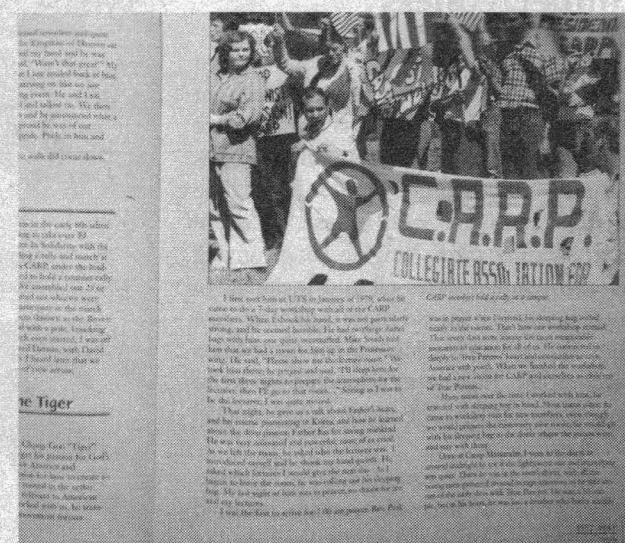
The campaign began on September 1, 1995, but it wasn't until the 11th that we started in earnest. We were assigned to a team of three members in Hoon Dok Hae, 17th St. SE, Washington, D.C. The team was made up of three people: one was a member of the church, one was a member of the church, and one was a member of the church. We were assigned to a team of three members in Hoon Dok Hae, 17th St. SE, Washington, D.C. The team was made up of three people: one was a member of the church, one was a member of the church, and one was a member of the church.

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Collecting signatures for CAUSA 1994

40 Years in America 144

Above: An image of page 144 of *40 Years in America*. Below: an image of page 227 of *40 Years in America*.



Making Traditions Real

Nurturing Our Sense of Identity as A Child of God

Cheryl Roth

Mrs. Roth is currently a portrait photographer. She has worked with the Parent Information Center, focusing on parenting education, and has also been a Sunday School teacher and presenter for Middle School and Youth Camps.

Traditions evolve because people love each other and enjoy doing things together. With all the changes and challenges in life, family traditions can offer a safe harbor to be nurtured in, and be a source of renewed hope through our connectedness. Children feel a sense of identity and security by participating in family gatherings and events that are repeated on a regular basis. More importantly, when the events are filled with love and joy the children want to continue these traditions into adulthood as they marry and have their own children.

Religious traditions express our love and gratitude to God and share God's love within the family and community. Love is expressed through actions, so a religious ritual or activity is a concrete way that we can express love to God and others. When we do such activities as a family we give our children tools to develop a life of faith through their experience. Because children learn primarily through experience it's essential that they feel loved and empowered by the religious traditions we offer them. Our ability to embrace each child's unique goodness and to encourage them will influence their sense of self, as well as their identity within the family, community and world. Most importantly, it will influence their sense of identity as a child of God.

Are the traditions you practice in your family filled with love and joy? Do they give hope, comfort and connect people more deeply to each other? Do they give your children a chance to express and feel God's love within the family and community? This is their purpose, so how do we create that?

Connectedness

I have often wondered how modern Christmas traditions evolved throughout the world. The first public celebrations of Jesus' birthday were probably more religious in nature, and definitely did not include Christmas trees and Santa Clause. Yet decorating, sending cards, singing songs, giving gifts and telling stories all add meaning to the celebration because these activities give us joy through increasing our connectedness to each other. The more connected we are in loving relationships, the more secure we feel as human beings.

I am using the example of Christmas because many of its traditions are centered on children, and were no doubt developed to

keep children interested in the Holy Day and to give them the experience of joy through God's unconditional love

As we strive to connect more deeply to God, True Parents and each other, as well as pass our traditions on to our children, I think we have to consider the ritual vs. the heart. It may not always be possible to duplicate the exact traditional method or activity that our True Parents have established, but we can always strive to duplicate the heart of loving God and loving each other. With this in mind I'm offering a few examples of how some might practice a tradition to fit their family's needs considering the demands of our daily lives and family circumstances, without compromising the heart or attitude of attendance to God.

Daily Family Life

Our family went through many transitions with prayer times and scripture reading due to schedules, children's ages, and morning person/night person issues (See page 16 for Hoon Dok Hae). When the children were very little I found it best to offer our morning and evening prayers while cuddling in bed. For a bedtime story sometimes we would read from a children's Bible.

When my kids were in elementary school a book called *What Would Jesus Do* was our favorite daily reading, which would sometimes be in the morning and sometimes at night. Finally, as they got older it seemed to work out best to have scripture reading during breakfast. Now that two of my children are adults our daily prayers and reading

are done individually.

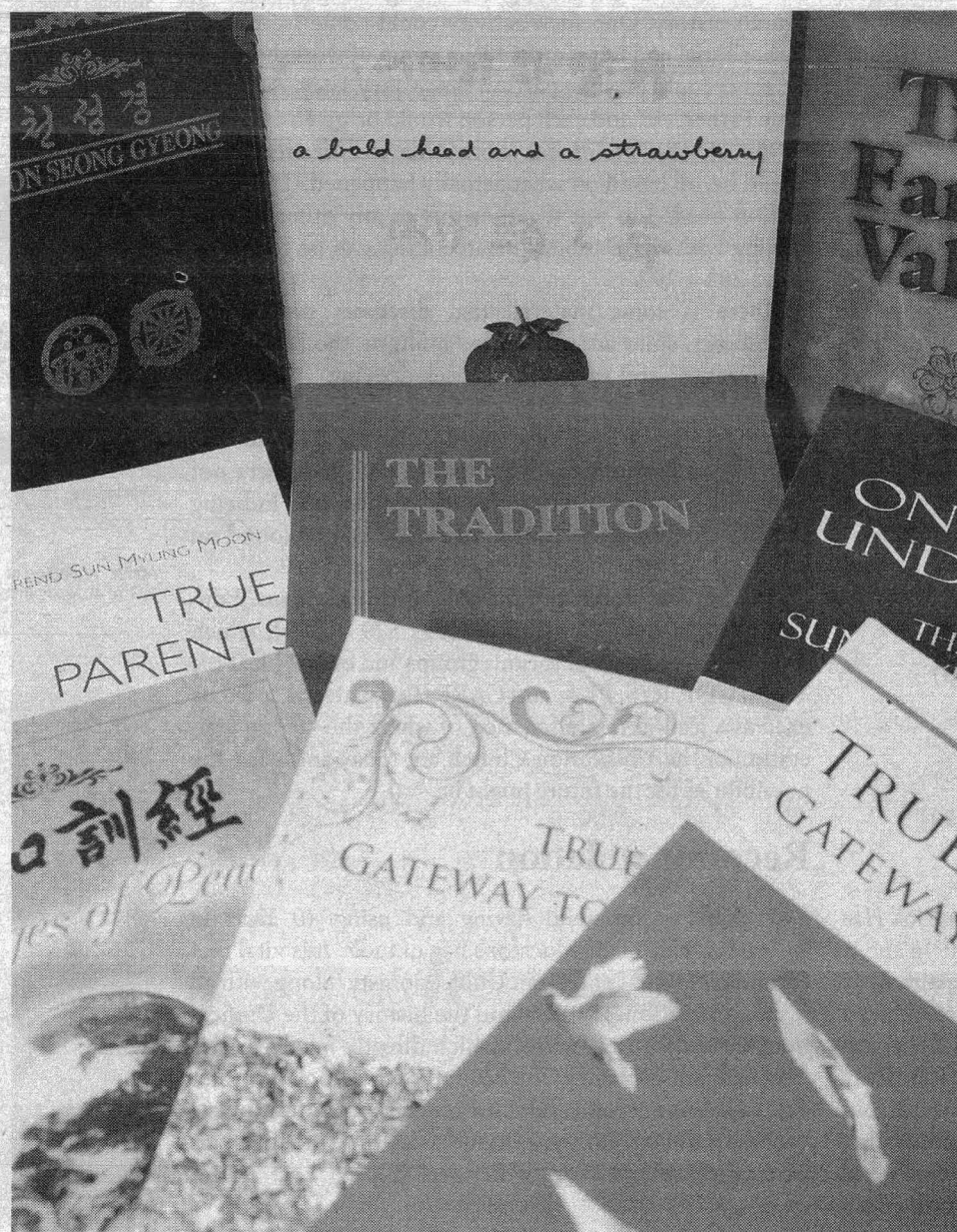
A daily family time does not have to be long and boring or preachy. On the contrary, it should be a time when children look forward to being reunited with family members. Shared experiences help create family identity and the bonds between siblings. Understanding each child's personality, as well as their needs according to age is helpful when considering how to create your family's daily spiritual routine.

Observing Ahn Shi Il every eight days can be a real challenge to keep up with (See page 16 for Hoon Dok Hae). Some families still do this on Sunday mornings because they have already been successful with that habit. Another way is to read one point of the Family Pledge for each day of the week, ending on the eighth day with Pledge #8. (See page 16 for Family Pledge)

Regardless of when or how we observe Ahn Shi Il, children will not inherit this tradition unless it is more than words. Making it a habit from a young age is helpful only if the parents practice this tradition joyfully to begin with and not force the ritual. At some point, children will naturally ask why we recite the Family Pledge, so it is good to think about age appropriate ways to answer. As children grow, gradually discuss the meaning behind each pledge verse in a natural way that encourages them to think about their relationship to God and their family. Hugging and telling our children how much we love and appreciate them will also show them we value their effort. (See page 10 for the historical speech titled The True Family Pledge)

As children grow older some may lose interest and struggle to participate in any tradition. Judgment doesn't work but rewards might help in some situations. Many teens will reject a ritual or activity if they cannot feel the meaning or value it has for their own life. This is part of the process of finding their own identity and taking responsibility for their own spiritual life so be patient. Discussion may help or they may want to figure it out for themselves. Try giving your children a challenge to find the meaning and value behind any tradition, or the possible benefits of developing spiritual habits.

Families may struggle as life is not always easy, but the value of the struggle is in the victory of what we have learned or gained. If we've created a habit of praying and reading together on a daily or weekly basis, when our children get older this can also be a time when we share our hearts and discuss problems or make new plans. It can also be a time



Various types of Hoon Dok Hae materials can be purchased through www.hsabooks.com

“Our ability to embrace each child’s unique goodness and to encourage them will influence their sense of self, as well as their identity within the family, community and world. Most importantly, it will influence their sense of identity as a child of God.”

when parents can introduce and discuss new traditions and how they can be practiced in the family.

A new tradition that could be difficult to keep up with is using the Lunar Calendar (See page 56 for Church Calendar). If my children were young I would begin teaching them the Lunar Calendar in the same way they learn about the Solar Calendar in preschool, through songs, games, and daily practice with a big interactive calendar with stick on words, numbers and pictures. For kids who are a little older you might make it their responsibility to write in all the Lunar months on your family Solar Calendar, as well as the Unification Church Holy Days and holidays. If you home school this would be a fun group project. They can learn about the Chinese horoscope as well.

In the same way, teaching about the use and multiplication of Holy Salt and Holy Candles can be a fun activity. Holy Salt and Holy Candles are tools that help keep the mind focused on faith. Their meaning can be explained simply, remembering that the joyfulness in your heart while you teach them will have the greatest impact. It would also be wonderful to involve grandparents in our creative efforts to pass on these traditions.


The Day of All Things is a Holy Day that can be easy to engage children’s interest in. Children have a natural interest in exploring God’s creation, so visiting a zoo or aquarium, going on a hike or to the beach can be part of a family celebration of this day. Other possibilities might be gardening together, cleaning up a park, or purchasing a family pet. The possibilities are endless and don’t have to cost a lot. As kids get older they may want to help plan these kinds of fun family activities for the weekend nearest the Holy Day.

When my children were very young I would try to at least give a small gift or some money on Children’s Day and God’s Day because these Holy Days were so close to the holidays that the rest of the world celebrates. Every December I would plan my budget so that some gifts were for Christmas and some were for God’s Day. I wanted my children to feel as much joy from our Holy Days as they do from these other special occasions.

Celebrating with Your Community

It’s not really possible to compete with other well established traditions, as ours are just beginning. For this reason celebrating Unification Church Holy Days as a

community can be valuable and supportive to our children as they are growing up, especially during the school years. However sometimes it may not be possible for your family to attend large church events. Gathering with one or two other local families can also create a supportive community atmosphere even if the celebration is very small. There may also be times when you celebrate only with your immediate family, in this case greeting God and each other with love, sharing a story about the meaning of the day, and preparing a special dinner or a cake can be the starting point of a joyful family tradition that is passed on from generation to generation.

Being consistent and united as parents in our own life of faith will give our children security through an example they can trust. However it’s not always easy and sometimes there is just too much on our plate. This is also true for our children. If we are not experiencing joy through a deeper connection of love, then it’s time to evaluate what we are doing and why. Patience, compassion and good communication will help us find even small ways to keep developing loving family traditions. 



Children who see their parents enjoying an activity together create healthy environments for growth.



Joyful interaction with animals and pets encourage children to grow caring for their planet and all things.

Youth Serve Community in Holiday Food-Drive



Henry Christopher

Henry Christopher is the Unification Theological Seminary (UTS) Public Relations Director. He has initiated a number of projects and activities with the goal of developing more friendly and trusting relationships with the people in the small hamlet of Barrytown, and in the larger Town of Red Hook, and to get UTS more involved as a contributing member of the community.

"When I go into New York City I don't concentrate on the skyscrapers. Instead I notice the dirty, dark alleys; the places where the Mafia and the drug addicts are working; I see where the prostitutes and thieves work. My thinking is, 'How can I clean up those things?' Isn't it true that somebody has to clean up those things? Should I just leave them alone, or should I do something about them? That's why you are asked to go and do home church. If there are 1,000 evil-doers in your home church area when you first get here, one year later by your example and service you can reduce that number to 800. The second year you can reduce them to 500; the third year, 200. Finally, by the fifth year, there will be no one in your area who is doing evil."

The Reverend Dr. Sun Myung Moon; from his speech entitled, 'Wanting to Live in the Kingdom of Heaven, 12/20/81, Belvedere, New York'

For a relatively small town, the people of Red Hook, New York and the surrounding Northern Dutchess County have shown an amazing generosity for those in need.

During a Thanksgiving to Christmas holiday food-drive organized by the *Northern Dutchess Communities That Care* (NDCTC), cash and literally bags and boxes full of food was donated by local folks shopping at the IGA supermarket.

All food and cash donations went to the local food pantry.

"To see individuals taking the time to pick out food items at IGA and give so kindly was really great," said Doug Blancero, member of NDCTC who stood by the table at the supermarket from 10am to 3pm on weekends to greet the patrons and tell them about the food drive.

A number of youth from the Unification Church and their Red Hook and Rhinebeck high school friends volunteered for the project.

They came out on weekends and after school and did a fantastic job introducing the food-drive by handing out flyers to the IGA customers, including some of their teachers and parents of their friends. They clearly enjoyed participating in the community service, and now want to recruit more friends to help in our future projects.

There were so many heartwarming stories of generosity: an elderly man still undergoing chemotherapy, who cheerfully donated a big box of canned goods; a man who donated \$100 because he wanted to give back to the food pantry which helped his family when he was out of work; and a lady who also donated \$100, who said she lived through the Great Depression and understood hunger.

One of the goals of NDCTC is to engage teens who hang out after school - often getting into mischief or worse - and give them something to do that they can enjoy with their friends, and which is a benefit to others.

A 31-year-old local born into the Unification Church faith, who leads a community youth group with some parents, says they

This is the first of a series of columns by Henry Christopher on how our 2nd generation can become involved in their communities through public service in a way that can naturally develop into important leadership roles, and have a major influence on the social, spiritual and political life of everyone in their community.

In the last six years, Christopher, as UTS Public Relations Director, has initiated a number of projects and activities with the goal of developing more friendly and trusting relationships with the people in the small hamlet of Barrytown, and in the larger Town of Red Hook, and to get UTS more involved as a contributing member of the community. They include:

1. Opening Father's Trail to the *New York State Greenway Trail System* and inviting the public to walk the trail.
2. Starting a Nature Club for local residents, where they have monthly meetings and do arts & crafts and public service works such as holding pumpkin carving contests for kids; kite flying and a Barrytown Rd. clean-up each spring.
3. Starting a community garden at UTS open to the public.
4. Publishing the *Barrytown Gazette* for the community with stories about the interesting and unique people in the hamlet. The Gazette is in its 4th year of publication.
5. Creating the Barrytown Soap Works, that makes natural soaps, face & hand creams and lip balm which is marketed at local farm stands.
6. Becoming a beekeeper and joining the local beekeeping club
7. Starting a local metal detecting club where we search for and find historic coins and artifacts of local history
8. Allowing the historic *Hudson River Ice Yacht Club* access to sail on the South Tivoli Bay through the UTS property.
9. Joining the *Red Hook Trails Committee* as a volunteer
10. Becoming treasurer of the *Red Hook Historical Society*
11. Started *Communities That Care* with a town councilwoman and the village police chief to help teens at risk for substance abuse
12. Holding *Ambassador for Peace* dinners at UTS to honor local leaders

Over the years, the relationship between our church and the community at large has improved immensely. The Barrytown Gazette has widened its scope to write on local politics, and have an influence on the local political parties.

As public service activities expand, a bond of trust has begun to grow between UTS and the community.

In this way, we can naturally take on an increasing leadership role in the community, and have a strong influence on the hearts and minds of the people.



Red Hook Town Councilwoman Micki Strawinski and NDCTC facilitator Henry Christopher give Heylan Tzumagari her award.

“Simply reacting to community issues will never provide us with enduring positive results. Solutions to our community problems require the whole community.”

have a lot of fun organizing activities for their kids that involves public service projects. Six of their kids volunteered for the food-drive.

“The food-drive, like many of the other community service projects the youth group has participated in, was a win-win situation because it gave them the opportunity to expand their perspective by helping out people in need, and by volunteering their time and energy, it contributed to the development of their character and self-confidence,” he said.

The NDCTC was started last spring after I learned that three high school kids were inviting their friends to their homes after school to drink and do drugs. With a daughter in 10th grade, I was very concerned.

I asked both school officials and the local police if they were aware of this and if they knew these teens. They did, but couldn't offer much help to deter this troubling activity.

I called a friend, Micki Strawinski, a Red Hook Councilwoman. We work together as volunteers on the *Red Hook Trails Committee*. She was as concerned as I.

Micki and her husband are models of the public minded, caring, selfless citizen. She lead the PTA for years. Doug helps run the town recreation park, and they both

consistently are key organizers in many of our town events.

We enlisted Jim Truitt, the new Red Hook Village Police Chief, and the three of us began meeting every Friday at 8 am.

Jim, a professional law enforcement agent who was head of the Poughkeepsie, NY SWAT team for many years, is an individual who believes in being pro-active and looking for positive solutions to improve the quality of life in our town.

“Simply reacting to community issues will never provide us with enduring positive results. Solutions to our community problems require the whole community. We need to invest in our most valuable community resource, our youth,” said Jim in a recent local newspaper interview about our project.

While we were just beginning our planning and organizing to offer alternative activities for teens, our worst fear came true when an 18-year-old Red Hook girl died of a drug overdose at a party.

In a very short time, we were able to get the attention of some of our local leaders who sent representatives or came themselves to our meetings. They included NYS Assemblyman Marc Molinaro, the Red Hook Schools Superintendent, the director of the *Council on*

Addiction Prevention and Education (CAPE), Katie Zahedi, Vice-Principal of the middle school and the high school, along with middle school substance abuse counselors, and various other community leaders. Before long, concerned parents heard of our group and wanted to join.

The *Communities That Care* model was created by the U.S. Health and Human Services Department, and has been used successfully around the country in communities like ours for over 12 years.

NDCTC is exploring educational programs and the establishment of a community center to focus on alternative activities that can steer our youth away from destructive behaviors, and into healthier and more productive paths.

Soon we will incorporate so that we can apply for government grants.

“Our community and our kids, like all others face the challenges of peer pressure, drug and alcohol abuse. We can, however, by molding consensus, encouraging new ideas and empowering our young people, stem the tide and develop a Red Hook approach to this problem. By providing hope and new opportunities we are made stronger,” said Molinaro.

The food-drive was a great success in

many ways. First, we engaged our youth in an important public service to help needy families, and the kids loved it.

Second, we worked together with the food pantry and the supermarket to make a difference in our town, thanks to the deep generosity of the local residents. We collected over \$700 in cash donations and tons of food.

And third, one of the teens that volunteered was one of the three kids who caused us to start NDCTC by inviting his friends to his house after school to engage in illegal and dangerous “recreation”.

In January, we held an awards ceremony at the Red Hook town hall board meeting where our teen volunteers were honored for their participation in the holiday food-drive.

They received the Town of Red Hook and Communities That Care Community Service Award, a letter of thanks from the local food pantry, and a Certificate of Merit from the New York State Assembly sent by Assemblyman Marc Molinaro.

Our next project will be to join the town spring street cleaning project. In addition, NDCTC will recruit teen volunteers to help the elderly do spring cleaning in their homes and yards. ☐



Enryka Christopher (left) and her high school friends man the holiday food-drive table at IGA supermarket while a local couple donate to the cause

Scientific Restorative Solutions

Scientific Researchers Receive Divine Inspiration and Discover How to Improve Physiological Evolution

Debbie Kimsey

Debbie Kimsey is a Naturaph Consultant and Research Scientist in Alabama

"Bringing the Past into the Present for the Future"

The following article is one of two installments that will appear in this and the May-June double issue of Unification News that will focus on the research and study of three natural health researchers. The articles will introduce three important figures in the study of the natural health sciences. They are: Kazuhiko Asai, Ph.D., author of *Miracle Cure Organic Germanium*; Dr. Gustavo Bounous, an Italian born Master Research Scientist and MD who spent twenty years researching the value of glutathione, which is a tripeptide or very small protein, and the antioxidants in each cell in our body; and Dr. Hans Nieper, a German born Medical Researcher and MD who spent most of his finding ways to restore our health on the cellular and electrical levels. These three natural health researchers and doctors have made huge contributions towards providing mankind with tools that we can use to repair thousands of years of wear and tear on our immune systems. They were driven by inspiration from God to spend a large part of their lives in research to find important missing links in the state of our health in the hopes of attaining True Original Health.

The first notable natural health researcher and doctor who has made huge contributions towards providing mankind with tools that we can use to repair thousands of years of wear and tear on our immune systems is the late Kazuhiko Asai, Ph.D. He was the first researcher and doctor who used his divine inspiration and put his whole heart into helping people to heal through the use of the nutrient Germanium. He wrote the book, *Miracle Cure Organic Germanium*, which is out of print now, but can be downloaded easily at http://www.organicgermanium.net/images/dr_asai_book.pdf

This book offers a wealth of information on the practical uses of organic germanium for restoring ones health. Dr. Asai had a Germanium Clinic in Tokyo, Japan where he

paved the way for the medicinal use of organic germanium proving its effectiveness on a multitude of health issues. According to his research, the Korean Ginseng contains more of the nutrient germanium than that of all other plant life because the soil is enhanced with granite dust. C.C.Pollen Co. collects bee pollen from throughout America and mixes it together, creating a product that is on par with the Korean Ginseng in germanium content. Shitake mushrooms are quite high in germanium and even garlic is concentrated in germanium. All plant life contains traces of germanium. It is even found in inedible specimens such as coal, certain rocks, and sand. Essentially, the nutrient germanium can be found virtually all over the planet. A lot of overused soils are generally quite depleted in it. The most healing of all plants are blessed with this miraculous nutrient more so than others. In reality, we have only just begun to understand the value of germanium but thanks to Dr. Asai and the few researchers who experimented with organic germanium, we have it available to us for use as it is manufactured here in the U.S. Imported organic germanium has a history of being tainted and unsafe for consumption.

Dr. Asai's believed that God led him to write and share his experience with germanium for the betterment of mankind. His worldwide vision to heal humanity is attributed to his success with his Organic Germanium Clinic in Japan. He felt that a universal order exists in life, and he spoke of Germanium as a gift from God. He believed that germanium is a photo-electrochemical cell which when placed in water and exposed to sunlight, electrolyzed water into oxygen and hydrogen, stimulating plants to discharge oxygen and combine the hydrogen with the carbon of carbon dioxide that plants absorbed to form carbohydrates, which feeds the plant by producing chlorophyll from photosynthesis, thus allowing the plant's growth. His research has been invaluable to my growing search for True Original Health.

In my search to understand how God intended His children to be in terms of their health and physical growth, I have come to find that the more we learn about the science

of this planet, the more we pay compliment to God's creation. Germanium may be the "spark" of life on this planet that began the creation of oxygen and the production of plants. It could be the "missing link" between prehistoric man and humans. Once prehistoric man contained the right amount of Germanium, along with other minerals, this may have completed the circuit and created the 'breath of life' that the first humans took. Perhaps we can explain scientifically, that this electromagnetically magnetized, or drew, the human spirit into the body. Though this is just my conjecture, I am overjoyed as a researcher of health that even in my studies of the physiology of humans, I am also able to see how God was always thinking about the spirit body first, and I can guess at the possible ways He may have tried to bring the spirit body to exist physically on His Earth.


Dr. Asai was fervent in his belief that he could bring people back to their original state of health. He went so far as to videotape his experiment on cancer cells and germanium. He believed he could use germanium to produce gamma interferon inside the body which would send out the macrophages, lymphocytes, and killer T cells. On video, it looks like an army, or pac-man, has gone inside the cancer cells and is picking at them. One can see the cancer cells explode one-by-one and the dead debris carried off. This film is so amazing. This is proof of Dr. Asai's testimony of germanium's healing attributes. He says that the body-wide effectiveness of Germanium may be attributed to the fact that it greatly enriches oxygen in the living body. It even acts as oxygen. Oxygen is necessary for sustaining life and a lack of it is key in the development of disease. Because of pollution and clear-cutting of the trees all over the world, our oxygen supply on this planet is diminishing. Trees all over the U.S. were once huge and very old before we began clear-cutting. Without our plants, trees, and sea vegetation to give us our oxygen supply, we will soon be unable to breathe.

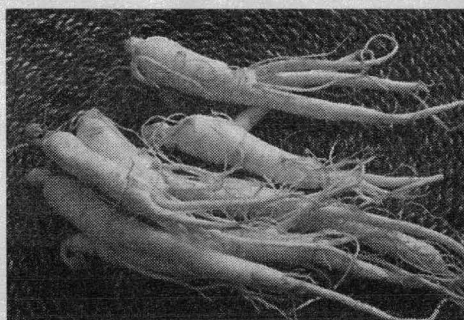
Dr. Asai states in his book that cancer is incurable and can be controlled up to a few years. This statement only applies circumstantially. He basically says this because many

people wait until they are on their deathbed before seeking to be healed. He says that Germanium alone is not the whole answer, yet he insists that it is a major component that our cells need to regenerate into the healthiest cells. He believes that Germanium is the fountain of life that fills the universe. We have to eat right, rest, alkalize the body chemistry to approximately 80%, and live accordingly to provide the right conditions to heal or at least improve the quality of life in us that is left. The more we do to heal, the better.

Germanium works with other herbs and nutrients greatly enhancing their effectiveness. There are some who feel that drugs do not heal us because they are not part of our natural chemistry. They may bide us time and be a temporary fix, but they, in no way, heal us. In order to really be healed from illness, we have to change our cellular makeup, detoxifying our bodies of the things that do not belong, and putting into our bodies that which does belong. If we have an organ cut out then we have to learn how to bypass its function the best we can. There are some issues of our bodies we cannot change; however, we can do what we can to improve what health we have left.

I like to take Germanium when I drink Ginseng for better assimilation. If we can consume the plants that produce the most germanium and take germanium supplements along the way, we will have a better chance of preventing and reversing illness. God gave us many, many ways to heal. I am just sharing what He has guided me to learn. My first cup of Ilhwa Ginseng thirty-three years ago is what started my desire to learn all of the secrets of attaining "True Original Health". Germanium can also be used externally in lotions, and even baths. It works by enhancing the body electric, the light, around our bodies (refer to Ms. Kimsey's health journal in the January-February 2010 issue of Unification News). I make my own lotion because I prefer to and also I do not know of a source to get it. I buy germanium powder from the germanium manufacturer here in the U.S. Each batch is tested for purity. Please contact me if you would like to buy some.

This scientific researcher deserves significant recognition for his dedication, determination, desire, and sacrificial work in bringing mankind the necessary tools we need to return to our "true original health". His work, combined with the works of Dr. Gustavo Bounous and Dr. Hans Nieper compliment each other in achieving this goal. To see how, please be sure to read the next two installments in the May-June double issue of Unification News. 



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

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

To contact Debbie Kimsey directly, write her at:
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originalworldhealth@yahoo.com
telephone: **256-606-7272**

Why Be Healthy

Chiyun Breland

Chiyun Breland is a second generation living in Bridgeport, CT. Recently graduated from college, she is interested in helping provide advice on health benefits, detractors of certain foods, and how to incorporate a more healthy lifestyle into one's daily activities. She invites you to browse her website at: <http://websites.integrativenutrition.com/CBreland/index.aspx>

“...find healthy, nourishing recipes that you love and that are simple to prepare”


Sometimes it's good to step back and examine our motivation behind doing different things. Our efforts to be healthy, for example. Are we trying to be healthy because we love life, or because we fear disease? Do we eat healthy foods because it makes us feel more centered and alive in our bodies, or because we are scared of how we will look if we “let ourselves go”? This is important to consider because whatever emotions and thought patterns we are operating on as we eat is absorbed by us as well. One of the most toxic chemicals in the world is produced right in our very own bodies. It's Cortisol – the stress hormone, which leads to rapid aging and a host of illnesses. If every food you consume is served with a side order of stress, that food is not going to be very healthy for you. It will not be nourishing. We should eat because we love the food, love life, and love taking care of our bodies.

At my nutrition school, one of my teachers told a story about a time when he worked in a health food store. This store happened to be right next to a movie theater. After a while he started to notice that the people at the movie theater eating popcorn and soda looked healthier than the customers who visited his store.

What's the point of this story? It's not that you can eat tons of junk food and expect to be better off than people who take care in what they put in their bodies. But there is

something that adds to the quality of one's life that cannot be found in the most careful food choices. Maybe the movie-goers were happier because they were relaxing and spending time with friends and loved ones. Maybe some of the health food shoppers were becoming too rigid in their food dogma and too focused on their health issues to step back and enjoy life.

I'm a big fan of eating healthy. When I eat nourishing foods, I feel better and know I am treating my body well. But I also think it's important to have fun, and treat yourself when going out with friends (taking into account your own body's situation – you don't want to eat things that will interfere with a real medical condition). Did you know that the same food can have different effects on your body depending on the context in which it's eaten? It's better to enjoy an ice cream on a warm summer day with friends, than alone at home when no-one else is looking. Some people eat very “good” when they are around others, and then go home and binge. That kind of eating is laced with guilt. It's not enjoyable and it's not healthy.

My advice is to find healthy, nourishing recipes that you love and that are simple to prepare. Eat these at home on a regular basis. Then once in a while when you want to treat yourself, go ahead. Life is meant to be enjoyed, and there is no special heaven for people who are “healthy eaters”. When you eat healthy, do it for yourself. Do it for the way it makes you feel, and for the quality it adds to your life. 



Super Simple Sesame Broccoli



INGREDIENTS (8 servings)

- 1 bunch of broccoli
- sea salt
- 1 TB sesame oil

INSTRUCTIONS

Preparation instructions:

1. Cut the broccoli head into florets and the stem into bite-sized pieces.
2. Add to a pot of boiling water, with some sea salt.
3. Cook until tender. Drain.
4. Mix in sesame oil and season to taste with more salt if needed. Chill and serve cold.

Life, Liberty and the Pursuit of Happiness: Version 4.0

Author: Dr. Gordon L. Anderson

reviewed by David Burgess

David Burgess joined the Unification movement in 1977 in Boulder, CO. After working as a CARP leader, he received a B.A. in Comparative Literature, a B.A. in Political Science, an M.A.I.S. in Comparative Religion and an Ph. D. in Comparative Literature, all from the University of Washington. From 2000 to 2008, he served as the District Director of the American Family Coalition and Secretary General of UPF-USA in the Northwest. The founder and director of the Service for Peace chapter in the Northwest since 2003, he has also served as the Editor of Literature and Politics of the New World Encyclopedia since 2005. He is currently the Director of New Product Development for Shining Ocean.

Life, Liberty and the Pursuit of Happiness: Version 4.0 is Dr. Gordon L. Anderson's latest reflection on the proper role of government, expanding the analysis that he began in *The Philosophy of the United States: Life, Liberty and the Pursuit of Happiness*. In this latest work, Anderson traces the roots of American democracy and the United States Constitution to the Babylonian state based on the Code of Hammurabi and the Roman Republic based on the Pax Romana. Using the computer vernacular of the day, Anderson dubs these two societies Versions 1.0 and 2.0. The United States based on the Constitution is version 3.0. This new book is a meditation on version 4.0 – a blueprint for “a more perfect union.”

The proper role of government is an appropriate topic for reflection by the Unification community. The vision for building the ideal social order, the “Kingdom of God” on earth, requires more than merely the belief that society should be based on the model of the family. It requires a blueprint for a workable model for polity governance that is, political and social institutions that both preserve human rights and freedom and co-ordinate activity in the public interest. Dr. Anderson's book is a great place to begin thinking about the problem.

Taking the Constitution of the United States as the furthest advancement in the development of democratic government to date, the core of Anderson's book lays out five basic principles that need to be affirmed to remove some of the “viruses and parasites” that have crept into our system of government. These include protection of life, liberty and property, subsidiarity, separation of powers, transparency and the right to secede. Protection of life, liberty and property and separation of powers are hallmarks of the American system of government. Transparency is an obvious concern in a democracy, especially contemporary democracy in which 2000-page bills are written in such a way that they are incomprehensible even to those who vote on them.

Anderson's discussion of subsidiarity requires more explanation. Subsidiarity means that the best-suited governmental organization to perform a function is the most limited one possible, the one closest to action taken and the people affected that still has the necessary power for effective action. (The city government cannot make foreign policy, but it is better suited than a federal bureaucracy to regulate municipal parking rates and policies.)

This principle addresses one of the key problems that Anderson sees in the current American system of government. From the beginning, the Founding Fathers were essentially of two different minds. The Jeffersonians believed that the new republic was built on a foundation of freeholders – independent farmers. These small social units function like a family. For Jefferson, the small social unit of the gentleman farmer was the surest basis to maintain the republican form of government. Others, notably Alexander Hamilton, wanted to create a national banking and commercial system that would be required to create a great nation. Anderson argues that from the late 19th century forward, the rise of urban centers, commercial enterprises and bureaucracy have been part of a greater centralization of power in the hands of the federal government at the expense of the principle of subsidiarity. Anderson argues that America has succumbed to the temptation of centralized power but not without peril to her long-term health as, in his view, a great society requires adherence to the principle of subsidiarity.

The problem of centralization of power is at the root of the right to secede as well. Subsidiarity would place greater power at the state level than the current system allows, even permitting them states to withdraw from the union should they find the centralized power oppressive. In principle this seems just, but the issue of “states rights” has a bad name in the United States because this was an issue over which the Civil War was fought. The destruction of slavery meant the destruction of the southern economy, so the southern states argued that they had the right to opt out of the union. This

issue illustrates the challenge of respecting individual rights when they are opposed to human rights. These are the real and difficult problems that we must face up to in order to build a just society.

Anderson has another very interesting discussion on extending the separation of church and state to other sectors of civil society, including commerce. He argues that government should only serve the role of referee, impartial observer who makes the rules but does not pick winners and losers in the economy. Today the government is so intertwined with the economy, it's hard to imagine how they could be separated in practice but Anderson's point about the dual role of government – as disinterested rule maker while at the same time an interested participant – is a compelling critique.

These are but a few of the numerous such reflections in Anderson's book. For those who are interested in the questions of good governance and the role that government can and should play in creating the ideal society, Anderson's book will help you to think through many of the key issues that need to be resolved. For those with little background in politics, it will provide a great introduction to those topics.

Anderson's book comes at a time when the public perception [approval ratings of elected representatives] of government in the United States has eroded. Many are turned off by the seemingly endless bickering. Perhaps the real value of such a book is not as an actual blueprint for a new government but to help us understand that our governmental systems actually matter and we cannot afford to become indifferent. Governments are not immutable and should not merely be accepted as given. Whatever our current reality, good or bad, we must dare to imagine a better system of government that ensures that future. For that reason, Dr. Anderson's latest book is an important work that Unificationists should read and discuss, one that will hopefully spur on future meditations by him and others.

Nothing to Envy

Author: Barbara Demick

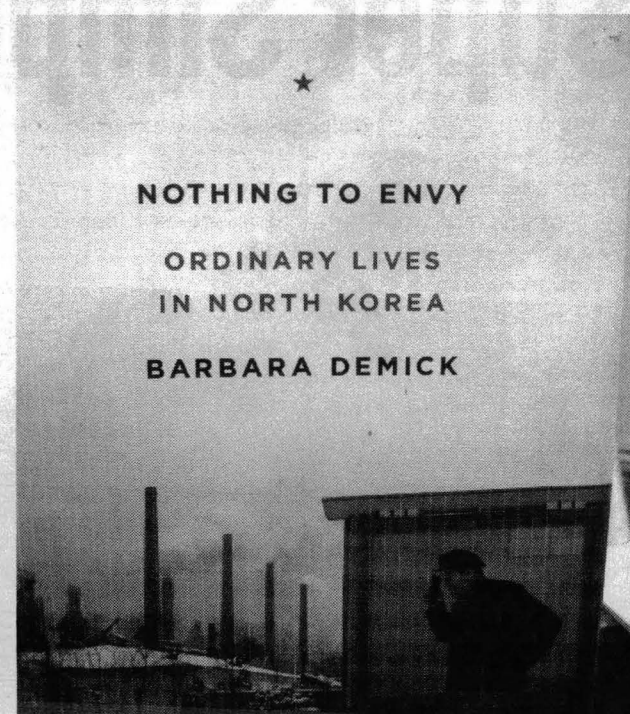
reviewed by Kevin Thompson

I recently read a wonderful book by Barbara Demick a reporter for Los Angeles Times entitled “Nothing To Envy” It is the story of the lives of five people who live in North Korea and how they survive during the many years of famine and starvation. Their shocking story is at times extremely difficult to digest, especially the parts describing periods of their external survival (eating grass and tree bark to survive), but even more so is the descriptions of the incredible affect a total dictatorship has had on their everyday lives. The book illustrates how everyone lives in fear and they are expected to show incredible, over-zealous homage to Kim Il Sung and Kim Jong Il. The book opened my eyes to the suffering which people are experiencing in North Korea and how the book “1984” has become a total reality in Korea. The people are completely brainwashed into believing that their South Korean neighbors are suffering under the “American

oppressors” and the “Great Father” Kim Il Sung provides everything for them, which is quite a cognitive dissonance since they have so little.

Surprisingly, the five people featured in the book escape to South Korea where you might expect that their new-found freedom and prosperity would make them happy; however, they have a difficult time. They are happy to have food to eat of course, but they find that the decadence of South Korea and the lack of community feeling are aspects of the culture they have a hard time dealing with. They complain of prejudice from their southern hosts and have a hard time dealing with money and the many choices available to them.

In learning of the suffering and misery of North Koreans, I saw a great hope in their story in that there is proof in life that a whole nation can be trained to unite and follow one leader, in this case the false father, Kim Jung Il. If that allegiance can be refocused to the God and to the blessings that really come from being connected to God then this could quite easily be the place to usher in the kingdom of heaven. UC



Hollywood Vs. America: Popular Culture and the War on Traditional Values

Author: Michael Medved

reviewed by Diana Santelli

“In Hollywood, there may not be a God, but there certainly is a Hell...”

“Ninety-two percent of Americans believe in a God or a universal spirit,” concluded a recent poll of 36,000 Americans, proving that spirituality and religion, which is as much a part of the American heritage as George Washington, is still important in the lives of its citizens today. You wouldn’t guess it however, if you peeked inside one exclusive community, in a little town, you might have heard of called Hollywood. Here, pregnancy has replaced weddings, the happy couple is endangered and citizens hold a “bias for the bizarre, a preference for the perverse and a life stinks attitude”. That’s what Michael Medved, a conservative film critic and host of the nationally broadcast radio show “The Michael Medved Show” argues in his book, *Hollywood vs. America*.

“What ails today’s films has nothing to do with the prowess or professionalism of the filmmakers. The true sickness is in the soul,” writes Medved and he believes that Hollywood while trying to promote its own agenda, is violently violating its responsibility to the American public. “Hollywood is hope-

R-rated picture which grossed around \$5.5 million on average. Meanwhile the few G pictures that were released that year, returned the highest box-office gross at \$18.5 million. And yet, while the producers of Hollywood’s films are surely aware of these statistics, R rated films have gradually been on the rise, while family films have gradually been marginalized and put on the side. “The industry’s insistence of cranking out more than four times as many “R” titles must be seen as an irrational and irresponsible habit”, which would suggest, as Medved points out that in Hollywood, the bottom line, isn’t always about “the bottom line”.

Medved rationalizes why Hollywood would choose to support films that flop consistently, in that the people who make films want to “educate as well as entertain”. The irony of course is the justification that is often made that “Hollywood is only an effect - and never a cause - of the major problems of our time”. Interestingly as Medved points out, when people attack the warped values promoted in Hollywood and the media, such as promiscuity and violence against women and so on and so forth, suddenly its just television, a result of what already is. But when its an important issue, such as “Rockin’ the Vote” as MTV is famous for promoting around election time, suddenly all ears are supposed to perk up and take note, proving that when the issue matters to Hollywood, it is possible to not only be a product of our times, but be an agent of

to do this? Well, Medved reminds readers that Hollywood is not a force of nature, that it is man-made and therefore is capable of change—that in fact Hollywood has changed over the years. For example the view of drugs and smoking has drastically changed from the way it was portrayed only a few decades ago. Today Hollywood has taken up the cause of taking care of the environment, and it is seen as trendy to do so. Imagine the impact it would have if Hollywood would invest just as much into saving the nuclear family and reducing the level of teenage promiscuity over pollution.

Hollywood vs. America is a lengthy book with over 300

“Michael Medved has written an amazing book—informative, important, insightful, and always great fun to read. In our ongoing culture war, Hollywood vs. America hits its targets with the force of a multi-megaton bomb.”
—RUSH LIMBAUGH

HOLLYWOOD VS.

★ AMERICA ★

THE EXPLOSIVE BESTSELLER THAT
SHOWS HOW—AND WHY—
THE ENTERTAINMENT INDUSTRY HAS
BROKEN FAITH WITH ITS AUDIENCE

MICHAEL MEDVED

“There is something degrading about an industry that chooses to “call ugly things beautiful ... and tell us life is a wearisome joke... the most significant thing missing in today’s pop culture is the portrayal of the “positive qualities of humanity”.-

lessly out of touch with the public they are trying to reach.” One doesn’t have to look far to see what Medved is talking about. Despite the fact that his book was written nearly twenty years ago, the films that are consistently churned out of the film industry have changed very little. Hollywood’s obsession with the grotesque and violent and their infatuation with foul language still exists today, perhaps to an even greater degree. At the time the book was published (1991), Medved claimed, “television characters had been murdered at a rate 1,000 times higher than real-world victims.”

What makes this read more interesting than the typical “Anti-Hollywood” statements that find their way out into the world, are the statistics that Medved provides. He goes into painstakingly specific examples that support his arguments, instead of making his claims solely from a theological or moral standpoint. For example, he looks at the highest grossing films over the last several decades and points out that “R-rated films generate substantially less revenue, return less profit and are more likely to flop than films aimed at teen and family audiences.” In 1991, the median PG rated picture grossed \$15.7 million in domestic box offices, almost triple the median

change.

Another example of this bi-polar behavior, was the recent attempt by the music industry to raise funds for Haiti. Some of the most well known artists from various genres of music came together to produce a remake of Michael Jackson’s “We are the World”, which included artists like Kanye West whose behavior and music is controversial. In one instance he tells the public “to love our brother” and in the next says things like “Ya’ll seen my story my glory, I had raped the game young, You can call it statutory, When a n-gga blow up they can build (statues) of me.” While my point is not to condemn the efforts of this community to do something positive with their fame, it is a strong testimony to Hollywood’s schizophrenic values that play nonstop on our airwaves.

What Medved is not arguing is that Hollywood should be censored, he in fact believes that this approach would never work, as it violates the first amendment and any attempt to do so would only create an even harsher backlash by Hollywood. Instead, what is needed, Medved writes, is to “reach enough people to make a viable minority, not to replace the present secular perspectives, but merely hope to balance them.” How

pages. It can feel at times a bit overdone, with too many examples, some of which are outdated and not relatable to audiences born in the 80s or later, weighing down the very strong and valid ideas that Medved is trying to get across. However, his experience as a film critic for twenty plus years shines through and he analyzes and exposes the ‘entertainment’ industry with such accuracy and such clarity that whether one agrees with Medved’s values or not, you can’t help but stop and acknowledge the truth that he brings to light here in this work. There is something degrading about an industry that chooses to “call ugly things beautiful ... and tell us life is a wearisome joke.” He goes on to say the most significant thing missing in today’s pop culture is the portrayal of the “positive qualities of humanity”. And Medved challenges its readers to challenge Hollywood and tell them “instead of exploiting our nightmares... cultivate the best dreams of our hearts.” Because most likely the 92% of Americans who do believe in God or a higher being also believe and want to nourish the positive qualities of the human spirit and not to go on exhibiting only the animalistic and horrific side to humanity that we know, all too well, exist.

Title: Secrets of the Holy Family

Author: Mark Gibbs

Reviewed by Wayne Miller

Mr. Miller is an Instructor of Religious Studies at Penn State University in Media, PA

New Book Challenges Doctrine of the Virgin Birth

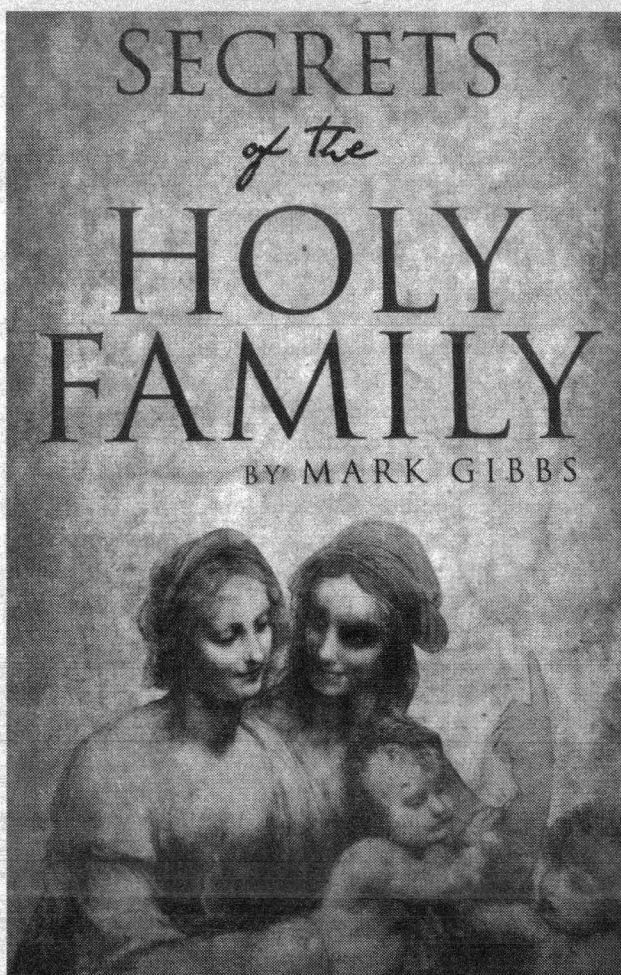
In *Secrets of the Holy Family* (The Vineyard Press, 2009), Unificationist Mark Gibbs endeavors to show that the authors of the *New Testament Gospels* knew perfectly well that Jesus of Nazareth, at least from a physical standpoint, was a completely normal human being, with a biological father as well as a biological mother. Gibbs makes the claim that many ancient texts would sometimes convey information indirectly, using hints, symbols, and innuendoes, when such information was considered too inflammatory to be explicitly stated. In his retelling of the nativity story, Gibbs argues the information surrounding the conception of Jesus would definitely have been scandalous if publicly revealed; therefore, the Gospel authors sought to convey the truth indirectly, rather than directly.

In the case of the birth of Jesus, Gibbs argues that the Gospel authors knew that the priest, Zacharias (Zechariah), the father of John the Baptist, was also the father of Jesus. Gibbs points out that the author of the Gospel of Luke takes great pains to draw a parallel between Zacharias and Abraham, the patriarch of the nation of Israel. All Jews would have been aware of the fact that Abraham had children with two different women – Ishmael who was the product of his relationship with the maid, Hagar, and Isaac who was born from his wife, Sarah. Gibbs enumerates several points in the Lukan narrative concerning Zacharias that directly correspond to the tale of Abraham, and which lead up to Zacharias's wife, Elizabeth, becoming pregnant. Immediately afterwards, Luke tells of Mary's revelation that she would be the mother of the Messiah, at which point she heads immediately to the house of Zacharias, where she, too, becomes pregnant. Thus, according to Gibbs, Luke is attempting to lead the discerning reader to the conclusion that, like Abraham, Zacharias was the father of two children, i.e., of both John and Jesus.

Gibbs also draws our attention to the rather odd genealogy presented in the Gospel of Matthew. He points out that the lineage in ancient Israel was based on male ancestry, yet in Matthew's account of the genealogy of Jesus, in addition to forty generations of male ancestors, the Gospel author mentions four women. What makes this even more noteworthy is that all four of these women – Tamar, Rahab, Ruth, and Bathsheba, the wife of Uriah – all left their husbands or kinsmen in order to have what appears to have been adulterous or illicit relationships, but which in each case resulted in a male child who was to be one of the ancestors of Jesus. Immediately after this genealogical list, Matthew relates that Mary, who was engaged to Joseph, was suddenly found to be pregnant, even though she and Joseph had never had sexual relations. In light of this, Gibbs makes the claim that, as with the Lukan narrative, the structure of Matthew's Gospel is designed to lead us to the conclusion that Mary had acted in the same manner as the four women mentioned and had conceived Jesus through an extramarital relationship.

The Beliefs of Early Christians

Although most orthodox Christians may assert that the doctrine of Jesus' divinity was a core belief of early Christianity, the truth of the matter is quite different, according to Elaine Pagels, the Harrington Spear Paine Professor of Religion at Princeton University. In her 2003 best seller, *Beyond Belief: the Secret Gospel of Thomas*, Pagels asserts that most early Christians likely believed that Jesus was divinely inspired, but



otherwise viewed him as being completely human. According to Pagels:

Although Mark and the other evangelists use titles that Christians today often take as indicating Jesus' divinity, such as "son of God" and "messiah," in Mark's own time these titles designated human role. Mark's contemporaries would most likely have seen Jesus as a man – although one gifted, as Mark says, with the power of the holy spirit, and divinely appointed to rule in the coming kingdom of God. (Pagels, *Beyond Belief*, 37-38)

Pagels, one of the world's foremost authorities on early Christian teachings, points out that many of the Gnostic Gospels, that is, gospel writings which were suppressed and banned at the Council of Nicea in 325 A.D., make it quite clear that Jesus was eminently human. The Gospel of Philip, for example, goes to great lengths to explain that church doctrines regarding the virgin birth and the resurrection of Jesus, while often understood as being literally true by nominal Christians, are meant to be understood in a spiritual or metaphorical sense. Philip claims that it is obvious that Jesus had a physical father (whom Philip believed to be Joseph) but that Jesus was also born of the holy spirit in the same sense that all true Christians can be reborn of the holy spirit when they are baptized. (Pagels, *Beyond Belief*, 130-133) Pagels' work, therefore, supports Gibbs' claim that early Christians believed in Jesus as a divinely inspired human being, but as someone having human parentage.


In addition to the Gospels, Gibbs refers to numerous canonical and non-canonical texts from the *Bible*, the *Apocrypha*, and the *Gnostic Gospels* in order to bolster his claims. He also asserts that the great masters of Renaissance art were privy to the knowledge which Gibbs is now disclosing. Delving into the esoteric symbolism of those works of art which

seem to reflect Renaissance hermeticism, Gibbs (somewhat in the tradition of Dan Brown and *The Da Vinci Code*) seeks to prove that the circumstances surrounding the conception of Jesus, as well as many details connected to the later relationships between Jesus, John the Baptist, and Mary Magdalene, were all open secrets among the great Renaissance artists.

Secrets of the Holy Family incorporates an impressive range of ancient sources to substantiate its claims. Gibbs has reviewed scores of ancient documents and, based upon his research, has made compelling arguments to support his case. Nevertheless, since the evidence that Gibbs presents is primarily circumstantial, it is unlikely that this book actually will change the minds of conservative, doctrinaire Christians who cling doggedly to a post-Nicene Christology (i.e., the understanding of Jesus that was made into official church doctrine at the Council of Nicea in 325 A.D.) in which Jesus is seen as God incarnate, with no biological father. On the other hand, any conscientious person, Christian or otherwise, who has wondered about the actual events surrounding the birth of Jesus of Nazareth, cannot help but be amazed by the vast amount of information that Gibbs provides.

Despite the admirable research that the author has done, there are some definite drawbacks to the book from an academic perspective. The first is that the author, instead of presenting his views as an interpretation of the evidence, tends rather to put forward his conclusions as fact. This style of writing does not sit well with academics, who prefer to judge for themselves the validity of arguments made. Secondly, though Gibbs examines a large number of Renaissance paintings, he does not footnote his interpretation of the symbols that he analyzes. It is rather frustrating to read such an interesting book and to look to the bottom of the page or the back of the book to see the source of the author's knowledge about Renaissance symbolism, only to discover that the author had included no footnotes on this topic. In other words, though his interpretation of Renaissance art is thought-provoking, he does not provide any clues to allow the reader to follow his analysis, or to see from where he gets his information.

It may be argued that the combination of research and creative interpretation, in *Secrets of the Holy Family* are nonetheless a major accomplishment, and Gibbs' book is certainly worth reading for anyone who cares about the origins of Christianity. Although he falls short in his failure to document his interpretation of Renaissance art, he gets very high marks for the depth and breadth of his research, especially with regard to ancient religious texts. He should also be commended for presenting such an overwhelming amount of material in an easily readable and understandable fashion. So, although Mr. Gibbs may face some criticism for his tone and his lack of citations, these are problems which could be easily remedied in a revised edition of the book. Nevertheless, in the meantime, he has produced a thought-provoking, serious, and revolutionary essay on a topic that may eventually shake the foundations of modern Christian dogma.

The book is also a milestone of achievement within the intellectual community of the Unification Movement. Mark Gibbs joined the Unification Church in the United Kingdom in 1979, and from 1980 served as an evangelist and lay clergyman in the United States until moving in 1998 to Indonesia where he currently resides with his wife and three children. He studied at the Unification Theological Seminary in 1997. When he isn't researching his forthcoming sequel to *Secrets of the Holy Family*, he operates a wood-exporting business and lectures at Udayana University in Bali. 

MOVIES

**Cathlene Bell**

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

**Avatar (2009)**

Directed by James Cameron
Starring Sam Worthington, Zoe Saldana, Sigourney Weaver, Stephen Lang
Rated PG-13 (Due to intense epic battle sequences and warfare, sensuality, language and some smoking)
Running Time: 162 minutes

To be brave: in our society, bravery and courage can conjure up many different images in our minds. Some minds may drift to the men and women in uniform who defend our nation. Others may think of the various leaders who have taken on civil rights issues. Often, our pop culture likes to present courage through "Superhero versus Super-Villain" plot lines. The following films both fit rather neatly into this pop cultural mold. However, they both contain a little something extra that sets them apart from the average action flick: defying their outlandish circumstances, they offer relevant and attainable suggestions for courageous peace-making, both within ourselves and to for those around us. So follow along as we take notice, take heart, and take action!

Avatar

Disabled Marine Jake Sully (Worthington) travels to a mining colony on the moon Pandora to become an avatar - a genetically produced copy of Pandora's indigenous race called the Na'vi. He uses his avatar to ingratiate himself with the natives, and use the information he learns to help the American-owned RDA Corp. locate and mine a highly lucrative mineral called unobtainium. But when he falls deeply in love with the people he is supposed to be working against, Jake finds himself in an interplanetary conflict that can affect the livelihood and future of two very different civilizations.

It's become rather common knowledge that *Avatar* is a work of cinematic genius. The brilliant innovation of motion capture filming combined with good actors and a solid, relevant story set in a breathtakingly beautiful visual environment has proven to be a potent mix that resonates with many filmgoers. For these reasons alone I would recommend the film. However, there are certain themes the film touches upon that brings the overall package to a new level.

One notable theme is that of spirituality. The Tree of Souls, where the Na'vi come to honor their ancestors and ask for guidance, is a unique and fascinating inclusion to a film that could easily have chosen to keep such things out. At first, Jake is resistant to the idea of spirituality, but when he has lost all else, he finds himself making a leap of faith, which plays a major role in the film's final scenes.

In a similar vein, Jake's experiences with Na'vi teach him - and us - that sometimes we need to experience something new to understand ourselves on another level. As the hardened parapelegic ex-marine is exposed to

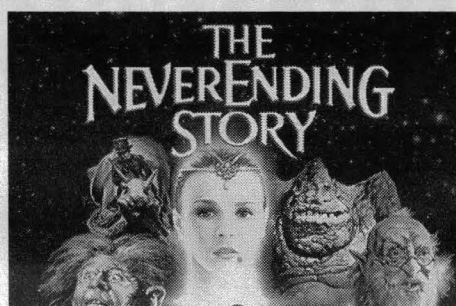
Na'vi culture, he slowly lets himself become something new. Jake discovers that his life is linked into the intricate web of Na'vi life, love and lineage. His life becomes something bigger than himself. Therefore, when that way of life is threatened, he can't help but risk everything for the sake of protecting it.

Of further fascination is Cameron's idea that there is a neural connection between Eywa (the central deity), the Tree of Souls, and all organisms in Pandora. While such ideas are construed by some as Animism, one could counter that Cameron's use of a Tree represents something deeper and more perpetual than ourselves, since regardless of industrialization level, every civilization has some level of reverence for nature. We love its peace, its power, and its organic essences that, try as we might, can never be replaced with anything synthetic. The ultimate battle of Man versus Nature depicted in *Avatar* could be argued as representative of the universal struggles of force versus natural harmony, or individualism versus universalism.

All of these themes make up the essential structure of the Na'vi culture, which are as essential to them as a bass guitar line is to a song, supporting the more intricate and dramatic elements with a constant, lasting heartbeat. Like the Na'vi, every group - be it families, communities, faith groups, or nations - creates a set of ideals, beliefs and practices which play a major role in the decisions the group makes. Just as the culture that conceived RDA probably emphasized lucrativeness and the American Dream, the Na'vi were taught to live in harmony with nature, and to respect that which transcends the self. When we understand how our ideals, beliefs and practices work to shape our individual or societal choices, we can use our actions to generate cultural change. This is not an easy thing to do. To own up to our beliefs - as Jake does in choosing the lifestyle Na'vi over that of his own people - takes a great deal of courage, as opposition is inevitable, but though our beliefs are a challenging weapon to wield, their impact is far more powerful than any gun.

Discussion Questions

1. Both sides seek to protect something - the humans want to protect their business interests (and potentially, the wellbeing of the human race), whereas the Na'vi want to protect their home and ancient culture. What things are deeply rooted inside of you, that you would do whatever it takes to protect?
2. With your answer to #1 in mind, can you place yourself in the perspectives of both the Na'vi and the RDA Administrators?

**The Neverending Story (1984)**

Based on the book ("Die Unendliche Geschichte") by Michael Ende
Directed by Wolfgang Petersen
Starring Barret Oliver, Noah Hathaway
Rated PG (Parents should be aware that there is an animatronic wolf that may frighten young children, and there is a sad scene of a child losing his pet.)
Running time: 94 minutes

What might cause you to empathize more with one group over another, if at all?

3. In what place do Jake and Neytiri officially acknowledge their love for each other? Do you think this holds any significance?
4. Are there any circumstances going on in our world today that you can compare to the unobtainium mining operation?
5. What do you think "I see you" means in the context of the movie?

The Neverending Story

A young boy named Bastian (Oliver) who's constantly harassed by schoolyard bullies hides in an abandoned attic with an extraordinary book about an amazing universe, a land filled with rock-eating creatures, flying dragons and a hero named Atreyu (Hathaway) - a young but valiant boy in search of the one who can save his universe from the onslaught of The Nothing. Little does Bastian know that he may be more to the story than just the reader...

This film is more oriented towards children in comparison to *Avatar*, but it still has a dark edge. In fact, Petersen sculpts the film with an intriguing balance of frightful (yet family friendly) drama and ambling sentimentality, all of which feels rather slow. In spite of the film's almost abrasive sluggishness, it contains some jewels of advice that are worthy of being shared. For starters, let's talk about using The Nothing as a primary villain. It's an unusually intellectual choice, and quite gutsy for a children's film, but such a choice is practical, for nothingness and apathy can truly be one of our most mortal enemies.

The surprises don't stop there. Rather than expressing morals through dialogue like most other films, many of this film's lessons are cleverly expressed through the characteristics of certain locations within Fantasia, the magical universe where the book's story takes place. For example, in the Swamps of Sadness one must maintain a positive attitude or risk being sucked under the Swamps' muddy waters. This is a clear reminder that even when we are trudging through life, we must let optimism give us the strength to keep pushing. Likewise, the gates before the Southern Oracle are guarded by two Sphinxes who attack anyone who approaches that do not see his own value. This can symbolize the idea that if we do not believe in ourselves and see our true value, we will inhibit ourselves from making any kind of forward motion in our life.


The final place this can be seen is in the second Southern Oracle gate, which contains a mirror that forces its viewer to confront his or her true self. It is at this point when we as viewers realize Bastian's pivotal role in the

survival of Fantasia, though Bastian himself does not discover this until later. All of these obstacles share the same purpose: they allow us to explore the human potential for courage, and doing the right thing. They remind us that when we have the courage to be positive, and to see ourselves for the good people that we are, we can move mountains.

When Bastian is passively reading the story, it is similar to when we act like spectators in life; his transition to active, participatory reading symbolizes the moment of realization that we too must participate in life! This not only relates to the occurrences of our personal life, but also the life of our family, community, nation and world. We can passively watch history being made, or we can actively contribute to tomorrow's history. To do so requires that ultimate test of slaying The Nothing, and overcoming our apathy. If we can pass through these inner inhibitions, these gates to our soul, then we can release the most beautiful components of our being, and true life begins.

Discussion Questions

1. Compare Atreyu with Bastian. How are they similar? How are they different?
2. How do you feel when you feel like nothing? Is this a fulfilling feeling? What (if anything) do you do to get out of that emotional vacancy?
3. In the final scene of the movie, how does Bastian deal with the boys who had bullied him? Does this compare in any way to the Na'vi battle in defense of their home from the evil humans? Are either (or both) of their responses the way that you would handle your conflicts?
4. If The Nothing - apathy - is the true enemy, then what does G'mork the wolf represent?
5. This is more of a suggestion: The film actually covers only half of the original book, *Die Unendliche Geschichte*. So, if you're interested in seeing more of the story, why not honor the tradition of the story by reading it in its original form?

Just as our protagonists must challenge themselves for the sake of protecting one world from the destruction of another, so too must we serve as bridges of understanding between the conflicting parties we see around us. When we recognize ourselves as one part of an incredible whole, we see that there is no true justice in belittling our brothers and sisters. That is one of the most courageous choices we can make. Once we do this, and we begin to see ourselves as vital participants in the peacemaking process, peace can indeed be made. 

INSPIRATION

HOLY GROUND EXCURSION

Finding the Heart of Central Park

by Eika Davis

Eika is originally from Hawaii. She is currently a 1st Year participant of Special Task Force in New York.

Reverend In Jin Moon

New York City surrounds Central Park in a clash of cars, pedestrians, and highly animated street vendors that push and pull throughout the weeks. In amongst the din, the green grounds of Central Park are similar to a serene sanctuary: a beautiful and quiet escape from the grey and pushing demands of America's largest city. The park itself is a beautiful place, but in this present day who would have known that in the heart of this quiet sanctuary there had been a Holy Ground long forgotten.


It is astonishing that we could "lose" a holy ground, but we did. There had always been rumors that one had existed but no one but a few of the 1st generation remembered where it was or what it looked like. Slowly put out of use in the 1970's, the Central Park Holy Ground had served as the grounds to pray for the providence all across America; Somehow, as the time grew closer to the 21st century members gradually stopped praying there, or even visiting from time to time. By the time it hit 2010, almost no one knew where it was. It is only recently and with the help of Rev. Bruce Grodner the District Director of New York and Mr. Edward Poor that this New York Holy Ground has again been found.

As for myself, a member of 30 Special Task Force (STF) members who have been interning at the Lovin' Life Learning Center on 43rd and 5th. I found it exciting to think I would be going to this "new" holy ground. Although I'm not so fond of conventional prayer, I love to delve in the history and tradition that has helped to create my identity as a second generation. It has made me sad, how holy grounds often have become weed infested and forgotten too easily. I feel that there are so many tears, especially True Father's, that go into a holy ground that it is a shame that we as members can't, on a more regular basis, sincerely try to connect to Heavenly Parent, at these sites.

We were led there on a wonderful Wednesday morning; the weather was perfect. In walking towards the grounds that had been forgotten by our church during since the seventies, it was almost as if we were recovering America's lost spirit. The trees and the clear spring day beckoned to us as we twisted and turned throughout Central Park, which was filled with people and their families. I thought to myself how wonderful it was that even in the heart of New York, one of the busiest places in the world, I could go to a small piece of land

that represented the peace and serenity I hope to find in life. As a young person, it was ironic how the finding of this central holy ground, almost paralleled with the renewal of spirit in New York and throughout America. I'd like to think that Heavenly Parent was giving us back, in that moment, his precious present of heart, that America was once again getting ready to receive.

My 21 minute prayer, on our condition goal of "Gratitude," was probably my best one up to that point. While that's not saying much, I attributed the success to the peace this holy ground gave me. Nestled on a hill-like rock, surrounded by the

shrub and squirrels, the grounds were a peaceful place, with enough room to accommodate the 30 of us. As I sat down on a rock to pray, I couldn't help feeling so grateful for the tears that had been shed here, and the many members who had come here long ago. I am thankful for this amazing opportunity that presented itself and I hope to return there again in the future. In many ways I yearn that our Heavenly Parent can smile as he sees his children once again receive and utilize this gift. It is simple, but I am glad that the heart of Central Park is once again open to our church as a place to embrace the prayers of America and its people. 

Search for the Long Lost Holy Ground

by Mark Jung Moore

Mark is a participant of Special Task Force in New York.

Holy Eureka! In Manhattan's Central Park, local members rediscovered a long forgotten Unificationist holy ground. The holy ground was established by True Father on March 19, 1965 in Central Park and throughout the years its whereabouts had been unknown to most members of the second generation in the area.


Upon hearing of this discovery, thirty Special Task Force witnesses at the Lovin' Life Learning Center in midtown Manhattan gathered on the morning of April 14, 2010 at the holy ground to brush off the spiritual dust that had settled after many years.

Knowing that True Parents have invested all their lives in restoring the love of God in the American heart, we saw this tiny oasis as a precious spot that needed to be loved and cared for again.

Upon arriving, we cleaned up the trash that littered the space and started to pray. It was a breath of fresh air to find a quiet and natural place surrounded by the flora where I could go and talk to God. As I was praying at the holy ground, I thought about how all of the Creation was meant to be in God's hands. But sadly because of the fall of man, God was

pushed away, losing the possession of His beautiful world. But seeing the old holy ground inspired the thought about True Parents' hard trotted course in gathering things back to God and felt that this ground that which I stood upon was that offering.

As I prayed I thought of In Jin Nim's sermon when she spoke of our environment that we create around ourselves. Being at the holy ground let me recognize that we must be like a holy dwelling place for God. By our attitude that we have and the words that we say to others, we must maintain that just as we should maintain our holy ground. Even Hyung Jin Nim states in the Cheon Hwa Dang that our space is a reflection of ourselves.

The holy ground located in Central Park is simple to find. When entering the park from the gate across from the Museum of Natural History, find the trail that passes the Swedish Cottage, go through the Belvedere Castle and keep following that trail until you come to a gray boulder and walk up the side of the boulder until you reach a patch of green grass and a tree in the middle of the holy ground. 

Tribute to Our Veterans

In honor of the brave American soldiers who served the world by fighting in the Korean War, Unification News will be dedicating the May-June Double Issue to our brave veterans as well as to our young Unificationists who have followed these brave people and are serving their country today. The May-June Double Issue will feature interviews of veterans and young war heroes as well as historical pieces and stories of great triumph over great hardship.

To compliment our look at the external hardships that many have chosen to take on for us, Unification News will also feature pieces focused on the triumph of winning struggles of principle in our past and in our present.

Featuring:

Robert Selle

Robert Selle, a journalist for 24 years, is currently public affairs director for the Korean War 60th Anniversary Memorial Committee and its 16-Nation Tour by the Little Angels. Unification News will feature an article by Mr. Selle covering the Little Angels Tour this coming June.

Victoria Roomet

Victoria Roomet, whose current position is Vice President of CARP, is interviewing Chad and Anne Hoover, the pioneers of the longest running CARP chapter in history at Cornell. Find out how they did it, what motivated them to keep the chapter going for over 25 years, and what you can learn from their experience.



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Blessing of Tradition

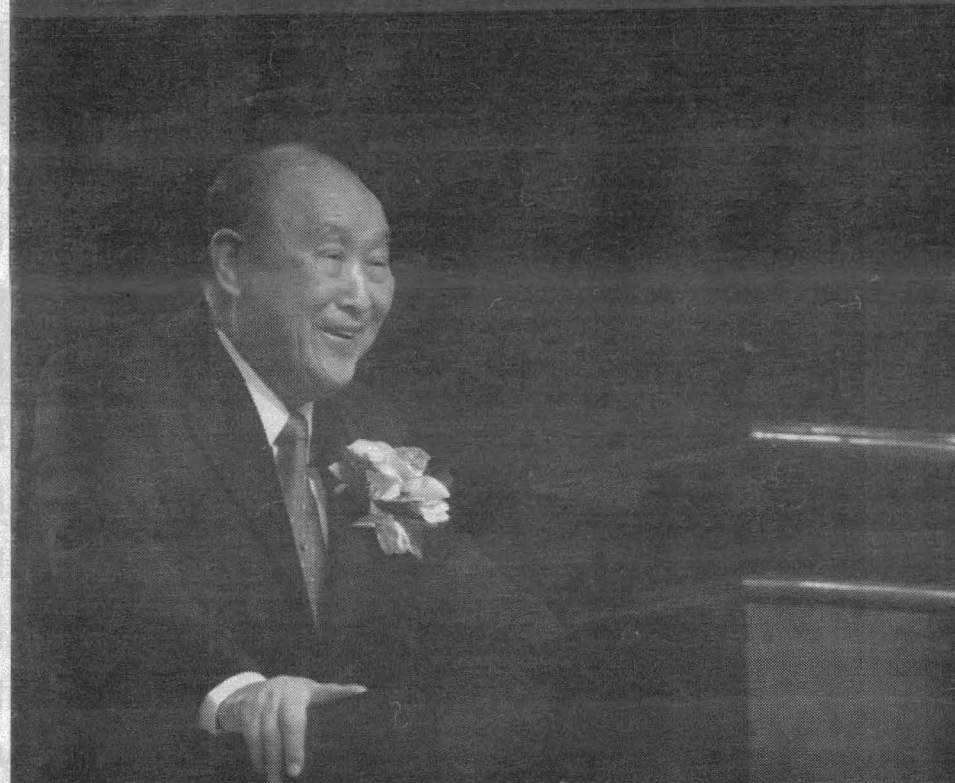
We are living at an incredible time in human history when we can witness the bequeathing of our True Parents' inheritance to True Children and the whole world. The impact of these words may have lessened for you due to having heard them over and over again, but I ask that you take a moment during your busy day and reflect on your life in relationship to God and True Family and then say to yourself: I am living at an incredible time in human history!

Through the Blessing we receive the greatest tradition that True Parents have to give us and by being fruitful and multiplying we further establish that heavenly tradition. Brothers and Sisters, I am overcome when I think of this time and how each and every one of us can play a role of great meaning regardless of our scope. Each of us can align ourselves to the blessing of tradition.

This month we experienced a very significant ceremony: "Honoring a Legacy of Peace: A Memorial Ceremony of Ascension and Peace" where our True Parents shared the tradition of the *Seung Hwa* Ceremony on a global level at the UN. This *Seung Hwa* Ceremony honored those who have left behind a "legacy of peace." Peace. A word we so often engage within our community because without a doubt it has been True Family's rallying cry to us and the world. In Jin Nim has an incredible heart to raise up the Second Generation and to pave the way for the "generation of peace" to transcend forward, creating waves of love and selfless service. She is making space in our movement in America for Second Generation to step forward into leadership roles and discover their place in human history as the generation who will share True Parent's faith and tradition with the world.

We must be lovingly persistent in conveying God and True Family's tradition to our families and growing community. I implore you to embrace the Heavenly tradition that In Jin Nim connects us to through her attendance to True Parents. I challenge you to live your own heavenly traditions and to prayerfully offer them to God and True Parents.

May God Bless you and your family.
Reverend Joshua Cotter
Executive Vice-President
HSA-UWC



CALENDAR

APRIL 2010 - JUNE 2010

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

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

Alm Shi Il 6, 14, 22, 30

- May
- 1 56th Anniversary of the Founding of HSA-UWC
37th Day of Victory over Resentment
35th Anniversary of the Ceremony for the Total Resolution of Resentment
 - 4 7th Anniversary of the Day of the Great Transition to the Realm of the Dominion of the Ideal of Creation
 - 5 Shin-joon nim's 6th Birthday (lunar)
6th Anniversary of Ssang Hap Ship Seung Il
 - 8 Jin-hun nim's 47th Birthday (lunar)
Shin-eun nim's 28th Birthday (lunar)
 - 9 Mother's Day
 - 10 Shin-kook nim's 3rd Birthday (lunar)
Declaration of the Settlement of Noon (2003)
Declaration of the Age of Global Women's Liberation (1992)
 - 12 Shin-rae nim's 5th Birthday (lunar)
 - 14 Declaration of the Liberation of the Cosmos (1999)
 - 15 49th Anniversary of the 36-Couple Blessing
Declaration for the Liberation of Hell and the Opening of Heaven (1998)
 - 16 Shin-bok nim's 28th Birthday (lunar)
Ye-jin nim & Jin-whi nim's 29th Wedding Anniversary
26th Day of the Love of God
 - 17 Shin-deuk nim's 4th Birthday (lunar)
Shin-il nim's 34th Birthday (lunar)
 - 18 Jerusalem Declaration (2003)
 - 21 31st Anniversary of the 118-Couple Blessing
 - 23 Hyun-jin nim's 41st Birthday (lunar)
 - 26 Shin-soo nim's 4th Birthday (lunar)
 - 30 Declaration of the Day of Congratulations for True Parents' East and West (Global) Victory (1999)
 - 31 Memorial Day

Alm Shi Il 7, 15, 23

- June
- 3 Shin-yeon nim's 20th Birthday (lunar)
 - 4 48th Anniversary of the 72-Couple Blessing
 - 7 Declaration of South-North Unification and World Unification (1975)
 - 12 48th Day of All True Things (lunar)
Ceremony for Dedication and Conversion (1998)
 - 13 Ceremony for the Entrance into Cheon Jeong Gung and Coronation of True Parents as the King and Queen of Cosmic Peace (2006)
12th Anniversary of the 1st Phase of the 360 Million-Couple Blessing
Report to Heaven and Declaration of the Unity of the Spirit and Physical Worlds (1998)
 - 14 Declaration of True Parents' Cosmic Victory (1999)
Jeung-jin nim's 28th Birthday (solar)
 - 17 Declaration of the Return of the Oceans to God (2000)
 - 20 Father's Day
 - 21 Declaration of the Unity and Completed Settlement of the Parents of Heaven and Earth (2002)
Declaration of the Integration of the Spirit World (1982)
 - 23 Ceremony of One Heart (1989)
 - 24 Declaration of the Return of the Land to God (2000)
 - 27 Shin-goong nim's 8th Birthday (lunar)
 - 28 Washington Declaration (2003)
 - 29 Declaration of the Return of the Cosmos to God (2000)

Dear Debby,

My spouse and I have just moved in to our first apartment after living with our in-laws for a year. Of course it is wonderful to have our own place, but we are having major disagreements about the ways to express our faith. He's quite rigid and I'm a little more laid-back. We are fighting about this almost daily and we're not sure what to do. Help!

Faithful but Frustrated

Dear Faithful but Frustrated, This is a common struggle for young couples. It's the job of all new couples to figure out how they want their marriage to look and feel, and meshing faith traditions is an important part of the job for couples who value their faith.

Statistically, sharing the same faith gives your couple an edge. However, the downside is that when we share a common faith, we automatically expect our spouse to approach and express their faith in the same way that we did while growing up. And of course that is often not the case. Differences are to be expected. However, the differences themselves are not the problem – it's the way we deal with the differences that determines the outcome. And anyway, criticism is decidedly not spiritual!

Spirituality is very personal, so the first step is learning how to share it with our partner. I remember how hard it was to pray with my fiancée because I was reluctant to be as honest with him as I was with God. It took some time to develop that sense of trust and confidence to be able to pray deeply together.

It can be challenging to work through our different approaches to spirituality, but it can also be a wonderful opportunity to co-create this aspect of your lives together. It also gives you a chance to re-visit your basic core beliefs, individually and together. Take time to share about what really matters to each of you and learn what part of your faith gives each of you energy and power. And on that important foundation, you can then decide together how you want to express your faith. It may take some compromise and experimentation,

*Need some advice for your marriage?
Send in your questions to Debby at*

unews@unification.org

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




Debby Gullery

Blessed Family Department
of HSA-UWC

nourishment and energy. Or perhaps joining a small group to study and share with other couples would nurture both of you.

The key point is to listen to each other, respect each others' feelings and ideas and be willing to try new things! It helps to remember that there is no one way to experience or relate to God, and that all faith traditions are meant to strengthen our connection to each other and to Heavenly Father.

Therefore, be creative, be honest, be supportive and patient, with yourselves and each other. And remember that God is always happy to hear from a sincere couple – so keep talking and keep listening. He may actually have some helpful suggestions. 

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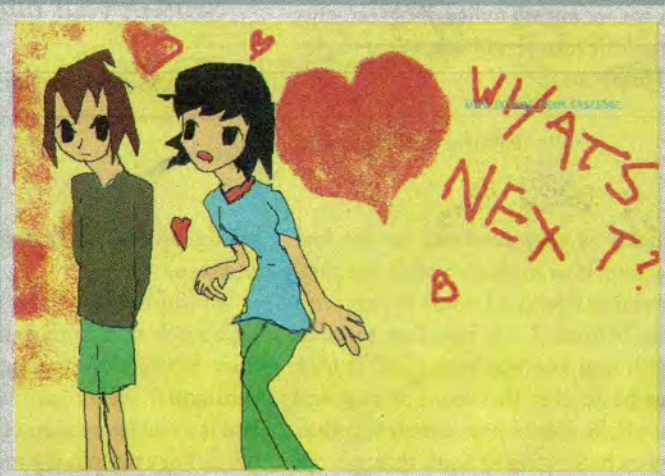
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Unification News takes the time to feature and celebrate children and youth from your community. Publish your child's artwork or short stories here! Send submissions to unews@unification.org today.



"Beauty"

Artwork was created in Paint software



"Love Again"

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Lisa Larsson
11 years old.
New York, NY



"Colorful World"

hand-drawn and colored with color pencil



"Angel's Key"

hand-drawn and colored in photoshop



SoonHwa Weisner
Soonhwa is 18 years old and is a missionary in Santiago, Dominican Republic.



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