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Unification News

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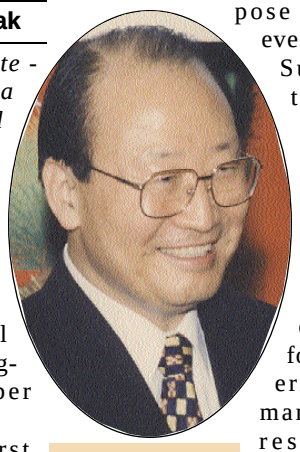
Volume 16, No. 10 THE HOMETOWN NEWSPAPER OF THE UNIFICATION COMMUNITY October 1997

Program for the World Culture and Sports Festival III

by Reverend Chung Hwan Kwak

This is the text of the statement released to the media at a press conference held October 29 in Washington, DC.



Rev. Kwak

It is my honor to serve as the Chairman of the World Culture and Sports Festival III, which will take place here in Washington the week of November 23-30.

First, I would like to first explain the origin and purpose of this unprecedented of event. The Reverend and Mrs. Sun Myung Moon first spoke to me of their vision for the Festival during the Seoul Summer Olympics in 1988. They envisioned gathering thousands of participants from the many fields of human endeavor for the purpose of establishing a foundation for world peace. This gathering would bring together many of the projects which represent Reverend and Mrs. Moon's lifelong efforts around the world. As Rev. Moon has often said, "There can only be a peaceful family of nations when you have nations of peaceful families."

Based on this vision, we organized the first World Culture and Sports Festival in 1992 and the second in 1995, both centering in Chamshil Olympic Stadium in Seoul, Korea. Over 100,000 people attended each of the Festivals. On this successful foundation, we proudly bring the World Culture and Sports Festival III to the capital of the United States.

The Festival's program will begin on Sunday, November 23 with a reception marking the opening of an international art exhibit at the Georgetown Mall, followed by an evening of jazz featuring the acclaimed Spyro Gyra in the Omni Shoreham Hotel Ballroom. The rest of

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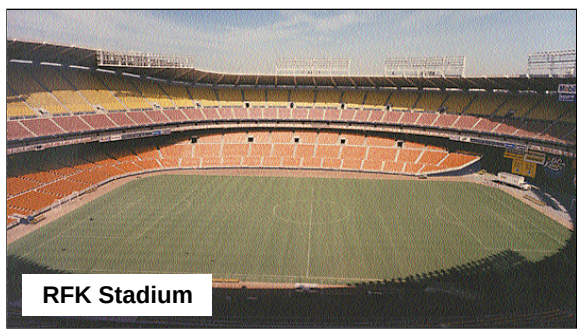

RFK Stadium

New Eden Academy Welcomes Inaugural Class

by Josephine L. Hauer—Bridgeport, CT

New Eden Academy International, the first high school founded in North America by our True Parents, welcomed its inaugural class of 44 students to Bridgeport, Connecticut on Sept. 22 this year. Students from all over America and the world are pursuing academically challenging high school studies in a spiritually enriched atmosphere—truly, a garden of learning and joy.

Students are sons and daughters of members of the Unification community. Most parents have served and followed True Parents faithfully and many are now in mission countries pursuing Tribal Messiah work. Headmaster Dr. Hugh D. Spurgin comments: "The spiritual and leadership qualities of the parents are evident in this group of students, who are not only academically talented, but spiritually bright and very responsible."

Toshiko Sato, the Residential Life Coordinator, currently lives with the students and guides their spiritual lives. "I really enjoy taking care of these children, especially cooking noodles and rice for evening snack. They are truly God's precious children and the beautiful fruit of their parents' prayers and love."

Daily Schedule

Students take turns giving morning service at 7:00 am, having attended morning exercises beforehand. Breakfast at Marina Dining Hall, located across from the dormitory, is served from 7:30-8:20. Classes begin at 8:30.

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FOUNDER'S DISCOURSE ON UNIFICATIONISM

World Era of

This is an excerpt from a sermon given May 4, 1997 at the Belvedere International Training Center, Tarrytown, NY. The interpreter was Mr. Peter Kim

Father's topic today is: The Cosmic Era of Blessed Families. When the entire five billion people of humanity truly understand this concept of Father's teaching, do you think they will want to have the family centered upon the True Love and teaching of Father, or the secular-style family we see everyday? Father's teaching can establish the mainstream family system for everyone to follow.

Even within this audience Father can see five different colors. Are you colored by Father's teaching or do you still maintain your own unique color? Among the brothers and sisters of the white race, do you welcome or reject black brothers and sisters? Even as a white race you need the color black and vice versa. If day represents the color white and night represents the color black, don't you think that day needs night? What do you need more, daytime or night time? When do people ordinarily make love, during the daytime or night time? On Fifth Avenue in New York City people are rushing around during the daytime. However, once it becomes dark, night time, they all disappear. For what? To go home and find their love partner. To find their True Love place. This means their family. In the family the love settlement exists eternally. Then which one is more important, daytime or night time?

In the field we see a tree growing. Does that tree exist only in the part that we see above the ground or does it also have an invisible part? Then the upper visible section represents daytime, and the lower section deep within the earth represents night time. Which one is more important, the root system of the tree . If the root system is not strong enough, it makes no difference what color your face is or how proud you may be, because within a few days you will collapse without a strong enough foundation. This Western civilization is now being crushed because it represents the culture of autumn. Therefore, when the winter culture appears, the culture of Siberia, the autumn culture will collapse, will become completely buried. As long as you have strong roots you can expect the following spring. These are the Last Days, when the Lord of the Second Advent will come to this world and give us the new Spring culture. The Spring culture is now on the Earth. The end times.

After the fall, we lost the spring culture world and summer culture world, becoming autumn. Now we are coming back around to Springtime. During these last forty years, the Unification Church leader, Reverend Moon, was persecuted by the cold winter winds. Winter winds, snowy winter. Centered upon Reverend Moon, the Unification Church leader, the so-called, bad guy! From the satanic world's viewpoint they called me bad, but from God's perspective, I am good. Without Heaven and God you cannot connect with this good guy. Even Satan's color is bad. How can we change that back to God's side? The fallen world and humankind need that mission: how to belong to God's world and how to change this world back to God's world. Without that kind of world, you will be forever opposite of God's side; you belong to Satan's brood, Satan's tribe. You have to clearly understand this point.

Even after the severe winter wind and snow, Reverend Moon now has sprung out visibly. However, his root system is strong enough to hold a tree several thousand feet high. Now that Springtime has come to the Unification Church this tree will grow infinitely and unlimited. When Father's tree grows so rapidly, don't you want to be a branch or twig on that particular tree? Then what size of branch do you want to become? A branch the size of America or a little tiny branch? If we compare America with the cosmos then it appears no bigger than your little finger. As Unification Church Blessed couples, we need to grow our minds as big as the cosmos. Since the root is big enough to hold any size of tree, then even if any persecution hits you as a small branch, just like Father hit Mr. Kim's head, because this root system is strong, you will continue to grow. The more you get hit, the bigger tree you will become and even God will be there.

Father made sure that there was a strong enough foundation to restore the entire world. That has been my goal these last forty years. To work in the night time in order to bring the morning!

What kind of power does it take to bring man and woman into absolute unity? As human beings our goal is to build the original family. As a man and woman we have to become an original couple. That is why we all have to come to the central point. God's goal or aim is to find His own ideal family there. When boys and girls become mature, without being instructed they naturally find ways to come closer to one another. Didn't you ladies have such an experience? Girls appear to be very quiet and subtle and don't even look at boys. However, if there are three boys, you immediately are able to select which one you would like for your ideal partner. You have the ability to make that kind of comparison and choice, do you not? I don't know because I am not a woman—no matter how famous a man might be, he has to learn through woman.

You thief-like men have the same experience, do you not? You are like thieves because you are the descendants of the Archangel. Who is stronger, man or woman? Who do you think raped whom in the Garden of Eden? Do you think Eve raped Adam or did Adam pull Eve towards him and rape her? Which one? Usually the crime of rape is tried in a court. Have you heard of any case where a woman forcibly took a man and raped him? Father never heard of such a case. The conclusion is simple: Men are in the wrong. Man is bad. When a woman pulls you for whatever purpose, do you have to follow her voluntarily with joy and happiness, or do you have to resist that pull through exerting your strength, using your foot as a brake? Even if you use your foot as a brake to resist, but someone is still able to pull you away from yourself, then that person is a robber or a thief.

In the secular world, if a man seduces a woman and she voluntarily follows that man then no crime has been committed according to secular law. Suppose a woman has a true lover, but sometimes she feels lonely. Don't you think that she will sometimes yearn for her true lover and desire that he come and take her? When you look deeply into someone's eyes you can find out what she wants. There is a way of measuring a woman by looking into her eyes. At first she might half close her eyes, not looking at you, but as soon as she feels open to you or comfortable with you, she will look fully back at you. Then if she were to become crazy about you, then her eyeballs will speak. That is the signal and the time for you to pull her towards you and she will voluntarily come. According to the standard of the secular world that is not a crime; it is not rape.

The same principle applies to men. When you women look at men, observe their eyes and mouth because they are in the partner position. If his eyes and mouth smile together when he looks at you that is a good sign. Then you can confidently call him and he will follow you. Even in the animal kingdom, they have certain signals to call one another. Everyone's aim is the central point—God, man, woman, family, everyone wants to enter into the central point of love. The vertical and horizontal represent the entire cosmos. The center point is where the vertical and horizontal lines meet. That center is your family. At the point where God, man and woman meet, at this central point, there is only one thing to be done and that is the establishment of a family. This is the place of God's most favored son and daughter. They are our original ancestors, Adam and Eve, who were most favored by God.

Adam and Eve were supposed to go through this process of reaching maturity and reaching the center with God. Did God create two women and one man, or two men and one woman, or one man and one woman? Do you think that was based upon God's eternal formula, or something God established temporarily? Because Adam and Eve were the representatives of the entire cosmos. Suppose, within our ancestry, there were two grandmothers and one grandfather, what result would we have today? Would there have been peace or fighting between these two grandmothers? Would the grandfather also be involved? Surely he would have trouble too. This would certainly not be a place of happiness. Rather, it would be a hellish place, certainly not heavenly.

When Eve was originally tempted and deceived by the Archangel, do you think she voluntarily followed him or did she resist? Imagine if you will, Adam as a young boy in the Garden of Eden, wild and running around investigating everything and leaving Eve by herself. They were both naked and unashamed originally. As Eve's body was maturing, suddenly the archangel approached her with an evil intent in his heart. Sometimes Eve would sit in the lap of the archangel and their sexual organs would be quite close to one another. They were accustomed to seeing the animals around them mating and caring for their young. Then, in a flick of a second, easily a relationship occurred between them. The Archangel took interest in this phenomena, so action was taken. It is that easy to fall into an illicit relationship of love.

As a young, strong man, ask yourself, if you were in that situation with a pretty naked woman sitting on your lap, don't you think that you would experience the same temptation? As a man, in order to fulfill restoration through indemnity, no matter if a beautiful naked woman is in front of you touching your body, your love organ should not become erect. Rather, it

CALENDAR

OCTOBER

3 Foundation Day for the Nation of the Unified World
4 Day of Victory of Heaven
9 Shin Myung Nim's 11th Birthday
12 In Sup Nim's 25th Birthday
14 6000 Couples' Blessing ('82)
17 Shin Eh Nim's 8th Birthday
19 Shin Ok Nim's 8th Birthday
21 Hwa Yun Nim's 20th Birthday
777 Couples' Blessing ('70)
30 6500 Couples' Blessing ('88)
31 True Children's Day

NOVEMBER

3 Shin Sun Nim's 7th Birthday
3 Daemo-nim's (Mother's mother) Ascension ('89)
5 Shin Hoon Nim's 3rd Birthday
17 Jin Whi Nim's 34th Birthday
Shin Young Nim's 11th Birthday
22 Heung Jin Nim's 31st Birthday

DECEMBER

17 40 Single Blessing (WMC '95)
22 Un Jin Nim's 30th Birthday
35 Couples' Blessing (Belvedere, '76)
31 Shin Choon Nim's 8th Birthday

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FOUNDER'S DISCOURSE ON UNIFICATIONISM

Blessed Families

should remain almost as if it were dead, without feeling. That is the action for indemnity. If that most beautiful woman attempts to touch and place your love organ into her, then you have to kick her about 1,000 miles away from you. That is an act of self defense. You are all laughing, but you should seriously be able to do that.

The center represents the ideal family which God, Adam and Eve all long for. Centering upon this original ideal family, we have to expand it throughout these eight various stages: family, tribe, society, nation, world, and cosmos. No matter how much this expansion eventually becomes, your individual family is the representative of the entire cosmos. That is how your family becomes qualified to receive God and have God dwell with you. That is where we live as God's children and the place where God's lineage can be found. Through the lineage, the parent and child relationship is established. Originally, God wanted to have this kind of family and cosmos, but due to the fall this entire foundation was lost. Therefore it has taken thousands of years in order for God to re-establish this family. Finally in the Last Days, the True Parents came and have established the original family. We now are in the time of the expansion of this True Family to the cosmic level.

Not only True Family, but also the expansion of the True Family should be free from Satan's accusation, all the way to the entire cosmos eventually. Do you truly understand the concept of indemnity from the individual level to world level? You might think you understand the concept, but in reality, do you really understand? In order for us to be able to reach the goal here [indicating to the diagram] and travel freely vertically and horizontally from the individual level to the cosmic level, we have to inherit the victorious foundation already established by True Parents. That is the only course that we have. All the women in the Unification Church have to become like the second Mother's position, a branch of True Mother. All the men are in the position of branches of the Archangel position.

While you really do not truly understand what indemnity means, as long as you have an invisible rope attached to Father, then even when you are far away from Father, you can still hang onto this rope and find your way back to him. That is the key. No matter how far you cast a fishing line, once the fish strikes, then it is simply a matter of reeling it in. You are now in the position of fishermen holding the fishing rod. Father is the king fish which you have to hook and make sure that he doesn't get free. You just have to keep on reeling him in. This fishing line is absolute faith, love and obedience. Even if he takes a big bite, you still have to hang on and keep on reeling him in.

As man and woman reach maturity they naturally meet together and form the ideal family. Then they can travel freely to the Kingdom of Heaven where God dwells. They can also travel freely to the bottom of Hell and still it will be the Kingdom of Heaven. In other words, you are absolutely free. Between the physical and spiritual world there is free travel. There is no limitation or boundary. God is in the position of plus and humankind is in the position of minus. Spiritual world is plus and the physical world is minus. This plus and minus relationship is operating wherever we look. Once the center starts moving, then the entire cosmos will move at the same time.

NEW FUTUREPHOTO

Once the ideal family is established it represents the entire cosmos. This is the completion point of this right hand section, left hand section, upper and lower sections. From every angle you look, this is the point of perfection and completion. Everything turns around this core point. We have to establish such a family. This is the road that we have to follow in this cosmic era of Blessed families. True Parents are the central root, central trunk, and central bud; all connecting in one direct way. You are branches and twigs centering upon this vertical, central root, trunk and bud. Since True Parents are the central bud, trunk and root, we have to hang onto True Parents and become all different sizes of branches. How big a branch you become is entirely up to you. Would you like to become a small American branch or a big branch? Which country is larger, America or China? The population of China is four or five times larger than America. Even Russia is bigger than America in that sense.

If you become one of the major branches then you will have other small branches and twigs attached to you. If you cut off that branch and plant it in the ground, it will become another tree, which means another nation. I have given you such a blessing as an individual messiah, family messiah, tribal messiah, national messiah, and eventually, the world cosmic messiah. That is the goal we have to strive towards. The blessed family inclusively are true parents, or messiah. True Parents have two kinds of meaning. One is the family and one is True Parents. The Old Testament True Parents are the True Messiah. The first messiah, representing the Old Testament, wanted that kind of point. Jesus came to the Earth as the second messiah, but Jesus was not able to make a family and lost everything as a consequence. He could not make the heavenly settlement on the Earth. The third messiahship is the time of the Lord of the Second Advent. That means the world victorious foundation, beginning from the family and expanding vertically and horizontally.

Now we understand the meaning of True Parents. True Parents are in the position of the third Adam, to restore the failure of the first and second Adam, and they are the True Parents of humankind. The original couple who were to become True Parents in the Old Testament era failed. And in the New Testament era, Jesus failed to establish the position of the True Parents. Therefore, in the Completed Testament era, the True Parents finally came to this world and completed this mission. That is why the concept of Blessed families has come into being and the Blessing is taking place in this world.

This is why my topic this morning is The Cosmic Era of the Blessed Family. This is what it means. The time of the 3.6 million couples Blessing on November 29 will be the time when vertically Heaven and Earth and the entire world horizontally, will meet together and become united. It is like the entire humanity, without the fall, awaiting the Blessing time on November 29, 1997. It has that much value. It is equivalent to the Garden of Eden with Adam and Eve making the family system. During this heavenly era time you can use your power to bring your parents and relatives to the Blessing without Satan's accusation. After they receive the Blessing, they will be so grateful to you, even though you might have to somewhat pressure them to attend. This is the place where the family is being created to receive the entire universal value as one family. As I told you earlier today, if we were to pull out the entire lineage from any one woman or man, the entire ancestry would be pulled by that string.

True Parents have appeared in the Last Days. Now, through indemnity, they have won the victory and liberated Jesus and the New Testament, as well as the Old Testament all the way back to Adam and Eve. If you truly follow Father's direction and bring your relatives to the Blessing, and establish this foundation, then your entire ancestry will be attached to you. Then you will be able to liberate this ancestral line. From November 29, the new era of Blessing from this physical world will be extended to the era of Blessing even in the spiritual world. Until now, even within the spiritual world there existed splits and separation. Originally the Kingdom of God was supposed to be taken by Adam and Eve who were to fulfill their responsibility to build the original ideal family. Then together with their family, they would live together with God and enter into the Kingdom of God in the spiritual world. But due to the fall of man, this did not take place. In other words the Kingdom of God is still empty. In these Last Days, as long as we are totally united with True Parents, then based upon True Parents' victory of the establishment of the true family on the horizontal level, we will have the privilege of becoming the citizens of the Kingdom of God.

Just as in the time of Adam and the Old Testament era, and Jesus and the New Testament era, we are in the position to be able to restore and indemnify our ancestral line so that the entire spiritual world can be liberated. Up until now, the religions of the world have focused upon individual-level salvation. But once we come out of that shell and follow True Parents we enter into the family level. The family level automatically extends to the nation, world and entire cosmos. Therefore we can build the Kingdom of God here. As Unification Church Blessed couples, if we truly fulfill the role of tribal messiahs, there is an automatic extension. That is why we can truly restore this world into the Kingdom of God.

For this purpose, Father took down the HSA-UWC sign and placed a new sign: The Family Federation for World Peace and Unification. Until now, unification needed Christianity. Christianity includes the Old Testament era and the New Testament era. If these are cut away, then the Completed Testament era cannot stand. Without the foundation of the Old and the New Testament

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Seven Meanings of

REV. JOONG HYUN PAK

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

November 29, 1997, True Parents will officiate the 3.6 million couples Blessing. It is quite possible that by November 29 thirty-six million couples will have been pre-blessed all over the world. Many of us have been working faithfully during the last three years for this Blessing and more intensely the past six months, so it is important that we understand the internal, spiritual meanings of this Blessing.

True Parents began giving the Blessings in 1960. To be given the Blessing means that we cut our relationship with Satan; we cut off satanic love, satanic life and satanic lineage. True Parents give us True Love, True Life and True Lineage. So one man and one woman can receive this marriage of Blessing and fulfill God's expectations of the ideal family. The most important thing in our lives is to receive the Blessing ceremony. God's hope for creation is not through a single man or a single woman but a man and woman together, forming a family with children, centered on God's Love. This is God's ideal. This is the purpose of the Blessing.

1. The Twelfth Blessing Has "Horizontal" Meaning

The first public Blessing was the Blessing of three disciples, the couples of Rev. Won Pil Kim, President Hyo Won Eu and Rev. Young Whi Kim. Following that the Blessing of 36 couples; the Blessing of 72 couples; the Blessing of 120 couples; the Blessing of 430 couples; then came the 777 couples Blessing; the 1800 couples Blessing; the 8000 couples Blessing; the 30,000 couples Blessing; the 360,000 couples Blessing; and now this year the 3.6 million couples Blessing. That makes a total of twelve Blessings.

The Blessings have multiplied and expanded out to the world. In this year of 1997, the Blessing will involve 185 nations of the world. True Father said now the Blessing is like a hurricane, a hurricane of Blessings. A hurricane is powerful. Under a hurricane everybody is powerless. No matter how strong a person may be, that person will be powerless before a mighty hurricane.

No one can deny the Blessing; everybody has to yield to the hurricane of Blessings! I have given the Blessing to several groups of national leaders, and in order for them to receive this blessing they had to deny themselves, they had to yield in order to receive this. So the whole world is under this hurricane of Blessing. This is a miracle. At no time in human history has such a thing happened. This one movement is spreading throughout all the world.

2. The Vertical Value Of The 3.6 Million Couple Blessing

The 3.6 million couples Blessing November 29, at RFK Stadium, will be the twelfth Blessing and will represent the perfection-level Blessing. Within everyday there are 12 hours; within every year there are 12 months. Number twelve is the perfection level of oneness. Vertically, Father gave the first worldwide Blessing of 30,000 couples. That Blessing represented the formation level; the second worldwide Blessing was 360,000 couples and represented the growth level; now this year, the perfection level will be reached with the 3.6 million couples Blessing.

Three years ago, when we finished the 360,000 couples Blessing worldwide, Father announced the 3.6 million couples Blessing. At that time, in Korea, during a world leaders conference, Father asked: "Korea, how many couples will you bring to this Blessing? Japan, how many? America, how many?" Rev. Kwak promised 210,000 couples for Korea. Leaders there could not believe such a number as 3.6 million being blessed at one time. So here was Korea, such a central country, promising only 210,000. Father said that number was not high enough, that it should be 1.2 million couples.

Well, Korea has now fulfilled 1.2 million couples and America will fulfill 360,000. At that time in Korea, only True Father believed this Blessing could happen. Leaders from all over the world could not believe. Our faith is not big faith, not giant faith like Father's. Father is a spiritual giant, we are his blessed children, but we are like little peanuts beside him. This big super general must depend on peanut soldiers over the whole world. We must take out this peanut spirit, peanut heart and inherit a gigantic heart. Can we do it? Doesn't everyone want a gigantic heart? This is no joke. We have God and super spiritual giant True Father in our midst so we must believe as they do. Father knew we would not only have 3.6 million couples, but well on the way to 36 million even this year. We need to be "possibility thinkers."

3. The Blessing With The Wide-Open Doors

True Parents have opened the doors wide with this Blessing. We must each begin having bigger vision. We don't realize just how wide open the doors have become. For example, the country of Sudan came into the lead for Blessing totals with 1.3 million pre-blessed couples. This small African, Muslim nation in the Sahara Desert was No. 1. There are so many blessings being held there that they have a factory to produce the holy nectar! How wonderful. And there are only about 17 members there. Seventeen members blessing 1.3 million couples! Impossible, right? In a Muslim country. And where even a small gnat must sleep in the daytime because it is so hot! The leaders of that country are very wise. They realize that foreign cultures are investing and that, step-by-step, immorality is filtering in. Their country is in moral trouble. The leadership realizes that True Family Values and the Blessing are the answer to save their country.

It is necessary for me to travel a lot during this period of time. I spoke recently in Boston at a Sunday service. Boston, like other cities, is immoral. Our members were struggling so much there. The members realized that they must become more united in order to spiritually empower themselves. They worked at this. Then things began to change. Results began to come. In the United States, Boston Region is now #1 in blessing results. On the North American continent Toronto is #1, Montreal is #2 and Boston is #3. Almost all of Boston's couples have reached their Blessing goal.

While I was in Boston I asked each Tribal Messiah couple to bring at least one bus to Washington, DC November 29. They assured me they would; that I didn't need to worry about Boston. "We will do it," they said. I feel confident that they will indeed bring many buses to Washington, DC. One Japanese sister testified to me that in the beginning she was struggling so much with the pre-blessings. Then one night in a dream she saw many people lined up in white robes. After that dream, she started giving the Blessing and very quickly she achieved 185 couples. God had shown her the victory that was coming to the Boston area.

During our travels, in the city of Philadelphia, we were taken to an Indian restaurant to meet several couples. Mrs. Pak and I blessed the owner of the restaurant and two other couples; then another couple and another said, "please bless us." Then the waiter said, "please bless me." In the end we had blessed 17 couples there.

One sister in Philadelphia has organized five buses. It is easy to get just one bus filled.

I received a letter from an Anglican Church bishop in India. In January they will be holding an annual convention. "Please send us a True Family Values lecturer" he said. All over the world people are learning of True Family Values and the Blessing.

The conditions of the Blessing are so simple: never divorce; do not be involved in immoral sexual activity; teach purity and goodness to your children; in your family and community live and teach family values. Women in the families really appreciate these conditions. It naturally makes them feel secure and very happy.

4. For The First Time TMs Become Co-Officiators With True Parents

Until this time, True Parents were the only officiators of the Blessing. Now all Tribal Messiahs are the officiators. Looking back, would we ever have believed such a time would come! Father is truly sharing the officiating of this Blessing with Tribal Messiahs so we must appreciate and take advantage of this great honor. Let us do like the seventeen members in Sudan and be responsible for thousands of couples each. True Father said "bless the person on the street, bless the man on the toilet, everyone, everywhere." This is how significant the Blessing is.

As Tribal Messiahs, if we don't have a greater vision and bless many peo-

WORLD ERA
from page 3

era, the Completed Testament era could not find settlement. Now the era of Christianity is over. Now the Blessing time has come to this world. Christianity can no longer persecute Reverend Moon in any way.

The members of the Family Federation for World Peace are not just Christian members. They are the sovereigns of nations and powerful leaders. No one can stand against this. The Christian world is following Reverend Moon. Everything is behind me on that highway. No obstacles. One Blessing can liberate all the nations' people too. It is not only an individual salvation way now. It is now the way of the family being saved, the tribe being saved, national salvation and worldwide salvation, all at one time. How wonderful this time is that we now live in. [Applause] Father is not speaking of concepts. This is a reality. Look at this secular world. Everywhere the families are broken down. No leaders, no educators in this world are able to correct this. Only Reverend Moon can do this. Only True Parents. God didn't touch Adam's family at the time of the fall. God could not touch them. Only True Parents are able to touch that situation. Without the power of True Parents, humanity cannot be saved eternally.

So remember, we are living in the cosmic era of Blessed families. Therefore our responsibility is to reach out to our immediate family members and relatives so that we can bring them to the next Blessing. Our goal is to bring 160-180 families to be blessed. This is how you can begin registration in the Kingdom of God. Centering upon this number of restored families we can then think of restoring our nation. Since we are living in this providential era, don't you want to become tribal messiahs or national messiahs? The period for individual salvation is over. This is the era when the family, tribe, nation and entire world can be transformed into the heavenly side. This is a turning time and a most serious time from God's perspective.

From humanity's perspective it is the same serious time. Without taking this action you cannot connect. No matter how famous your family may be you cannot connect to the national base. Father understands this content. America has persecuted me until now. Why? Father has made the highway where every nation, tribe, and family can travel — the Kingdom of Heaven on Earth and in Heaven.

Father even provided the *Divine Principle*, like a steering wheel for you. Are you not even able to drive a car? Father has created everything for you. The body of the automobile, wheels, steering wheel and everything has been created. If you cannot use that automobile you are lost. Everything is ready for you. Even the gasoline has been provided and Father even gave you driving lessons. Why are you unable to do it? It is all up to you now.

In April, over 140 national messiahs came to see Father. They testified that as they began working in their mission nations, they came to realize that Father had prepared foundations there without their knowledge. Everything was ready for them. Everything was already prepared by Father. Now all they have to do is give their sincere effort. If in Father's place they give the message as Father does, then everyone will naturally follow. This was their testimony. ❖

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Blessing '97

ple, going beyond our 185 couples, then others will come along and realize the value of the Blessing more than we have. Then we will have regrets.

Satan has a big plan to use his immoral power until the year 2000; using free sexual activity, drugs, alcohol, divorce in the family, all these things, Satan wants to destroy this world. Homosexual power is growing and growing, Satan would like for it to continue so that no more children would be born to humankind and by the year 2020 we would be an empty planet, a ghost planet. Satan likes this plan. If we do not stop his evil influence on human life this world will be a very sad place. We must help put an end to it and bring the Earth back to God.

We will soon bless 360 million couples. When each of these couples blesses only 10 couples, that will be it. Then all humankind will be blessed and Satan will have to surrender. There will be no place for him to escape to, no place to hide, not even the Moon or Mars.

5. Pre-blessed Couples Themselves Become Qualified As Officiators

Those having just received the blessing are now qualified to give the blessing to others. The 1500 Christian ministers and spiritual leaders who have received the Blessing in America can now bless their congregations. Anyone, in fact, who has received the Blessing has the heavenly authority to give it to others even though they are not qualified to be tribal messiahs until after the final benediction November 29. These are amazing times.

In the Ukraine a church minister discovered the True Family Values through the internet. He called New York for more information. This minister is responsible for 8000 members in 80 different congregations and he is now teaching True Family Values to them.

Also in the Ukraine a city mayor received the Blessing and then gave the Blessing to 30,000 couples, including high level leaders.

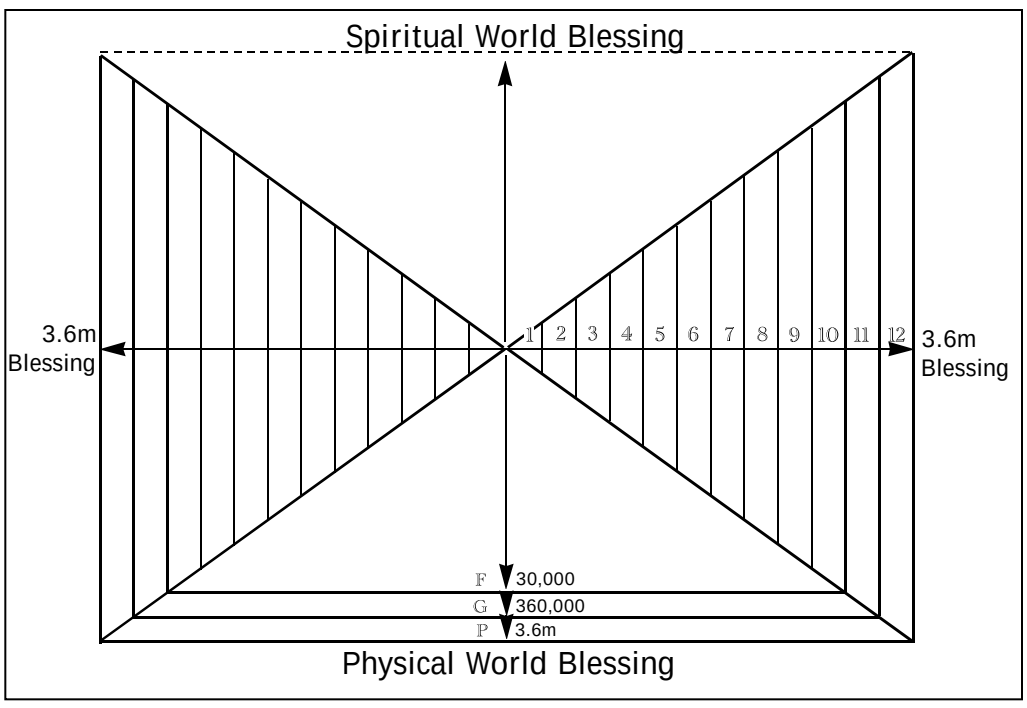
God's grace and True Parents' grace is amazing during this time, allowing us to give these blessings to everyone.

6. Physical World And Spiritual World Both Receiving The Blessing

Never in history has the spiritual world and the physical world both received the Blessing. Many of us went to Chungpyung. There our ancestors were liberated. Now in the spiritual world, Heung Jin Nim and Dae Mo Nim together are preparing for the Blessing. Among our ancestry, there are so many sinful people, difficult people, but now they will be truly liberated through the Blessing. We have helped to free them. So we are free. We must not allow our ancestors to lose this kind of fortune. We must work hard to bring heavenly fortune to our family lineage.

Some people who were blessed on Earth and went to the spiritual world are seeking means of mediating messages to their loved ones on Earth, urging them to get blessed if they have not already done so or to be diligent and work hard for this Blessing, saying how significant it is in the spiritual world. These kinds of messages are coming through.

One lady from the countryside in Korea received the pre-Blessing with her husband. Then she went to the spiritual world and upon arriving she received an amazing welcome! She thought to herself "I am just a simple, humble farm person, there is no reason that I should receive such an overwhelming welcome."



This, again, is the significance and importance of the Blessing.

That was a happy story, but out of America came one sad story. A second generation couple lost their little girl. This little girl came to the mother from the spiritual world and complained "why aren't my parents giving blessings now like other parents in America"? This sort of thing is happening everyday.

One 36-couple parent mediated through someone on Earth to alert and wake up his grown children to participate more in current activities. In the spiritual world they see things so clearly and they know the consequences of our actions.

Recently, I had a dream about my own uncle who went to the spiritual world last year. Just before he passed he received the Blessing. In my dream I saw my uncle writing on a registration form just like the ones we are using here on the physical plane. If we do not participate actively in this year's Blessing, our ancestors in the spiritual world will be hurt. They will be affected in some way.

A church sister in the mid-west had a dream that I was blessing a well-known spiritual leader in America. Two weeks later the dream came true. I was in a city far removed from Chicago where this well-known person and I were meeting together and he received the Blessing.

Amazing things are taking place now. Our two worlds are coming closer together. Communication lines are opening more and more. Within the spiritual world and the physical world the same activities are taking place. Never before in history has this occurred.

7. The Greatest Opportunity Ever To Be Available In America At RFK Stadium November 29, 1997

This twelfth Blessing by True Parents will be their greatest public one of such magnitude to be held in America. This twelfth and perfection-level Blessing, being held in America's capital, the capital of the world, must be taken very seriously. The next Blessing will be in Japan and the one after that in Korea.

So church leaders, state leaders, city leaders, community leaders: educate every one of your tribal messiahs on the importance of building their tribe; have every couple continue to bless people and invite them to RFK Stadium; do good follow-up work with all the newly-blessed couples, and take at least one bus, if not more, to Washington, DC. This is a privilege, opportunity and honor for tribal messiahs in America.

This Blessing will never happen again in history. Your spiritual children can go directly to RFK Stadium and be blessed by True Parents themselves. Never again will this happen. Never before and never again will such an event as this occur in American history! Please mobilize your relatives, your friends, everyone you meet.

If you have so many participants, or for some other reason you need help, find John the Baptists among your people and let them help you. Delegate responsibility among them. Also other areas near you may have extra people to offer to you as bus guides.

Twenty-five thousand couples can be invited to Robert F. Kennedy Stadium!

Let us say that if by November 29 twenty-five million couples in the world are blessed, then only one couple out of a thousand will be given the privilege to be there. Just imagine being one of those couples. November 29, 1997 will be the Victory of God, the Victory of True Parents.

At a leaders' breakfast meeting held each Tuesday in New York, when I asked the question "who among this group attended True Father's speech 25 years ago at Carnegie Hall in New York?" three members raised their hand. Those three probably not only attended the speech but may have been out on the streets selling tickets for the event. They were making history just by doing what seemed a simple thing. Across America there are others who worked for that particular event. We should bow to them. They were so honored to be there. But even if those same people who served during Carnegie Hall times fail to contribute toward this perfection level Blessing, then what kind of future will they have?

Two thousand years ago, if the chosen people, the prepared people, did not serve and attend Jesus Christ, then all their preparations were in vain, all of Jewish history was meaningless.

What about True Father's speech at Yankee Stadium? Madison Square Garden? Washington Monument? How many of you attended True Parents during those campaigns? Yes, if you did you are truly a part of history, but still the most important event to climax all those events is the RFK Stadium Blessing, this world-level, perfection-level Blessing in the providence of world history. This is the part America is playing. We must all be a part of it.

We have angels and ancestors working with us. Please believe that this is true. You do not need to fear going out and being bold. This is the most important Banquet of the Kingdom of God on Earth and in Heaven.

This history will never pass this way again. Please understand the significance of these seven points. Do your best, fellow Tribal Messiahs.❖

Parents Visit to South America

by Ricardo de Sena—Sao Paolo, Brazil

Greetings to all from the south. I would like to give you a brief report about True Parents' recent visit to Argentina. They arrived on Tuesday September 16, at 7:50 am with their private plane and left to Brazil on Saturday Sept. 20, at 8:00 am.

They came together with other 10 Korean leaders, including the three regional leaders of Korea who gave the most pre-blessings. Everyday at 6:00 am True Parents came for morning service. After we all had a full bow, True Mother chose somebody to recite the Family Pledge in Korean. Then, for one hour Mrs. Won-Ju Mc Devitt (Mother's secretary) read Father's words from the book "Blessing and Ideal Family". Sometimes Father interrupted the reading to emphasized one point.

At the end of it, Father said a few final words before having breakfast. It was very impressive to see Father paying full attention to every word of the reading. After a very quick breakfast, True Parents went for their praying-fishing condition. They are very seriously focusing in South America since they proclaimed the second forty year course in San Pablo in 1995, specially Argentina (Adam), Brazil (Eve), Uruguay (Abel) and Paraguay (Cain).

Coming back from their condition, about 12 hours in all, we all had dinner with True Parents and then they asked to make a camp fire outside the house. They came, we sat down in a circle sharing testimonies and songs. It is very special to be with them. So much love, goodness and purity—it was very moving, very inspiring, the True Love we all long for.

They might come back soon—Father is searching very seriously the Parana and Paraguay rivers for future projects.❖

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NEW EDEN
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A typical daily academic schedule is as follows, Monday through Friday:

8:30 - 9:30	U.S. or World History
9:30 - 10:30	Religious Education
10:30 - 11:30	Geophysical Science or Algebra I
11:30 - 12:00	Lunch
12:00 - 1:00	English
1:00 - 2:00	Korean Language
2:00 - 3:00	Computer Science
3:00 - 4:00	Integrated Math I
4:00 - 5:00	Sports/Martial Arts or Music Lessons
5:30 - 6:20	Dinner
6:30 - 8:30	Supervised study or evening classes

Evening classes include Chemistry, Independent Studies, tutoring, Advanced Math and Computer Science and Ceramics. Saturday morning schedule includes Chorus, Martial Arts and weekend recreational activities. Students have visited local parks, shopping and museums.

Challenging Academic Classes

Located on the campus of the University of Bridgeport, New Eden Academy students utilize resources such as the University library, classrooms, recreational facilities and dining hall. Three academically advanced students are already enrolled in a college Chemistry class. New Eden is working with the University's High School Partnership Program, which allows qualified students to take up to eight U.B. classes before graduation. New Eden students may also take classes at the local Community College, as well as advanced placement exams, to earn college credit before graduation.

The brand-new Academic Computing Center has twelve state of the art computers available for student use during supervised study period in the evenings, and during daytime study halls. New Eden students access the Internet over a lightning-fast ISDN connection. Students are developing their own sites and are expanding the New Eden website. After completing an introductory computer course, all students will be able to create professional reports, publish on-line, manipulate spreadsheets and manage databases. Instructor J. Reid White, the Director of Mathematics and Computer Science, comments: "The combination of the software, the motivation, and the opportunity for instruction produces excellence in the creative work of these students."

The Korean language and cultural program is an important feature of the core curriculum. Mrs. Eun Bok Yoon, the Korean Studies Director, creates an atmosphere of Korean culture in her classroom. She invites students to learn about Korean cooking, lifestyle and history. The advanced class is already translating some Korean books about True Father's early life. This program helps to realize our True Parents' dream of educating the second generation in their native tongue.

The Physical Education and Martial Arts Program is directed by Mr. Sang Chi Hu. Students pursue the martial arts as a method of self-defense or as an intense course of physical and spiritual training. Instructors are available evenings and Saturdays for extra practice. Students also enjoy swimming, jogging in Seaside Park, walking on the nearby beach, soccer, volleyball, basketball and skateboarding.

In Religious Education class, students are studying the Divine principle and creating special projects such as a Divine Principle Trivia Game for Families, coloring books and storybooks for children, "Dear Noona" advice book for young girls, and other education-related products. In this way, students learn the Principle and explore its creative applications. Students learn by journal-writing and by studying the Family Pledge as well as the three speeches recently given by True Parents. Mrs. Josephine Hauer, the religious education teacher, believes: "Religious education must be creative, intellectually broadening and very applicable to their real lives."

Special projects

New Eden students had the opportunity to learn about how a CD-ROM is created first hand when Acumedia asked for actors and actresses for a multi-media project for the Korean public school system. Sixteen students participated in the filming and five students helped on the production crew. Students involved in Chorus, under the direction of Dr. Atsuko Ezaki, are preparing to offer musical selections at upcoming holiday performances and celebrations.

Call for Library Donations!

New Eden Academy seeks to develop and maintain a unique library and welcomes your donations of young adult literature (paperback books okay), encyclopedias, textbooks, Unification Church literature, books, speeches or other memorabilia which the next generation might find interesting. Let's preserve our history to bequeath the significance of our True Parents' work in America to the next generation. Volunteers are needed to coordinate and collect donations. Please contact Mrs. Hauer at 203-334-3434 or e-mail at josie.hauer@snet.net.

Parents Association

The New Eden Academy Parents Association was founded on Sept. 22 in response to parents' desire to be involved with the development of this important project. Mr. Russ Allen was elected president of the Association.

Scholarship Contributions

Please consider making a financial contribution to New Eden Academy's scholarship fund to enable more students to enroll next year. Families or businesses located in a specific region could establish a special fund for qualified applicants from your area. The cost of educating one student in our boarding school far exceeds the amount that a typical family is able to pay. The New Eden Academic Foundation has been generous in providing financial aid to students, but more scholarship moneys are needed. Contributions of money or goods are tax-deductible. Contact Mr. Robert Schwartz with your pledge of support.

For Information

For admissions information, please contact Dr. Spurgin or Mrs. Hauer at (203)334-3434 or fax (203)334-8651. Grades 9, 10 and 11 will be offered for the 1998-99 school year. Financial aid is available based on academic promise and financial need. ❖

PWPA
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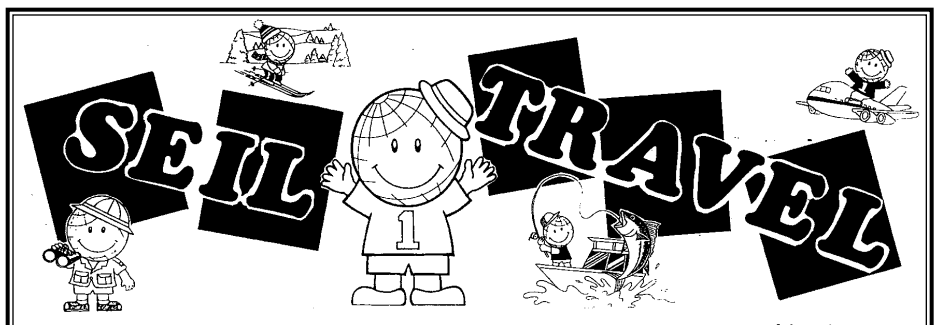
character and personal identity. The social sciences—especially psychology, sociology, and anthropology—have developed a rich literature on the processes of personality formation. To be sure, theoretical approaches and empirical findings differ quite considerably relative to the factors influencing the development of selfhood, a fact made necessary by the very complexity of subtle interactions of personal biography, reference group attachments, institutional frameworks, and cultural value systems. The purpose of this panel is to address the dynamics of selfhood formation by attending to such factors as socialization: the input of familial, peer group, and institutional factors; the cultural definitions of a "healthy personality," civic responsibility, and a stable identity; and the influence of global trends on redefining individualism and moral rectitude. The papers are designed to provide an array to insights greened from interdisciplinary, cross-cultural, and theoretical/empirical perspectives. The historical focus is firmly fixed, however, on the contemporary circumstance wherein global forces are reshaping the context in which personal identity and consciousness are being framed.

Panels 3 and 4: The ability to provide leadership of given kind, in a given period, in a given situation, is the result of the convergence of a number of strands. Intellectual acumen and personal moral virtue are prime elements, to be sure, but they are often the fruit, not only of individual effort but of community. Identity and character are achieved within a social context. One may create one's self, but largely out of materials available to oneself. Leadership is multiple in kind. It may be found in the intellectual order where the leader by virtue of training, insight and rhetorical skill is able to move others to action. "The pen is mightier than the sword" is not a recent dictum. Leadership may be exercised on the battlefield by a Napoleon, Nelson or Rommel. In the social order it may be exercised by charismatic figures such as Gandhi or Mother Theresa. In every case, the character of the leader is a worthy subject of analysis. Whence the identity of he who would command? What contributed to his manifest destiny? How much is due to the person, to the society, to circumstances? We look at a number of historical and literary figures, ancient and recent, to determine their intellectual and moral genesis, and the quality of their action for good or for ill.

Panel 5 will examine the crisis of identity in the contemporary world. An attempt will be made to see if the crisis in the sense of identity is related to the breakdown in accepted social roles and moral rules in favor of free-floating individual decision making. The sense of identity remained strong in contemporary modern America through World War II, even in the absence of traditional values. Was the seed of the contemporary development inevitably present in modernity or did it develop through a selection from among modern values, thus holding out hope for a reversal of trends, providing we understand the cause and provide appropriate leadership? The panelists will discuss the relation of individual to collective identity, contemporary identities in relation to ethnicity, gender, race, religion, and nation and the competition of these identities vis-a-vis the modern state.

The conference speakers and international delegates have been selected in advance. Qualified observers may register for the conference in advance for a fee of $25 plus the cost of meals that will be taken at the conference.

More information can be obtained from: Dr. Gordon Anderson, PWPA, 2700 West University Ave # 47, St Paul, MN 55114-1016 ❖



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PWPA Conference to be part of WCSF

by Dr. Gordon Anderson—St. Paul, MN

"Identity and Character" will be the theme of the 7th International Congress of the Professors World Peace Academy which will be held in Washington, DC, November 24-29, 1997. This Congress is an official event of World Culture and Sports Festival III. Over 200 academics from 120 countries are expected to attend the discussions led by 40 experts on the topics.

The identity of individuals is rooted in relationships. We think of ourselves as "husband," "wife," "father," "mother," "child," "teacher," or "student" based on our relationship with other people. We identify ourselves as "artist," "salesperson," "farmer," "banker," or "truckdriver" based on the roles we fill in society. We identify people as "kind," "evil," "responsible," "just," and "brave" based on their past actions. We think of people as "liberal," "fundamentalist," "feminist," "Jewish," "Christian," "Buddhist," "German," or "Chinese" based on social groups or beliefs with which they identify. Without a sense of identity, we could make choices only in terms of advantage and gratification. Without some consistency in role identifications, it would not be possible to have stable expectations.

The rapid rate of cultural transformation in the twentieth century has brought us to the point where there is much confusion over identity. Traditional family roles are changing. Globalization prompts people to think of world citizenship as a higher calling than national patriotism. Genetic engineering and artificial body parts are changing understandings of what it means to be human. We have asked a number of experts to discuss the nature of identity and character, how one's understanding of one's "self" develops, examples of the development of character of men and women of influence in both history and literature, and how societies promote the development of identity and character. We have asked PWPA chapters throughout the world to provide information on identity and character in each of their societies.

Panel discussions

Panel 1 will look at the philosophical foundations of our understanding of character and identity. The classical philosophical paradigm of how one acquires knowledge had considerable sway even into the modern period. Because none of Hegel's successors could find a way to ground knowledge in the absence of the Absolute, we seemed to be left with only stories and the irrationalism of existentialism. Fortunately, these are not our only alternatives. There are connections in the stories and rational grounds for making at least loose comparative evaluations of them. The self is composed of identifications within culture.

Panel 2: Understanding how selves become morally and civically responsible requires some acquaintance with the underlying factors that generate

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ICUS Conference to be part of WCSF

by Greg Breland—Lexington, KY

The International Conference on the Unity of the Sciences (ICUS) will hold a conference during the WCSF in November in its ongoing series: Searching for Absolute Values and Unity in the Sciences. The theme this year is: Science for the Benefit of Humanity

Dr. Alvin Weinberg will give a plenary address on "Scientific Millenarianism." There he looks, as we enter the 2nd millennium, at certain long-reaching catastrophes as comet collision with earth, global warming and disposal of nuclear waste and discusses possible solutions. Interestingly, beyond do nothing, more education, and a technical fix, he concludes that the possibility of religion playing an important role may be the ultimate answer.

There also will be a Festival-wide committee on Unification Thought, chaired by Prof. Ron Burr, Professor of Philosophy at the University of Southern Mississippi, entitled, "Constructing Theories for a Coming Age of Global Family." Topics will include "Religion vs Science," "Theories of Evolution and Creation," "Re-construction of the Concept of the Family," " Theoretical Heirs of Socialism and Capitalism," "Equalization of Technology," and "Harmony of Humans in Nature."

The basic organization of the conference will be:

Conference Chair: Dr. Tor Ragnar Gerholm, Professor of Physics, Emeritus, Stockholm University, Sweden

Conference Vice-Chairs: Dr. Richard L. Rubenstein, President, University of Bridgeport, Bridgeport, Connecticut USA Dr. Norge W. Jerome, Professor Emeritus of Preventive Medicine, University of Kansas, School of Medicine, USA

Plenary Speakers Dr. Alvin M. Weinberg, Distinguished Fellow, Oak Ridge Associated Universities, Oak Ridge, Tennessee USA

Committees

1. **The Information Revolution, Higher Education and Research** Dr. Marcelo Alonso, Principal Research Scientist (Rtd.), Florida Institute of Technology

2. **Symmetry in its Various Aspects: Search for Order in the Universe** Prof. Bulent Atalay, Chair, Department of Physics, Mary Washington College, Virginia

3. **Human Universals and the Biological Foundations of Art** Prof. Brett Cooke, Associate Professor of Russian, Texas A&M University Honorary Chair: Prof. Frederick Turner, Founding Professor of Arts and Humanities, University of Texas at Dallas

4. **Treatment of Non-linear Systems in Physics and Economics** Dr. Eugene Velikov, Vice President, Russian Academy of Sciences, Moscow

5. **Wholeness Through the Pathways of Wisdom** Prof. W. Andrew Achenbaum, Professor of History and Deputy Director, Institute of Gerontology, University of Michigan

6. **Life, Death and Eternal Hope** Prof. Paul Badham, Chair, Theology and Religious Studies, University of Wales Honorary Chair: Prof. Carl Becker, Faculty of Integrated Human Sciences, Kyoto University, Japan

More information can be obtained from: Greg Breland, ICUS, 147 Goodridge Ave., Lexington, KY 40503.❖

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the week's varied cultural activities will include a recital by Aaron Rosand, performances by the Kirov Ballet, the Shin Sekai Chamber Ensemble, the New York City Symphony and a Gospel Music Concert at the Lincoln Theater.

Additionally, nine major conferences will convene during the week. These conferences involve men and women of a wide range of activities including scholars, artists, religious leaders, scientists, statesmen, women activists, youth leaders and journalists. Since 1972, Reverend and Mrs. Moon have been convening such international conferences; bringing together experts from varied fields to apply their collective wisdom and experience toward providing real solutions to our pressing global problems.

The International Conference on the Unity of the Sciences facilitates cooperation among the diverse fields of academic specialization and examines the relationship between science and absolute values. The theme for this year's conference is, "Science for the Benefit of Humanity".

The Federation for World Peace will bring together renowned statesmen such as Sir Edward Heath, former Prime Minister of England, and H.E. Aziz, former Prime Minister of Egypt, and the Hon. Richard von Weizacker, former President of Germany. These distinguished men, along with prominent scholars and statesmen, meet together in the pursuit of solutions to the problems that besiege humanity and threaten international peace. This year's conference theme is, "A World Vision for the 21st Century."

Another conference, sponsored by the Women's Federation for World Peace, emphasizes the theme of service as a means to further world peace. Featured topics to be discussed include: Education and Literacy; The Family as a Foundation for Peace; and Youth and Morality. Speakers in past conferences have included Coretta Scott King, Barbara Bush, Nobel Laureate Betty Williams and many other prominent women leaders.

The Fourteenth World Media Conference, chaired by Arnaud de Borchgrave, has the conference theme "Globalization and the Media; Looking Toward the 21st Century." Lou Dobbs, President, CNN Financial News will give the keynote address. Other speakers include Ambassador Pedro Chamorro, Former Deputy Editor of La Prensa; Michael Medved, noted entertainment critic; and Thomas Goldstein, Dean of Columbia University School of Journalism.

Other conferences at this year's Festival will be convened by: the Inter-Religious Federation for World Peace; the Professor's World Peace Academy; the Family Federation for World Peace and Unification; the Youth Federation for World Peace; and the World Collegiate Association for the Research of Principles.

Throughout the week there will be activities organized by students in Washington, DC. These will include a charity walk-a-thon and rally by the Pure Love Alliance, a national organization that promotes sexual abstinence before marriage. The rally will be at the Capitol and walk-a-thon proceeds going to The Hospital for Sick Children of Washington, DC.

Directly connected to many of the world's most serious problems is the universal breakdown of the family. Throughout our modern world, mankind is struggling to overcome this central problem. Divorce rates are universally on the rise. Rates of child abuse, wife abuse and yes, even husband abuse are shocking. The effects on our youth are evidenced in the epidemics of crime, substance abuse, sexually transmitted diseases, and unwanted pregnancies. Aids and other STDs are literally threatening the lives of millions of our citizens. It is you, the members of the media, who have brought us all to an awareness of the enormity of these problems.

In the midst of this world-level tragedy, the World Culture and Sports Festival was developed to strengthen the family. The Festival encourages families to dedicate themselves to the service of God and mankind. Therefore, the heart of each Festival is an International Blessing Ceremony.

In this ceremony, Reverend and Mrs. Moon ask couples from every culture of the world to make a sacred commitment that they will never divorce, will remain faithful to each other, and will raise their children to understand the sacredness of marriage.

This year, on November 29, over 3.6 million couples will participate in Blessing '97 , many via satellite and videotape. At RFK Stadium there will be 30,000 couples representing every race and almost every religion. I believe that their firm resolution and commitment will send a message to the world that God-centered families offer the best hope for humanity.

A joyous celebration will follow Blessing '97, with food, entertainment and fireworks. We are calling the entire day's celebration, "True Love Day at RFK". In line with the prestige of the Festival's participants and the global scale of its impact, we have selected world class entertainment including Jon Secada, Cho Young Pil, and a grand finale by Ms. Whitney Houston.

It is our strong conviction that World Culture and Sports Festival III will make a very significant contribution to the building of genuine world peace. It is our sincere prayer that soon the entire world can celebrate in God's love. ❖

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UTS Seminar: Unification Theology and the FFWPU

by Gareth Davies—Barrytown, NY

When God's providence moves as rapidly forward as it has in recent months, theologians are sometimes left scrambling to catch up and to understand the implications and significance of new developments. This was the purpose of a seminar held in Barrytown on July 28th which brought together theologians and other scholars from UTS and Sun Moon University (SMU) which hosted the first seminar which was held last year. The one day gathering covered a range of academic and theological issues relating to the Founder's recent announcement of the discontinuation of HSA-UWC as an institution in favor of the Family Federation for World Peace and Unification (FFWPU).

The seminar was divided into five sessions:

1. The Age of the FFWPU as the New Context for Unification Theology.
2. The Community and Content Addressed by Unification Theology
3. Methodological Approaches to Unification Theology
4. Educational Philosophy and Practice
5. Practical Cooperation Between SMU and UTS

Speaking during the first session, conference organizer Dr. Andrew Wilson attempted to define this age of the FFWPU by identifying its characteristics. Firstly, he noted that the Completed Testament Age Word is comprised of three speeches which have been delivered by Reverend Moon since 1993. These are "View of the Principle of the Providential History of Salvation," "In Search of the Origin of the Universe," and "True Family and True Universe Centering on True Love." Dr. Wilson pointed out that the Divine Principle is the eternal truth and that these new speeches are consistent with that truth. He suggested, however, that these speeches may now require a rethinking of how the Divine Principle is understood. "The implication is that we must reconceive the Divine Principle as including, and indeed centering on, the content of the Three Speeches which is the Completed Testament Age Word," he said.

A second characteristic of the age of the FFWPU, said Dr. Wilson, is "the universalization of the Blessing which will soon embrace all of humankind." The Blessing, he said, is now a free gift of God which means that Blessed couples are no longer required to walk the path of restoration as "Father has paid the price of restoration for them."

Dr. Wilson saw a third characteristic of this new age in the passing of HSA-UWC which, he said, means that the age of Christianity has also passed. While the Divine Principle was designed to persuade Christians, he said, in the age of the FFWPU, Unification Theology is liberated from the task of appealing to Christians to receive the Lord of the Second Advent. "FFWPU is not a religion," he said "but a movement offering salvation to families of whatever religion. Therefore, its theology can appeal to all human beings who are charged with the mission to form true families."

The final characteristic of this age identified by Dr. Wilson is the return to the original commandment. He pointed out that Reverend Moon is strongly emphasizing sexual purity. "He teaches that if men and women will only respect the proper function of the sexual organs, all social problems will be solved. This message has the significance of reinstating God's original commandment to Adam and Eve."

Dr. Wilson went on to discuss the implications of these four characteristics for Unification Theology, suggesting that rather than following the order common to most Christian systematic theologies—namely Creation, Fall and Restoration—we should now adopt the Completed Testament Age kerygma as outlined in the Three Speeches. These speeches, he said, organize the overall structure of CTA theology into three themes—The Root of God's Love; True Marriage and Family; and The Ideal Society.

Continuing the discussion of FFWPU as the new context for UT, Dr. Jae Young Lee of SMU pointed out that the name "Unification Church" was adopted after common usage by others rather than through a decision by the Church itself and that a certain image is now associated with the name. In the same way, he said, the clear purpose and identity of FFWPU should now be disseminated into all areas of society. Unification Theology, he said, can play the role of an intermediary by introducing the words of True Parents to society and he proposed the development of a new theological structure based on heart, true love, true family and the heart-centered cultural world.

During the second session, Dr. Hang Je Kim stated that the definition of theology as "a contemporary interpretation of truth and a contextual confession of faith" means that Unification Theology in the age of FFWPU must be different from the age of HSA-UWC. He offered the following outline: True Parent God; True Parents Messiah; Completed Human Being as True Parent; Ideal World Through the Redemption of True Parents.

Dr. David Carlson's role in session two was to clarify the community and content addressed by Unification Theology. He stated that the nearly universal experience and recognition of the family as the source and school of social bonds means that the community addressed by UT is the whole world. He cited the recent experience of those going door-to-door offering the Blessing; "Couples from all nations, all cultures, all races, all religions, and all classes of society responded," he said. In addressing the question of content, Dr. Carlson asked "To what extent is Unification theology, as it is presently formulated and expressed, a universal message, with the capacity to reach all people?" He noted that Divine Principle was written at a time when it was historically necessary to speak in Christian terms and to a Christian audience. Generally speaking, he said, people of other faiths do not feel comfortable with a narrow Christian perspective and he suggested that "we must be able to express the truth in terms which are meaningful to a world audience."

Speaking during the third session, Dr. Frank Kaufmann raised the question of whether a tradition of "legitimate theological labor" has ever existed in the Unification movement. He suggested that the need to save everyone within a specific time period has resulted in a dilution of God's truth as revealed by Reverend Moon as opposed to a serious effort to secure a profound grasp of that truth. Dr. Kaufmann speculated that "perhaps we are doing theology for a future time; a time when seeking a clear understanding of Sun Myung Moon's teachings has overtaken the providential necessity to save everyone before the clock runs out." Looking toward that future, he responded to the question of which approach best leads to an understanding of Unificationism, the Judeo-Christian approach or a World's Religions approach? Dr. Kaufmann took the paradoxical position of affirming the Judeo-Christian hermeneutic as the best approach to Reverend Moon's teachings while also affirming that Reverend Moon's teachings are unique and unprecedented in the history of religious thought. Of the two approaches, he expressed a preference that the latter should be emphasized.

In the same session, Professor Hyun Kwang Kim, proposed a method for establishing the "Completed Testament Theology." He proposed to use Dr. Young Oon Kim's "Unification Theology" as the basis for this project with annual joint seminars providing the forum for ongoing discussions. Professor Kim also proposed to establish clear sections of the existing theology such as Biblical Theology, Systematic Theology, Historical Theology and Practical Theology with professors from each institution being responsible for one section. As in all of the sessions, there was an animated discussion of the proposals but in the absence of President Shimmyo, who was in South America, and President Se Won Yoon, who was unable to attend, few decisions could be made.

Dr. Michael Mickler's presentation on educational philosophy and practice in session four suggested that there are three main areas to accentuate as we go forward into the age of the FFWPU, with the first being globalization. "I believe that Unification education can only take place in a global, multi-cultural, interracial and interreligious context," he said. "Second, I believe that volunteerism and in-service education will be a key component. Third, although we are undertaking a transition into a more peaceful and harmonious world, Unificationists have to be forceful in advocating traditional values and a Godly way of life." Dr. Jin Choon Kim, Dean of the College of Theology at Sun Moon, contributed to this discussion by offering a summary of the Founder's statements concerning theological education and his expectations of the graduates of UTS in particular.

In the final session, Dr. Yoshihiko Masuda, Dean of the Graduate School at SMU, offered several ideas concerning practical cooperation between SMU and UTS and divided them into three areas: exchange of students; exchange of professors and cooperation in research and publication. Regarding the last of these, Dr. Masuda encouraged faculty members at both institutions to contribute to the journals which both now publish. SMU launched Journal of Unification Theology earlier this year and the first issue of UTS's *Journal of Unification Studies* will be published in the very near future. Dr. Masuda also encouraged joint research and authorship among the various specialists at both institutions ❖

6000 Couple Anniversary Testimony

by Andrew Johnson

My wife and I, along with many others, celebrated the fifteenth anniversary of the 6000 couple Blessing recently. On this occasion I would like to share my matching experience. After three days of waiting in the main auditorium at the little angels school in Korea I was getting pretty tense. It was drawing to the end of the day and True father was getting very tired and finding it difficult to match anyone, so he asked everyone did we want to wait until the next day for more candidates to arrive or continue, there was a resounding call to continue. Shortly after this True father had me and a dozen or so other brothers stand up along with some more mature sisters.

At this point I was more than a little perturbed as I had been instructed that in order for father to match me I had to be unconditional in my attitude and be prepared to accept anyone that true father chose for me. Well to be honest I could have forced myself to be unconditional but knowing myself I knew it would not last as it would have been a forced

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East Coast Workshop for Matching Candidates

by Dr. David Carlson—Barrytown, NY

On Saturday, September 20, 1997 a workshop was held for matching candidates from Region 2. The Garden Room in HSA headquarters served as the venue for some spirited and insightful presentations. In attendance were about 80 participants, a mix of first and second generation candidates. Centering on the theme of "Developing a Heart of Acceptance," the workshop offered a veritable goldmine of information, inspiration, humor, and internal guidance. Dr. and Mrs. Dietrich Seidel, the primary organizers of the workshop, had their hands full as they attended to the needs and concerns of the participants.

Dr. Seidel, serving as master of ceremonies and presenter, led off with a thoughtful and well-organized presentation on "The Meaning of the Blessing." He spoke on such topics as the purpose of life, rebirth, and change of lineage. Everyone was attentive, some perhaps hearing such content for the first time.

Following Dr. Seidel, Mr. Masahisa Kobayashi spoke on "Faith and Commitment." Sharing some of his own testimony, he gave a heart-felt sense of the deep conviction and faith necessary to fully appreciate the Blessing, even when experiencing difficulties in one's external situation.

The next presentation was a very lively one for everyone. Mr. In Ho Pak, himself a member of the second generation, and the son of Rev. and Mrs. Joon Hyung Pak, spoke about "How to Make Your Blessing Romantic." Wandering between serious and very funny, he related the ways in which he and his wife slowly came to get to know each other, and shared the many ways in which they were able to bring romance into their relationship. His honesty and purity touched everyone. Towards the end of his presentation, his wife joined him and shared a bit of her own experience.

The following session, "Blessing and Family: Strategies for Success," found Rev. and Mrs. Farley Jones, the national President of the Family Federation for World Peace and Unification, sharing some of the techniques they had discovered as useful for working out conflicts. As a successful elder blessed couple in the American movement, their experience was valuable. They gave concrete examples of how common everyday conflicts can be approached with a better possibility of being worked out. Conflict among couples can often not be avoided, yet how we approach those conflicts and our way of dealing with them can make a tremendous difference.

After a delicious pizza lunch, everyone gathered for a brief but stimulating question and answer session with the presenters of the morning sessions. When Mr. John Gehring arrived, he effectively caught everyone's attention as he shared some of the joys and pitfalls, expectations and real-life experiences of an international marriage. Everyone was riveted to Mr. Gehring's animated presentation, since it will be indeed possible that some of those present might be finding themselves in an international marriage.

The workshop ended with a presentation by Dr. Tyler Hendricks, the American Church President, on "Developing a Heart of Acceptance." Dr. Hendricks shared quite honestly and openly about his relationship with his wife, and some of their trials and victories. Participants listened carefully, because his presentation was so honest and filled with practical advice. He was able to bring the reality of blessed marriage life into clear perspective.

To give the Blessing candidates a better sense of what to expect in the matching process by True Father, Lynn Mathers, the national director of the Blessed Family Department, gave a heartwarming presentation that included a report about the matching for the 360,000 couple Blessing in 1995. In several ways, she assured the workshop participants that their heart of acceptance is matched with Father's total investment to find the right spouse for them.

This workshop has been successful in raising the consciousness of those present to the point where they could have a more real sense of what to expect as they approach their blessing, how they should prepare themselves, how they could make their blessing into something very meaningful for themselves, personally, and a sense that there were many people, older brothers and sisters, who were ready and willing to support them and help them work through any potential problem they might face. Everyone surely felt their confidence level go up.

After the official closing of the workshop, opportunities for counseling and other forms of guidance were made available to those who requested such support. It is hoped that other forums, similar to this, will be forthcoming in the future.

Video tapes of this Blessing Candidate Workshop are available from the Blessed Family Department for $15.00 for a set of 2 tapes, plus $5.00 for shipping where needed. You can order them by phone (212) 997-0050, ext. 711. Send checks payable to HSA-UWC to: Blessed Family Department, 4 West 43rd Street, New York, NY 10036. ❖

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feeling. (Don't get me wrong I have a lot of respect for the 99% of our Brothers and sisters who manage it.)

When I reached the point of not being unconditional but honest about where I was at, True Father came up to me and asked me "How old are you" I replied "29 Father", He then said "Ahh!, an English Gentleman. What kind of wife would you like". At this point after gazing upon those mature sisters and realizing that if I said yes I would probably be out of the Church within 6 months, I said "Oriental Father" because none of the sisters that were stood up were oriental and also I had a strong feeling about having an oriental wife. I was completely honest and hid nothing of my motives from Father. He GROWLED at me and then walked through a crowd of sisters and pulled a little Japanese girl towards me. Now if True Father had just put her next to me, as he did on many occasions with others, I would have said no! because I cant stand being pushed into a situation, I have to feel free to decide things for myself. True Father turned to me and said one word, "try". I was astonished I felt He knew me completely in that moment and I was free to say yes to His choice, by that one word he gave me complete freedom.

In the past my previous girlfriends (God forgive me please) were always tall with large attributes. As I looked upon this little lady at my side, (whose mouth upon seeing me had dropped open and her eyes were bulging in surprise, but that's another story) I prayed and asked God what he felt for her and I "heard" from heaven , "you must look after her."

After we had the Holy wine ceremony we went to pray, I prayed first and I felt that I was the lowest of the low and should run away. Then Kayoko prayed and I saw her in the Spirit fighting all these bad spirits around me. After she finished praying I felt full of joy and hope and she was like my messiah. From that moment on my wife and I have had a wonderful almost magical love between us, and even in the most difficult times in our life that love has always been there. Fifteen years and three children later it is as strong as that first magical day. ❖

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TRUE PARENTS' HISTORY FOR CHILDREN

Liberation from Hung Nam

by Sandra Lowen

There were rumors spreading in the prison camp that war was coming. The communist guards of the camp seemed nervous. Something was about to happen.

One day, one of Father's prisoner disciples came to him and said that he might have a chance to work in another part of the camp where the work was much easier. He asked Father if he should go there.

Father looked at the man and said, "No, don't go."

But the man continued to think about the easier work at that camp. He had been working so hard, and his bones were crying out for some rest. When his chance came, therefore, he decided to take it and he went.

A second prisoner disciple came to Father, and told him he also had a chance to work at the easier camp down the road; what did Father think? Father looked at the man for a moment, and then said, "All right, go. But if anything seems suspicious to you, run back to this part of the camp immediately." That man also went.

A short time later, in June 1950, North Korea attacked South Korea. It was the beginning of the Korean War.

In August, Mr. Pak was released. Before leaving, he asked Father what he should do. Father told him, "Go to Pyungyang and tell the members not to worry about me, I will return soon."

The Korean War progressed, and by October the bombing began near the Tong Nee Camp. The guards were terrified for their own lives, and even more terrified that their prisoners might escape. They decided that they would just shoot all the prisoners so they couldn't escape. The guards began with prisoners outside the main camp. They ordered some prisoners to line up and walk down the road.

Photos of Hung Nam in the 30s taken from Michael Breen's new book: Sun Myung Moon—The Early Years

The second man, who had received Father's permission to go there, became suspicious of what was going on and he quickly ran back to the main camp. The first man, who went without Father's permission, was never heard from again.

The prisoners in the main camp were then herded into their cells. Taking one cell at a time, the men were brought out to be shot. The communists were determined that no one would be spared. Cell by cell, the prisoners were killed. The communists reached the cell next to Father's, but by this time it was very late. They decided to continue this terrible work in the morning. It looked as if Father had only a few hours to live!

Before they could start the next day, however, bombs began falling on the camp. The United Nations forces had arrived. Terrified, the communist jailers ran to underground shelters, leaving the prisoners out in the open. Staying alive among the falling bombs was almost impossible. Hundreds were killed.

But Father had received a message from God that no bombs would come near him. He could not tell his disciples this message clearly; it was a secret between him and God. He just said to them, "In times like this when we are being attacked, let us keep very close to each other; if we die, we die together, and if we live, we live together." His disciples and other people gathered around him. As others, including some communists, realized that wherever Father went the bombs did not fall, they gathered close to him, too.

Father was set free by the United Nations forces on October 14, 1950. He had survived two and a half years in that terrible place. It took him ten days to get to Pyungyang, and he stayed there for forty days while looking for his disciples.

Why couldn't Satan kill Father in the camp? Why didn't Father die from starvation, hard work, from the shootings, or even from the bombs? It was because Father won the victory of love. It was a terrible time for Satan. Satan had accomplished so much through hate. So much evil was in the world because of his hate. But he was defeated by a stronger force—love. Because Father had so much love in his heart, he couldn't be destroyed. ❖

Red Oak Academy: Alternative Education in the Greater New York Area

by Jerome Carroll—Clifton, NJ

Red Oak Academy, a newly founded school, officially opened its doors in September 1996. Named for the state tree, Red Oak Academy offers an alternative to traditional education for children in first and second grades living in the greater New York area. Through the inspiration of Mrs. Ginny Christofferson and the innovative teaching of Mrs. Jeanne Carroll, Red Oak Academy started last year with 4 first-graders in the Carroll residence. Through personal funding, the school moved to officially lease classroom space in a public elementary school in Verona, New Jersey. Operating as an "alternate name" business, the school is under the auspices of Jin-A Child Care Center directed by Mrs. Christl Brunkhorst. This school year the Academy has 6 first-graders and 6 second-graders.

After thoroughly researching a multitude of curricula the Academy settled on an individualized, mastery-based approach to instruction. Currently a Christian program which is self-accelerated and self-motivated, and which "paces" the student at their own level is utilized. Each student is constantly being challenged academically, but not frustrated or bored; therefore, students of diverse ages can be taught in the same classroom, reminiscent of the one-room schoolhouse.

The daily routine is based on Shim Jung philosophy. Our desire is to support the role of the parents in raising children to be conscientious world citizens. Divine Principle study, Bible study, Animal Science, Creative Writing and Word Building are offered, as well as Math, Reading, Social Studies, Science, English and Computer Skills. It is the desire of the Academy to expand at least one grade level each year.

If any parent is dissatisfied with the way their child's education is progressing this year, the Academy is looking for new students to start at any time. Diagnostic testing is available to place the child at his or her own level, as well as to uncover any learning gaps which may be present. The fee for the Academy is $225 per month and $155 for each student thereafter from the same family. Please call Jin-A Child Care at (973)279-1203 during regular business hours; the Academy between 2 and 4 pm at (973)571-1318; or Mrs. Jeanne Carroll at home (973)361-7557 after 6 pm. Any support both spiritual and physical would be greatly appreciated. ❖

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Sun Myung Moon: The Early Years, 1920-53

reviewed by Chris Corcoran

BOOK REVIEW

Sun Myung Moon: The Early Years 1920-53
by Michael Breen
Refuge Books, 1997, $14.95.

This is a unique book, written by an English Unification church member who has a broad journalistic background and a deep understanding of the Korean culture. These qualifications alone would give Mr. Breen the necessary foundation to write Father's biography. However, upon reading the first few chapters of his book, it becomes apparent that the author's talents extend far beyond journalism and propel this work into a seminal piece of literature.

While the book surely must have been an arduous labor of love for Mr. Breen, he is careful not to idealize Father's life story. The sensitively crafted book aspires to set the record straight. Like any good piece of research, it relies only on primary sources, those people who had first hand knowledge of the stories they're recounting. This is one of its main sources of power; the copious footnotes at the end of each chapter testify to the exhaustive and I'm sure exhausting research that went into the book.

Readers looking for controversy and scandal needn't waste their time here. However, souls seriously thirsty for details in the life of one of histories most complex and controversial figures can drink deeply from this well. As Mr. Breen succinctly states in his preface, "And so there are two Sun Myung Moons, the widely-known disturber of society, and the man who doesn't want to hurt God's feelings. This book is about the lesser-known man."

Beginning with Father's birth in 1920 and a fascinating account of his ancestry and village, the book takes us in ten chapters to the sending out of the first missionary in 1953 and the imminent founding of the Unification Church in 1954. The book ends abruptly at this point and I am told a sequel is in the works.

The author's ability to recount stories long familiar to most Unificationists and breathe new life into them is due partly to his extraordinary skills at conveying life in early 20th century Korea, particularly the lives of Christian Koreans. The high drama of Japanese colonization; the explosion of Christianity across the peninsula; and the horrific Korean war are never allowed to overshadow the main story line. In allowing the facts of Father's life to speak for themselves, unvarnished and straight forward, the greatest of all dramas unfolds as it should.

The book's greatness is also found in the hundreds of pieces of new information, at least to this reader, which add colorization to stories previously seen only in black and white. What was previously a patchwork of stories about Father, unevenly pieced together and often lacking in context and the human touch, now emerges as a seamless tapestry.

For the disciple of Father, there is new spiritual life to be found in these pages. They stand as a solid testimony to the trials, tribulations and victories of the man we admire and love. For the non-believer, or even the inactive member, this book may prove to be even more valuable, for it provides a doorway for belief and reconciliation. It's scholarly style of research and thoroughness result in what may be for many people a bridge to Father more easily crossed than theology alone can provide.

It's a book you can proudly hand to a friend or relative who is not in the church and be confident that the book is the best we have to date on Father's life. Until the time Father himself writes his autobiography, this book will be the standard by which all other's are measured. The Unification church, indeed the world, owes Mr. Breen its gratitude for compiling these testimonies and writing them in such a masterful way.

Mike and his family.

About The Author

Michael Breen is a consultant and writer who first went to Korea as a correspondent in 1982. He covered North and South Korea at different times for *The Washington Times, The Guardian* and *The Times*. He was the president of the Seoul Foreign Correspondents' Club for three years during South Korea's period of democratization, and has traveled widely in North Korea. He is married with three children, and lives in Sussex, England.

Sun Myung Moon: The Early Years 1920-53 *will be available from HSA Publications for $14.95. Please call 212 997-0050 x 225 to order your copy of his extremely interesting book. A must read.* ❖

Two of the many fascinating photos unearthed by the author: above, an evangelical church group attended by Father who is standing second from right; below, Father, standing second from left, with his landlady, Lee Kee-bong.

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Thoughts on Visiting

by Nicholas Bikkal—Tokyo

My trip to North Korea was a lesson first and a rebirth next. My lesson was one of attitude. I went with a closed mind toward the North Korean people as we have been taught that they are the enemies of God, and True Parents. Additionally, I was brought up fighting communism since some of my own family escaped the Soviet invasion of Hungary in 1956. In the Divine Principle we learn that communism is the enemy of God. The Korean War between 1950 and 1953 brought back bad memories; and for sure the guides in North Korea do not speak words of praise toward Americans, either. I previously had seen them as "American haters", "Dehumanized, soulless revolution-bent beings".

In part I was right.

However, what I found was a people starved from the lack of love. I understood of the providential claim Satan had on the nation. During the trip I found the answer to my problem when we were taken to True Father's birthplace and home as a youth, and with my own give and take with North Korea and its people. My experience showed me that they are people like any other and that we need understanding of their situation which only comes from the study of the Principle. It's essentially a God-Satan battle. This comes out loud and clear in the Fatherland. All other experiences with communists and communism fall short of this direct connection to the Adam nation and its people.

Many questions came to mind: Why was I in North Korea to begin with? Who am I? Who are True Parents that I was able to enter this holy yet desperate land? It's where love starts. North Korea and its people are where love was lost. Communism is the ultimate historic Satanic claim to mankind. Thus Kim Il Sung of North Korea was used to kill the humanity of the chosen people, controlling their feelings, thoughts, life through his own feeling of paranoia, hatred towards outside invaders, etc. Thus Satan retaliated. The core is attitude. North Korea is where Satan took all that historical accumulated negative energy and sucked the life out. He chose God's chosen people. As he did with Adam, Satan took God's most precious land and people and destroyed them.

The main lesson I learnt in going to North Korea is that of giving: give and don't stop giving, as True Parents have often taught. Don't go and expect anything in return. Fundamentally, they are in no condition to do so. At times I saw some waiters and waitresses hesitate when given a broad smile. The second time around they would smile back, but then only meekly. Generations of spiritual, heartistic starvation and abandonment are not solved with a single giving, or even a few offerings of gifts. It will take a lifetime, or two or three to get their hearts and minds fully open and free. However, they will quickly learn to do good in God's eyes. They are a humble and simple people who soon will understand God again. God will bless that faith and simplicity with heart.

Giving to North Korea is participating in the building of the Kingdom of Heaven. However, North Koreans are fated to wait and continue suffering until all providentially have-not nations have been satisfied. They will continue suffering because of mankind's sins. Remember that the North Korean tragedy can only be seen and understood from a Divine Principle perspective. Going to the Fatherland leads the mind to this truth, it is otherwise incomprehensible what has happened to these people. If we had all done right in the eyes of God others would not have had to suffer, or at least if we had done less wrong others would have had to suffer less.

The Fatherland is the heart of the Kingdom of Heaven and thus must be built free of Satan's accusation. This will come after yet-unsatisfied nations, people with no visible hope or who have not yet achieved their providential mission are at peace. This is what True Parents are now working on. To achieve the ultimate goal we must fulfill our mission so that North Korea can be liberated sooner rather than later. North Korea is destined to be the new Garden of Eden. If Christian leaders, years ago, had accepted Father in North Korea they may not have had to go this suffering route, paralleling in many ways Father's suffering course. Their disunity caused both to suffer. We, the inheritors of God's blessing are now entrusted to free them all by fulfilling our given duties.

Joseph, son of Jacob, became prime minister of Pharaoh's lands. He fed Egypt during 7 years of famine, de facto ruling that land. God worked through Joseph. In the same way I see God working through True Parents to "feed" North Korea both spiritually and with food. Already Unificationists were given the right to manage the main tourist hotel in Pyongyang among other projects, more will naturally follow. Only True Parents can with their understanding of North Korea and its communism, and True Parents' cosmic level indemnity paid, bring this nation back to God. North Korea was the alpha and it clearly is the omega. All else are in between foundations.

However, there are things that Satan can't have, and that is man's conscience and humanity. Satan can cover it and control it but can't take it away. This is the heart of my lesson. North Korea will be won by OUR giving to them - unconditionally. We will not get a thing from people who have nothing to give, as it has all been completely taken away from them. North Koreans live on the bare minimum a human can subsist on. We, the inheritors of all of God's and True Parents' love are the ones who have to give life to this nation of 20 million. The hardness emanating from these people, perceived by the world, comes from historic deprivation insecurity, inequality; the result of lack of love given and received.

Giving it all as an offering to the center, Kim Il Sung, and now his son Kim Jung Il, in North Korea is the way of showing gratitude to the "givers of love and life", the Satanic way, which is how elder statesman envisioned his own role. This was the process through which all was taken from the people. Nothing in North Korea is done without permission from a central figure. When giving to the center one receives blessings. To this extent I see them being prepared for True Parents in a restored way. They are the chosen to make offerings to God on behalf of mankind, as did the Levites, descendants of Aaron among the Israelites.

Kim Il Sung was the historical personification of resentment, and anger toward others, thus setting out to separate from them. This is what lies behind the Juche ideology. He started his revolutionary career as a resistance fighter against the Japanese occupation (1905-1945). One can say that it was this military occupation that gave the senior Kim his impulse to establish his own brand of communism. Satan, history's dark power, took control after that. For all the Christian Churches that might have existed in Pyongyang and North Korea before, Korea was not essentially a Christian nation, although they have always had a sense of historic destiny. North Korean public structures, all glorifying the revolution, are monuments to the grandeur of Kim Il Sung's thought. Structures are large, with large grounds accommodating tens of thousands of people surrounding them which are used for rallies, and other public activities. No churches can be seen Pyongyang today. However, ground breaking has taken place just a 5-minute walk away from the hotel managed by Unificationists to build a Unification Church.

Nick with three tour guides at Kim Il Sung's birthplace

For those who had some experience in communist nations other than North Korea in the past, understand that North Korea is fundamentally and visibly different. No private ads of any kind, nor foreign business of any kind can be seen on the streets of Pyongyang. NONE. Not a Coke, Mitsubishi, Mercedes Benz, etc. poster, billboard, or ad. That because it is not conducive to the revolution. The only announcements, signs, posters are of revolution, which started many years ago. In addition to this strict observance of the main revolutionary spirit one sees no unnecessary building, vehicle, airplane maintenance. For sure upkeep is not done for art's sake.

What I did not see was a "show" put on for foreigners. They don't care to impress us externally in that sense, and even if they did they don't have the money for it. We saw North Korea as it really is.

North Korea has taken a course opposed to humanity and the Will of God. North and South Korea can't be compared. North Korea does not care about the weak or the economy. North Koreans are there for the personal adoration of the perfection level Satanic figure, Kim Il Sung, and now his son Kim Jung Il. It's the true North Korean and Communist Raison d'être.

The Dark Power has the purpose of absolute and total reign over mankind spearheaded by Kim Il Sung. Other Communist leaders worldwide are secondary in this goal. A look at North Korea today shows that nothing exists for the sake of the North Korean people; only for Kim Il Sung, and now Kim Jung Il. They exist for Satan. This cold ruthlessness is supported by and education system and a military devoted to world dominion. All this is where the Dark Power, the direct controller of Kim Il Sung and Kim Jung Il, absorbs its glory. Kim Il Sung and Kim Jung Il are his creations.

Satan controls and is single mindedly determined through Kim Il Sung and Kim Jung Il to take. Any show of being soft on others and their misfortunes would be taken by Satan as not being fit for him and would work to violently replace them. Thus Kim Il Sung and Kim Jung Il themselves have no freedom, and cannot be human. It's the story of the Dark Power and its time in History.

Evil energy is usurped even from the Kims by the Dark Power. Unless directed to the Kims (Satan), and that direction, there is no rationale, heart for "I'm sorry," or "forgive me." Don't expect it from them when an atrocity is committed.

For them it's a privilege to serve North Korea. If you hold back the revolution you might be rejected. Survive and give to the revolution - don't take from it.

To what degree people believe in their revolution I cannot say since not only we could not speak the same language but they are not allowed to communicate with foreigners. Several generations have now passed. What may have been known in the past of religion, foreign connections, art, culture, wealth, freedom remains a long past memory for a few and non-existence to most. No substantial contact with anything foreign is visible, with the exception of vehicles. They walk to work, they ride in trucks as there aren't enough buses to go around, regardless of weather. It's not easy to believe that they have any thoughts of what is not state-sponsored revolution. This is what is taught in schools, this is what all their music and art is about, it's what they live day in and day out. The revolution is all. It's the ONLY thinking. They have given their blood, their life, and all they have for it. They still are doing it and will continue doing it until something changes it. That something is True Parents with their army of angels: us.

It's a very vertical society. There is no worldliness to distract them from their service to the "Beloved Leader" or, now, the "Dear Leader" and the revolution. North Koreans refer to Kim Il Sung as Father, or "our Beloved Leader" Kim Jung Il is the "Dear Leader". Concepts of free speech, or travel, or information, or any other non revolutionary thought is non existent, nor permitted.

People are indoctrinated for war. (I hear that the North Korean schools in Japan have also been training grounds for the eventual world revolution) The belief that Americans and Japanese are evil is very real, and they speak of us in those terms. I was not looked on with visible mistrust because I was a follower of Rev Sun Myung Moon, a most welcomed North Korean revolutionary in their eyes. (I don't know if they use the term Reverend when referring to Father) Kim Il Sung understood that Father does not hate North Korea, although he knew Father is avidly anti-communist. However True Parents were welcomed as Korean unifiers. True Parents are already working in North Korea.

Hardness of character is seen in the police and military, whose front line are mostly young recruits. They do not have the experience of parenthood, reflection, maturity. They are newly trained and fresh with revolutionary ideals and hardened by their ignorance of God, love, True Parents, etc. I toured North Korea the first three days of October. This is the middle of harvest season. Everyone, including our guides when not with tourists, have to pitch in and help reap, mostly rice. I even saw in the fields junior high school aged youth after school in the afternoons with sickle in hand bent forward cutting the rice, often

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Father's Birthplace

in their blue, white and red school uniforms. These are a people who value and respect manual labor and physical work. For the revolution all is acceptable.

Other than True Parents few people understand the seriousness of the North Korean people to their revolution. Few have given so much of themselves for a cause or ideology, this time Kim Il Sung's Juche, or are as prepared to give all they have left: their life. All else has been given, or taken. Whether initially people voluntarily gave their life or not for this revolution, today all are prepared. They know nothing else, every neighbor expects the other, as part of a team, to do so, and they already have given up every and any sense of comfort and luxury for this goal. There are no horizontal, material distractions. People this committed to achieving an ideological victory, and free from any material or emotional baggage holding them down is a formidable enemy. Their every emotion is vertically connected to the ideological center, the Father of their society, Kim Il Sung.

North Korea is a simple society, mostly farmers. They have for several generations endured cold, famine, and all other hardships imaginable without complaints or restructuring of their society for the sake of the victory of their revolution which is to communize the world under their great leader, Kim Il Sung. When asked to commit their life they have little holding them back to do so, whether emotionally or materially.

On the other hand our materialistic and democratic societies are so weakened many would not be able to confront their ruthless, heartless attack. Once they start attacking they don't reason, they just fight until the end, until there is a victor.

Our True Parents pioneered the way to the submission of this society through heart: giving. We must never stop giving and thinking of the highest and broadest goals, following our True Parents' directions. It is our protection. How many of us, otherwise, would have the stomach to give it all up for our faith, Fatherland, etc.? Fight to win in our God-given missions.

To understand communism through North Korea as a heartistic course was one of my main lessons, directly connected to our oneness with True Parents and the Principle. Relationships with the few North Koreans we met on the tour were very warm. One cannot talk of Principle, ideology, poverty or lack of freedom, nor history. We must go to them with an open and giving heart, not confrontational. They blossom with our giving and intuitively see the poverty of their system. Sidetracking from this central strategy only hurts all involved. They need to receive heart. It's what they lack. What otherwise comes from them is historical poison or rhetoric. They are ready to fight us in any other way, and though they may not win no one wins that kind of meet. However they have no idea how to fight true heart and love, they are powerless, completely on the receiving end, and child-like unable to return it. What we do receive in return is the beauty of their having received the love.

I alone, with the brother who did translating for me, Hideo Kitahara, was given a Kim Il Sung's badge, a sign of our being accepted; not easy, especially since I'm not communist. I won their heart. It is a victory we must all win from them. There are many little tin badges connected to the revolution one may buy but the Kim Il Sung badge is not for sale. It is Satan's approval of one, one of the gates we must pass to enter Heaven. You must subdue them with heart. By the time the tour ended the three guides/security men were saddened and depressed because of the tour members' unity of heart and commitment to North and South Korean unity, and general embrace of the North Koreans.

Another angle one can take to look at North Korea is as that of a child. I saw communism as a problem of attitude. It's the spirit of one not having received love. This is the core of what lies behind the North Korean heart that I felt. Whatever attitude comes out of North Korea is rooted in historic, providentially perfection level immature attitude. Therefore love them! I "know" I'll be going back. I won the formation level victory, I must win two more.

This was a tour organized by the Unificationist-run Japanese agency Seichi Travel. Until now ONLY a Japanese Unification Church member or his/her foreign Japan-resident spouse can sign up for the tour. A point that was clarified at Pyongyang airport upon my arrival when I was asked if I did indeed live in Japan and if my wife was Japanese. I met both conditions and thus was allowed in.

At the Unificationist-run Potonggang Hotel we were unexpectedly met with Father's envoy, the North Korean national Messiah. His message to the tour members was that visiting True Father's birthplace and home gave us a condition to start calling him Father, rather than True Father. We thus come an internal step closer to his heart, we more closely feel to be his child, having taken interest in learning more about True Parents, our new roots. Just

Father's birthplace

At Father's highschool where they spoke of him as a famed alumni. Students sang folk and revolutionary songs for us as well as *Arirang* and *Tongil.*

a few hundred meters away we visited Father's parents' tomb, a humble mound with a vertical marble with their birth and passing dates inscribed. In both Father's home and his parents' tomb we offered prayers. At Father's home we gave some gifts of food ranging from dried fruits to soba. We were given little flowers for the tomb.

The purpose of the tour was to feel Father a little closer. I saw the Fatherland and our Father's home. What it was like before I don't know. What is left is a 3-small-room structure plus a kitchen. There is no electricity. The windows were not tight fitting. Nothing remained inside, no furniture, there is no bathroom, no heating. This is where Father lived with his family and was prepared by God. At a nearby area we saw the mountain where Father received his Easter revelation from Jesus. We met people but I don't know if they were relatives of Father's. There are no paved roads leading to his home, just dirt roads. Now his home is a museum. There is a small hamlet 100 feet away with some homes. Possibly some of Father's relatives live there. (See picture) There are no luxuries in these houses, typical among all North Korean homes. In all directions there are fields, some already harvested. As we were praying, around 7:30 in the morning, loud North Korean revolutionary music was purposefully playing at a distance, loud enough for the whole valley to hear, even louder than the voice of the people speaking in front of us.

In Father's High School young kids performed some traditional dances, and did some singing of both also traditional and some revolutionary songs. They introduced themselves as proud followers of the famous alumnus of that school Sun Myung Moon (I don't know if they use the term Reverend). In North Korea schools have after-school activities preparing them for public performances. I was there the week before North Korea formally gave Kim Jung Il his two new titles, thus an occasion for national celebration. They are all ready to perform. They do it well, with lots of energy. It was a small school band of about a dozen musicians plus dancers and singers, the band included a drummer, six violinists, a base guitarist, an accordionist, and a few wind instruments. They performed convincingly. In the end we sang *Arirong* and *Tongil*, the latter of which brought an onslaught of tears to many of the tour members. We gave the young performers gifts brought along from home especially for this occasion.

Going to see North Korea and Father's home brought to heart some contrast between what we in the US and the West are living and what the North Koreans are. The reasons for our having riches and their not are basically God's Will. Essential attitude is what will permit us to continue to inherit blessings. We in the Unification Church, builders of the Kingdom of Heaven must surpass the North Korean heart of indemnity to win their heart. It's easy to be pompous, because of our efforts, and show off. However, before these people we must be very careful if we are to resolve the historic problems implicit in the North Korean version of communism in particular. We go to build bridges at whatever price.

Solving the Korean peninsula problem is at the core of God's heart. We first need to solve all other foundations before we give to North Korea, the future Fatherland of the world. Then when we give to North Korea we make a pure offering to God: the world. The world loving North Korea is like the world loving God, the center, through True Parents who made it all happen. All will participate in its rebuilding (Kingdom of Heaven) and thus get merit.

A word of warning, one cannot make comparisons between the two Koreas. Each took a different path not only ideologically but also economically. Juche, Kim Il Sung's ideology of self sufficiency, has not been concerned with economic development. The North is foremost and for the most part an agricultural society dedicated to the person worship of Kim Il Sung, and now to a lesser degree his son, Kim Jung Il. The industries in existence, and visible other than farming, are those related to the construction of buildings. There are also a handful of well finished highways. You can sit by one and not see a truck or vehicle for long periods at a time. Among the greatest frequenters of these roads are tour buses. Some private cars, mostly used and imported from Japan or other areas where strong support and sympathy for North Korea exists, run the roads but are used by men in uniform. (One can spot them since Japan is one out of a handful of nations which has both a strong pro North Korea base as well as vehicle steering wheels on the right. Also, few other people have the money to send used cars to North Korea. Japan has a large pro North Korean minority.) Structures in North Korea are not maintained. Once they have been completed they last out their life as the finish wears out, paint chips away, etc. I saw many buildings with broken windows, reminiscent of the Bronx in New York. The revolutionary single mindedness doesn't seem to deem it important. I didn't see the famine areas. One must be in a relief group to get permission for that.

North Korean society may not be blessed today but it's purified and ready to serve God and True Parents very vertically when the time comes. At Father's high school I made a speech of love and non-hatred directed to the North Korean guides in particular, but also to the tour as a whole. I suggested to all to forget all past history of war and division. I emphasized that Americans, Japanese and South Koreans, all represented on the tour, don't hate North Koreans. Korean unification is why we were there, I said.

Many slept during bus rides. It was sad to notice that some went out of duty, a need to fulfill a quota, etc. There is definitely a need to prepare one's heart to have a good attitude on the tour and absorb all that is implicated in the North Korean providence as God is trying to teach. As I said earlier, unfortunately for non-Japanese only Japanese Unification Church members and/or their resident foreign spouse are allowed to attend this tour. I'm curious and can ask thousands of questions but I don't know enough Japanese to understand and ask. It's difficult to depend on another tourist as a translator when he is also trying to get all he can out of it. Shamefully, I don't yet know Korean.

If any reader has questions or comments write to me at:
n-bikkal@path.or.jp
and I'll answer what I can. ❖

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UNIFICATION ANNALS

Planting Seeds in Lithuania

by Joy Pople

A van-load of American Unification Church members arrive in Anykcsiai, Lithuania, the headquarters of about 20 sites offering seminars during the summer of 1991 on the teachings of the Rev. Sun Myung Moon, founder of the Unification Church. Most of my traveling companions are sent out to other workshop sites. I will be spending much of August here at a rest-camp in the pine woods of central Lithuania.

In a few hours about 200 teachers will be arriving by train from Moscow for a ten-day seminar. John, Celeste, and Linda, who have been living in Russia for a number of months, are leading the seminar. Mohammad, who came on the plane with me, runs an import business in New York and helped staff seminars in America for Muslim leaders. (He will put into perspective the challenges we face.) Two other Americans will be group leaders. A Russian student, Helen, will translate lectures.

Newly arrived at this site, none of us envisions the difficulties we will face with the imminent arrival of a couple hundred non English-speaking guests. Sometimes it is better not to know what awaits us.

The evening is calm. On the walkway I meet Tony, who is coordinating programs at twenty camps in the Baltics. He suggests that I walk down to the river. The guests arrive and eat dinner. Alla, a Russian girl hired to help with logistics at this camp, is assigning participants to rooms. Upstairs I find my roommate, Natasha, an English student from Nizhni-Novgorod, who will help translate for a few days.

Lectures cover the nature of God and creation, God's ideal for the family and society, the purpose of our life, the principles of spiritual growth and development, what went wrong in the first human family, the purpose of the Messiah's coming, and God's work throughout history to restore the world back to His ideal.

Our hope is that people will consider the possibility of the existence of a Creator and eventually open their hearts to God as our Heavenly Father. As St. Augustine said, there is a God-shaped emptiness within each of us that is not satisfied until it is filled with our Creator. A God-centered worldview is very different from what people were taught under communism, and people examine new concepts cautiously. As teachers or parents, participants are concerned about the future of their nation and want to be able to offer some hope to the next generation. Some people skip lectures, while others come early and sit in the front row with shining eyes.

There are two morning lectures, with a tea break in the middle. The main meal of the day is at 1:30 pm, followed by free time. Lectures resume at 5:00. Supper is at 7:30, followed by an evening activity. After lectures there is generally time for discussion. Staff members see each other in the morning, after the evening program, and sometimes for coffee in the afternoon.

We always seem to have to run to the next activity. We look for somebody in one building, only to find that he or she has left for another. Alla is supposed to be in charge of communications, but she is almost never in her office. We are paying double the usual charge for meals, but in vain we urge the cooks to serve better food. John, Linda and Celeste say things went much better at other camps. Since none of us was at this site before, we have no idea how the previous staff met these challenges.

We are teaching high ideals, and we are determined to persist in serving, giving, listening and praying that some of the participants will grasp the vision as well. Russians are skeptical about ideals, and they challenge us at every step.

John wants to assign participants to discussion groups and find English-speaking Russians to help us lead group activities. Only three people volunteer, and they are asked to collect a list of people they would like to have in their groups. Even Helen and Natasha have difficulty deciphering the handwriting. We compare lists to eliminate duplicates. By now two days have passed.

I am a group leader, and 40 people flock around me. One person has discovered an amphitheater, and we follow her down a path. I ask for volunteers to help facilitate communication. Finally I have three assistants, none of whom speak English. My roommate, Natasha, interprets for me for several days until she returns to her hometown, but since she appears insecure people don't stop talking when she translates. At least the rest of our staff have English-speaking people in their groups.

We invite group leaders to join us for coffee before breakfast. American coffee is a treat here. John is upset that people are not attending lectures, but it is hard to know who is present and who is not. Some participants appear puzzled when we ask them to attend meetings. They want to go swimming or shopping. There seems to be some communication problem. The seminar was planned for people interested in pursuing in greater depth what they learned at an introductory seminar but some consider it an extended holiday. We seek to embrace them with God's love. The fee the participants paid is only a small portion of the costs, which are underwritten by donations from America and Japan. The schedule includes free time, and we encourage them to participate in the program.

Each meal I try to sit at a different table. We gave out books with a translation of Rev. Moon's teaching at the beginning of the seminar; one teacher tells me that she has been reading it every spare minute. When no one speaks English, we communicate by drawing pictures on paper.

There is one word which sends shivers up our spines: tickets. Unfortunately, it is announced halfway through the seminar that arrangements for return transportation to Moscow have not yet been finalized. Anxiety over their return begins to dominate the thinking of many people. After every lecture, they ask about tickets. John tries valiantly to allay fears. Sometimes whole trains are sometimes rented, and an ingenious American named Brian has to negotiate track time through each station. The best schedule he could negotiate for our participants means arriving in Moscow a little after midnight, when public transportation is unavailable.

In spite of the intermittent uproar, both staff and participants have deep experiences during our ten days together. Some of the morning prayer services move staff and participants alike to tears. Between the departure of the first group and the arrival of the second group of 210 teachers and students, we have about ten hours to prepare. John and Celeste go to other seminar sites; Jim, Mohammad and I stay on and welcome new staff. We thoroughly clean the lecture hall, to create a fresh atmosphere.

Tom joins us as coordinator. Being tone deaf doesn't stop him from trying to teach two little boys to sing "Yankee Doodle" with him for evening entertainment. He's confident we can work together. Louise transfers here from another camp; a mother of four children and manager of a store, this is her vacation. New group leaders include Susan, who is taking a break from studying for the Massachusetts bar exam, Marius and Nick. Two enthusiastic Lithuanian girls take charge of logistics.

Considering the shortage of translators, we have panel discussions after lectures during the second seminar. These question and answer sessions are fascinating. Very stimulating and insightful questions are posed. Scientifically-minded participants challenge attempts to correlate science with a God-centered worldview, demanding clarification and precision of detail. For instance, did life develop as a result of random mutation and the survival of the fittest, or did God direct the process? People would like to believe in God, but they insist that everything be precise and logical. If the possibility of a spiritual dimension is acknowledged, how does it relate to the physical? There is a lot of interest in reincarnation and UFO's. Moral issues cannot be passed off with a casual answer; for example, one person asked what should be their attitude towards officials of the KGB officials who were responsible for causing many deaths.

Linda's story is told before one of her lectures. Her husband, Lee, was in Afghanistan filming a documentary of the war there several years ago when he and his sound man were assassinated on orders from the KGB. Linda felt directed by God to come live in Russia, the land of the people who had ordered her husband's death, and witness here to God's love and forgiveness. She hopes to meet someone who can give her more information about her husband and help her recover his body.

A highlight of this seminar is the enthusiastic singing. Music has a way of drawing people together in heart. Celeste has a fine, strong voice and plays the guitar well. The CARP songbook has only eight Russian songs, which few of us can decipher. Therefore, most of the singing is in English. I learn to stumble through several Russian songs. The haunting melody of "Nadyezhda" is especially appealing.

Evening activities include a movie, a bonfire, group entertainment, or open mike singing and poetry recital. Some groups organize very clever skits or write new words to traditional Russian music, making hilarious comments on the personalities of the staff and the experiences of the seminar. Sometimes they give us a translation. We hear many passages from the poet Pushkin as well as origi-

see **LITHUANIA** *on page* **18**

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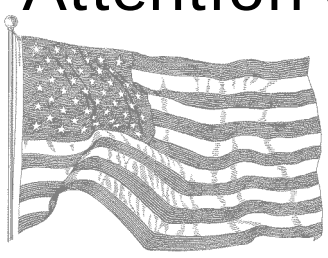

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Teleportation and the Coming Kingdom

RICHARD L. LEWIS, PHD

Dr. Lewis is a staff member of the Unification News

Down poured the rain as I, along with thousands of other dispirited commuters, sloshed my way towards Grand Central terminal and the train to Westchester. Not for the first time, my thoughts turned to how much time is wasted just getting from one place to another—all those billions of hours the human race spends sitting in cars and trains and boats and planes just to get from one place to someplace else.

Fearing the onset of a depression to match the weather, I quickly comforted myself with the thought that, even though it would not emerge in my lifetime, yet another step towards teleportation had recently been accomplished in the laboratory.

Of course, teleportation—the travel from one place to another without the bother of having to traverse all the intervening places—has been around for some time in the fertile imaginations of science-fiction writers—"Beam me up, Scotty" being just the most famous of the genre.

Indubitably, the scientist's task of creating a real teleportation device is a lot more complicated than the author's, who can offhandedly scribble "and the multiphasic neutronium plexitron hummed and her living room was replaced by the IRS office on Mars"—but an honest-to-goodness real step in the right direction just recently happened. Mind you, it was just one atom and the distance was only millimeters, but it was real matter and it was the second step towards real teleportation.

It is not something you learn in high school (but then, what is, these days), but the first step happened decades ago and now features in commercially-available devices. The step up from no teleportation to a microscopic amount of it involved electrons, just bits of atoms, in the phenomenon known as tunneling.

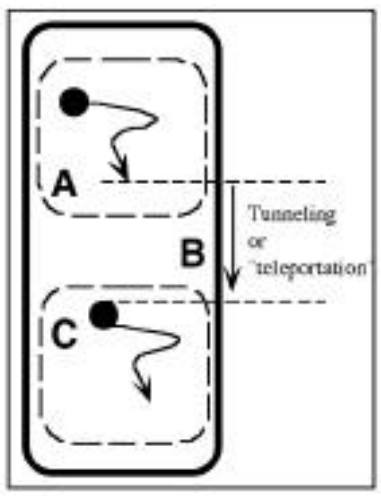
Tunneling

Schematically, this remarkable phenomenon—which is totally impossible according to the old-science view of matter—involves an electron zipping around in area A appearing in area C without ever being in area B.

It is clearly very difficult to explain such phenomena with classical 'billiard-ball' type physics. Such quantum tunneling occurs because, while the electron has a probability of being in A and a probability of being in C, it has a zero probability of being in B.

Unfortunately for the reluctant commuter, such 'teleportation' tendencies of electrons usually cancel each other—tunneling devices have to be designed very craftily to bring out this side of the electron's character.

This is why, even though we are basically just a mass of electrons (along with some nuclear matter to keep it all together), we can only move from one place to another by sequentially traversing all the intervening space. Thus the slosh through the rain. Overall, however, I must admit that this cancellation is a Good Thing, as otherwise our electrons would be bopping about all over the cosmos instead of sticking around and giving us a body to commute with in the first place.



The modern explanation for such odd behavior is that the electron is ruled by what is called its wavefunction, an abstract aspect internal to the electron that decides (on a very primitive level, to be sure) what the electron will do. This inherent directive aspect of the electron—call it its mind, if you must—creates the probability of finding the electron somewhere. And mind is master: if the wavefunction says be in area A and area C but never in area B, the 'body' of the electron obeys.

Measuring the internal

One of the great triumphs of the new physics is that it has a highly accurate mathematical description of the mind-like wavefunction as a set of "probability amplitudes," one for each of the possible things the electron might do (such as go from area A to area B).

The techniques using probability amplitude have been remarkably successful and accurate. As Richard. P. Feynman, one of its pioneers, has noted: "The theory of quantum electrodynamics has now lasted more than fifty years and has been tested more and more accurately over a wider and wider range of conditions. At the present time I can proudly say that there is *no significant difference* between experiment and theory! ... To give you a feeling for the accuracy [of the quantum description of the electron]: if you were to measure the distance from Los Angeles to New York to this accuracy, it would be exact to the thickness of a human hair. That's how delicately quantum electrodynamics has, in the last fifty years, been checked—both theoretically and experimentally" (*QED: The Strange Theory of Light and Matter* Princeton U Press (1985), p. 7).

Hardly modest, but then his recent obituary did merit almost a full page in *The New York Times*.

The measurement of a probability amplitude is complex—not in the sense of not being simple, but in the mathematical sense of needing a sophisticated kind of number called complex.

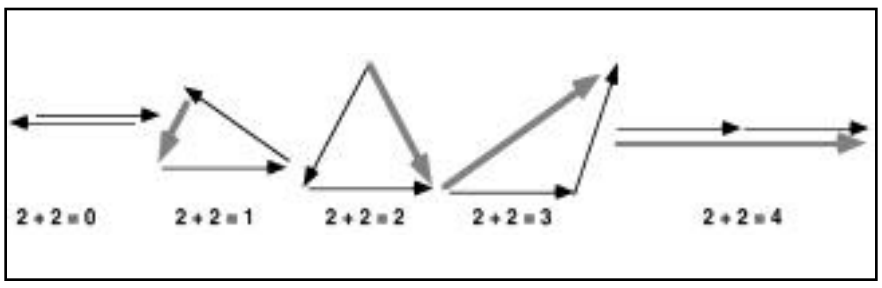
The key characteristic of the regular numbers we use every day (the real numbers to a math major) is that they have a magnitude, a size—2 is bigger than 1, 4 is bigger than 2, etc. The complex numbers, on the other hand, have an imaginary side to them as well as a real one (see previous column or any math book) which gives them another characteristic—they have a direction as well as a size—think of them as little arrows and you'll do fine.

Now if you were ever bored in school by the monotony of 2 + 2 = 4, you will love the diversity of complex numbers, where 2+2 can be any number of a variety of answers—the direction has to be taken into account as well as the size.

A very simple and widely used technique used to calculate with probability amplitudes in QED uses this representation of the complex numbers in a method, technically known as 'Feynman diagrams,' but often called "adding little arrows."

The wavefunction of the electron—its mind, so to speak—is a set of probability amplitudes, a set of little arrows. These arrows, of course, are not pointing anywhere in regular space, they are pointing in abstract dimensions, the so-called internal spaces of the electron.

This is how tunneling makes sense. All the little arrows combine to give a big probability of going from area A to area C and back again—like 2+2=4. But all the little arrows for going from A or C into B cancel out—like 2+2=0—and the electron never goes there. The electron, unlike others I know, does not have a problem with mind-body unity.



Knowledge of this behavior of the electron has been around for decades. Now matter is made of atoms, and atoms are made up of electrons and quarks (particles that can teleport just like the electron but are a lot more reclusive.) So, while it is obvious that in regular matter the teleportation tendencies of electrons and quarks cancel out—the 2+2=0 type situation—there is, in principle, no reason why, given the right set-up, these teleportation-tendencies can not be encouraged to emerge—just as it took careful design to get the electron to reveal its tunneling propensities.

This has happened, the second step towards real teleportation I mentioned in the beginning. Just recently they got atoms in the lab to interfere with each other, to exhibit the 2+2=0 type of behavior that underlies teleportation.

In the spring of 1991 four different laboratories independently demonstrated the interference of atoms. "The first to report was Professor Jürgen Mlynek.... The sketch of [his] apparatus might have come from Young's own papers: the experiment itself was a repetition of the original version, with the crucial difference that the slits were irradiated not by sunlight but by a stream of material particles.... The most mysterious feature of the experiment ...is the fact that each atom traversed the apparatus alone, uninfluenced by the jostle of other particles." (Hans Christian von Baeyer *Taming the Atom: Emergence of the Visible Microworld*, Random House, NY 1992, p. 166–7)

As atoms are considered to be "real" matter (no one has much to say about what electrons or photons are) such experiments can be considered to be exploring the teleportation of matter. Commercial applications, it should be noted, are probably quite a way off.

The next step is just one of scale, how to get a quintillion, quintillion atoms to do it all at the same time. Once that's done, Sony, no doubt, will be ready to bring out its portable tele-

see **TELEPORTATION** *on page* **19**

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Kim Korman Brown

Kim is a
Wife and Mother
in Virginia Beach, VA

Maybe i should take a coif drop

I went to a "swanky" haircutting place in April of 1991, and unintentionally got my hair cut into the shape of a french poodle's head. Of course, I didn't know it was going to turn out like that. I thought it was going to be very glamorous and becoming.

When I came home my husband said, "You look like an old lady. Why don't you dye it blue?"

I have never cut my hair since, (except for having the ends trimmed.) I was standing in front of the bathroom mirror today, trying to braid my hair (which I have never figured out how to do.) My arms got tired and I went and sat down across from my husband in our living room. As he was speaking to me I pulled my hair back and put a barrette in it.

"Unique style," Peter said. "You look like Bram Stoker's Dracula — or Leslie Nielson in "Dracula, Dead and Loving It"".

"Huh?"

"You've got two poofy things like Mickey Mouse's ears up there."

I took the barrette out and let my hair fall loose. I once saw the movie, "Sullivan's Travels", with Veronica Lake. She had long, liquid blond hair, parted on the side, shiny like a Breck girl. It rippled to her shoulders and didn't move. She gave Joel McRae sidelong glances, peeking out from behind the luxuriant, blond waterfall. Bewitching and cool. One wondered if she could turn her head. Whenever I let my hair loose, it's the "Cousin It" effect, all the way. If I sit still it stays put. If I move, it's in my face.

Most of my life, glamour has been a foreign port. I'm a graduate of the Granola Eating, Armpit Hair Growers of America, 1973. I wanted to be a natural woman. Plucking my eyebrows, wearing pantyhose and putting on makeup was not an expression of freedom! Holy epilady, I had razor-free legs. I was "a child of God, walking along the road, going to Yasgur's farm to camp out on the land and set my soul free" woman.

Then around 1979 I took a job in a mall during the Christmas season. I decided to take the plunge and go to a makeup counter at a large department store for a free makeover. The girl behind the counter was tall, thin, blonde, and chic. I timidly sat down on the little stool.

"I don't usually wear makeup, and I thought it would be a good idea if I learned how. Hee hee. I'm only 24, hee hee. I wondered if you could do my face and give me an idea of how it would look. Hee hee. Gulp. I'm actually quite nervous, I've never done this before. Hee hee. Not too much, please, just a little bit, I'm not used to the way it looks. Hee hee. Gulp. Thanks."

I sat patiently on the stool as the girl cleaned my face with cotton balls, wiped it with solutions, rubbed it and sponged it with all kinds of cool, dabbing sensations. "Oh, this is beautiful," she said. "You're going to love this." She oohed and aahed a few more times and then swung the makeup mirror toward me so I could look. "Gee, thanks." I said. The first word that came to mind was "ghoul." I had on black eyeliner, heavy purple eyeshadow and mascara, and dark red lipliner out lining dark red lips. My look went from 'granola' to 'shameless hussy'.

I went to the ladies room and wiped most of it off.

When I heard the words, "You're going to love this!", I knew it was time to start worrying. In the eighth grade, a lady I sometimes baby-sat for offered to do my hair. She kept saying, "You're going to love this. You're going to love this!" I smiled dumbly at her. When she finished setting my hair and combing and coifing it, she turned me toward the mirror, smiled breathlessly, and said "Ta Da!" I looked in the mirror and saw a french poodle's head. Arf.

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

LITHUANIA
from page 16

nal poetry by participants.

A much-loved tradition of these seminars is the Day of Heart, which encourages people to develop deeper relationships of heart with each other. Names are exchanged for secret pals, and anonymous gifts such as carefully tied bouquets of wild flowers appear at people's doors and seats. We encourage people to reach out and try to relate to someone with whom they may experience difficulties. Some of the Russian teachers decide to institute a similar tradition at their schools to begin the new school year.

In the second seminar, I am fortunate to have Inna for one of my group leaders. Her English is excellent. A French teacher, Elena, is also in my group, and last summer's French practice in Africa comes in handy.

I prepare a lecture entitled the Process of Change, which I give around a campfire one night along the river. These presentations give me an opportunity to share some of my 22 years of experience in the Unification movement, as well as challenges I have faced and things I have learned in my roles as wife, mother, teacher, and family counselor.

After my lectures, people come to me for counseling sessions. One woman talks to me about her daughter, and inspired by the conversation she brings other women with painful stories and translates our conversations. I hear tearful stories of marriage difficulties, health problems, and challenges of parenting a teenager. Access to a counselor is rare in Moscow, and to be able to speak frankly and in a confidential setting is a new experience.

During the first seminar Natasha and I talk at length about the love we share for nature, art and literature. She tells me many stories of her family and school. We explore the woods and paddle around in secluded swimming holes. During the second seminar my roommate is Katya, an English student from Tver. Katya speaks fondly of Siberia, where she grew up, and riding Siberian trains so crowded the only place to sit down is on the rooftop of the coach. The locomotive puffs through clouds of mosquitoes at a speed only slightly faster than a running cow, Katya says, with a dreamy look in her eyes. It's a shame that we have to stop talking in order to get some sleep.

Katya gets the flu, and I bring her soup from the dining hall and prepare tea. On the day of our outing to Kaunas, Katya plans to stay in bed and rest, but one of the participants walks into our room and badgers her with questions. I return with a banana I bought from a sidewalk vendor. Katya jumps up and gobbles it down. Vitality returns to her spirit. It has been three years since she has had a banana, since they cost so much. I thought 17 rubles for a banana was a little high, but If I had known the marvelous effects bananas produced, I would have bought a dozen.

Having been assembled from the far corners of America to lead a seminar in a foreign land, we are forced to pray. Maybe this is part of what Rev. Moon wants us to learn this summer. We also encourage participants in the seminar to develop a prayer life. I am asked to give a talk about prayer. I decide to focus on the basics: what is prayer? why pray? who can pray? where to pray? what to pray for? We challenge people to pray not just for themselves but for others. Prayer draws us closer to God and each other. I describe my experience last summer when I was visiting the Central African Republic during the attempted coup in the Soviet Union. In a small village, Africans and an American knelt in tears to pray for God's guidance and protection for the Soviet people. At our group meeting a couple of people tell me that after listening to my testimony they will begin to pray not just for their own country but for other nations as well.

Perhaps the most difficult type of prayer to grasp is repentance prayer. We teach about God's love, the origin and effects of sin, and Jesus' coming to bring deliverance from sin. The first step back to God is repentance. Sometimes the best we can do is model humility and repentance ourselves. In spite of our good intentions, we make mistakes, causing bad feelings; sometimes one of us makes a public apology and asks forgiveness. Sincere apologies open doors. Towards the end of the first seminar, a couple of teachers come to us privately and apologize for some of the uncooperativeness and uproar of the group as a whole.

Following a stimulating group discussion one evening, a dozen people linger in the room, and I ask them if they would like to go into the woods with me to pray. They nod. I get some candles from the supply closet and head for a place where we can see the stars through the trees. I light my candle and we pass the flame around. We sing a version of "Kumbaya." Then in the stillness of the night, I lead the group in prayer, suggesting themes and allowing periods of silence for individual prayer. Eyes are bright upon our return to camp.

The staff decides to invite all the participants to a riverside prayer the following evening. After the evening program I invite everyone who wishes to join me for a candlelight prayer walk. We pass out 150 candles and light them in the still night air. A long procession of light stretches along the path and descends the steps to a broad meadow along a bend of the river. The ever-broadening circle of light against the backdrop of pine trees fills us with awe and lifts our spirits. Rev. Moon had told us the time would come when hundreds of people would be begging us to teach them about God, but I never took it seriously. Slowly, the procession returns to camp. Nobody wants to blow out their candles and go to their rooms, so we sing several more songs in the courtyard. At midnight, I urge people to retire for the night.

On the last day, the Russians collect bags of fruit and bunches of flowers. We exchange addresses and souvenirs. Louise has brought bags of squash seeds from her garden and asks the recipients to pass on their seeds next season to someone else. She hopes the seeds of truth will sprout as well. ❖

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DIVINE PRINCIPLE STUDY

Nature of God and Man, the Purpose of Life

Volume One • Part Eight.

In a very memorable scene of the popular theater, the dream sequence in *Fiddler On The Roof*, the cornered Tevye invokes the spirit of his wife Golde's late grandmother in order to extricate himself from a very problematic situation: he has promised his Daughter to the wrong man. Tevye reports that the grandmother has come to him in a dream warning against this almost finalized match. His wife's agitated yet believing response, referring to her grandmother Tzeitel's coming all the way "from the other world" to impart her needed guidance, tells Tevye his ruse has worked.

While merely a fictional, construct acted out in the cultural setting of the Russian Jews, this scene nevertheless reveals something universal in human consciousness. From Plato and the early Greeks, through Jesus and Paul, through most African and Oriental cultures, to spiritualists of the 20th century, a belief in some kind of survival of bodily death has been unequivocally affirmed. Jesus' assertion that in his Father's house "there are many rooms," would seem to be justified by the fact that this common belief is held by such divergent peoples.

The Mount Of Transfiguration

While many traditional believers tend to shy away from the topic, testimony to the existence of a spirit world actually permeates the Bible. Prophets such as Ezekiel and Isaiah report powerful spiritual visions, as does the writer of the book of Revelation. In the Gospels, angels speak(Lk 1:28) and on the Mount of Transfiguration, Jesus talks with the long-dead Moses and Elijah.

"And after six days Jesus took with him Peter and James and John his brother, and led them upon a high mountain apart. And he was transfigured before them, and his face shone like the sun, and his garments became white as light. And behold, there appeared to them Moses and Elijah, talking with him (Mt. 17:1-3)."

Today, perhaps the most dramatic testimony to the existence of the spiritual dimension comes from those who have had what are commonly called "near death" experiences. These individuals, who were pronounced clinically dead but who were later revived, recall remarkably similar experiences while they were "dead."

While many people, if not most, are prepared to admit belief in some kind of life after death, few are willing to accept the proposition that even during our physical lifestyles we are existing in two realms at once—a material one and a spiritual one. Yet this is what Divine Principle teaches. There is an invisible spiritual world that surrounds this physical one and that is inhabited by those who have passed on.

Because the two realms do interpenetrate each other, the spirit self of a person near death can float on out of his body and then return later on. For this same reason the spirits of Moses and Elijah could appear to Jesus.

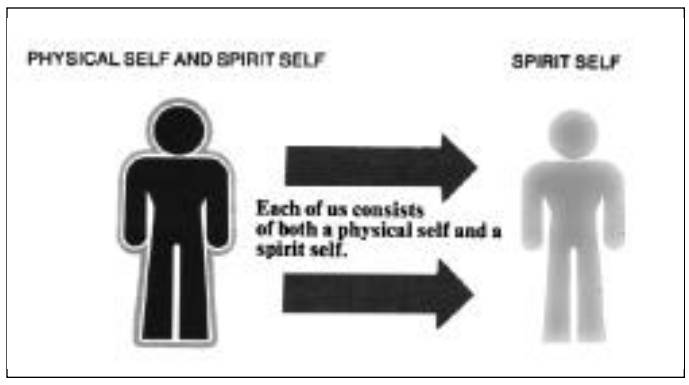
To begin to understand how we could simultaneously live in two realms and, for the most part, be unaware of it, we must remember that there are many things, even in the natural world, that exist beyond the range of our five physical senses. For example, we can't see infra-red light or x-rays, or hear sounds above or below certain frequencies. Nevertheless, x-rays and high and low frequency sound vibrations do exist. In the same way, even though we cannot perceive a spiritual world through our physical senses, it does exist all around us.

Science

The discoveries of modern science lend credence to this prospect. Whereas in prior times scientists thought of the material world as constructed of solid, though minute, blocks of matter, they now believe this is not the case. Rather what we think of as the material world seems to consist of invisible patterns of energy.

As Professor Raynor C. Johnson of the University of Melbourne has pointed out in *The Imprisoned Splendor*, "The world of hills and rocks, tables and chairs is for the ordinary unreflective man the one real world. There may have been some excuse for the materialistic philosophy of the nineteenth century which supported this, but the discoveries of modern physics...have undermined that outlook. The solidity of the material world has proved illusory....

The implications of this new theory with regard to the possible existence of a spiritual dimension are clear. Indeed, it is probably such a discovery as this that gave rise to Albert Einstein's celebrated remark that his work was spiritual, involving the discovery of where matter ended and spirit began.



Subject And Object

By applying the principle of polarity, we can conclude that a counterpart to the physical world must exist. As previously stated, God created all things in subject-object relationships. Man as subject has both spirit and body; therefore, his object—the world—must also have a two-fold nature. Just as the physical world was created as an environment for man's physical body, so the spirit world was created as an environment for his spirit.

As man has five physical senses for perceiving the physical world, so he has five spiritual senses with which to perceive the spiritual world. These spiritual senses make possible such experiences as those discussed above and others such as hearing voices, having prophetic dreams and seeing visions.

The spirit is sown a physical body, it is raised a spiritual body. If there is a physical body there is a spiritual body (I Cor. 15:44).

Existing in both worlds, each of us consists of both a physical self and a spiritual self. Just as the physical body and a physical mind (which functions similar to instinct in animals), in the same way man's spirit has a spirit body and a spirit mind. The spirit body is the body of the spirit self, just as the physical body is the body of the physical self. As the spiritual form is identical to that of the physical self, people are recognizable even in spirit. When Jesus saw Moses and Elijah he saw them in their spirit bodies. The spirit mind is the central part of a person's being, the source of his emotion, intellect, and will. Here our personality and self-awareness originate. Through the spirit mind God is able to communicate with us, inspire us, and guide us in our growth. ❖

TELEPORTATION
from page 17

portation device—the No-Walkman, perhaps.

Extension

The new-physics understanding of the electron's internal aspects has some profound implications for philosophers as well as for commuters hoping to avoid the rain.

The chance-and-accident perspective of evolution founded by Darwin is built upon the mechanistic perspective of matter developed by Newton and, as he was the first to admit, "If I have seen further it is by standing on the shoulders of giants." One of those upon whom Newton clambered was Rene Descartes.

Before Descartes, there was little impetus to explore the world through the methods of science because the world of material was inextricably mixed in with the realm of the mind. Descartes, however, separated them; he divided the world into two sets of the *res extensa* (extended things) and *res cogitans* (thinking things). To him, the great difference between mind and material was that matter has extension while mind does not.

With mind and matter dissociated, Newton was free to explore the workings of the material world without reference to the realm of the mind—and, in the process, gave birth to modern science.

Later, Darwin would articulate his vision of the chance-and-accident origin of species based on the mechanistic concepts of Newton and the mindless matter of Descartes.

But, as we have just seen, Descartes was wrong. You cannot differentiate between mind and matter using extension.

The mind—the inherent directive aspect of the electron measured by the little arrows—also has extension; it's just that it's in an internal dimension rather than an external one.

Just as it took Einstein to reveal that the belief in the absolute reality of physical extension was mistaken—it is an artifact of the fact that we habitually travel around at speeds significantly slower than that of light—quantum physics says that the strict, absolute division into mind and body is also mistaken—it is an artifact of a limitation of our senses as we cannot directly perceive extension in an internal dimension—just its projection as probability.

So teleportation takes another tiny step out of the pages of science fiction into everyday life. How wonderful to think that the Kingdom of Heaven will not just be a place where the major ills of our age will seem as a nightmare—even the minor nuisances will be gone. Step into the booth, dial home—or Seoul, or the Andromeda galaxy—step out: simple. As for sloshing about in the rain, I'm sure people will still do it, but only when they want to.

Well, those thoughts cheered me up no end—here's the station. Now for the slosh to the car, the slosh from car to front door, and I'm home. Primitive!! Tell me about it! ❖

Internet Locations of Key Speeches

Father asked that certain providential speeches be translated into all languages and read often. Thanks to Damian Anderson most of these speeches are available on the Internet.

1. The Family Pledge
   http://www.unification.net/misc/fampledge.html
2. True Parents and the Completed Testament Age
   http://www.unification.net/hjh/hjh930701.html
3. True Family and I
   http://www.unification.net/1995/950625.html
4. View of the Principle of the Providential History of Salvation
   http://www.unification.net/1996/960416.html
5. In Search of the Origin of the Universe
   http://www.unification.net/1996/960801.html
6. True Family and True Universe Centered on True Love
   http://www.unification.net/1997/970616.html
7. The Way of God's Will
   Not yet on the web.
8. Blessing and Ideal Family
   http://www.unification.net/bif
9. God's Will and the World
   http://www.unification.net/gww ❖

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The Passing of Alan Ginsburg

ALEX COLVIN

Mr. Colvin
is a journalist
in Washington, DC

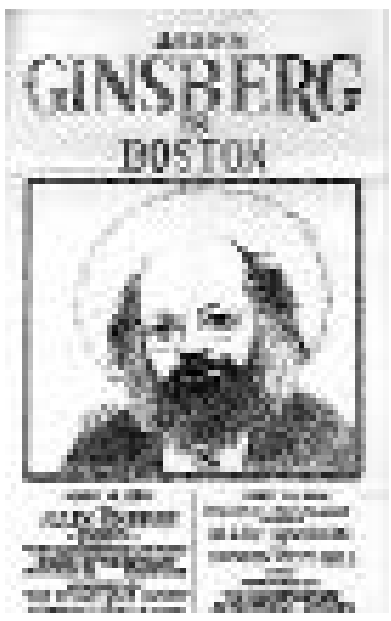
Alan Ginsburg died this summer. It is deserving of some note. It is hard to measure the effect that Alan Ginsburg had on a generation of Americans. In many ways he is the father of the hippie movement. He was in the right place at the right time. San Francisco in the late '50s and early '60's. Something was restless in the soul of American youth. Vietnam was brewing in the background. Ginsburg was a catalyst. He took the seeds of the counterculture that were brewing amongst the Beats hanging around City Lights Bookstore and became a voice crying in the wilderness. That voice struck a chord in the souls of young people around the country.

In 1968, I was in college in Seattle Washington. I recall receiving a letter from a friend of mine in Montana quoting "Howl." I went and bought a copy. I never actually read it all the way through. I liked the oft quoted first lines — "I saw the best minds of my generation..." The poem lost me after that. I think that maybe I should go back and read it in its entirety. My friend loved Ginsburg and Jim Morrison. It was a quest for meaning. America seemed plastic and shallow. There had to be something more.

The summer before leaving Montana, I had read Jack Kerouac's *On the Road*. It appealed. I imagined myself hitting the road. Eventually, after a year and a half of college, I did. I hitchhiked back and forth across the country and up and down the West Coast.

Ginsburg, Kerouac, Burroughs they were crying out against the materialism of American culture. They were crying out for freedom. Their cry knew no limits. They embraced drugs, homosexuality, anti-war activism, and eastern religions. It was rebellion, but it was filled with idealism. There was also a lot of naiveté and a tinge of resentment.

The counterculture followed the trails paved by the Beats. Ginsburg coined the term "flower power." He led the be-ins in Berkeley that were the precursors of the anti-war demonstrations. The seeds were formed in Greenwich Village and San Francisco. Ginsburg cast the seeds to the wind through his poems. Those seeds took root and bore fruit in the formation of a subculture. The anti-war movement, the gay liberation movement, the anti-nuclear movement, the new age movement — in some respects, all of these owe something to the Beats and in particular to Alan Ginsburg. The Beats were hip. The hippies were their offspring.



American youth were on a quest in the sixties. Peace and Love were the catchwords. Some were seeking through drugs; some were seeking through spiritual paths. There was a sense of urgency. Crosby, Stills and Nash summed it up: "We've got to get back to the garden."

Woodstock was the ultimate be-in. Hundreds of thousands of young people wallowing in the mud trying to get back to the garden.

My search took me around the country, through a brush with the draft board, to Zen monasteries, yoga meetings, Salvation Army outposts. I finally ended up in Montana as a struggling musician believing in the guiding power of Absolute Love. I found that seeking for truth led me to God. And God led me through a series of spiritual experiences to the Unification Church, which I joined in Missoula Montana in 1973.

Shortly after I joined the UC, Alan Ginsberg came to Missoula to read some of his poetry and speak at the University of Montana. I attended. Alan Ginsburg was accompanied by a small coterie of Buddhist monks. He spoke of his visions. William Blake was a great inspiration to him. He recounted how Blake had visions, but his visions were often interrupted by demons. Ginsburg testified that he had the same experience. He would achieve a beatific state only to be attacked by demons. He was perplexed. He didn't know how to break the demonic barrier. I remember that at the time I felt that his predicament was caused by his brazen celebration of homosexuality.

A generation has passed since the publication of "Howl" and the birth of the counterculture. What are the fruits? Where did the quest for the garden lead us? Instead of Peace and Love we find drug abuse, homelessness, sexual abuse, AIDS, and rising rates of murder and teen pregnancy. Just like Ginsburg's visions, our quest for Eden was invaded by devils.

The answer seems pretty simple. Without God there is no garden. When Adam and Eve deserted God, they lost the garden. To get back to the Garden means to get back to God. Ginsburg, the Beats, and the hippies were crying out for freedom, but it was a freedom without principle. There is no freedom without principle. The ultimate freedom is the freedom to love. Love has its laws just like physics. To live by the laws of love, we need self control and good character, not license.

Fortunately for us, God wants us to get back to the garden too. His love is steadfast and unchanging. If we're humble and sincere, God will guide us. We can repent and we can clean up the mess that we have made.

I don't think that Alan Ginsburg rests in peace. But I don't believe that he is eternally damned either. Many of the people inspired by him to break down the barriers of convention no doubt avoided the pitfalls of self destruction and benefited from their quest for truth.

I wish Alan Ginsburg well in the afterlife. I hope he can sort out what was good and what was bad in his life on earth. I hope that he can use his tremendous talent to inspire those of us who remain to correct some of his mistakes. I hope that in so doing he can achieve the love, peace, and freedom he aspired to. ❖

Big Web Site on True Parents Open for Testing

by Gary Fleisher—Denver, CO

Announcing a free World Wide Web site, whose purpose is to help Unificationists set up their own web sites—www.Tparents.org is open for testing now.

Many internet connections come with a free web page. Web pages can be quickly and easily filled with files chosen from the Tparents.org library. Choose photos of True Parents, Unificationist graphics, publications like articles from the Unification News or the Divine Principle, Moon family sermons, books, etc. All can be copied to your web site and easily installed by unzipping a file in a new directory.

Tparents.org Zip files can be listed by date, so you can easily find ones that you have not yet downloaded. Web graphics such as Unificationist logos, cute lines, animated art, and colorful bullets and backgrounds are easy to copy to your computer for use on your web page.

Open to the public, www.Tparents.org contains endless information about the ministry of Reverend Sun Myung Moon, his family, and his followers.

Are you looking for an obscure publication by Dr. Young Oon Kim, or children's stories about True Parents' lives? How about a Unification Church Calendar, a copy of Family Pledge, or holy songs that play on your computer? All are available at Tparents.org. If you are curious about what the Unification Church thinks about computers, what is happening to Unificationists in Nigeria, or what Father says about homosexuality, do a quick text search on all the files at Tparents.org.

www.Tparents.org is the continuation of the Unofficial HSA-UWC BBS. The BBS, founded in 1986 by Reverend Moon, contains a huge archive of Unificationist material, which has been partially available on the web from other sites.

Most web sites lease space, and cannot afford enough space to put the entire content of the HSA-UWC BBS on line. However, www.Tparents.org owns its own Internet Server, making it possible to hold the whole HSA-UWC BBS and continuous new additions. For instance, we have the entire Revised Standard Version on the Bible on line, with the Apochrapha. The King James version is on its way. Bibles are just too big for most web sites.

Email contributions (files, not money) to Gary_Fleisher@Tparents.org.

www.Tparents.org will begin testing in late October and plans to be fully functional by True Parents' Birthday, 1998. Type http://www.Tparents.org into your web browser for a visit. Leave comments or suggestions. ❖

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Interview with Michael Marshall about The World & I

Michael Marshall is the Executive Editor of The World & I.

interview by Elisabeth Seidel —Barrytown, NY

In what way does the Washington Times Corporation and, in particular, The World & I represent a new form of journalism? How do you convey a high ethical standard?

I think all the publications in the corporation are distinctive for taking moral issues seriously, for being active in reporting on the "culture wars" if you will. The daily newspaper, for example, now publishes a "Family Times" supplement once a week. Also, I think we share an attitude that journalists have some responsibility for the state of society. We can contribute to it getting better or worse. It is a myth that you can stand on the sidelines as a neutral observer.

We don't try to preach a particular viewpoint but we try to get readers to think about the moral choices we make in life, as individuals and as a society, and the consequences that they have. If someone asks: "What's wrong with illegitimacy?" you can say that it is against God's law, or you can point out that kids from single-parent homes do significantly worse as a group when it comes to school performance, drug use, involvement in crime and the like, than kids growing up with two parents. I see us as doing the latter.

Michael Marshall, above, and some of his staff

Please tell us more about the interaction between The Washington Times (daily newspaper), its weekly edition, and The World & I. You are now in the same building. Does this set-up provide a source of mutual stimulation?

We don't have any formal joint projects with the newspaper but of course we read each others' stories, talk to one another about issues, share ideas and it makes us both better. Widens our perspective.

What is the Founder's vision for The World & I?

The founder has always considered that journalism tends to be superficial. It pursues the quick hit — news today forgotten tomorrow. He wanted to bring the knowledge, the analytical powers, and the longer term perspective of good scholars into journalism and conceived The World & I as a vehicle for that. That is why we describe our goal as a marriage between scholarship and journalism.

Also he wanted it to be international in scope, so that readers could feel a part of one world rather than nationalistic or isolationist. And interdisciplinary to encourage breadth in people's interests.

90% of your readers are college-educated and many of them are parents with teenage children. You seem to attract readers who appreciate strong traditional family values. The World & I is clean—no ads involving sex, cigarettes or alcoholic drinks. Did you have any response from your readers on this point?

During the past year we surveyed about a hundred of our core subscribers to see what they liked about the magazine. They enjoyed the variety of our coverage and the fact that we took an in-depth look at issues, often presenting more than one point of view. So they felt that we respected their intelligence but at the same time they were learning something new.

One reader said each issue of *The World & I* was like a college course. Another, a minister, said he regarded the magazine as his moral benchmark in judging contemporary issues.

In the evening, instead of putting on the TV, I look at the beautiful photographs in The World & I *and browse through the magazine, being uplifted and relaxed. I feel connected to many different cultures of the world, learning about their history and present situation. Based on your global outlook, how do you make an impact on society?*

I think we make an impact in a number of ways. As far as our global outlook is concerned I think it serves to help readers feel connected to people in other countries and cultures, to understand something about them that is personal and not abstract. That sort of consciousness helps to counter the trend to isolationism or ethnic self-centeredness that is one contemporary response to globalization. It also raises the question: What set of ideas and values can bridge the differences between cultures and the ensuing clashes as the shrinking world forces us closer together.

I speak to many people about my beliefs and convictions. Often I give them The World & I, *hoping that it will do the talking. How do you see* The World & I *as an instrument for creating a better world?*

There is an internal and external aspect to transforming world culture. The internal is more religious and spiritual. The external deals with questions of culture, the arts, the world of learning and how the products of these realms of human activity can promote and support harmonious families and a harmonious society. I see us dealing with that external realm, a sort of new God-centered Renaissance.

You are saying that The World & I *is the magazine for education. Could you please comment on this point?*

Some 7000 copies of the magazine go into schools each month. Each one is accompanied by a Teacher's Guide, compiled for us by professional educators, that take nine or ten articles in that issue and suggest a lesson plan and student activities based on the articles. It's especially popular with English teachers and Social Studies teachers.

In junior high schools and high schools, principals and teachers face serious challenges: drugs, free sex, violence and often a stubborn attitude of disrespect. Teachers need a lot of support from a magazine like yours. Could you comment on the response from teachers, in particular with reference to the "teacher's guide"?

Teachers told us they like to use it because of the variety of material it contains and the depth and seriousness of the thought. Our pro-con articles are popular for helping students to consider the arguments on both sides of an issue. Several teachers told us they used it as an antidote to the People magazine, MTV, soundbite culture most of their students are immersed in. We asked one teacher who told us this what her kids thought of the magazine. "They don't like it," she replied. "It makes them think." Despite that its certainly something schools can benefit greatly from.

For the coming year, what is your goal and vision for The World & I?

In the coming year we want to expand our circulation base in education and are exploring the market in community colleges and adult education courses. One adult education college in Texas has a course on contemporary issues based on The World & I. We would like to see more of that.

In one of your recent issues, you presented an article on character education. Do you think you can inspire the media to promote good citizenship in America?

We also want to gain more exposure for and public recognition of some of our articles. "Is Religion Good For Your Health?" summarized a serious clinical study of the impact of faith, prayer and meditation on the health and recovery of patients. Shortly after we came out *Time* and *Newsweek* both ran cover stories on the same topic. We ran an excellent expose of Medicare fraud also that came out around the same time as reports in the daily news media. That's pretty good for a monthly magazine and of course we offered much more meat in our piece. We want to gain greater recognition for such articles.

How about Christmas shopping this year and giving a gift subscription for The World & I?

The World & I is a great Christmas present. For parents and relatives who are retired and have time and active minds there is plenty to read. For high school and college age nieces, nephews and friends there is plenty of good material both for general education and for class assignments. There is something there for all the family. And a very generous rate is available for those gift subscriptions. ❖

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NYC Museum Commemorates MSG Blessing

by Jonathan and Debby Gullery—NYC

Well, clearly marriage is the hot topic of 1997. As the providence goes, so goes the rest of the world—or at least NY!

Case in point, the Museum of the City of New York decided to do an exhibition chronicling the history of marriage in New York City. And what would a display on marriage in New York be without a little something on one of the most exciting marriages ever to take place—ours!—at Madison Square Garden in 1892.

The curator of the museum's costume collection Phyliss Magidson, contacted headquarters in early spring, looking for a couple who would donate their wedding dress to the museum's permanent collection. Peter Ross, then director of Public Affairs, asked us whether we would consider this. At first we were a little reluctant, having some vague idea that we would leave the dress to our children. We remembered, however, how Father had often talked about our things being in museums and we realized what a great honor it was. "The legacy of your family should be museum pieces for the world. The world in which you live centering upon yourself is not your treasure. Your treasure is only what you received in the public dimension."

Taking the dress out of its humble cardboard box in the back of the storage closet was a lot of fun—our daughter tried it on of course, and the boys all enjoyed goofing around as we went through all the keepsakes we had stored from the Blessing. It was a wonderful opportunity to share our experiences and stories with our children.

Phyliss was fascinated with our blessing. At first we thought her interest was in just acquiring the dress, but as the months passed between our donation and the installation and opening of the exhibition itself, we struck up quite a friendship. She really wanted to know about our matching, our feelings in the blessing, and our thoughts about family life. Everything struck her as being so sensible! I had expected that her approach to us would have been very academic.

At some point I mentioned that we had a video of our blessing that followed several couples through the matching and blessing process, along with footage of the wedding dresses being made. She was so excited! She hoped that somehow funding would be available to provide for a video in the exhibition itself. I gave her the video of the 1982 event and she became even more enthusiastic. This led to another person being genuinely interested in the event. Phyliss passed our video on to when she was commissioned to produce the exhibition's own video which followed four couples through their own weddings in New York. She in turn was completely enthusiastic, and asked so many deep questions. In our years of dealing with the public and the press, we have become so used to pointed questions, to being looked at as sincere but a little odd! At each stage of inclusion in the exhibition, however, they would call us and say "We would like to say this with your dress—this with your program—this with your photo—is that correct? Is that OK" etc., so we felt that we had complete control over everything they wanted to use. They were so careful to respect our own wishes and feelings, while also portraying an accurate historical account of the event.

When "New York Gets Married: Dressing for a Special Day, 1765–1997" opened on May 21, 1997, our jaws dropped. There, in the video were True Parents, arms outstretched, praying over our 2,000 couples, and then three manseis. In all, some five minutes of footage from our video was used, and we stood transfixed, along with everyone else watching! We could only imagine how many people watched that video from the time the exhibition opened until it closed on September 21. We felt that this really was True Parents symbolically blessing all of New York, and all who came and stood there, in some way joining in our blessing of 15 years before.

Following is the description of the dress, the booklet displayed, our wedding photograph, and other items we gave them, as they appeared in the exhibition catalog.

1. A. Wedding Dress, 1982

White synthetic peau de soie / mechanical lace; full length, wide rounded neckline, raised front waistline descending to natural c.b.; contrasting lace bishop set-in sleeves, deep 5" cuff with 6 mother-of-pearl doublet buttons / loops. c.b. zipper; neckline emphasized by applying mechanical point de Venice band.

B. Veil

Headband of satin and organza lilacs holding doubled layer of nylon net.

Gift of Mr. & Mrs. Jonathan Gullery

Worn by Debby Dicenso Gullery as one of 2,075 brides married at the Unification Church Holy Wedding held at Madison Square Garden on July 1, 1982

"We feel—personally and as Unificationists—that a healthy marriage and family are the cornerstone of a good society. Getting married at Madison Square Garden, along with all those other couples, was a larger statement of that to the world. "We were matched by Rev erend Moon about a year and a half before the ceremony. It was done very personally really; its not like he just takes forty people and makes twenty couples of them. He has a great deal of spiritual insight. If you saw some of the couples that were married with us, you'd be surprised at how well-suited they seem. Even though they might be black and white or German and Jewish, for example, somehow, they're very similar."

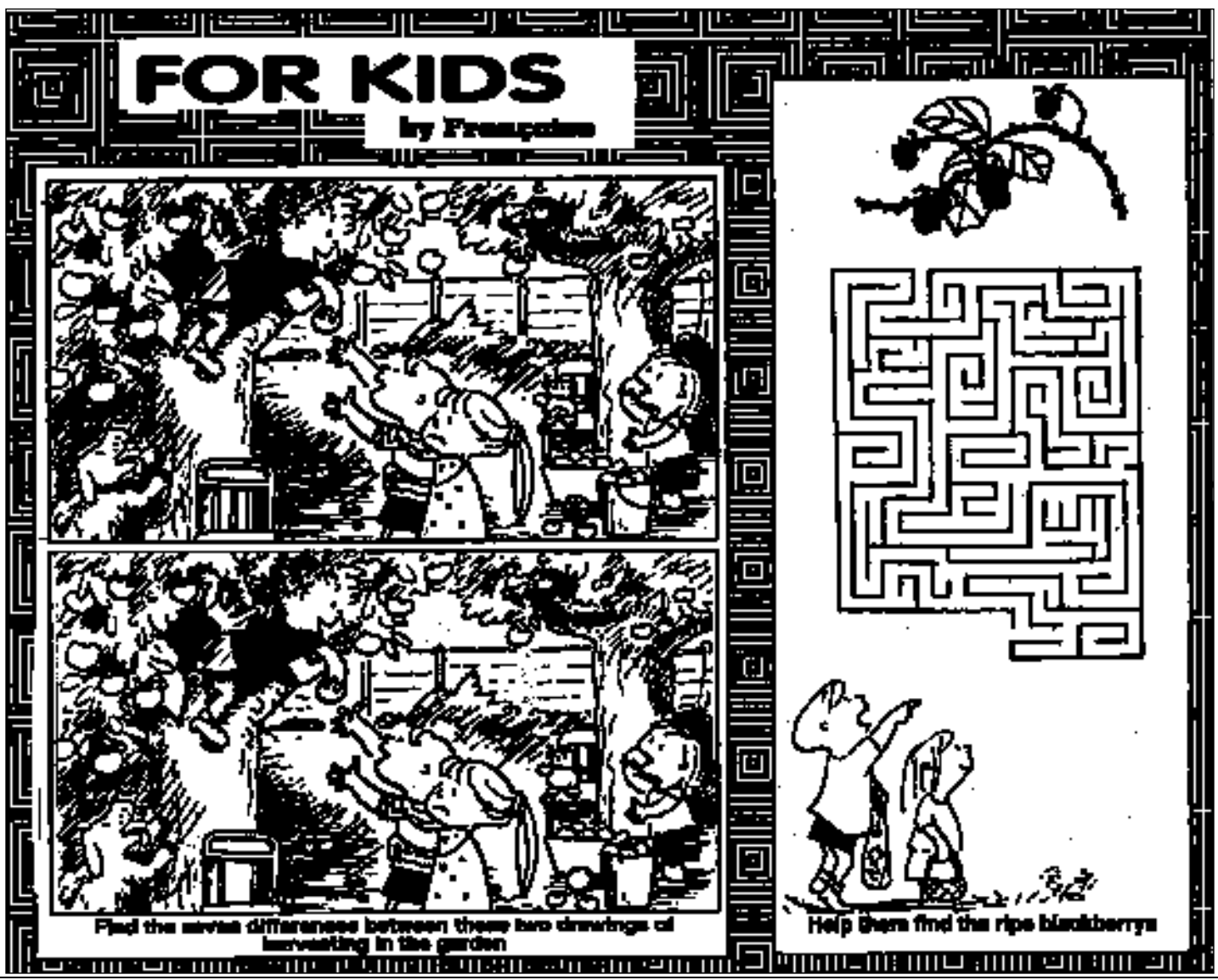
2. (Caption for picture)

"All the brides wore the same dress, made from a Simplicity pattern chosen by Reverend and Mrs. Moon. A lot of the girls made their own dresses. If they wanted to put a little something on it to personalize it, they could."

3. Ribbon Cockade, red satin ribbon double florette applied with double band of silver mylar, streamers screened in white letters to read: World Peace Through Ideal Families/Unification Church Holy Wedding Madison Square Garden July 1, 1982

4. Color xerox of Simplicity Pattern, Brochure.

As we look back at this experience with the museum, and look forward to the blessing in November, we are reminded that really it was not us, but Father and Mother who were represented there in that museum in New York, it is their legacy that we stand on, and it is our honor once again to have had our lives blessed by them! ❖



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HEALING MARRIAGES: WHAT THE EXPERTS SAY

by Dr. Dietrich Seidel—NYC

The expert advice seems to converge on one topic when it comes to building good marriages. In order for the spouses to succeed in their relationship, they need to start with one basic task: develop communication skills. As simple as that may sound, it takes persistent effort to learn and apply interactive skills,

speakers have pointed out at a recent conference on "Smart Marriages - Happy Families" in Washington D.C.

One of the major driving forces behind this gathering of more than five hundred professionals has been a profound concern with the dismal state of today's marriages. Although researchers address repeatedly the problem of high divorce rate and the tragedy of family break down, convincing solutions have not yet arrived. Most therapists will agree on a twofold strategy for stabilizing marriages: preventative measures through marriage preparation courses for engaged couples and marriage enrichment programs.

Psychologists repeatedly point out that there is a large discrepancy between the available knowledge about building a successful marriage and how much of that knowledge is actually used by couples. Therapists Howard Markman and Scott Stanley speak of a major problem in what is known as "psycho education", namely, the ever widening gap between research and the actual application of its results. Psycho education can be seen as the more general term for marriage education, dealing with the knowledge involved in human relationships. Markman and Stanley emphasize that divorce can be held in check once the partners decide to fight for their marriage and then acquire the proper communication and problem solving skills. With out that initial decision to love one's spouse with utmost commitment, none of the research-based interactive skills will bring results.

The goal of well adjusted marriages is not merely a matter of personal fulfillment but, in fact, it is a community issue of the highest priority. This has been stated not only by members of the clergy but also by community leaders and law makers. Judge James Sheridan points out that the public bears an enormous burden when it comes to the consequences of divorce. Millions of tax dollars are spent on people connected to divorce cases for covering expenses related to healthcare, welfare, crime and drug abuse. Sheridan appeals to law makers and all levels of government to get involved in promoting stable marriages. He emphasizes that divorce is much more than a personal or religious problem. It is always a community issue.

In addition, researchers in the medical field discover ample evidence that people in good marriages are in much better shape to resist illnesses. Dr. Sullivan, who does research at the Duke University Medical Center, confirms the interest of the medical profession for promoting stable marriages, last not least on account of their positive impact on the immune system and their therapeutic function of lowering the risk of a heart attack. He says that being divorced, separated or in a situation of perpetual conflict with your spouse doubles the risk of coronary disease.

Another researcher, John Gottman of the University of Washington, reports on his findings why marriages succeed or fail. His results of clinical research have shown that most assumptions about marital conflicts need to be revised. All kinds of marriages, whether externally peaceful, internally struggling or outright fighting ones, will last if the couple is able to maintain a sixty percent margin of mutually satisfying relationships. According to Gottman, a couple may never be able to solve a recurring problem of one spouse, but both partners can learn to deal positively with their situation by moving from gridlock caused by a problem, to dialogue beyond the presence of the problem. The skills to de-escalate arguments and to deal with difficulties constructively and even with humor become a crucial asset for making the marriage go the distance.

Remarkable steps for reducing the divorce rate are being taken through the *Community Marriage Policy Event*, an initiative launched by clergy from diverse denominations who pledge to marry couples only after they completed a marriage preparation course. One of the most effective methods of preparing couples has been developed by Dr. David Olson who is the author of the *Premarital Personal and Rela - tionship Evaluation* (PREPARE), a premarital inventory for engaged couples. Following the motto "what God has joined together, the congregation should hold together", Mike McManus, the major driving force behind the marriage saver movement, explains how we all can join forces and become *marriage savers* by assuming the role of mentoring couples. So far clergy in over fifty cities in the United States have joined the Community Marriage Policy movement, thus becoming effective marriage savers. ❖

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by Ray and Kathy Sabo—Clifton, NJ

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Members have also had a good experience using the books to give a simple explanation of the Divine Principle to their family, friends and contacts. We hope these books will continue to bring inspiration, hope and guidance for many families around the world. ❖

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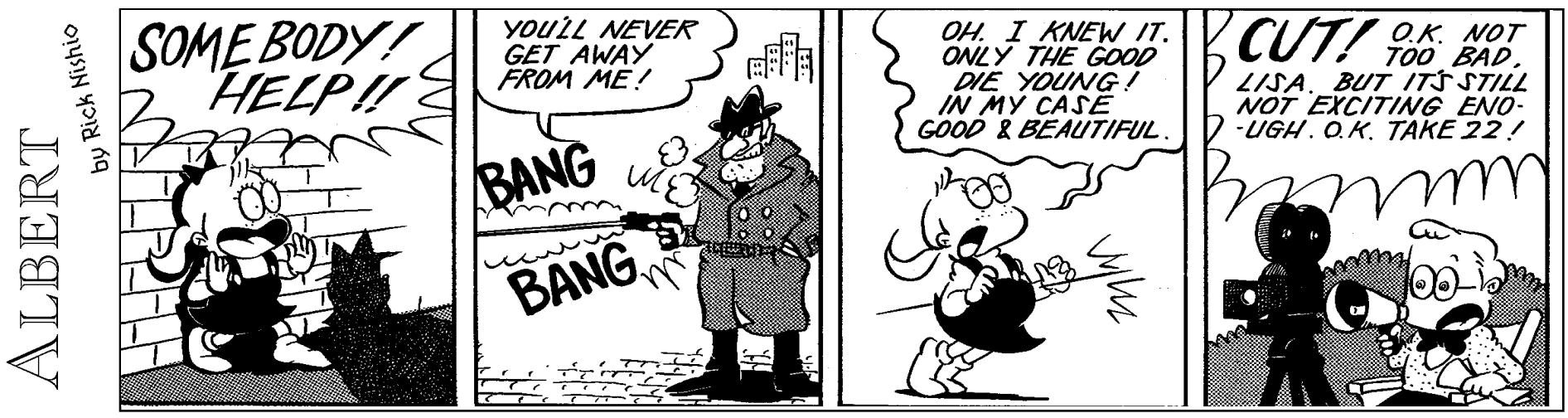

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Modern Times

PAUL CARLSON

Mr. Carlson is involved with marine aspects of the Providence in the Bay Area

Part One

This article originally ran in these pages in early 1994. Its first section consisted of rambling observations, done in the style—if not with the panache—of the late San Francisco columnist Herb Caen. The second described a "Made for TV" movie, about a clever salesman's doings in an imaginary small town.

This time around we're going to expand that second section into a short story. It's just long enough to fill a two-part article.

Our tale is set in a small town somewhere in Mississippi. Rich and poor, old and new may be found there. Little do they suspect what awaits them!

Our Story

One summer day, a remarkably successful salesman arrived in town, a handsome fellow named Bill Sampson. He knew people, he knew American society. He knew a little about technology, and a lot about how people relate to it.

Almost every home in town had a VCR, and a microwave oven. This was 1992, and only a few had personal computers. These items were regarded, by most everyone, as "hi-tech magic boxes." They do your bidding, and as long as the local electronics-repair guy knows how to fix them, that's quite enough!

The local repairman's name was Jim Faircloth, and he lived with his wife Marta in a ranch style home near the southern end of town.

About noon on Monday, salesman Bill checked into the American Eight motel, out by the interstate that passes north of town. The contents of the cargo trailer he'd towed along were soon deposited in a storage locker.

Bill spent his first afternoon just driving around, observing the community. Right before five he stopped by City Hall, where he paid in cash for the permits required of him. He was far too sophisticated to waste energy dodging the local cops—even if redneck Sheriffs were a relic of the past.

The next morning Bill was ready to go. On the east end of town he'd found the local "junk strip," the Magnolia Highway. It was lined with repair shops, junkyards, and seedy taverns.

Briefcase in hand, Bill walked calmly into Dale's Auto Body. On the counter lay the crumpled remains of several lottery tickets; on the desk behind it a heap of collection notices was visible amidst the clutter.

Bill smiled to himself. "Dale here?" he inquired of a boy in oil-stained coveralls.

"He's back there." The boy pointed to back room.

A monstrous Rottweiler dog growled; Bill edged around it and found Dale bent over the engine of a cherry red stock car.

"Mighty nice! Yours?" Bill asked cheerily. Bill hailed from Detroit, but his southern drawl was nearly perfect.

"Yup," said Dale, and gently closed the hood. "Race it on weekends."

"Costs a bundle to run, don't it?"

"You betcha," Dale affirmed. "I don't believe we've met."

Bill shook hands, ignoring the grease. "I think I can help you."

Five minutes later, Bill sold Dale a forty dollar "Bill Reducing Calculator." It consisted of a calculator and an electronic, book-keeping calendar.

Bill explained, "This device contains a very special feature. It actually reduces your expenses! You merely do them up on this handy bill-paying helper, and you need pay as little as fifty percent of the amount. The memory contains the collection policies of the IRS, the credit bureaus and major industrial suppliers."

By five, Bill had worked his way a mile down the Magnolia Highway, and sold thirty two of his calculators.

At that same time, Dale returned home to his trailer and set to work on an impressive stack of bills.

The last stamp licked, Dale tossed everything into his mailbox and set out through a thick stand of pine trees. He crossed a heavily-used railroad track, then tramped generally northwards towards Jim Faircloth's house.

Marta Faircloth was just finishing the last touches on a hearty supper when she glanced up to see their back gate opening, and a large, beefy man slipping through. "Honey, Dale's here!" she called. Her husband was in the living room, watching the nightly news.

Jim grabbed the remote and switched to a baseball game. Dale wouldn't be interested in the news.

By ten, both supper and the baseball game had reached their conclusion; the Braves had won and the men were in a genial mood. There was a lull in the conversation, and Dale proudly brought out his new purchase. Jim checked its functions carefully, and frowned.

Dale didn't like the look of this. Jim had been to college, and that had to count for something. This looked like one of those times.

Marta came in, and Jim quickly explained. If he had frowned, his wife positively scowled. She was good with numbers.

"Dale," Marta said quietly, "if you weren't such a good buddy of ours, I'd say *caveat emptor* and not laugh until you'd gone home."

Dale wondered what that meant, though he didn't ask. It sure sounded like he'd be needing a refund. A careful examination of the User's Manual revealed that one was available, upon paying shipping costs to the manufacturer—in Macao.

The next morning Marta arrived at work early, at seven. She was the bookkeeper for Crawford's General Store, and it was largely due to her behind-the-scenes expertise that the shop had survived the opening of the Wal-Mart out by the interstate. On her way in she nodded politely to a stranger, a well dressed man in his fifties.

Bill Sampson smiled and walked on. He had other plans for the downtown area.

Another Device

Bill knew it was time to switch tactics. The Magnolia Highway was long, and it took him the rest of the day to finish doing the area.

That evening, he returned to the motel to meet Fred Brown, his business partner. Fred was younger, and had an aura of boyish sincerity that women found difficult to resist. He'd driven in from Alabama with another trailer-load of product.

This community was a center of regional commerce, and its downtown was extensive. Despite the Wal-Mart's impact it took Fred two days to work his way around it. Meanwhile, Bill started driving out to the smaller, surrounding towns.

By three o'clock on Thursday, Marta was more than ready for her regular afternoon break. She'd been doing the shop's annual inventory, and she was bushed. She headed next door to the diner, where she joined her friend Ellie May for a large glass of iced tea.

Ellie was usually perky, and today she was downright jubilant. "I've been so worried about that old Winnebago of ours," she told Marta. "We can barely afford the repair bills, and my husband really wants to take it out fishing this weekend. Why, the gasoline costs alone are eating us alive."

Ellie opened a box and took out a thin, rectangular contraption the size of her hand. Wires dangled from both ends. "I just bought this thing here. I called home and we're going to wire it into the RV tonight, soon as I get off work."

Marta eyed it curiously. The stamped-on label read: The UltraTurboBlaster®. The instruction booklet showed how to clip the "regulator wires" onto an engine, and listed the benefits certain to ensue: decreased engine wear, improved gas mileage, and a substantial reduction in road accidents. At sixty forty five dollars, said the booklet, it would pay for itself in less than three months!

Marta asked Ellie where she might get one. Dale kept their own vehicles running, but not everyone had a mechanic for a best friend. Possibly her sisters could use something like this.

"I bought it from a traveling salesman," Ellie explained. She grinned. "Handsome fellow, too. Said he'd be around."

At that Marta remembered Dale's unfortunate purchase, but the man Ellie described sounded like someone else.

They finished their tea and left the cafe. Ellie worked at a brick-faced office building on the other side of Main Street. She was just about to cross when she exclaimed, "Why, there he goes now."

Marta turned and saw a tall, dark-haired man entering a shop a block down. "Tell you what," she told Ellie. "How's about you and your husband come over to our place for supper tonight."

"Gladly. I have to work late anyway, so we were just going to microwave something."

"Remember to bring along that thing you bought."

That evening Dale also came to the Faircloth's for supper, and got to know Ellie and her husband. There he got a look at the mechanical miracle device. He was less gracious in his reaction than Marta had been, but the Faircloths were used to that. The refund, in this case, required shipment to Indonesia—and the metal-encased "turbo" weighed a lot.

Here we shall leave our friends until next month. ❖

VOWS
from page 25

Our identity is defined by some other location on the planet; anywhere but here. That some other place, most of us were trying to escape, but we could not escape. Far from Thomas Wolfe's "you can't go home again," the case seems to be "you can't leave home even if you want to." Two centuries later, I'm tapped on the shoulder by some media giant, telling me, "hey, man, you're a European."

The New Beginning

The American Dream collapsed because it attempted to escape from history. The Jeffersonian republican farmer was an American Adam, perhaps, but was it a unfallen or fallen Adam? It is true that at the turn of the nineteenth century, Christian thinkers were fast disposing of the idea of original sin. And for those who could not quite imagine it away, Christian activists created the efficient revival, guaranteed to eliminate the effects of the fall, if there was one.

The seriousness of sin did not catch up to Americans until the social gospelers pointed out its existence in the corrupt institutions of the day, and the neo-orthodox arose to point out its existence within our hearts. Those with no ears to hear turned the individualism inherent in the Adamic mindset into a cultural norm. I'm speaking of the beatniks of the fifties and their hippie offspring. [For an excellent account of the impact of those such as Ginsberg, Borroughs and Kerouac, see the latest issues of *The New Criterion*: the series entitled "Reflections on a cultural revolution," by Roger Kimball.]

And yet, as the immigration into the USA has never been greater, we see that there is something about this Dream which captures the human heart. This despite the trend that within one generation, all the newfound wealth aside, their families are riven with divorce, drug abuse, illegitimate babies and homosexuality.

What went wrong? The Americans returned to the position of a fallen Adam. Therefore, the escape from history–the history produced from fallen Adam–was in vain. You can take fallen Adam out of history, but you can't take history out of fallen Adam. Fallen Adam will just create a new fallen history, and we see it in contemporary America.

How do we correct this? We cannot discover some island or moment of comparative peace or purity in the fallen history and say, "That is where we will build our city!" We must continue the journey back, farther than the republican farmer was able to go. We must move back before the fall.

Having arrived there, we must deal with both aspects of God's image placed in the garden: male and female. Then the new Adam and new Eve must make the journey forward in time together, this time with a pure relationship of marriage blessed by God.

That's it. From there, the power, principle and perfection of God will act through human love in the family. Once God is settled in the family, the nation and world will come into being within God's design.

This is exactly the task given by God to Reverend and Mrs. Sun Myung Moon, and may God bless them greatly on their difficult path. ❖

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How Now, Marriage Vow?

DR. TYLER O. HENDRICKS

Dr. Hendricks is the President of the Unification Church of America

In the current issue of *First Things*, David Blankenhorn has written an illuminating essay on the significance of the marriage vow, entitled "I Do?" We proclaimed our marriage blessing project as, in Farley Jones's expression, "The 'I Do" heard 'round the world." And we have had great success in the movement for marriage rededication based upon four vows of true love. Thus I am very much heartened by Mr. Blankenhorn's presentation, and want to pass some of it along.

"To understand why the United States has the highest divorce rate in the world, go to some weddings and listen to what the brides and grooms say. In particular, listen to the vows: the words of mutual promise exchanged by couples during the marriage ceremony. To a remarkable degree, marriage in America today is exactly what these newlyweds increasingly say that it is: a loving relationship of undetermined duration created of the couple, by the couple, and for the couple."

This, Blankenhorn says, is very wrong, because it means that the two individuals create the marriage. Hence, the two individuals (or either of the two) can dissolve the marriage. The preferable view is that marriage is a *state of being* with conditions of its own which change the individuals who enter upon it.

In this view, as Blankenhorn writes, "the vow is prior to the couple. The vow exists on its own, exerting social and sacred authority that is independent of the couple. In this sense, the vow helps to create the couple. For in making the same promise that others before them have made, and that others after them will make, the couple vows on their wedding day to become accountable to an ideal of marriage that is outside of them and bigger than they are.

"In the new view, the couple is prior to the promise. The vow is not an external reality, like gravity or the weather, but instead a subjective projection, deriving its meaning solely from the couple. From this perspective, the couple approaches the vow like a painter approaches a canvas. Rather than the vow creating the couple, the couple creates the vow. As a result, each marriage becomes unique, like a painting or a snowflake.

"With this one procedural change in the making and exchanging of vows, a ceremony of continuity and idealized forms is displaced by a ceremony of creativity and personal expression. Subject and object trade places. Theologically, the transcendent becomes mundane as couples, in effect, become the gods of their own marriages. A reality in which the marriage is larger than the couple is replaced by a reality in which the couple is larger than the marriage.

"But the essence of this change reflects a dramatic shrinking of our idea of marriage. With the new vows, the robust expectation of marital permanence shrinks to a frail, often unstated hope. Marriage as a vital communal institution shrinks to marriage as a purely private relationship. Marriage as something that defines me shrinks to something that I define.

"Finally, as the idea of marriage gets weaker, so does the reality. In this sense, the new vows are important philosophical authorizations for our divorce culture. They are both minor causes and revealing results of a society in which marriages as an institution is decomposing before our eyes.

Blankenhorn places a good deal of the blame for this on the clergy, and he offers them four proposals to help matters. One, they should mandate the taking of vows, with proper educational support. Two, pastors should marry couples only if at least one of them is a member of his church. Three, pastors should require couples to participate in a church-sponsored premarital education program. Four, churches should fully utilize marriage-saving, divorce reduction programs.

"Together," Blankenhorn concludes, "these policies would convey a clear message to engaged couples. Couples who get married here learn what marriage is. Couples who get married here understand and accept as their own the marriage promise that this community of faith requires, including the vow of marital permanence. Couples who get married here become part of a community that affirms and supports marriage. As a result, couples who get married here are more likely to be able to keep their promises, in part because they make promises worth keeping."

America's End

What does it mean to be an American? It probably means, first of all, that you are from the United States. I don't believe that people from Canada call themselves Americans; nor people from Belize, Brazil or Barbados. Do Vietnamese or Tibetans refer to themselves in everyday usage as "Asians"? Do the Dutch have a song with the punchline: "I'm Proud To Be a European?" We US citizens are the only people who identify themselves as denizens of a continent (actually, with two continents, North and South; the entire western hemisphere).

This is one of many expressions of the expansive, boundary-free mindset that characterizes the best of this United States. It is a big and embracing country; it wants to include the whole world and the whole universe. Its institutions encircle the globe: credit cards, fast food and drink, hotels, automobiles, fuel, clothing styles, entertainment, cultural icons.

America has provided more weighty items on the world agenda as well, known as liberal democracy, revivalist Christianity and the United Nations.

Where will is end?

The term "America's end" has two meanings, both of which are worthy of reflection. The first is the more obvious: the end is the finish, the demise, depletion, decline, disintegration, death.

The second is more obscure. Classically, something's end means its purpose. For instance, in Jonathan Edwards' theological treatise, the title *The End for Which God Created the World* refers to the purpose for which God created the world. In this sense, "end" is the result one wishes to see from a project. The "end" for which you build a house is to live comfortably. The end for which you plant seeds is to harvest the fruit.

In some cases, the two meanings of "end" coincide. For instance, the end of a hamburger is in its consumption, which indeed is its end in both senses of the word.

The purpose of the pioneers

Most people who came to America did so to improve their lives. They came to find, actually to create, something superior to what they enjoyed in "the old country." They were intentionally leaving behind, cutting off from, their ancestry, their social structure, their economic life and, in many cases, their inherited religion.

America was a nation, in Lincoln's phrase, "conceived in liberty." Think of the word, "conceived": to be born, created. America was a country which appeared out of nowhere, and people left what was existing behind them in order to join this nation-creating project.

A wonderful illustration of this is the story of the creation of Chicago. Speculators arrived and decided it to be an ideal place for the metropolis of the west. They bought the land, laid out plans for streets, sidewalks and sewers, and advertised their great city in eastern newspapers. People arrived and there was no city there, but it did not faze them. They bought land cheap, built their businesses and a city appeared. (Of course, for every success story there were a dozen failures.)

The greatness and glory here was the ethos of "we don't care where you came from; we don't care about your station of birth or who your parents are; we evaluate you by your character, your honesty and willingness to work hard." Why? because you, like us, are *an American*, not a Norwegian, Italian, German or Scot; you're an American. A writer of the times coined the term "American Adam," a new man born into the world fresh, somehow free of the taint of ancestral sin.

It was a wonderful dream. It had enough energy to last quite a while. It sustained itself despite major credibility gaps in its claim to inclusivity. The credibility gap was the presence of those here before these "American Adams," the Iroquois, Algonquin, Cherokee, Navajo, Sioux, and dozens of other tribes. There was the gap of those brought in slavery from Africa. There were the Catholics, Mormons, Jews and other religious minorities. But the dream, that we are all Americans, was sustained, until it collapsed a few years ago.

The End

There are no more Americans, from the viewpoint of the original ideal. We have become a nation of sub-groups based upon where our ancestors came from. Such sub-grouping stands in exact contradiction to the genius of this nation.

You are an African American. You are an Italian American. You are an Asian American. You are a Native American (wait a minute; aren't they really Asian Americans or Polynesian Americans?). And I recently discovered that I too am not an American; I am a European American.

It is as if this continent has become teflon; no one actually has their roots here. We all are temporary residents, slip-sliding along the surface whose actual inhabitants are prairie dogs, grizzly bears, spotted owls and peyote plants.

see **VOWS** *on page* **24**

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Jin-A Celebrates 10th Graduation and First Alumni Reunion

by Sarah Ribble—Clifton, NJ

On June 28 the Jin-A Child Care Center of Clifton, NJ celebrated an historic tenth Graduation of its Pre-School program as well as the second Kindergarten Graduation. The day was even more special with the celebration of the First Annual Jin-A Alumni Reunion. To date more than 500 children have graduated from the Jin-A program with over 800 children having attended Jin-A for some length of time.

To help celebrate the occasion, honored guest and spiritual mentor Mrs. Mal Sook Lee was on hand as well as Rev. Kim Kil Hwan.

The action-packed day began with the graduation program at 10:30 am. First, the graduates were presented with diplomas by Mrs. Christine Brunkhorst, the director of Jin-A. Next, the graduates presented an entertaining program, including a skit, dance, songs and music & movement routines. The traditional cake cutting was followed by the annual raffle and then lunch. Jin-A wants to thank the many corporate sponsors who have so generously donated many prizes over the years.

top; kidergarten graduates; cake cutting by Rev. Kim, Simon Tuffnel, Christine Brunkhorst, Mrs Mal Sook Lee and Mrs Shanker; karate demonstration; center l, honored guests with the Dong Won Korean Dancers; Mr. Endo and karate demonstration; bottom; pre-school graduates; Edmond Rurup and Seimi Rurup (alumni) on violin.

After lunch, the Dong Won Korean School, directed by Mrs. Schanker, held a special performance and graduation ceremony. Earlier that morning, the girls dressed in Korean costumes danced and sang at the graduation ceremony. Jin-A provides weekly Korean classes for all its pupils as well as classes after school for older students. Mrs. Schanker, who has been the main Korean teacher for five years, will be moving on to new responsibilities and will be missed by all.

The afternoon Alumni program began with a karate demonstration by Mr. Endo's Saturday karate program. This was followed by Jin-A alumni presenting selections on the violin, piano, a song, and a gymnastics routine. Everyone enjoyed a swim in the pool, refreshments and fellowship.

A special bond exists among all Jin-A graduates. As the children go on to grade school and higher education they take with them fond memories of a very special place up on a hill, surrounded by God's creation, guided by loving hearts, building special friendships and memories which will last a lifetime. ❖

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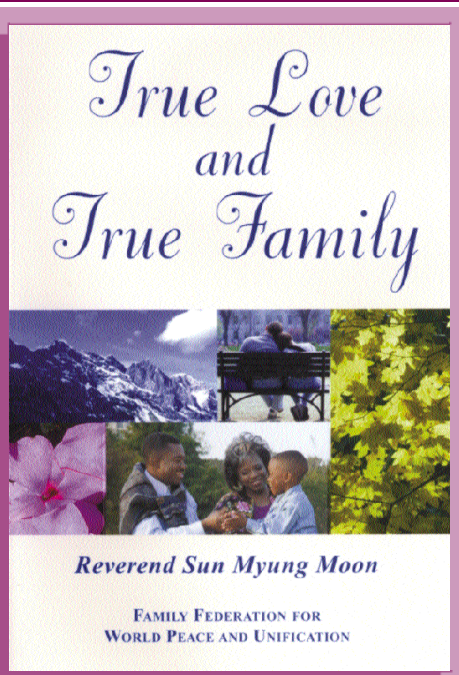

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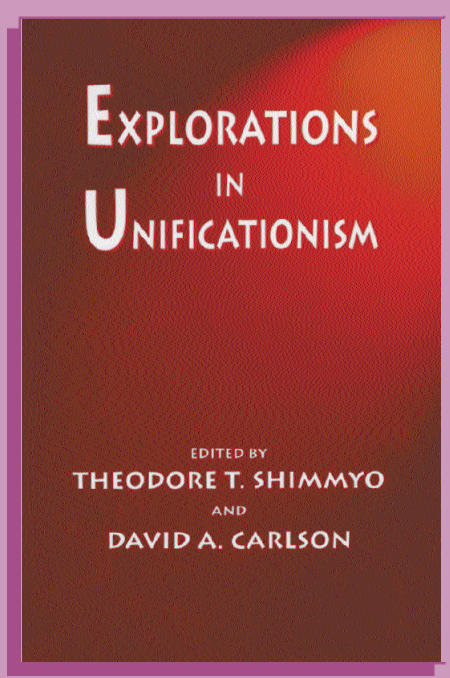

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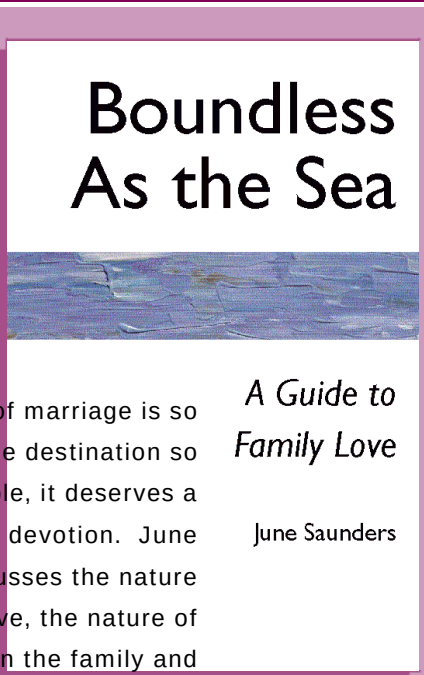

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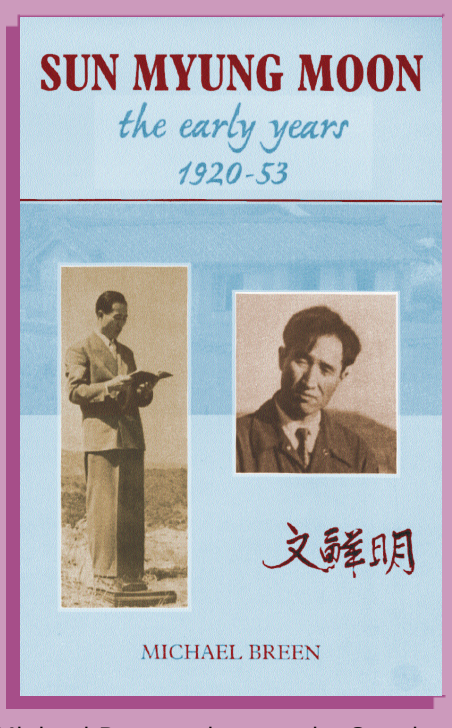

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