





Signposts to the Future

*The ceiling of the newly-renovated Manhattan
Center, New York City*

EVERYBODY WANTS TRUE LOVE

Reverend Sun Myung Moon

Fourth True Family Values Ministry Annual Awards Banquet

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Respected religious leaders, I am truly grateful that so many of you have taken time out of your busy schedules to gather here for the Fourth True Family Values Ministry Awards Banquet.

Ladies and Gentlemen, what is the most important thing that we need more than anything else? It is not money, power or knowledge. It is true love. True love is more precious than life itself and more important to us than air or water.

Why is true love so precious and important? It is because it is the means by which we can meet God. Just as human beings desire to meet God, God also wants to meet true human beings because of love. The love by which God can see, touch and share with men and women at the same time, is the love by which men and women love each other. If anything other than love were to be recognized as the most valuable thing in the universe, men and women would fight each other to try to claim it for themselves. Once we realize that love is the highest value, however, we can strive to live for each other and become one with each other, sharing the happiness of possessing love together.

Everyone desires love. Love is the only thing that can satisfy all human desires. It is humankind's, and God's, unfailing attraction to love that makes God's providence of salvation possible. Fundamentally, love belongs to God. Yet even God cannot possess love all by Himself. Love requires a mutual relationship. A man by himself or a woman by herself cannot experience love. Women exist for the sake of men's love and men exist for the sake of women's love. Regardless of external appearance, in our heart each of us desires a mate with whom we can give and receive the highest level of love.

When we examine the universe, we see that all beings exist in pairs relating to one another as subject and object. In the mineral world, we observe the relationship of plus and minus. In the plant world, the animal world and the world of human beings, we see the relationship between masculine and feminine. This is because God created the universe in order to fulfill the expression of love. All beings desire the experience of true love through a mutual relationship. Love is the one power in the universe that absolutely no one can possess by himself. Once we have a partner, however, love gives us the power to share the entire universe. Likewise, a husband and wife need children in order to experience the

profound joy of parental love. Thus, we can say that God created human beings and the universe as His reciprocal partners in order to bring about true love. All types of love—including love of children, love of siblings, love of husband and wife, and love of parents—come about through the unity of subject and object partners. When two partners become one in true love, it is impossible to separate them. If for any reason separation occurs, true love is destroyed. Therefore, in true love there is no concept of divorce.

When a man feels love, the feeling is not generated on its own. The feeling awakens in his heart because of a particular woman. Likewise, the fire of love is kindled in the heart of a woman not by herself alone but by the man she loves. In other words, our love belongs to our partner. Thus, we should honor our partner's love as being even more precious than our love.

True love comes through both horizontal and vertical reciprocal relationships. A horizontal relationship of true love is gradually elevated in a vertical direction until it eventually reaches the pinnacle. This pinnacle is the position of the "King and Queen of True Love." We are born for the sake of love, live for the sake of love, and finally die for the sake of love.

Adam and Eve

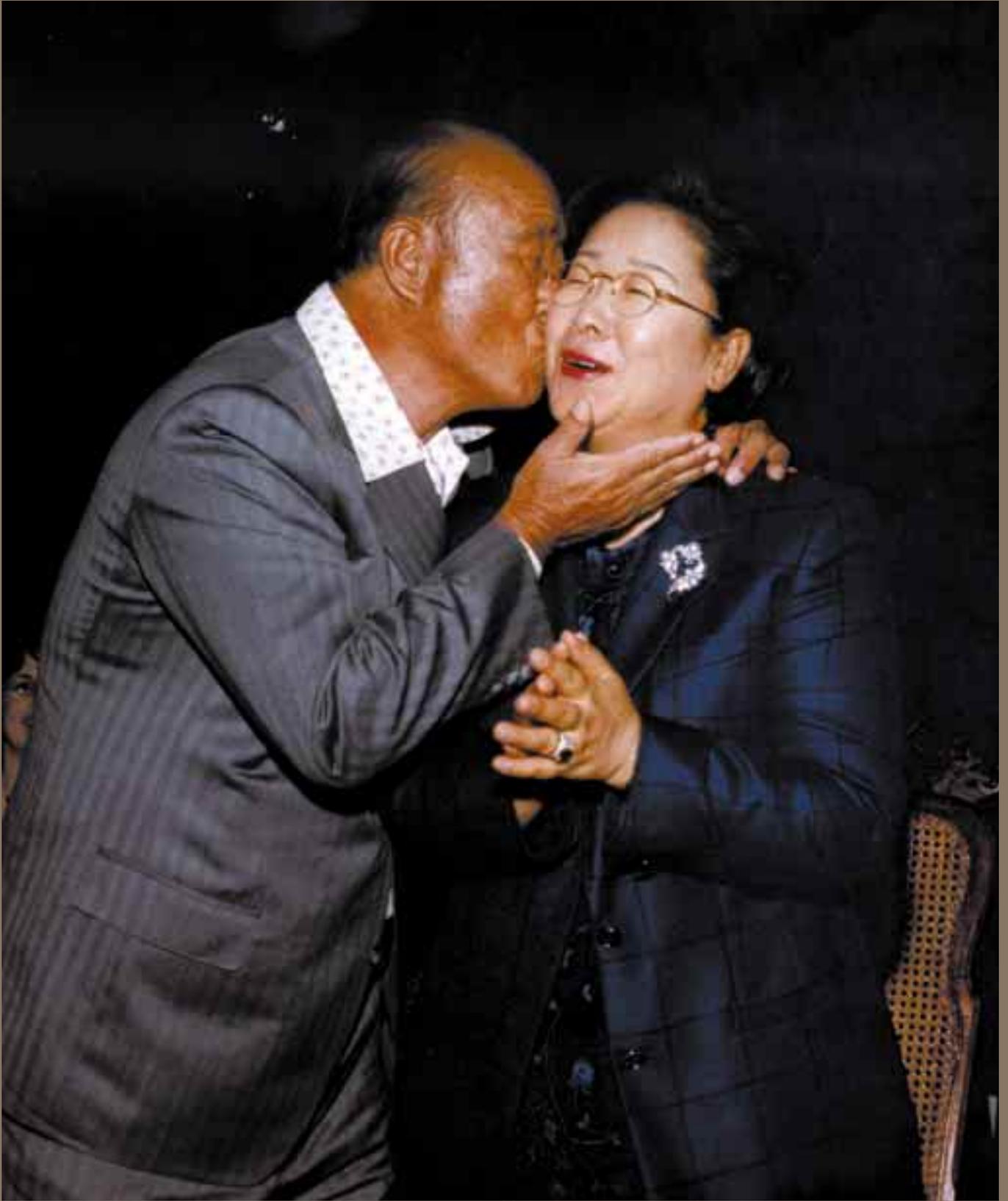
God's ideal was for one couple, Adam and Eve, centering on true love, to become the seed from which all the world's families, clans, nations and, finally, the multitudinous citizenry of the Kingdom of Heaven would be descended. Citizens of the Kingdom of Heaven can be created only in accordance with God's tradition of true love.

In all creation, the most precious entities are human beings—men and women. Furthermore, the most precious part of the human body is not the nose, the eyes, the hands, or even the brain. It is the sexual organs, the main organs of love. Everything in the universe can be recreated through the sexual parts.

Most living things—whether plants or animals—multiply through sex. The most precious and outstanding family begins with a husband and wife who are one with each other. Our love organs are the main sanctuary of life, occupying a position of incredible value where blood lineage and history are connected.

God's fundamental principle is to create through male and female. For a man and woman to share absolute love, however, they should have only one partner. We must not have two or more partners, but only one, eternally. There is absolutely only one man for each woman and one woman for each man. That is why God did not create two Adams or two Eves. Tragically, in the world today we see children who have had as many as ten stepfathers. How false and degraded love has become!

When men and women uphold and preserve chastity, they are protecting the universe. The discipline of love between men and women is the foundation of the universe. We must not abuse our love as if we were animals. Our love can



only have one owner. The word “true” in “true love” does not allow for the possibility of more than one partner. There can be only one. This is an absolute law.

Not just anyone can say they have “true love.” Only God can really love with true love, and only God absolutely owns true love. God’s true life, God’s true lineage, and God’s true conscience emerge from true love. In this way, the most fundamental essence of God is true love.

God’s Children

We are created as God’s children. As we grow in love, relating to brothers and sisters, becoming husbands and wives, giving birth and raising children, God is present each step of the way, harvesting true love. God observes and guides us as we develop, and He becomes the owner of love at each stage. In this sense, it can be said that human beings, through whom God comes to own all love, are more precious to God than He is to Himself. In the same way, we attach a thousand times more value to the person we love than to ourselves.

God invests Himself for those He loves and then forgets this investment. Then he invests again and again. In the same way, a wife who wants her husband to be a success invests herself in her husband and then forgets this investment. By investing herself and forgetting, she enables him to achieve his full potential in life. When we as partners continue to invest in each other and forget, the level of our love is elevated, and we will ultimately find ourselves connected to God. This is how we can fulfill our parent-child relationship with God and have eternal life.

Everyone wants to go to heaven, but those whose attitude is “Everyone should live for me,” will not get there. True love begins with embracing and living for the sake of all God’s masterpieces of creation. The way we can reach heaven is to live for all humankind and ultimately for God.

Again, the ideal family and ideal nation are the places where all of us—as parents, children, couples, brothers and sisters, and nations—want to establish ownership of true love. From there, eternal world peace will emerge, the Kingdom of God on Earth will dawn, and the Kingdom of God in Heaven will blossom.

Beginning from the year 2000, in every corner of the globe, countless blessed families united with the Parents of Heaven and Earth will initiate a new family revolution and worldwide moral revolution, centering on true love. God is longing to see the eternal ideal Kingdom of God built on Earth as well as in Heaven. Let us join in this holy task. May God’s blessing be abundant upon you and your family.

May God bless you and your families. Thank you very much.

Signposts To The Future

AS THE CENTURY DREW TO A CLOSE, THE UNIFICATION movement's place in American life was still subject to debate. Rev. Moon hoped to establish a "new Pilgrim movement" to "rekindle America's spirit." Beyond that, he wanted to help create "a new society, a new spiritual nation where God can dwell." As he put it, "America must go beyond America." Although he described himself as "one voice crying in the wilderness of the 20th century," the idea that America had a pivotal role in God's providence resonated with longstanding themes of the United States as a redeemer nation. Yet, even after forty years of investment, the movement was able to find only a handful of Americans willing to wholeheartedly embrace its program of world salvation.

During the 1960s, pioneer missionaries planted important seeds but the movement went almost entirely unnoticed. During the 1970s, the Unification Church catapulted from obscurity into national prominence but provoked fierce resistance. This blunted its forward surge and halted its "march on Moscow" for more than a decade. During the 1980s, the movement spent millions to develop an institutional infrastructure and establish an impressive array of high-level contacts in the Americas. Nevertheless, Rev. Moon's indictment, trial, conviction and imprisonment on tax evasion charges overshadowed these gains in the public's consciousness. During the 1990s, the movement recreated itself as the Family Federation for World Peace and Unification and attempted to broaden its grassroots base through the international Blessings. However, there was little evidence that FFWPU exerted an appeal or elicited commitments that extended much beyond the confines of the existing movement.

The growth curve of religious traditions, especially those with world-transforming orientations, is such that it probably was unrealistic to expect immediate public acceptance or even widespread public receptivity within the movement's first generation. Nevertheless, the American movement labored under the burden that its efforts had not brought sufficient results, particularly in the United States. In fact, it may have been reaching what American sociologist of religion Rodney Stark termed "the crisis of confidence that awaits most new religious movements as members of the founding generation reach the end of their lives." According to Stark, "the record of new faiths suggests that unless



the movement reaches a persuasive appearance of major success within the first generation, the founders will lose hope and turn the movement inward—adopt a new rhetoric that de-emphasizes growth and conversion.” Stark defined success “as a continuous variable based on the degree to which a religious movement is able to dominate one or more societies.”

The Unification Movement could boast of accomplishments in America between 1959-99 worthy of groups many times its size. However, it would be a stretch to assert that it had attained any degree of dominance. There was evidence that the movement had influenced, or at least nudged U.S. policy, particularly during the Reagan years. Still, it was light years from being a dominant majority. Earlier than that, the “Moonies” were almost universally vilified and considered to be a threat to the American way of life. Rev. Moon maintained that public animosity was better than anonymity or disinterest and that this could easily turn to favor once the truth were known. In reality, the movement’s

*Reverend and Mrs. Moon
at Belvedere in the 1970s*

negative public image had not turned by the end of the century. The Unification Church had gained acceptance as a bona fide religion, various of its organizational components operated as legal entities, and it was able to extend constitutional protections to its members. The movement also made a growing number of friends. Still, Rev. Moon and the Unification Movement were often considered suspect. Far from being a dominant majority, the experience of many members was that they had only recently risen to the status of being an accepted minority.

Under these circumstances, the movement did not back away from its program of world peace and unification but began to articulate alternative means of achieving its ends. Some members argued that the movement needed to develop a stronger sense of continuity with conventional American religious culture. Many of them concluded that the movement was too deviant, too Korean or too Japanese. Alien standards, in their estimation, had contributed to a loss or stagnancy in membership, financial problems and an erosion of moral authority. Others turned inward. They argued, with the Apostle Paul, that the movement's real struggle was "not against flesh and blood" but "against the spiritual forces of evil in heavenly places." This group did not adopt a rhetoric that de-emphasized growth and conversion. In fact, the removal of angry and resentful spirits, thousands of whom were understood to have attached themselves to Blessed couples, was considered to be a precondition for witnessing success. However, for them, the real key to achieving world peace and unification lay in obtaining Lucifer's unconditional surrender.

A third alternative approach was to re-create not only a new heaven but also a new earth. Communitarianism had always been an important element within Unificationism. Church center life, international couples, and the movement's ideal of a one-world family and culture all bore an unmistakable communal stamp. During the late 1960s and 1970s, the movement's San Francisco Bay Area branch reaped a bumper crop of converts through its International Ideal City Project. In the 1990s, the movement concentrated resources and energies in the isolated Mato Grosso do Sul and Pantanal regions of Brazil. There, amid pristine but almost entirely undeveloped nature, it purchased vast tracts of land and began to establish a dominating presence. Whether or not this would become a Unification homeland was as yet unclear. However, many members felt the necessity of setting up a working model of the ideal society.

A fourth alternative means of achieving its goals had affinities with the position of those who argued that the movement needed to develop a stronger sense of continuity with American religious culture. However, rather than mainly criticizing previous movement efforts as alien, those holding this perspective, including Rev. Moon, made the case for cementing stronger bonds of heart. In 1998, Rev. Moon designated the United States as "elder son" nation to the "parent" nations of Korea and Japan. On one level, this may have represented a neo-Confucian ordering of internal movement polity. On another level, it sig-

nified the designation of a successor nation. If Korea was the first stage rocket booster that got the movement off the ground and Japan was the second stage that powered the movement into orbit, the U.S. was the third stage vehicle that would deliver the movement to its destination. It was up to the American movement to consolidate the Unification tradition, to develop a form of movement governance that could empower members worldwide, to build on its favorable age and sex composition, and to effectively socialize those born into the faith. All of these were crucial to achieving the movement's goals.

Again, it would be a mistake to conclude that all members of the movement divided neatly into these groupings. There was considerable overlap and necessarily so, as no single approach was sufficient to bring success. There needed to be a creative synergy among different approaches to propel the movement forward. At the same time, how the movement managed its increasingly complex inner workings would be a key factor in its long-term accomplishments.

Perils Facing the Unification Community

In February 1996, the *Unification News* ran three articles under the heading of "Perils Facing the Unification Community." In the first, Peter Ross, the Church's Director of Public Relations, issued a stinging rebuke to the English Home Secretary who had denied Rev. Moon entry to Britain on the grounds that it would not be "conducive to the public good." In the second, Dr. Tyler Henricks, President of HSA-UWC in America, published the text of an "open letter" to the President of the Philippines in which he protested allegations that

Families enjoying a picnic at Belvedere



the Church's Blessing ceremony was a front to export Filipino women to Korea where they would be "forced to become housemaids and prostitutes." He especially criticized the government's decision to assign several Filipino women as government spies to infiltrate the Blessing as participants. The third article, an excerpt of a press release from the President of the Church in France, responded to a bombing of the national headquarters building which destroyed its front structure.

None of these incidents occurred in the United States. Nevertheless, they were a reminder of the animosity that still lingered perilously close to the surface and which with even the most vacuous inflammatory statements, a dip in the public's sense of well-being or a politician's ambition could spark a panic and the targeting of the movement as a scapegoat. Peter Ross alluded to the persecution of Christians in Rome as an analogous situation and cited the ancient Christian author Tertullian who wrote,

If the River Tiber reaches the walls, if the River Nile does not rise to the fields, if the sky does not move or the earth does, if there is a famine, if there is a plague, the cry is at once: "The Christians to the lions!"

As Ross noted, "the lion still roars." These incidents occurred after Blessing '95, the first of the movement's large-scale International Wedding Ceremonies, and during or shortly after Rev. and Mrs. Moon's worldwide speaking tour that followed. This was ironic, since Rev. Moon proclaimed in his tour speech, "The True Family and I," that "The entire world did everything it could to put an end to me, yet I did not die, and today I am firmly standing on top of the world." During the worldwide speaking tour, Rev. Moon endured cancelled entry visas, hostile encounters with immigration authorities, and missed connecting flights, especially during the European portion of the tour. There were important breakthroughs and victories elsewhere, but Rev. Kwak noted, "Satan attacked this tour in many ways."

The Philippine allegations were dropped when it became obvious that Filipino women were not being waylaid as housekeepers or prostitutes through the Blessing. However, European opposition proved more intractable. Part of this was the result of a mid-1990s sect hysteria over deaths associated with the Solar Temple, Heaven's Gate and Aum Shinrikyo tragedies. Part was due to the organized lobbying of "anti-cult" activists and part was "rooted in old patterns of intolerance of things new, foreign or different." Regardless of the reasons, Rev. and Mrs. Moon were blacklisted under provisions of the Schengen Treaty and effectively banned from Austria, Belgium, France, Italy, Luxembourg, The Netherlands, Portugal and Spain. The Netherlands took action granting Rev. and Mrs. Moon permission to visit despite the ban, but the other countries had not reversed themselves by the end of the 1990s. As noted, England took action on its own, banning Rev. Moon (though not Mrs. Moon) as did Japan. Finally,

in Russia and Eastern Europe, an alliance of former communists, nationalists and Orthodox authorities authored legislation making it difficult, if not impossible for new groups to spread their message.

The great exception to this trend, at least in the developed world, was the United States. While there still was suspicion and even negativity expressed toward Rev. Moon, attempts to restrict the movement's activities or to treat it in any way differently than other religious groups were met by broad-based public outcries. During the late 1990s, this was evident in highly publicized opposition to an attempt by the Maryland State Legislature to study the effects of "cults" on college campuses. There were no restrictions on Rev. or Mrs. Moon's speaking and, in some instances, media outlets and representatives apologized for use of the term "moonie." Anti-movement demonstrations at Blessings '97 and '98 were tepid, mobilizing less than a dozen or so lonely protesters at each, and former Cult Awareness Network (CAN) head Claudia Kissler acknowledged that the movement was "becoming entrenched, politically and socially." A Seattle *Post-Intelligencer* comment that the "1990s face" of the movement was one of "middle-class, middle-aged, multi-ethnic moderation" was fairly typical of public perceptions.

As a consequence, the perils facing the Unification community in the U.S. were mainly internal. These could be grouped under the categories of membership, money and moral authority. In terms of new membership, the movement in America had not experienced substantial growth since the 1970s. The downturn in the U.S. was balanced by growth spurts elsewhere and the movement as a whole possessed a favorable age and sex ratio. This essentially meant the movement could more than sustain itself through fertility alone, assuming it retained the loyalty of succeeding generations. However, it was a matter of some concern that conversions in the U.S. had declined so dramatically. During the 1990s, as noted, HSA-UWC recreated itself as the Family Federation for World Peace and Unification (FFWPU). Rev. Moon, in fact, directed that the Unification Church sign be taken down. The FFWPU was conceived as "a religious but non-sectarian membership organization for people of all faiths and good conscience" and it was hoped that non-Unificationist Blessing participants, Blessed Unificationists and even "entire churches and religious faiths" would be able to join. This had not occurred in a significant way by the end of the 1990s, and HSA-UWC still existed as a corporate entity. Some suggested that the FFWPU was simply the Unification Church under another name.

It would take more than a name change to address the underlying reasons for the downturn in new membership. Earlier, it was suggested that the general climate of negativity, the lack of a stable and consistently followed witnessing method, East-West tensions, difficulties in balancing family and mission, and issues of institutionalization accounted for a weakened desire to witness and the less-than-hoped-for results. In the 1990s, several of these factors were less significant. The climate of negativity, which in the 1970s included the picketing of

church centers and deprogramming of members, had long since subsided. The balancing of families and mission still was an issue, but most members had stabilized their family lives and even had discretionary time and income. Therefore, this was less of a factor than previously. The movement's institutional patterns also had stabilized, and these also could not be counted among the most fundamental problems hindering recruitment. The lack of a stable and consistently followed witnessing method still was a key factor, and there still were providential tasks that took precedence over local development. Nevertheless, for those members who experienced acute tensions, problems in recruiting American members were primarily reducible to the East-West cultural gap.

If anything, Rev. Moon's criticism of American culture escalated during the 1990s. It also began to spill over into public accounts of movement activities. *The New York Times International*, in reporting on the movement's investments in South America, noted in late November 1999 that Rev. Moon had become "disenchanted" with the U.S. and cited him as saying, "The country that represents Satan's harvest is America, the kingdom of extreme individuality, of free sex." Some of this seemed to go beyond prophetic criticism. Rev. Moon stated that real faith was in Africa or Asia, that he valued Korea most, and that the trends of the West were passing away. At the very least, these sentiments were not calculated to ingratiate the movement with broad sectors of the American public.

Most members were prepared to accept criticism and even denunciations from Rev. Moon. They were less willing to absorb it from Korean leaders, many of whom had been placed in authority over the American movement. American HSA President James Baughman, who served during this period, attempted to initiate several outreach crusades but was entirely rebuffed and spent much of his tenure evangelizing in Russia. The effect of this was to produce in some members what could only be described as American "han." Han was a Korean term which connoted the resentment of the oppressed. God was understood to have experienced han in relation to fallen humanity. The Korean people were understood to have experienced han in relation to a series of oppressors. Now, American members whom most Asian adherents regarded as being proud and having a disturbingly carefree outlook on life would have their time of trial. The problem was that American han did not translate into witnessing results.

For members who believed that the movement lacked sufficient cultural continuity, tribalization was the chief internal peril facing the Unification community. Part of this was a consequence of what some viewed as the universalization of Korean cultural norms. Though committed to Korean primacy, the movement's leadership had made numerous concessions to the rest of the world's cultures. Thus, despite assertions in the Korean editions of *Divine Principle* (deleted in the original English version) that Korean would be the future uni-



The Holy Day Offering Table

versal language, the movement arranged to have the text translated into numerous languages. It also relied heavily on Western members to interface with VIPs. Leadership of its major cultural affiliates was largely vested in Western intellectuals or professionals, and the language of choice in its international gatherings was English. However, these were strategic concessions which the movement's leadership was convinced they would not have to make once the center of global civilization had shifted to the Korean peninsula. During the 1990s, Rev. Moon became increasingly insistent that the membership learn Korean and correspondingly critical of English. A newly authorized re-translation of *The Principle* in 1996 retained the Korean text's concluding paragraph which stated that "the Korean language...will...become the mother tongue for all humanity" and "Eventually, all people should speak the 'True Parents' language." Still, even among members, receptivity to these sentiments was mixed.

Apart from the universalization of Korean cultural patterns, heavy accretions of shamanistic ritual practices, numerology, and cosmic declarations were off-putting for some. Again, members accepted the premise that True Parents were re-creating the world, that all existing cultures, including that of Korea, were tainted by the human fall, and that there was the necessity for new unfallen traditions. Nevertheless, the pace of change and innovation increased abruptly and in a manner that was destabilizing for some during the 1990s. It was as if Rev. Moon wanted to implement the movement's version of the Kingdom of Heaven on Earth, if only symbolically, before the year 2000. Prior to the Completed Testament Age, the movement celebrated four universal "Holy Days." These were God's Day, celebrated on January 1st; Parents' Day, celebrated during the late winter or early spring according to the lunar calendar; The Day of All Things, celebrated toward late spring or early summer; and Children's Day, celebrated during the fall. These holidays cohered well with the

movement's theology, were well buttressed by layers of sermonic interpretation, and had been celebrated since the 1960s. There were some celebratory features such as offering tables piled high with fruits, cakes, nuts and assorted dishes. These imparted a certain "wholly other" spirituality to the heavenly banquets and, therefore, served as a tonic to faith. The movement also celebrated True Parents' and True Children's birthdays and observed landmark days in its history. For example, May 1st was observed as the date on which the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) was founded in Korea. In America, September 18th was observed as "Foundation Day." On that day in 1961, the movement filed its original corporation papers in California. The same day marked Rev. Moon's 1974 Madison Square Garden speech and the movement's 1976 rally at Washington Monument. Various Blessing anniversaries also were observed.

All of this provided a fairly stable framework for faith. It was true that Rev. Moon had conducted spiritual ceremonies and uttered proclamations of numerous kinds on an almost continual basis since the start of his ministry. However, these were muted within the tradition as a whole. In the U.S., they were overshadowed by the crusades of the 1970s and the demands of institutionalization during the 1980s. The 1990s were a different story. Rev. and Mrs. Moon's declaration of messiahship in 1992 and of the Completed Testament Age the following year ushered in an era of messianic fulfillment. The movement's spotlight rested squarely on the True Parents and their family. Movement publications such as the *Unification News* and especially *Today's World* hung with great expectation on Rev. Moon's every word and deed. They were not disappointed.

Early in the Completed Testament Age, a longstanding staple of Unification ritual life, "My Pledge" which was recited at 5:00 a.m. on Sunday mornings, was replaced by an entirely rewritten "Family Pledge" that went through several English translations. Unfortunately, many Korean expressions came across as stilted and idiosyncratic in English. In this respect, one could easily be sympathetic with Rev. Moon's conviction that the membership needed to learn Korean. However, movement-wide changes during the 1990s transcended language. To summarize some of the highlights: Rev. and Mrs. Moon openly declared their messiahship; they inaugurated the Completed Testament Age which was understood to involve a fundamental shift in history; they opened the Blessing to anyone desiring it; they closed down, or at least gave direction to close down the Unification Church, intending to replace it with the Family Federation for World Peace and Unification; and they amended the movement's sacred canon. Despite authorizing a new translation of *The Principle*, Rev. Moon gave notice that a series of *Hoon Dok Hae* volumes, taken from his speeches, constituted the basic scripture for the Completed Testament Age.

These changes were dizzying in themselves. However, they occurred within the context of peak mobilization for a series of World Culture and Sport

Festivals and International Wedding Ceremonies in 1992, 1995, 1997, 1998, 1999 and 2000. Beyond that, they were accompanied by dozens of lesser changes and providential announcements. Members and guests learned, for example, that Buddha, Confucius, Socrates and Muhammad were matched to four elder Korean ladies and were taking part in Blessing '98. The following spring, Lucifer made his formal surrender to God, True Parents and all humanity. Finally, in the autumn of 1999, Rev. Moon taught blessed members to pray in their own names as couples who had inherited the realm of True Parents' victory through the Blessing. Factoring in breakthrough encounters with Mikhail Gorbachev in 1990 and Kim Il Sung in 1991 as well as controversies resulting from the divorce of Rev. and Mrs. Moon's eldest son and Korean business ruptures, it would take the movement some time to fully digest the decade.

The recruitment of new, full-time members took a back seat to these developments during the 1990s, at least within the U.S. The American movement had what it took to be a full plate and a substantial portion of the members were in a coping mode, attempting to make sense of what was happening. Some were alienated and distant. In the short term, there was a further downturn in recruitment and probably as many members were alienated by what had transpired as were empowered. However, this was not the case for other sectors of the worldwide movement. The Japanese, in particular, was more directly driven by the Completed Testament Age motto of "absolute faith, absolute love, and absolute obedience." The ultimate concession that American members were incapable, at least for the present, of gaining substantial numbers of new converts was the decision to bring in hundreds of Japanese sisters, many of whom did not even speak English, in late 1999 to undertake recruitment for them.

The issue of membership was integrally connected to that of finances. Starkly put, a downturn in membership was equivalent to a shortfall of money. Or, put in a more directly relevant way, a lesser absolute number of members meant a proportionately greater burden on those who contributed. It did not have to be this way. Theoretically, as members moved off mobile fundraising teams and into businesses, church-related or otherwise, the movement could have developed a higher level of efficiency, a better quality of management, and a broader donor base. However, this did not occur. There were three main reasons for this. First, as the movement's lines of authority were based on the charismatic leadership of Rev. Moon, its initiatives were subject to inspiration having little to do with strategic planning or even monetary interest. Second, members faced a "glass ceiling" and institutional culture in which seniority, nationality and family connections counted as much or more than ability in many cases. Third, and most importantly, the movement had a religious bias against crass materialism and preferred to operate on the basis of religiously motivated donations. This was the same whether one donated money through tithes and special offerings or time through working in a movement-related organization.

Hence, the major indicator of the movement's economic health was not so much the vitality of its businesses as it was the vitality of its donor base. However, the two were interconnected as some poorly operated enterprises required subsidies and bail-outs, thereby draining movement resources and eventually affecting morale. This, in fact, is what happened during the 1990s. Because this did not deter Rev. Moon from continually expanding the movement's horizons, the necessity for support exerted an extreme financial strain on members. A fundraising letter sent by HSA-UWC Headquarters in February 1999 summarized the current appeals. Dr. Tyler Hendricks, who authored the letter, reminded members that "God never gives to us a cross we cannot bear" and advised that couples work in small groups for spiritual revival, church growth and financial empowerment.

Financial necessities forced the movement to be ever more creative in tapping the motivational sources of giving. Some of the appeals were poorly contextualized in the American setting. However, in general, the movement's per capita giving compared favorably with comparable organizations. The problem was that the movement had so many fewer donors. During the 1970s and early 1980s, aggressive street fundraising expanded the movement's donor base. The passing of that phase meant that movement-related businesses and members were left to make up the shortfall. Had the movement's recruitment been stronger or its management better, this would have spread the financial responsibility more evenly. As it was, the burden of support fell continuously upon the same givers. At the end of the period an increasingly bright light emanated from the Hotel New Yorker and the Manhattan Center. These two buildings which had been purchased by the church in the mid-seventies finally came into their own as a 1,100 room mid-priced hotel and a significant entertainment venue.

The moral authority issue was a final internal peril afflicting the Unification community during the 1990s. In many ways, this was not a new problem. The wider public had accused Rev. Moon and later the movement of a variety of moral offenses from the beginning of his public ministry. The communist regime in North Korea jailed him in 1948 for, among other things, "bringing disorder to society." The South Korean government jailed him for "draft evasion" in 1955 and rumors of church sex orgies swirled in Korean society. During the 1960s, the Japanese media referred to the Principle Movement as "the religion that makes parents weep." During the 1970s, in America, the movement was widely regarded as a brainwashing cult that exploited members and taught a doctrine of "heavenly deception" or as a subversive group attempting to abridge the separation of church and state and influence U.S. policy on behalf of the KCIA. During the 1980s, the U.S. government jailed Rev. Moon on tax evasion charges, and during the 1990s, the media concentrated an attack on Rev. Moon and his family.

During the long course of what the movement regarded as misinformation or disinformation campaigns, many members accepted the public's view of real-

ity and fell away. Some, as apostates, actively promoted and helped shape society's perceptions. However, for those who maintained their faith, there was a strong conviction that the charges were untrue. On occasion, the movement was willing to concede mistakes at lower levels due to immaturity or excessive zeal. Subordinates may have acted out of selfish motivations and even misled Rev. Moon. Things also may have been less than perfect within the community. But there was never any sense of moral culpability or anything other than the highest motivation and standard associated with Rev. and Mrs. Moon. In this sense, True Parents were the movement's ultimate bulwark against society's accusations. They were the foundation for the high and impregnable dividing wall between outside views and the truth.

If there was a change in the 1990s, it was that the wall developed a few chinks. There were no serious breaches and the foundation was still secure, but the wall had taken some hits. Early in the decade, Pak Chong-hwa, an early follower whom Rev. Moon had helped escape from communist North Korea but who since followed a checkered path inside and outside the movement, published an especially scurrilous account in Japan entitled the *Six Marias* which alleged Rev. Moon's participation in ritual sex on a massive scale. Pak's account circulated in unpublished English translations but there was no solid evidence for his charges, and he later confessed in a subsequent work and on a speech tour sponsored by the Japanese movement that the stories were entirely fabricated. This was also an occasion for the movement's defenders to note that allegations of this nature had been thoroughly discredited in Korea and that Protestant clergy proponents of the charges had been successfully prosecuted for criminal libel.

Nan Sook Hong's charges of spousal abuse and that Rev. Moon had engaged in "providential affairs" resurfaced issues of moral authority at the end of the decade. As has already been discussed, this precipitated a crisis of faith and even a leave-taking for some. Others wrestled with ambiguities and in the process discovered deeper, or at least more existential wellsprings of faith. In learned internet forums, members discussed passages in Kierkegaard's *Fear and Trembling* which posited the "teleological suspension of the ethical." However, the vast majority of members were not given over to this level of theological sophistication or speculation. For them, Rev. and Mrs. Moon were the embodiment of their faith and the highest exemplification of "theocentric, self-sacrificial love." There was no wrongdoing or anything for which they had to be ashamed. There was no hard evidence. There was no smoking gun. To assert otherwise was to give in to rumors and base innuendoes of those whose motivations were highly suspect.

It needs to be emphasized that many members did not have a sense of impending peril and certainly not a sense of doom. They may have acknowledged problems, but from their point of view, the providence was proceeding according to schedule. Communism, which the movement regarded as the chief obstacle to the attainment of the Kingdom of Heaven on earth, had crumbled;



Rev. and Mrs. Moon praying before a church holiday service at Belvedere.

the movement had extended its reach worldwide and the Blessing had been globalized. There were skirmishes to be fought, to be sure, but the major war was won. What essentially remained was the task of inheriting and securing True Parents' victory. Hence, these members looked at circumstances of the 1990s and found incredible grounds for optimism.

This perspective needed to be taken seriously as there always was the risk of exaggerating crises in the present. An impartial observer, writing from the standpoint of the mid-1980s when Rev. Moon was in Danbury penitentiary or the mid-1970s when members were under near universal attack, may have been justified in regarding the movement as being far more imperiled in those times than it was during the late 1990s. In fact, the movement had resurrected from a number of literal and spiritual near-death experiences virtually every decade since the 1940s. Rev. Moon compared the movement to a rubber ball which the harder it was flung to the ground, the higher it bounced back. This raised an exceedingly important point. What was crucial, more so than the crises or perils the movement faced, were the resources it possessed for change and forward development. In this respect, the 1990s were no different than the 1970s or 1980s. Perils and crises unlocked capacities for renewal.

Clinging to God's Love Forever... and Staying the Course as UC Members

Peter F. Brown

King David, in Psalm 63, eloquently expressed his intense longing to stay in communion with God, when he said,

“O God, thou art my God, I seek thee,
my soul thirsts for thee;
my flesh faints for thee,
as in a dry and weary land where no water is.”
He went on to say:
“... my mouth praises thee with
joyful lips,
when I think of thee upon my bed,
and meditate on thee in the
watches of the night;
for thou hast been my help,
and in the shadow of thy wings
I sing for joy.
My soul clings to thee;
thy right hand upholds me.”

I was especially struck by his phrase “... and meditate on thee in the watches of the night.” I imagine David gazing out from his tent at the silent desert, reflecting about God, yearning to be closer to Him. King David tried to “cling” to God through a process of profound heartistic thought. He thought in silence—away from the noise and distraction of daily life.

Very few of us have the luxury of spending large amounts of time in stillness and in quiet. Noise has become a constant companion. Time has telescoped inward, compressed by the tyranny of instant communication and shortened deadlines. Life has become so intense that I often find myself yearning for the time when I’ll live in the spirit world, where time doesn’t exist, because only there will I have endless time to do quiet things like draw and sing and idly examine flowers.

Yet, our irony is that faith requires time spent in many quiet moments of reflection, away from the distractions that prevent us from hearing and feeling the presence of God. It is also our sad irony that, as devoted church members who have struggled and sacrificed for years, we sometimes find ourselves far away from the

faith that we prayed with tears to attain. There is a distinct parallel between the feelings of hope felt by newlyweds and new religious converts. In both cases, the future seems bright, and thoughts of disillusionment are nowhere to be seen.

After years in the trenches, however, our church life often seems to be dominated by one emergency campaign after another; where the desire for short-term goals tends to interfere with the ability to reflect deeply about a long-term perspective. In many ways, short-term goals are easier to digest. Americans have an amazing power to pull together in brief and intense campaigns. Many of us probably enjoyed such dramatic times spent sacrificing together for the glorious cause of building God’s kingdom. At least the first few times.

Now, after a large portion of our American membership is growing rather gray around the edges, we may feel like we’ve been wrung dry far too many times. Phrases like “blood out of turnips” float through our minds as we stolidly gaze at memos detailing new and ever-so-urgent projects. “Oy” might become an operative word.

It’s so very easy to become tired.

When our soul and heart are tired, and when we feel abused, misunderstood and generally under-appreciated, our thoughts quite easily can become cynical and hopeless. We may chew on pains both imagined and real, ticking off our growing list of justifiable complaints until the atmosphere around us becomes completely dark. It is then that we desperately need to stop quite dead in our tracks and find the time to think.

Thinking is a very interesting activity. Intellect by itself has no root, and can go in wild and horrific directions, pushed by the subtle tides of our fallen nature and evil desires. How else could Nazi doctors so calmly consider making lampshades out of human skin?

If we’re feeling especially intellectual about our misery, we might start to travel down the Gallic path of viewing life as but a dream—and therefore not worth a moment’s worry. Twisting our way through the bramble bushes of our fallen nature requires thought that is focused on the simple precept of heart. I believe that this is why Jesus said that we must be like children to enter the Kingdom of Heaven. Little children are so simple in their heartistic desires that they cut right through all the mud and confusion that mess up adult synapses. Children tend to say things that are wonderfully obvious (to them) like, “But of course I want my mommy and daddy to love

each other and stay together!”

As adults, we are reluctant to seem unsophisticated. Who wants to be a country bumpkin, anyway? It doesn't help that society is often so brutal and shallow that it seldom applauds simple virtues such as kindness and sympathy. We are beset from within and without.

When we sit in nature, gazing at a beautiful and idyllic scene, our minds can become calm, and we can notice our hearts once again. The whole concept of “heart,” as defined by the Principle, is amazingly simple, but at the same time incredibly strong, like a spine. Stating that the core of each human being is “the desire to gain joy by giving and receiving love” is a powerful and uncommon way of looking at people. The revelation that God has spent a million plus years in lonely grief over the misery of mankind is an explanation of spiritual reality that transforms our hearts when we meditate in the “watches of the night.” When we gaze at a barren outcrop of rock on a mountainside, we feel the age of things in our bones, and without trying to, we suddenly cry from the realization that God has been living alone.

We believe in love. Not pat love; not saccharin sweet pap that rambles across the backs of boring greeting cards. As men and women of faith, who bled and sweated and cried as we worked without sleep in the cold of MFT nights and hot campaign days, we know what love meant to us in our youth. The dream of love sustained us, fed us; and gave us hope that one day we would be able to hug God and make Him happy.

James Lipton, on Bravo's television program, “Inside the Actor's Studio,” always asks each actor, “When you are entering heaven, what do you want God to say to you?” Oh, how I yearn to hear a sincere answer about God, in the public forum! One seldom does.

I can't think of anything I'd rather hear God say than, “You made me happy.”

In the silence of contemplative thought, we find the root of our heart and the root of our faith. We find our love, because we yearn for love. We long to cling to God, and long to go beyond the vestiges of doubt and pain and insecurity and fear that drive us away from the One who simply wants to be with us. When I think like this, I know why I trust and love True Father. No one, simply no one, has taught us about love and God's lonely heart with the depth that True Father has expressed.

Fighting our way past the layers of cultural differences, and the layers of personalities surrounding Father has proven difficult for us, as Americans. Our religious

life in the Unification Family Church is nothing if not complex. Everyone has their own opinion, and flavor of faith.

How then, can we maintain our own faith in God and True Parents, without falling prey to the temptations of cynicism and resentment? How can we pass through all the complicated difficulties that can't be ignored by intelligent adults? The Principle does express that modern man requires a scientific explanation of faith in order to persevere and correctly understand God.

Sometimes, in our misery, we entirely lose our way, and can't even remember where we were going in the first place. I love the passage in *Pilgrim's Progress* where John Bunyan talks about the man named Christian, who has lost his way in a “slough of despond.”

“Now I saw in my dream, that just as they had ended this talk, they drew near to a very miry slough that was in the midst of the plain, and they, being heedless, did both suddenly fall into the bog. The name of the slough was Despond. Here therefore they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

“This miry slough is such a place as cannot be mended. It is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore is it called the Slough of Despond; for constantly as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground....

“...True, there are, by direction of the law-giver, certain good and substantial steps, placed even through the very midst of this Slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step besides, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate.”

What are the steps for us, as people who, at the birth of our faith, wanted to love God and True Parents, and wanted to help build a heavenly world of heart? What will help us find our way through the muck of battlefield pain and resentment?

One could create quite a lengthy prescription, based on our many and varied experiences and the teachings

that we've received from Father. In fact, a common reaction from someone who is struggling to stay committed to the church is, "Don't give me any book answers. I've heard them all." And it's true. We all know the litany of antidotes, such as prayer, repentance, humility, study (can anyone say "*Hoon Dok Hae*"?), public service and faith in things unseen.

I believe that all of these are valuable and true. If one has to cross a bridge over a chasm, each rung is individually important. One misstep on any of them, and the end is nigh. However, rather than simply focusing on "methods of faith," I believe that we have to deal with motivation. Not just "how" to cross the bridge, but "why." If we can't think of a good reason, we may just decide to stay home.

Unlike Marxists, for us, the end does not justify the means. Although it may go against conventional wisdom, and though we may be scorned for acting so, our view of life tells us that the means to the end are the same as the end. We reach the world of true love by creating it as we travel along the way. We are fueled by our heartistic purpose. True love, in all of its beauty, really is the most powerful force in the universe. For this reason, I remind myself, and my children, and constantly talk together with my beloved wife, Kim, about the simple prescription of love.

In our prayer room, we have a prayer that we wrote, called, aptly enough, "The Prayer of Love." It isn't very long, but at the end, has one sentence that sums it all up:

"I pray that I can give and serve and attend and love, infinitely, in all directions, every second of every day."

Father spoke of us living at the center of a "sphere of love", giving outward in all directions, continuously creating an atmosphere of love around us. We reach out toward God with our love, toward True Parents and toward each and every person that we encounter. We cling to God and cling to the water of true love.

When Kim and I struggle with the travails of daily life, I give her a hug and kiss her cheek, and smile, and say, "Kimmy Poo, let's just pray the prayer of love, and everything will be okay."

When she smiles back, I know we're on the way.

Growing Up with True Parents

Jim Stephens

I joined the Unification Church in 1973 when I was 24 years old. Looking back on 26 years of experiences "growing up" in this movement, I started out rather naive about what it would take to build the Kingdom of Heaven on earth in my lifetime. That goal is still far away, but life has been rich with deep experiences. There are two things for which I'm really the most grateful above all.

I grew up in the 60s and 70s and was a "truth seeker." So I consider the Divine Principle as God's greatest gift to me. It has provided me immeasurable benefits all these years. Life's major questions for me were answered: the existence and nature of God, the purpose of life, life after death, evil and Satan, and the purpose of history. The answers are so second nature to me now that I've almost totally forgotten what it's like to live without the answers.

Also I like that the Principle is very logical. I apply it to real-life situations and it gives me understanding. It also gives me solutions for my problems. Many times when I had my doubts about the Unification Church, there was always a "bottom line" for me which was, "Where else can I go?" There is no teaching like this anywhere else.

The second thing I'm most grateful for is the Blessing. Before the church I had given up hope of finding a good spouse to live with for the rest of my life. True Parents matched me to an eternal partner through the Blessing. We now have five children that I'm extremely proud of. That has made me spiritually a very rich man. My family has given me true love. I believe this is the pathway to true happiness, something very few people on earth really experience.

When I joined the church, the members were very idealistic. We were always talking about "changing the world" and "building the kingdom." It was a joyful time of hard work and excitement. Little did we notice that the other 5 billion people (now 6 billion) out there weren't interested, or worse, were going to oppose us. We believed all things were possible. We had God on our side and that made us the majority.

I was able to change myself very rapidly in the

beginning. I gave up drinking and cursing. The way I wore my hair, my clothes, and my material possessions all changed quickly. I remember thinking that at such a rate of speed I could probably reach “perfection” in three years or less.

In actuality, life continues to get more complicated year after year. With each new responsibility of leadership, or marriage, or family, or child one, two, three, four, etc., my heart has had to go through growing and stretching which is usually painful. Family responsibilities of course forced me to divide my time with church activities. This left me with feelings of guilt because I can't spend as much time “helping God” as before.

The Principle speaks in nice glowing terms about how the individual works for the benefit of the family and the family works for the benefit of the community, etc., etc. But in this fallen world it's not like that at all. You can give and give to the community and never get anything back and then you “burn out” emotionally and spiritually. So you have to strike a constant balance back and forth between taking care of yourself and your own needs, then taking care of your family and so on.

True Father has set the standard of giving so high that it's impossible to understand how to live up to it. I struggle every day to know what God really wants me to do.

In the movement that is supposed to bring True Love to the world, one would expect that there would be a lot of love coming all the time from brothers and sisters and also from God and True Parents. In truth, I have rarely felt it. I'd compare it more to a war zone, a spiritual war zone of constant struggle with selfishness within and evil forces from the outside. We're constantly involved in “cosmic” events and “spiritual restoration” that we don't understand, often limping around wounded in one way or another. On rare occasions a medic would pop up for a short while, sent by God to see if I could possibly survive. Then he'd go off to help someone in worse shape than I.

Often I would get leadership responsibilities, which in effect made me the “medic,” but I didn't have much in my medicine bag. Many of my good brothers and sisters wandered off the path, shall we say, or got left behind in the rush to the next battle because they couldn't reconcile the loving ideals we espoused with the war we were experiencing.

I always wanted to be perfect. In our teachings I found out what that really means. It's all a matter of

heart. But there's a slight problem. According to the Principle, for a sinless person to grow to perfection is supposed to take 100% of his or her effort. How can I ever be expected to make it if I have a huge additional burden of sin to overcome as well? Then there's also the burden of inherited sin leftover from my ancestors, my race, my country, etc. I still want to be perfect, but it's going to take a little longer.

How Much to Sacrifice?

After 26 years I'm still confronted every day with the ideal of sacrifice. Am I sacrificing enough? Am I sacrificing the right things? It would be nice if God would just send email messages telling me precisely what to sacrifice. Those famous quotes “you have to give up your life to gain your life” and “if you have faith, God will take care of you” are nice as ideals when you hear them. But when it's time to make a real-life decision, I'm usually left with a lot of confusion whether I made the right decision or not.

For many years I was a full-time church leader, working from early morning until late at night. In one mission, I'd be gone for weeks at a time. My wife and children almost never saw me and they were definitely affected in a negative way. Especially my children were in need of a father's presence and love and guidance.

In my hometown, I've been able to be around home a lot with my family. But I'm not actively doing church work or helping God in any apparent way, so I'm constantly feeling guilty. It's been great to have quality time with my family. My relationship with my wife is wonderful and continues to get deeper and better all the time. I'm proud of my children and believe they are great kids. However, I wonder if God is satisfied with this or He would have preferred that I had continued to work full time for the church. Surely I could have contributed a lot more to “the providence.”

A related question to “how much to sacrifice” is how much money to give. The church is always in need of money and therefore sending out special requests beyond tithes for one project or another. All of them are worthy causes. But every time we receive those letters, we get a new burden to deal with.

For a while I kept putting it on a credit card thinking that I would pay it off later. What really happened, though, is that a new request for money came before we ever started paying down the debt. Eventually I reached a place where my monthly income couldn't match my

expenses plus my credit card bills. Then I started using the credit cards to pay the credit cards each month.

And still the next project or event keeps coming along and a new request for money comes. What do you do? My faith mind says, "Make the donation and somehow money will come to pay for it." But my practical mind says, "The hole is getting deeper and deeper with no end in sight."

Sometimes the request for money seemed to come with the added implication that if I didn't give enough, then I'd somehow end up on a lower level of heaven or I might not make it into some special realm of the Kingdom. I can sure understand how a person might build up resentment against those kinds of "requests."

When Father's direction went out for members to go to their hometowns, I ended up disobeying two Korean Regional Directors at the same time. I was told not to leave until a replacement could be found, and my new leader wanted me to go to a city other than my hometown and be the state leader.

I believed in my heart that God was sending me to my real hometown, so I went there. Still to this day I believe that's what God wanted, but now after many years of no apparent external results, it's hard to figure out why God sent me here for sure. Brothers and sisters who stayed in their missions, "disobeying" the hometown directive, have many more accomplishments that have helped the church. So what's going on? What is God's Will? I'm afraid I don't really have a clear answer for that one.

I find it more and more difficult to see how we can actually build God's Kingdom in my lifetime. There seems to be just too many people to change and I'm having enough trouble changing myself. The only thing that might do it is if God Himself starts interfering more directly in people's lives. Whether that is going to happen remains to be seen.

I'm realizing I have to place more emphasis on raising our children to continue the process of building the Kingdom. If it's going to take 300 years instead of 30, then I've got to do some deep thinking and rearranging of priorities. I have to educate my children to help build the ideals. Not only do I have to inoculate them against the evils of the culture we live in but I have to teach them to stand up against these evils and help society overcome them. We also need to find ways that are more successful at changing the world around us for the better.

Mid-Life Crisis

As I reach my time of "mid-life crisis," I'm finding it necessary to deeply reflect on the future. The oldest of my children will soon be going off to college, followed by each of the others in turn. Not only must I reflect on my own future but the future of my children, my church and all the things I love.

One of the harshest realities of the "mid-life crisis" is looking back over my life and seeing all the mistakes that I have made and learning to live with it. Then there's adjusting to the reality that I'll make a lot more mistakes in the future.

I want to live my life so that at the end I won't have any regrets that I didn't offer enough to God. For me, right now is a time of transition, a "crossroads," so it is a time of confusion. I need to find God's perspective and use that as the basis for making my choices.

2,000 years ago when Jesus died after teaching only three years and gaining just a handful of believers, there was almost no record left behind of his life. From a realistic point of view, it is totally unimaginable that the world could have changed so much because of his life. Therefore, God has to be behind history. How God is working is often a mystery to me. That God is working is an established fact.

All my reasoning and experiences still lead me to conclude that the Divine Principle is true and Rev. Sun Myung Moon is the historical True Parent of mankind. Regardless of what everyone else does, whatever else happens, or how I might succeed or fail, I have decided that this pathway is the correct one. Now all I have to do is walk on it every day.



Parents and Children

David Balise

In the 70s Father told us that God had three headaches: atheistic communism, the fragmentation and decline of Christianity, and family breakdown. Of these, communism was the worst. To most people at that time it appeared that the triumph of communism was inevitable. Our movement stood almost alone, insisting that communism had reached its peak and would soon be defeated by “Godism.”

To confront and overcome communism and its allies in an increasingly secular world, we developed a desperate sense of urgency. Our church family mobilized for the fight, and adopted a vertical, hierarchical structure that was like a military organization in many ways. We felt that we were in a war, and that if we lost the consequences would be catastrophic. For me and many others, this involved long hours of fundraising and even after our marriage, separation from my wife and young children for long periods of time.

Our efforts to help remove God’s headache of communism came to dramatic success in the late 80s and early 90s. The “cold war” was won! The world was transformed within a few years, in ways that almost no one but Father had believed possible.

Our movement began to decentralize and demobilize after that. In this more relaxed, de-pressurized atmosphere issues, and problems that had been hidden before

Families at the Il Shim Graduation Ceremony, New Jersey

began to emerge. We struggled to find ways to financially support our growing families. Suppressed disagreements cried out for attention. Feelings about the shortcomings of leadership, which had been forgiven when there were more pressing issues to attend to, now came to the surface. For some, unresolved issues of faith and belief appeared.

After years of stressful living on the “front line,” most of us had at least some degree of battle fatigue. For some, this victory was enough. God’s other two headaches didn’t seem so urgent or threatening. So they returned to “civilian life,” remaining friendly towards the movement but no longer involved in its daily activities. Others left the movement altogether, sometimes with bitter feelings.

However, there remained much to be done. Communism was gone, but the Kingdom of Heaven was still nowhere in sight. In many ways, the external struggle with communism was easier than the more internal ones that remained! The new central issue was God’s original headache: establishing true love in the family.

To succeed in this more internal struggle, our movement needed to transform itself, from a semi-military hierarchy, back into the family-centered and embracing culture that everyone had joined. Although this is what almost everyone wanted, it has not been so easy to do.

Father and Mother have been initiating and leading this transition in many ways. They started Women’s

Federation for World Peace, emphasizing that women's nurturing and embracing heart is key to the changes that need to take place in the world. This was followed by the Family Federation for World Peace, which is intended to replace the church as our movement's primary organization. The workshops at Jardim and many other initiatives all seek to encourage a family culture. And the central activity of our movement has become giving the Blessing, to all people.

Perhaps the ultimate decentralization came in September 1999 when Father asked us to begin praying in our own names. In this age of the Fourth Adam we are all to be in the position of God's original sons and daughters. We are all to be True Parents.

Yet there is still a "campaign" atmosphere to a lot of this, particularly the large Blessings. Our new organizations don't yet have the depth, wisdom and maturity they need to be fully effective. The form is there, but the substance is still lacking. I believe the central issue we face is the restoration of the relationship between parents and their adolescent or young-adult children. Indeed, this is the heartistic situation that God has been wrestling with ever since the Garden of Eden.

In our movement we see this being worked out on the worldwide level, with the relationship between America, Korea and Japan being considered the restoration of the relationship between the "elder son" and the parents.

On a more personal level, large numbers of our children are now entering their teen and young-adult years, and are beginning to seek their own identities. They are questioning the values and beliefs they have been raised with, as everyone must do in the transition to adulthood.

How can loving parents best help their young adult children to find their own way? We need to let go of them and let them make their own choices, while at the same time giving them unconditional love and support. It's easy to say, but not always easy to do. And if our children make what we consider a mistake, then what do we do?

This was God's dilemma at the fall, and it is still being resolved. Most human parents have struggled with this in one way or another. Father's own family is facing this issue directly, in very painful ways.

It has been one of my great blessings to be a teacher at our Sunday School. It is truly awesome to see hundreds of Blessed children growing and maturing. They have so much potential! However, they also face many

difficulties and questions, and it is sometimes frustrating to not be able to better help them.

We need to let go of the need to always be in control; we must stay open and vulnerable. As a parent, I am learning to appreciate what my children teach me every day. What they are giving me is at least as valuable as what I am giving to them.

The most eternal aspect of our relationships is that we are all God's children. God is in each person; when we are with another person, we are with another part of God. Ultimately we experience love most deeply when we connect with each other as equals, with no barriers between us.

One of the most painful aspects of the restoration providence is that Father wasn't able to spend more time with his own children. We can only imagine how things might be different if Father had been able to personally take care of his own family.

As painful as this must be for Father and his children, it is also a great loss for humanity. How much more smoothly would restoration go if we all had a living, breathing example of what a true family can be? Instead, we see the situation where no one wants to experience what Father's family experienced.

Why did this happen? Did Father have other choices? Was it because of our failures? Is it a process of heartistic restoration, in which we experience God's pain as our own? Or are there more subtle reasons?

I don't know the answers to these questions, but in my heart I feel that real restoration is taking place. If mistakes are made there are always consequences, but as long as we learn from our mistakes they have value. No sincere effort is ever wasted. We are all growing. I believe that even God is growing. We are all in this together. We need to support and encourage each other.

Our movement has come a long way. There is still more to be done. Let's each continue to do our best each day to create the tangible, physical Family of God on Earth!

Life in the Spirit World and on Earth

In times of peril, the Unification Movement frequently turned inward, finding resources for renewal in the life of the spirit. As a youth in North Korea, Rev. Moon found that his “scale of thinking was far greater than just my village” and that he “was completely misunderstood.” Therefore, during his early teen years, as he noted, “Most of the time, I would go to the tombs of my forefathers and speak to them, revealing my heart.” This turning to the spiritual world coincided with a deepening of his prayer life and eventually led to a series of spiritual experiences and encounters through which he came to understand his life’s work. The same principle held for the movement as a whole. In the face of rejection by the world, the movement looked to heaven. Some members had dramatic experiences that unlocked secrets of the spiritual world. This was a tricky phenomenon that could lead to excesses, self-absorption and deviation as has been shown. On the other hand, spiritual experiences were a source of fresh inspiration, deepened meaning and purpose, new power and creative innovations. They also afforded members a foretaste of heavenly joys.

The movement experienced two significant manifestations of spiritual phenomena during the 1990s. They were associated with two elderly members who recently had passed into the spiritual world. The first was Soon Ae Hong, Mrs. Moon’s mother, who passed away on November 3, 1989. The second was Dr. Sang Hun Lee who passed on March 22, 1997. The spiritual phenomena associated with Soon Ae Hong, who gained the title Dae Mo Nim (“Great Mother”) and Dr. Lee were decidedly different, reflective of their differing characters and orientations. Dae Mo Nim’s approach was charismatic and religious, sparking a movement-wide spiritual revival after 1995. Dr. Lee’s approach was intellectual and literary, leading to systematic expositions of the spiritual world in a series of published texts. In this sense, the two manifestations were complimentary. However, there also were contradictions and a sense of rivalry. Rev. Moon recognized both sets of phenomena as authentic, both were integral to the movement’s mainstream development, and both had a revitalizing effect upon members.

There were both similarities and marked differences between the spiritual revival centered on Dae Mo Nim in the middle and late 1990s and the revival centered on Heung Jin Nim during the 1980s. Both manifestations focused on personages who were either a part of or who had intimate connections with Rev. Moon’s family. In addition, both Dae Mo Nim and Heung Jin Nim were regarded by virtually all members as exemplary persons. Dae Mo Nim was understood to have dedicated her entire life to the providence, being the only member linked to several spiritual groups considered by Rev. Moon to be forerunners of HSA-UWC. Within the movement, she was known for her humble service, prayers for the well-being of True Parents, concern for the membership, and devotion to heaven. According to later testimonies, having become



acutely aware of members' spiritual struggles and suffering, she determined to go to the spiritual world early, asking God to shorten her life in order to work there for blessed couples and the providence. In this respect, themes of self-sacrifice and atonement were at the core of both revivals.

*Rev. and Mrs. Moon
with Soon Ae Hong,
East Garden, New York*

A third similarity was that Dae Mo Nim, like Heung Jin Nim, had an embodiment. For three years after her passing, Dae Mo Nim was understood to have made conditions in the spirit world for her work on earth. Next, according to an official account, "she chose and worked with Mrs. Hyo Nam Kim for three years" making "incredible, almost humanly impossible...conditions" to begin the providence on earth. Rev. Joong Hyun Pak, the American Continental Director, described Mrs. Kim as "a humble country lady...very spiritual as a child...a faithful dedicated Christian and spiritually open." Ten years previously Mrs. Moon was said to have visited her spiritually, indicating that she would one day work with Dae Mo Nim. In 1992, Mrs. Kim began serving church couples, solving problems, and in 1994 leaders reported what was happening to Rev. Moon. In January 1995, he gave Mrs. Kim the authority to act as Dae Mo Nim's mediator, and on January 1, 1996, she was introduced to the American movement. By this time, members commonly addressed her as "Dae Mo Nim."

A final similarity between the phenomena centered around Heung Jin Nim in the 1980s and Dae Mo Nim in the 1990s was that they both manifested as revivals. While the particulars might vary, the essence of revivalism was the

cycle of judgment and grace. In the spiritual revival of the 1980s, the accent was on individual confessions within the context of forgiveness conferences. The 1990s revival introduced new elements, but the dynamic was essentially the same. According to Dr. Tyler Hendricks, Dae Mo Nim was “a modern-day Jeremiah.” He wrote,

Because she is a woman, there is a certain softness to her delivery, but she delivers a powerful indictment of our condition. She would say, “If you could see yourselves spiritually, you would be so afraid; you would realize you are destined to hell.” She would beg and plead with us to wake up and become serious and work hard, because we are just covered, infiltrated with evil spirits.

Knowledge that members were covered with evil spirits was the core insight of the Dae Mo Nim revival. A number of accounts noted that prior to her passing, Dae Mo Nim prayed to God, seeking to know why most of the movement’s blessed couples, though trying their best, were unsuccessful in their missions; why so many of them had physical, economic and other problems; and why they were “sometimes worse than outside people.” According to these testimonies, God answered her prayer and opened her spiritual eyes, enabling her to see invading evil spirits which had dug into members’ physical bodies to build their nests.

The idea that members, especially blessed couples, were covered with evil spirits presented a problem. Generally members assumed that because they received the Blessing, followed True Parents, and lived in a principled environment, evil spirits could not touch them. They now were being told that this assumption was distant from reality. However, as several leaders pointed out, the Blessing was meant to be given unconditionally on the basis of members having achieved a certain standard of perfection. Because members had not attained that standard and were in this sense unqualified, the Blessing could only be given conditionally. Many members, in fact, did not continue to progress but rather regressed, being unable to rid themselves of their fallen nature and satanic habits. This created a base for evil spirits. Members also were subject to the interference of spirits who resented and hated their ancestors. Finally, as Rev. Joong Hyun Pak explained, “Evil spirits see light upon our Blessed couples, and because we seem very bright they come to us.” This, of course, presented something of a catch-22 situation. Whether they did poorly or well, members still were subject to evil influences.

Leaders used both literal and figurative language to describe evil spirits and their actions. To Rev. Joong Hyun Pak, they were “like invisible germs in the air we breathe.” Rev. Kwak cited Mrs. Hyo Nam Kim as saying that “evil spirits stay in our physical bodies like the eggs of an insect.” He continued,

Opposite: A Dae Mo Nim revival meeting at the Manhattan Center, New York City



Thousands of them live among the cells of our body, but when they are released from the body, they appear as normal-sized spirit selves. Spirit beings have no limitation of time and space. Spirits attached to our physical body become smaller.

According to Rev. Kwak, there were “not so many spirits in the spiritual world” since most “have come down to earth and attached themselves to people.” He stated that there were “millions of spirit selves attached to our bodies.” Rev. Young Whi Kim told American members that “spirits in the spirit world live in groups, and when the group leader comes into a person’s body, the subordinates of that leader come along.” Dae Mo Nim, herself, told members assembled at Belvedere International Training Center that there were “many evil, resentful spirits in every layer of your skin. The more I open, the more there are, even inside your blood stream, inside your bone marrow.”

These images brought many members to a point of serious repentance. Thus, Dae Mo Nim’s activities, like those of Heung Jin Nim’s embodiment during the 1980s, were revivalistic in orientation. However, there were also more important differences between the two revivals. For one, there was sense of abruptness and suddenness associated with the 1980s revival. Heung Jin Nim, had passed into the spirit world unexpectedly through a violent accident. His embodiment, though said to have been prepared by Jesus for a decade, announced himself in July 1987, conducted revivals worldwide within six months, and just as quickly burned out. There was a much more substantial period of preparation for the Dae Mo Nim revival. Dae Mo Nim, herself, had been bedridden for the last ten years of her life. Thus, her passing was not unexpected, and she had ample time to prepare. As noted, she was understood to have spent another three years establishing conditions in the spiritual world. In addition, Mrs. Hyo Nam Kim, apart from her personal course of preparation, unfolded her work gradually over three years between 1992-95 before being recognized by Rev. Moon. This was sixteen years in all. The result was that the revival associated with Dae Mo Nim was far more systematic in both thought and organization.

The Dae Mo Nim revival also was characterized by a higher level of maturity. Heung Jin Nim was seventeen at the time of his passing and his embodiment was not significantly older. In addition, his embodiment had only been in the movement a few years. By contrast, Dae Mo Nim lived a long and full life that included exposure to a variety of spiritual disciplines. Her embodiment, Mrs. Hyo Nam Kim, had been a Blessed member for twenty years before beginning her public work. As was seen, the 1980s revival centered on Heung Jin Nim’s embodiment was marked by wild excesses, inspirations of the moment and episodes of violence. The revival associated with Dae Mo Nim after 1995 was much different. Participants faced a daily schedule of prayer walks, seventy-minute holy song and clapping sessions, group reading, lectures,

and other spiritual activities from 6:00 a.m. until after midnight. There also was a “hitting or slapping” component known as “An-soo” for the purpose of removing evil spirits or healing. However, members were advised against doing this strongly, and the sessions were closely monitored by on-site staff. The singing, clapping and An-soo were for the purpose of shaking and dislodging evil spirits. According to Dae Mo Nim, they get intoxicated and disoriented during the sessions and loosen their hold, allowing specially mobilized angels to remove them. As explained by a longtime lecturer,



Participants at an early workshop at Chung Pyung Lake, Korea

From a spiritual viewpoint, our bodies are hardened like rock. So there is no way the angels can go in. The angels have to go into our body and get the spirits out, but there is no crack for them to enter by. So we need to sing holy songs and clap. This is the time we can, so to speak, open up our hardened body so that the angels have a way to go in.

The key point here was, unlike the earlier revival which had a strongly impulsive quality, activities associated with Dae Mo Nim had more clearly stated rationales.

A third difference between the two was that the 1990s revival had a much higher degree of continuity with the movement as a whole. For one thing, it was Korea-based. Some of the problems and a good deal of the unpredictability of Heung Jin Nim’s embodiment were due to gaps of language and culture. In the case of Mrs. Hyo Nam Kim, there was an ease of communication and much more of a comfort level with her approach. To be sure, it included ecstatic shamanist components such as continually beating base drums during clapping sessions. However, these elements were blended with neo-Confucian decorum. The Dae Mo Nim revival also was solidly situated at the Chung Pyung Lake Training Center (CPLTC). The church in Korea purchased the site in 1971 and Rev. Moon frequently returned there for prayer and meditation before or after major campaigns. Located north of Seoul toward the demilitarized zone, it was “a very well-balanced meeting place of steep mountains, deep water and very pure air.” However, its uniqueness was spiritual rather than physical. Leaders of the revival associated with Dae Mo Nim understood that “True Parents had been preparing for a long time to make our Chung Pyung

Land into the perfected and restored Garden of Eden...the special gateway to the spirit world and also the training ground to go to the Kingdom of Heaven.”

Apart from Korean and East Asian continuities, the revival meshed thoroughly with the movement’s sense of divine providence. The Chung Pyung experience was not a narcissistic, self-help escape but was intimately connected to empowering members for mission. To this end, Rev. Moon presented Mrs. Hyo Nam Kim with a calligraphy he composed which read, “If you inherit the heart of Chung Pyung, you will always bring victory.” The clearest expression of the interface between spiritual cleansing and mission was the new providence of “national messiahship” which Rev. Moon announced in 1996. Beginning that year, the movement sent out teams of four families from Korea, Japan, the United States-Canada-England-France (World War II allies), and Germany-Italy-Austria (World War II axis powers) as missionaries to 183 countries. Each of the national groupings were to represent a member of Adam’s family with the Koreans in Adam’s position, the Japanese representing Eve, the former allied nations in Abel’s position, and the former axis nations in Cain’s position. The national messiah providence displaced the missionary trinities of Japanese, American and German members that the movement had sent out in 1975. It also represented an advance beyond the tribal messiah providence which Rev. Moon had announced in 1988. A prerequisite for national messiahship was that both husband and wife complete a 40-day workshop under Dae Mo Nim at Chung Pyung Lake. Hundreds of national messiahs completed these sessions and were sent out during 1996.

The Chung Pyung Lake revival centered on Dae Mo Nim also provided the primary impetus for “spirit world Blessings” which were an important component of the movement’s International Wedding Ceremonies after 1996. One of the unique features of liberation ceremonies at Chung Pyung Lake was that evil spirits were not simply “driven out” but they were “educated and elevated” through a 100-day workshop run by Heung Jin Nim at a special training center set up in the spiritual world. Afterwards, they not only become the “spiritual children” of those whom they had formerly tormented but they also became Blessing candidates. Rev. Moon gave Heung Jin Nim and Dae Mo Nim the authority to conduct spirit world Blessings in 1997 and the numbers expanded exponentially. Rev. and Mrs. Moon were understood to have “Blessed 3.2 billion people in the spirit world simultaneously with the 40 million couples blessed in Washington, D.C. on November 29, 1997.” Shortly thereafter, the vice-director of the CPLTC noted, “Dae Mo Nim officiated at a Blessing of a further 3.6 million [sic. billion] in the spirit world.” Another 9.2 billion were added at the Madison Square Garden Blessing in New York on June 13, 1998, making a total of 16 billion. A further 8 billion were Blessed on October 1, 1998 at Chung Pyung, making 24 billion. The total rose to 60 billion by April 1999 and 70 billion by November. These numbers included founders of world’s major religions and their followers who had participated in a special Religious



Founders' 40-day workshop at Chung Pyung in late 1996 and early 1997.

Whether or not one accepted these reports, the spiritual revival centered on Dae Mo Nim clearly was a mass phenomenon. By October 1999, 350 two- or three-day sessions had been completed at Chung Pyung Lake with more than 343,000 registered participants. Many had attended multiple sessions. Still, this was a remarkable figure. The previous April, Dae Mo Nim conducted the first of her worldwide Ancestor Liberation tours. Now that many evil and resentful spirits had been freed, there was the chance for members to liberate their direct ancestors. Rev. Moon directed that they should do so up to 120 generations. For the April 1999 tour, members submitted names of their lineal ancestors back seven generations. This was not easy for American members, many of whom had lost track of their forbears beyond their grandparents. Nevertheless, Dae Mo Nim assured members in San Francisco, Chicago, Washington, D.C., and New York that 100 percent of their ancestors had been found. The Ancestor Liberation ceremony exerted a significant appeal. At Belvedere International Training Center in New York, members and their families packed a 4,000-seat tent with another 1,000 viewing a simultaneous screening in a nearby tent for parents with toddlers. Large numbers gathered at the other tour venues as well. Dae Mo Nim returned in the Fall to Bless those ancestors who had been liberated and to liberate generations eight through fourteen.

A final difference between the spiritual phenomena of the 1980s and 1990s was that the revival centered on Dae Mo Nim showed clear signs of achieving

Mrs. Hyo Nam Kim with a participant at a Dae Mo Nim revival meeting at the Manhattan Center, New York City

permanent institutional expression. On March 10, 1997, there was a groundbreaking ceremony for what was to become a major sanctuary that was intended to hold up to 10,000 workshop participants at a time. In design, it was understood to be a replica of a palace in heaven, a reality that was attested to in calligraphy provided for the occasion by Rev. Moon which read, "The Heavenly Palace That Came Down From Heaven." Essentially, a small mountain was leveled to construct a magnificent marble structure overlooking Chung Pyung Lake. Named Cheonseong Wanglim Palace, the edifice was dedicated on November 7, 1999. At the same time, there was a ground-breaking for Jeong Shim Hospital. All of this was the result of Dae Mo Nim's vision. With sacred trees and healing springs, Chung Pyung Lake Training Center was attaining the status of an international shrine and pilgrimage site.

Dr. Sang Hun Lee's messages from the spirit world were also influential within the worldwide movement during the late 1990s. This was an independent phenomenon associated with an entirely different medium. The messages were influential primarily because Rev. Moon regarded them as authentic. In fact, he had them read at morning *Hoon Dok Hae* sessions and other public gatherings and directed that they were to be part of the Completed Testament Age canon. Members perceived a rivalry between Mrs. Hyo Nam Kim and Mrs. Young Soon Kim, Dr. Lee's channel, as they competed for Rev. Moon's favor. It may have been that Rev. Moon wished to preserve a certain balance and not tip the scales entirely in the direction of one or the other medium.

Dr. Sang Hun Lee, like Dae Mo Nim, was widely regarded as an exemplary personage. If Dae Mo Nim devoted her entire life to religious pursuits, Dr. Lee devoted his life to the development and application of Unification ideology to diverse fields of thought. He was the leading force behind the movement's "Victory Over Communism" theory and wrote several texts including *Communism: A Critique and Counterproposal* (1973), a translation of an earlier work in Korean, and *The End of Communism* (1985). He also served as President of the Unification Thought Institute for many years and in that capacity authored a series of volumes including *Unification Thought* (1973), *Explaining Unification Thought* (1981), and *Fundamentals of Unification Thought* (1988), each of which "applied Rev. Moon's teaching to questions asked by philosophers," and "offered a Unification solution to their knotty problems." Together with The Principle, Rev. Moon regarded VOC and Unification Thought as the three pillars of Unificationism.

For all of his intellectual acumen, Dr. Lee always was bothered by his inability to clearly answer questions about the spiritual world. Hence, he devoted himself to a study of the topic, and after his wife's death in 1989, published excerpts of their correspondence as communicated through mediums in several movement periodicals. He expressed his intention of publishing a complete doctrine of the spirit world but had not done so at the time of his death at age 84 in 1997. Mrs. Young Soo Kim testified that at his Seung Hwa, he appeared

to her and afterwards came to her house day and night until she could not endure it anymore. Having become aware of her complaints, Dr. Lee proposed making a time schedule and “promised that he would not come except during the appointed time.” On that basis, Dr. Lee and Mrs. Kim undertook a joint work “with the purpose to teach earthly people urgently about the reality of the spirit world and the heavenly value of True Parents.” Their work, as Mrs. Kim pointedly noted, “did not mention about the providence of True Parents on earth or Chung Pyung’s providence by Dae Mo Nim and the Holy Spirit.”

The text of Dr. Lee’s messages from the spirit world was published in English under the title, *Life in the Spirit World and on Earth* in 1998. It began with a “Letter of Offering to True Parents” which noted that multitudes were waiting for them in the spirit world. A second substantive chapter on “Earthly Life and Life in the Spirit World” drew out contrasts between life in the flesh and in the spirit and included several interesting sections on love-making. It also provided concrete examples of situations in hell, the “middle realms of the spirit world,” and paradise. He noted that Unification Church members “mostly reside in the realm of Spirit World closest to God” but that there were distinguishable positions and that sins were exposed. A third chapter, “Life in the Spirit World Viewed from the Principle,” was reminiscent of Dr. Lee’s earlier work. It attempted to explicate processes and structural dynamics of the spirit world.

The concluding two chapters of Dr. Lee’s book were popular among members as they recounted his “Meetings in the Spirit World” and conversations with famous personages. The first of the two chapters included mostly religious figures: Jesus Christ, Mary, Joseph, Buddha, Confucius, Muhammad, Emmanuel Swedenborg, Sundar Singh, Adam, Eve, Noah, Abraham, Isaac, Judas Iscariot, and John the Baptist. It also included Socrates, the former North Korean dictator, Kim Il Sung, and a description of the living conditions and activities of several Unification Church notables. Dr. Lee’s depiction of Dae Mo Nim as always praying, as not moving from Heung Jin Nim’s living place, and as being “formal and serious” was understandably sensitive. The last chapter of the book described Dr. Lee’s encounters with many “criminals” of history: Karl Marx, Lenin, Stalin, Hitler, Mussolini and Tojo. It also included meetings with two former leaders of Korean Christianity, Helen Kim and Maria Park who had blocked Unification Church activities during the 1950s, an Elder Park who led a large revivalist movement during the same period, and the former South Korean President Syngman Rhee. Interestingly, all of these figures were included among the saints and criminals blessed by Rev. Moon in Blessing ’98 at Madison Square Garden, New York. The volume concluded with letters presented by Jesus, Rev. Moon’s mother, and Young Soon Kim to True Parents.

Young Soon Kim authored a second volume, *Lucifer, A Criminal Against Humanity*, which contained the text of messages from Dr. Lee between February 10 – March 21, 1999. Rev. Moon again emphasized the importance of the work. However, it also was sensitive in light of claims previously made by

Mrs. Hyo Nam Kim. Speaking on behalf of Dae Mo Nim, she stated,

I restored Lucifer at the beginning of the preparation of Chung Pyung. Otherwise I could not have liberated the evil spirits. When God first met Lucifer, I was so shocked. I learned what love is. Since the fall of Adam and Eve, he is the very cause of God's children being sick. It is very, very complicated and difficult. I cannot mention everything. But when I took Lucifer to God, God cried and cried. He said to Lucifer, "Good, you came, good. You must be suffering so much. You knew what the principle of creation is. But you made the world this way. How much you have suffered."

She also testified that Dae Mo Nim convinced Lucifer to go before God, to repent and bow in May 1996 and he now was "working on our side." In fact, he had become a "gentle being" which was a problem since "he needs to be strong to help the providence." This directly contradicted the testimony of Dr. Lee's channel. Mrs. Young Soon Kim portrayed Satan as still very devilish. She related that during the time she penned *Life in the Spirit World and on Earth*, God told her that "Satan is railing that he will do whatever it takes to kill you." She also transcribed a letter from Dr. Lee stating that just prior to the 360 million couple Blessing he had received a command from God to "reveal the true nature of Lucifer to all humanity and resolve all the pain of history."

This was the basis of the volume *Lucifer, A Criminal Against Humanity* which detailed Lucifer's "March to Hell" and the suffering he had inflicted upon humankind. Given Dr. Lee's background as a medical doctor, the volume was fullest in the areas of disease. It described Lucifer's role in diseases of the digestive system, prostate gland, circulatory system, respiratory system, nervous system, skin, reproductive organs and other body parts. When Lucifer wrote separate letters of apology to God, True Parents, and All Humanity, Dr. Sang Hun Lee "finished his final mission" according to Mrs. Kim. Still, there was an open-ended quality to the work. As Mrs. Kim related,

Satan needed to shed desperate tears and repent. But he did not do this. Instead, he was without emotion, remorse, or tears. His attitude was that he was writing these letters only because he was forced into a situation where he had no other choice. In particular, he refused for a long time to write the letter of apology to humankind.

The questionable sincerity of Lucifer's apologies added a note of ambiguity and indicated that some issues had yet to be resolved. This was not to affirm or deny the validity of either Dae Mo Nim or Dr. Lee's testimony. It rather was to suggest that spiritualism would continue to be a source of sustenance to the tradition.

Through a Glass Clearly

A Testimony of God's Liberation Through Dae Mo Nim

Larry R. Moffitt

If I wasn't the most skeptical, I have at various times been tied for first or second place with someone. I agree with what Jin Sung Nim said once: "For me, True Parents is the answer in the back of the book. The rest is my responsibility." At the same time I have many doubts in life; doubt is somehow even a part of my faith. What I do not doubt is Father's sincerity and his position before God. I have seen too much personal evidence not to know the truth of it. Father's teaching and his living example saved my life, and continue to save it daily. That part is fact, not belief. My Blessing is my greatest treasure. Therefore, no matter how frustrated I become with some of the things our church does—I cannot abandon Father.

The Heung Jin Nim channeling phenomena of 1987, centered on the Zimbabwean man, threw me into a bit of a quandary. When it went sour, I became slightly disillusioned with things spiritual. Make that confused. Despite falling out of love with shamanism, I still could not deny that through the Heung Jin Nim experience I felt a cleansing of sexual sins. I also felt atonement and closure for the accumulation of public funds misspent over the years. But most of all I felt that God had erased my blackboard and was standing there shiny-eyed, expecting only good things to be written from that point. His hope for me was palpable. I could feel that down to my bones and it was wonderful.

Shortly after that the Zimbabwean's Heung Jin Nim license was revoked, and in his footsteps there followed a parade of channelers and instant messiahs, all claiming the mantle of Jesus or Heung Jin Nim or True Parents, or inexplicably, St. Germaine. In many cases their revelations had arrogant undertones, eventually turned sexual—and always it seemed—pulled people away from the benchmark I had established for myself—attending True Parents.

When I heard about Dae Mo Nim I thought, here we go again. Yes, Father approved of Mrs. Kim's mediumship. But he had also given his approval to the Zimbabwean ten years earlier. I was hearing stories of

miracles and angels at Chung Pyung Lake, and microscopic devils living in my bloodstream. I waited and watched. I tried to keep an open mind because I am always conscious of the need to remove my sin. For the past few years, as it pertains to Chung Pyung Lake, I have felt like a jeep with my oilpan stuck high-center on a log and all four wheels spinning in the air. Couldn't go forward, couldn't go back. Your classic midway position.

People whose spirituality I respect were going to Chung Pyung Lake and returning to testify. They had experiences; they got their hope back. They told me all about it. My wife Taeko went and when she returned, she urged me to go. She said God is really working there. My policy is to trust whatever she tells me, so I knew it must be true. There was still no time to go and no cash, but slowly I felt myself parting company with my fellow waiters and watchers on the sidelines. When it finally dawned on me that perhaps my own general lack of repentance might be a big part of the problem, I could begin to try to evaluate myself and the situation more honestly.

Word came that Dae Mo Nim would be coming to Washington and that we should prepare our hearts. I knew I needed a much deeper understanding than I had, so I welcomed the advance notice. Taeko and I did the suggested *kyungbae* condition, but I didn't have a great deal of feeling for it in the beginning. That changed slowly over the next three weeks.

I felt fortunate to be able to know the names of all seven generations of Moffitts. All but the two earliest and their wives are listed in the "Births and Deaths" pages of our family Bible purchased by Robert Moffitt five generations ago, not long after the American Revolution. Robert's father and grandfather were discovered through genealogy research. The Bible entries are in the handwriting of my ancestors, many made with a feather quill, on pages now brown and crumbling.

I am not a spiritualist and am not at all confident of my own perception in these matters. Nonetheless, I felt there was much sadness among them for reasons having to do with unrestored sins and things left unfinished. According to the family Bible, one lost a son and a son-in-law in the Civil War.

My forebears are all well-intentioned people but I think their understanding of what it meant to follow Jesus into heaven "trailing clouds of glory" turned out much different than expected in some cases. Some felt little sense of any progress being made since they arrived

in spirit world. The image they conveyed reminded me of what it's like on a stultifying hot day with no breeze, and no hope of getting one. I tried to lift their spirits and give them some comfort. I told them that soon they would be able to meet Jesus personally and that he would explain everything clearly, as it says in the Bible. They would no longer have to see God's will "through a glass darkly." I felt some believed me and some, from whom I must have inherited a quality of skepticism, didn't.

These images of my ancestors and their states of mind have emerged from decades of having seen and touched their handwriting in the family Bible and countless "conversations" with them as I was growing up. My daughter Kathy and I prayed at the battlefield in Franklin, Tennessee where the husband of Edith Moffitt was mortally wounded in November of 1864, just months before the Civil War ended. Another, Dillon Moffitt, died when still a teenager in a Union Army encampment, from disease I think. The feeling of closeness that has always been there between me and my many generations of grandfathers was renewed and strengthened during this period preparatory to Dae Mo Nim's arrival. Truthfully though, it is hard for me to really know where my ancestors' leave off and where Larry begins, so don't take my impressions as absolute fact. These are simply my impressions.

As Taeko and I registered for the liberation ceremony on Saturday, we both felt an overpowering sense of gratitude for what was about to happen. I felt that Father and Mother's lifetime of sacrifice was the only reason this liberation was able to take place. My five percent? Forget it. When I consider the enormity of what it must take for legions of angels to find our ancestors, yank them out of whatever mess they've gotten themselves into, and bring them to that ceremony, I think that whatever I did to help that process would hardly amount to .0005 percent. I'm sorry to say it, but in my case Father paid the whole price. Period. Coupled with my gratitude was a certain amount of embarrassment, a profound sense of not deserving it. I still feel that way.

We sat just five rows back, in the middle. We didn't want to miss anything. We listened intently. We sang and clapped. We smacked ourselves. We invested, without reservation, in action and belief.

When it came time for the liberation prayer at the conclusion, Daemo Nim told us to look at our ancestors on the right. I got so involved in my prayer, however, that I forgot to look. I don't know what I would have

seen had I opened my eyes, but I don't feel like I missed anything because I "saw" them anyway. Or felt them. Or something. I greeted them. They were all there, all lined up, some looking even more embarrassed and unworthy than me. All the Moffitts in the room, and I'm sure all my wife's Sonodas, realized we could not save our own selves in a million years, and now we were being tossed a life preserver. We grabbed it.

I was in the company of seven generations of the Moffitt family beginning with James Moffitt, Sr., followed by James Moffitt, Jr., Robert Moffitt, John W. Moffitt, John H. Moffitt and Russell Mason Moffitt. My father, John H. Moffitt is still living. All their wives were with them. For some of the couples, it may have been the first time they've been together since crossing over.

Standing alone on the wives' side of the group was my mother. She had a deep melancholy I hadn't expected. Taeko felt that my mother didn't go to the spirit world when she died five years ago, but has been hanging around my father all this time. Her image was so strong in my mind. Even through her sadness, however, I could feel her excitement and anticipation. My beloved, hard-headed mom had finally come to the end of her own answers and explanations, and she was ready to go to the workshop. For the first time since she died, I cried for her.

In my prayer I simply urged them all to go to Heung Jin Nim's 100-day workshop in the spirit world and not worry about anything. "Just go," I told them. "It will all be explained. Everything will work out." And away they went, some happily, some a little dazed—but they went.

Our feeling afterward, as we strolled out of the hall into the bright sunshine, was a feeling of walking through a door into the brightness of heaven. We remarked on it to each other at the time. We ate something and greeted old friends. For a time, it felt as if the gate between earth and heaven was standing open. There is a special kind of well-being and peace of mind parents feel when they finally get the kids off to school, with confidence the children are in the care of loving teachers and that they will learn valuable things. That's how Taeko and I felt.

I feel them closer to me now since then and talk to them during the day, as I did when I was younger. They are the most ordinary of ordinary people, I think, with the same concerns I have. When school is over, they will come back to work alongside Taeko and me. We will try to make a team and will do, and see, and accomplish the

things I have often longed to engage in with these living souls who are so much more than just names scratched in fading ink. If I can be righteous, they will be able to help in so many ways. I feel a lot depends on me for that to happen.

I want to conclude by expressing the gratitude of Taeko and myself to our True Parents. There is no way we can ever repay what they have done, except to the extent that we follow their example and embody the things they have taught.

In addition, I felt two things very clearly about Mrs. Kim and her role as a conduit for Dae Mo Nim's work. I want to emphasize that I am not worthy to comment on her qualifications in the slightest, for either good or bad. Nevertheless, everything about the way she conducts herself conveys her sincerity and her absolute lack of self-importance. To hear her speak and see her work reminds me that the first and worst sin of us all is our tragic ignorance of how much God loves us. It shames me that I could ever doubt in the slightest the love and sacrifice of God in heaven and our True Parents on earth, that has built this foundation for the liberation of our ancestors.

The cooperation of Mrs. Kim and Dae Mo Nim is a team chosen well, and with utmost care, by God. Without the foundation of the True Parents, such a bridge as this would never have been possible.

Nation Messiah Workshop Held at Chung Pyung Lake

Michael Keily

According to Father, a prerequisite for receiving the honor of National Messiahship is that both husband and wife complete a 40-day workshop at Chung Pyung Lake in Korea. Rev. Kwak told over 300 national messiah candidates at the Chung Pyung Lake training Center in Korea. They were participants in the first 40-Day Training for Western Members from August 1 through September 9.

In the last days of the workshop nearly all the participants, or almost 200 couples or spouses from 28 nations, participated in a lottery officiated by Rev. Kwak to receive one of the 183 nations to which Father will send national messiahs. From "Abel" nations—the United

States, Canada, England and France—121 couples received nations in the lottery, whereas from "Cain" nations—Germany, Italy and Austria—76 couples were given nations. In the lottery designed by True Father, each participant drew a line with a felt-tip pen across a maize of lines on a blackboard-sized sheet of white paper, then connected one of those lines to a number at the top of the sheet. That number corresponded to a nation which was announced at the end of the lottery.

Among the participants in the workshop from America were 777-Couple sisters Nora Spurgin, President of the North American Womens' Federation for World Peace, and Betsy Jones, director of the Blessed Family Department and co-director with her husband of the Family Federation for World Peace and Unification, as well as three couples from the 43-Couple Blessing: Dr. Edwin and Marie Ang, Wesley and Gladys Samuel, and Diane Fernsler. From Europe came Gerhard Bessell, a regional director who was chosen to lead the workshop; the director of the British church, Timothy Miller; and French leader Laurent Ladouce. Also present were the original missionaries to Austria and Germany, Paul and Kristle Werner; former national leaders of England, Mark Brann, and Germany, Karl Leonhardtsberger; and 777-Couple members Carlo Zaccarelli and Vincenzo Castiglione.

The typical day at Chung Pyung Lake begins and ends with an often dramatic encounter with nature. At 6 a.m.—earlier for hardy souls—most participants climb up the steep valley at the east end of Lake Chung Pyung, where the campsite is located, to the holy trees, the water of life and the mountain of the Tree of Blessing. After an initial prayer at the Tree of Love in an open field overlooking the main conference hall, participants hike up a concrete road past an ever-blooming Rose of Sharon bush and a long mushroom-growing tent to a wide gravel-covered shelf overlooking the lake.

On one side of the shelf is the Tree of Shimjung, or Heart, around which participants gathered to pray. Daemonim told participants to "engraft" to this and to each of the other four holy trees so that the quality they represent—shimjung, loyalty, blessing, love and (reverence for and loving dominion of) all things—becomes a part of their own character. Present at each of the trees is an angel to facilitate this process of engrafting. Many participants also reported spiritual experiences with the angels at the trees and life-changing prayer with their help. On the other side of the shelf is a marble shrine to

the Water of Life before which participants line up to fill bottles and cups with the healing water from a natural spring. The healing quality of the water is said to come not from the water itself, but from an angel present at the shrine who infuses into the water the specific healing qualities from which a particular individual can benefit.

There were numerous reports of healing at the workshop from the Water of Life and from the work of Dae Mo Nim through Mrs. Hyo Nam Kim and her assistant, Mrs. Han. Two independent doctors had told Dr. Joseph Sheftick his badly infected foot had become gangrenous and life-threatening and would have to be amputated. He refused, however, to have it cut off, and instead participated in the workshop, hobbling around unsteadily with the aid of a cane. By the end of the workshop his wound was completely healed, he had thrown away his cane, and he was climbing the mountain of the Tree of Blessing with more vigor than most of his fellow participants.

The hands of one elder Japanese sister had been paralyzed with painful arthritis for which she had had to receive weekly shots. By the end of the workshop her pain had disappeared, and she had a normal range of motion in her hands. Her arthritis had been healed. Also, a number of serious cases of diabetes were healed, and many reported lesser health problems that had been cleared up by the end of the workshop. How much healing a person experiences depends in large measure on his personal investment in the workshop program, Mrs. Han said. But healing is not the main purpose of the workshop, Mrs. Kim explained in a lecture to participants. In fact, she said, Dae Mo Nim often asked her to do less healing and focus on her main mission, which is to help blessed couples cleanse themselves of the thousands of low-level spirits that dwell in each person and prevent him or her from fully accomplishing God's will. Each family's destiny can be much better than it is if parents and children can rid themselves of this spiritual baggage by attending workshops at Chung Pyung Lake.

Back on earth, where do spirits liberated at Chung Pyung Lake go? They do not return to trouble their original host as was often the case with spiritual cleansing in the past, but go into the spiritual world to attend a 100-day workshop offered by Heung Jin Nim, Mrs. Kim said. There they learn the Divine Principle and the skills necessary for effective returning resurrection. After successfully completing the workshop, they return to the

earth to help those working directly for God's providence to accomplish their missions.

From the Water of Life, workshop participants walk up stone steps to the Tree of All Things and then to the Tree of Loyalty. After prayer at each of these trees, they hike up a steep dirt path to the Tree of Blessing and the holy ground high on a peak overlooking the lake. The mountain top offers a spectacular view of the lake and surrounding layers of peaks, often partially enshrouded with wispy fingers of mist. This breathtaking beauty provides ample inspiration for prayer and meditation.

After prayer at the holy ground—frequently concluded by loud group “manseis!”—participants descend to a lakeside, mostly outdoor dining area where they eat either a Western-style breakfast of sweet rolls and milk or a Korean-style breakfast of rice, kimchee and hot soup.

Their day is filled with singing, Divine Principle study, lectures, teaching practice, Father's words and personal testimonies, all punctuated by ample breaks and substantial, mostly Korean meals. After a full day, just before midnight, staff and participants gather at the Tree of Love, light Tongil candles, sing “The Song of the Garden” in Korean, and pray forcefully in unison. The concluding manseis create a dazzling light show as sometimes over a thousand participants raise their candles five times in unison above their heads.

Forty days at Chung Pyung Lake produced an abundance of testimonies of profound personal transformation, self-realization, heart-rending encounters with God and the spiritual world and powerful guidance for the future. Many said they had had “mountain-top experiences” similar to Moses' encounter with God on Mt. Sinai. For most, Chung Pyung Lake was a place of miracles—not simply of healing, but of truth and love, of tears and joyous reunion—a place where their lives had been indelibly marked by their experience of heaven and of liberation.

*Opposite:
The Tree of Blessing,
Chung Pyung Lake, Korea*



In Search of the Origin of the Universe

It would be mistaken to imply that the movement's only recourse during times of difficulty was to turn inward or that it found sustenance solely in the world of the spirit. It also found a great deal of renewal in the world of nature. Here, again, the movement's experience was rooted in the formative experiences of Rev. Moon. Raised in the countryside, he exhibited an absorbing fascination with the natural world from his earliest years. Not unlike others who have laid claim to original revelation, many of his most important religious experiences, including his initial call and inspiration for innovations in his ministry, occurred while praying or meditating in isolated, often desolate settings. However, nature was not simply a backdrop for religious experience. It also was a teacher, providing object lessons in beauty, immensity, mystery and "genuine love." The creation, of course, also witnessed to the Creator.

In addition to this, the natural order had a prophetic edge. That is, it exposed the distortions of human culture and personality and pointed the way toward more authentic existence. Rev. Moon was particularly interested to penetrate through the veil of human artificiality to the primal truths of nature. For him, the natural world taught "a more fundamental kind of knowledge" than school or even religion, which, itself, was destined to be superceded by more natural ways of living and by the primacy of what he termed "original human nature." The Kingdom of God on earth was nothing other than the original human way of life. It began with an original couple and extended to an original family, society, nation, world and cosmos. These were ongoing themes in Rev. Moon's thought and ministry. However, under the impress of the Completed Testament Age and given the world's continued misunderstanding, themes of original creation and of a restored Garden of Eden, even if only on a limited scale, came to the fore in unprecedented ways during the 1990s.

Rev. Moon's understanding that the world had entered a new historical epoch, the Completed Testament Age, which rendered all previous religious expressions, including that of the Unification Church, obsolete, provided the underpinning for what was a dizzying array of initiatives during the decade. Essentially, Rev. Moon began recreating the movement in a way that broke from previous religious antecedents. The progression of proclamations and declarations were an effort to re-start the movement and, indeed, history from a new set of principles and axioms. The intention to recreate things from scratch or what Rev. Moon referred to as the "zero point," also lay behind the displacement of *The Divine Principle* by a new sacred canon of *Hoon Dok Hae* volumes. *The Divine Principle* in numerous ways was beholden to the Old and New Testaments and was understood to lead believers only to the portals of the Kingdom. Humankind needed Rev. Moon's original words, preferably in their original language, in order to reconstitute themselves.

Rev. Moon also began to develop several distinctive themes based upon his

understanding of original human nature. One of these was that of human conscience. In a speech entitled, "Let Us Find Our True Self," he encouraged congregants to recite with him, "Conscience exists ahead of parents, conscience exists before the teacher, conscience exists ahead of God." Conscience, according to Rev. Moon, followed "the standard of the original mind" and transcended religious authority. Human sexuality or what he termed "absolute sex" was a second important emphasis. During the 1990s, he spoke with increasing frankness in both informal and public talks about the proper use of the sexual organs, peppering his remarks with examples drawn from the natural world. A third theme which he developed toward the end of the decade was that of "Jemi," roughly translated as "hobby-culture." Rev. Moon's position was that human beings, by nature, were meant to engage in activities for which they felt the utmost interest and excitement. That was how he approached life, and he encouraged members to follow his example.

It would have been best if the world's people could have affirmed these teachings *en masse*. However, this appeared unlikely at least in the short term. As a consequence, Rev. Moon continued to work most directly with members and, in particular, with the movement's leadership. His style of education was to have leaders join him in increasingly primitive natural settings for physical challenges and expeditions, usually involving fishing. The Hudson River was a major training ground during the 1970s. Tuna fishing off Gloucester, Massachusetts was a focus in the 1980s. In the late 1980s and early 1990s, Kodiak, Alaska emerged as the primary training ground. Rev. Moon was fascinated by what he termed the "way of salmon," and noted that the Alaska frontier bred a truer breed of American. Having gone as far north as possible, Rev. Moon proceeded in a southerly direction for the remainder of the decade. During 1993-94, he educated members on the grounds of a huge ranch purchased in Texas. After 1995, the focus shifted to the primitive inland regions of Brazil.

The progression was not simply geographical. It also involved a shift of perspective. In Kodiak, although the movement had substantial business holdings including fishing trawlers and a fish processing plant, it was not expected that leaders who traveled to North Garden, as the movement's central residence was called, came for any other reason than for training. Their primary missions lay elsewhere. This situation changed to some degree with the purchase of the Texas farm. There, the educational program was conceptualized in more comprehensive and idealistic, even utopian terms. Rev. Moon expressed his heartache and determination to address the problem of world hunger in his position as a True Parent. The Texas farm was to become a place to educate people in agricultural techniques. Rev. Moon envisioned as many as 500 people from 60 nations receiving such training and instructed every blessed couple to serve on the farm for 40 days a year. There was to be fishing, farming, factories, mobile homes, a deer ranch, and an ostrich farm. The property was to be divided so that different regions of the world would be represented. However, these plans were never

The Pantanal: "The mountains, rivers and jungles harken back to the original state of creation, the Garden of Eden."



consummated. Instead the movement relocated the locus of its activity to South America where land was incomparably cheaper and where it launched into a full-blown communitarian venture.

In late 1999, *The New York Times International* stated that having “been rebuffed in the United States” and “facing financial difficulty in his native South Korea,” Rev. Moon was “seeking to reinvent himself...in the South American heartland.” The *Times* may have correctly stated several partial truths. The movement, indeed, was not as successful as it wanted to be in North America. Its Korea-based corporations also faced difficulties at the decade’s end. It also was true that Rev. Moon and the movement were, to some extent, reinventing themselves in South America. However, to suggest there was a causal relationship among these separate lines of development was misleading. Rev. Moon had been actively pursuing opportunities in the South American interior since 1992 and made the decision to make South America a focal point of his work by 1995, significantly prior to what the *Times* described as his recent “disenchantment” with

the U.S and long before the Asian monetary crisis hit Korea. The real reason for the movement's investment in South America had much more to do with Rev. Moon's sense of immediate providential necessities.

In fact, Rev. Moon was pursuing two separate providences simultaneously in the Americas. The first was a public providence. It took shape in accordance with his grand vision for the two continents. In particular, the inability of the two Koreas to reunite following the death of Kim Il Sung in 1994, which Rev. Moon viewed as a realistic possibility and, hence, a providential failure, opened a new providence in the Americas. The underlying assumption of this providence was that the unity of North and South America would, in ways not precisely specified, contribute to the reunification of Korea. In 1995, Rev. Moon undertook an ambitious speaking tour of twenty-three Latin American nations which included audiences with eight heads of state. In these speeches and meetings, he emphasized the region's "stunning, and abundant, potential." In his words,

There are seemingly unlimited natural resources, and the human energies have hardly begun to be tapped. Latin America is a rich, peaceful, natural paradise of grandiose mountains and virgin lands. The mountains, rivers and jungles harken back to the original state of creation, the Garden of Eden.

Contemplating "the glory-filled days that await Latin America in the 21st century," he counseled leaders to "not follow the footsteps of the developed nations," blindly repeating "environmental errors" and falling into selfish materialism.

The purpose of these talks was not to bash the U.S. and other developed countries. Rather, the vision was for North-South unity, the first step of which would be in the sphere of religion. Thus, in December 1995, the movement sponsored a major conference in Montevideo, Uruguay entitled, "Christian Ecumenism in the Americas: Toward One Christian Family Under God." Rev. Moon's hope was to spark unity talks and eventually reunification between Roman Catholics and Protestants. Then, in September 1996, the movement launched *Tiempos Del Mundo*, a Buenos Aires-based extension of *The Washington Times*. It was to open as a weekly first, expand to a daily and eventually grow via satellite and additional technology into a hemispheric newspaper. Former U.S. President George Bush spoke at the inaugural banquet. There, he lauded *The Washington Times* as "an independent voice" that had brought "sanity to Washington, D.C." Never once, he stated in a direct reference to Rev. Moon, had "the man with the vision" interfered with the newspaper's operation. Still, there was a significant amount of opposition to the new venture.

Still, the realities of what the movement actually was capable of accomplishing on a macro level in South America or on behalf of North-South unification were more than sobering. Among centrist South American leaders, there was moderate interest in Rev. Moon and the movement as a source of invest-

ment revenue. On this basis, Rev. Moon could gain access to top-level leadership and even heads of state as demonstrated during his 1995 speaking tour. However, there was less receptivity among politicians to the movement's religious vision. In addition, politicians in South America, no less than politicians elsewhere, were sensitive to pressure from the movement's opponents. On the left, there was lingering resentment over the movement's activities during the cold war, in particular, what progressives viewed as its support of repressive right-wing regimes. On the right, especially among conservative Catholics, there was staunch opposition against the movement as a heretical sect. In this regard, Rev. Moon's prophetic testimony during his 1995 speaking tour that Mary had failed and that Jesus should have married was hardly calculated to win supporters among the continent's Catholic majority. In fact, the only unprecedented show of unity between Catholics and Protestants during the late 1990s was in their occasional unified opposition to Rev. Moon and the movement. The movement's media outreach had potential, but it was a long-term venture and would take years to develop.

Simultaneously with its macro-level efforts, the movement conducted a micro-level providence. The assumption here was that if the leaders of North and South America, or elsewhere, could not respond to the movement's vision of unification, they would have to be shown a working model. Originally, Rev. Moon's plan was that governments of the Mercosur customs union (Brazil, Argentina, Paraguay, Uruguay, Bolivia and Chile) would donate contiguous lands for development "as a model for an ideal, international and interracial nation and world." However, when they did not step forward sufficiently, the movement, itself, began purchasing vast tracts of land in the South American interior. At the micro-level, there were more opportunities for immediate results, and in early 1995, the movement established New Hope Farm outside the town of Jardim (pop. 21,000) in the Brazilian state of Mato Grosso do Sul as the centerpiece of its efforts. Mato Grosso do Sul was in the Brazilian outback, a land of "two million people and twenty-million cows" according to its governor, and Jardim was in the neediest part of the state. Nevertheless, members viewed the land largely, though not entirely, through the eyes of faith. Dr. Tyler Hendricks, who visited New Hope Farm in early 1996 and whose commentaries in the *Unification News* helped shape American members' perceptions, wrote of mud, leaking tents, mosquitoes, and a fishing partner who was stung by a sting ray. He concluded that New Hope Farm, at its current stage of development was "ground zero for the Kingdom of Heaven on Earth." Still, it was "infinite in potential based upon a spiritual vision." As he put it,

There are millions of empty square miles between Sao Paulo, Buenos Aires, and Campo Grande [Mato Grosso do Sul's capital city]. They are verdant, luxuriant plains and hills and valleys. They await the loving and strong hands of the true owner who can make them abundant for the sake of a

hungry world. I confront my Yankee prejudices and my “north of the equator” prejudices. The world needs pioneers, not just of new technologies of matter but new technologies of the heart.

In a companion piece on the “Development and Potential of New Hope Farm,” Dr. Hendricks waxed more visionary,

The footpaths between the tents someday will be major thoroughfares of a great city. The daily life of the pioneers will be remembered like that of the Pilgrims in Plymouth Colony, Massachusetts. This was the vision that God gave me as I dried out my mud-soaked shoes and made my way to the shower room. Seeds planted by suffering have the deepest roots.

Movement leaders acknowledged that the region “was impoverished, devastated of its natural forest, its rivers ruined, and with a fauna and flora being compromised daily in the process of clearing the jungle for the purpose of ranching.” They also acknowledged an illiterate population of about 65 percent, a high level of unemployment, collective pessimism, high interest rates, expensive and slow transportation, and a tendency of land to become swampy or flooded. At the same time, they regarded it as significant that Jardim, which in Portuguese meant “Garden,” was geographically located in the center of the South American continent, just a two-hour plane ride from numerous major cities. Project New Hope Director, Rev. Yoon Sang Kim expressed “the ambition of becoming within seven or eight years an example of progress, beauty and happiness for the whole world and then to collaborate and encourage development in all Latin America and the world.”

There were clear indications that these were not just words and that the movement meant business. One indication was the appointment of Rev. Yang Soon Kim as project Director. He had managed movement projects at Chung Pyung Lake, Cheju Island to the South of Korea, and had for the past two years been project director at the Texas farm. A second was the assignment of the entire Unification Theological Seminary graduating class of 1996, some fifty students, to the New Hope Farm Project. They assisted in construction and were assigned as missionaries to thirty-three towns within a 200-kilometer radius of Jardim. Since there was no hospital in the vicinity, Rev. Moon donated new ambulances and sent a medical team to each of these towns. Another indication of seriousness was continued construction and the continuous purchase of properties. The project employed some 300 outside workers and one member suggested that a better name for New Hope Farm would be “New Hope Construction Site.” A bridge was completed across one of the two adjoining rivers in May 1998, making the project much more accessible, and a large Temple and Educational Center with a seating capacity for more than 1,200 was

dedicated the following July. There were dormitory apartments for 600, a large dining facility with upstairs lecture halls, and an envisioned university complex consisting of six buildings, each with six large classrooms.

With this infrastructure in place, Rev. Moon dedicated the newly completed Temple as an “Educational Center for Ideal Families and World Peace” and called upon blessed couples worldwide to participate in forty-day workshops. There was some initial confusion about the relationship between the forty-day workshops at Chung Pyung Lake, Korea, which were still ongoing, and the new series which had started in Jardim. Rev. Joong Hyun Pak explained to the American membership that the purpose Chung Pyung Lake was to cleanse sins, like cleaning a dirty bottle. The purpose of New Hope Farm was “to fill the bottle with new wine.” He also noted that while the teacher at Chung Pyung Lake was Dae Mo Nim, the teachers at New Hope Farm were True Parents themselves. Chung Pyung Lake, he said, “brings us to the top of the growth stage,” but New Hope Farm was “training for the Completion stage, until we reach Direct Dominion...[where] husband and wife can learn from each other and God directly.” Completion of the Jardim workshop also conferred upon participating families the opportunity to have their photo taken with True Parents, to be entered into True Parents’ Eternal Family Register, and for couples to bless their own children.

Despite these incentives, American families were slow to respond. At the first forty-day workshop, there were over 300 Japanese families, 300 Korean families, and a small American contingent of 11 families. This led to a push for more attendance. Rev. Moon, on visiting the U.S., asked for shows of hands by couples who had attended the Ideal Family Workshop, and movement publications ran a series of articles under such titles as “Joining the Family of True Parents,” “Oh Glorious Eden, Jardim of Delight,” “Jardim, The Abundant Life for Unificationists,” and “Swimming in the Sovereignty.” The combination of pushes and pulls had an effect, but the passage of time which enabled families to put aside the several thousand dollars or more expense money, the approach of summer vacation season in the Northern hemisphere, and positive word-of-mouth reports from those who returned were equally important. The late spring, summer and early fall months of 1999 were peak travel seasons, and hundreds of American and European families made their way to Jardim. In fact, New Hope Farm was bursting at its seams. Members converted the school buildings into barracks-like sleeping quarters and day-care facilities, arranged complex logistic schedules for the service-learning and pilgrimage portions of the workshop, and virtually fished-out the nearby rivers. The workshop schedule lacked the intensity of Chung Pyung Lake, and organizers placed more of a premium on personal and family reflection. Couples were encouraged to hold hands when strolling, and afternoons were mostly free for “hobby-life.” For many, and especially for those who wrote about the experience, New Hope Farm or New Hope East Garden, as it had been renamed, was a Garden of Eden.



For Rev. Moon, it was something else. Having explored all of the back rivers in the area, New Hope Farm was more of a base of operations, a first-stage experience and stepping stone for forays into wilder and yet more primitive regions. During the second half of 1997, he explored the upper reaches of the Paraguay and Amazon Rivers. The Paraguay River was understood to divide the continent east and west and the Amazon north and south, but their sources were only four kilometers apart. Rev. Moon envisioned the area being preserved as a “place of encounter where God, people and all things meet in a New Eden.” He further envisioned representatives of 185 nations settling along the banks of the two rivers. This was no idle speculation. In July 1997, he set out by boat on the Paraguay River. According to a travel companion,

Every 50 kilometers, we set out a sign numbered on a stick It was not easy to do that, because it is swampy ground covered with growth, and we had to clear the area; walking through the water and getting bitten by bees and ants. We set 63 signposts along the Paraguay River.

Rev. Moon did the same along the Amazon, although given the vast stretches of river to be covered, he adopted a different strategy, flying to different sites, renting boats, and exploring the river. Rev. Moon expressed admiration for the small villages and villagers who were viewed as “pristine Adamic families.” The same companion noted that “It was so hot and steamy” and “we all got blisters on our mouths” but that despite his exhaustion and the unbearable heat, Rev. Moon “continued to push us, saying that this is where we can build the Garden of Eden.”

Rev. Moon engages participants in an intimate moment at New Hope Farm, Uruguay.

The stake-setting expedition also was no idle exercise as Rev. Moon began buying up properties along the Paraguay River. He was especially fascinated by the Pantanal which was regarded as the world's largest wetland, extending over 200,000 square kilometers. While "regular" members visited New Hope Farm, he called the movement's National Messiahs, husbands only, further north to Fuerte Olimpo where they took part in a forty-day workshop under more challenging and primitive conditions. Rev. Moon remarked that fish were the only creatures that did not partake of the flood judgment at the time of Noah and in this respect were still part of the original creation. He asked all National Messiahs to exercise dominion over the fish world by catching requisite totals of South American fish with such romantic sounding names as bacu, poga, dorado and pintado. As one National Messiah wrote,

Every day we rose at five and soon after had breakfast and went out to the river by boat. It was very hot and we wanted to bathe in the water. But we could not because piranhas would come. It's a big problem! Also there are problems with ants. One national messiah became very sick from an ant bite. It's a dangerous place. There are all these problems, but Father just says, "Ah, the purity of nature!"

The Pantanal was all things to Rev. Moon. He said he chose to work there because it was the least developed place on earth, and, hence, closest to the original creation. However, it also was a swamp. The Paraguay River had little downward slope, so it was prone to flooding which created the massive wetland. If the Kingdom of Heaven were to begin from there, it was to begin from a swamp. In this respect, heaven and hell were in close proximity to one another. Rev. Moon spoke admiringly of the alligators that swallowed their prey whole, not bothering about feathers, bones, gristle, or dirt, and it was in this environment that he prayed for the criminals of history, hoping to similarly digest their wrongdoings. Based on these struggles and victories, he set up the "holy ground of holy grounds" not far from the Hotel Americano, a clapboard structure on wooden pillars, upriver from Fuerte Olimpo on July 27, 1999. This, he explained, was not conditionally claimed land, but land completely separated from the fallen world, the first foundation of God's blessed nation. Now, he said, the movement could begin to build up a new Eden.

The Pantanal, too, was a stepping stone. Still ahead lay the sprawling Amazon, the lungs of the world. At decade's end, it wasn't clear whether Mato Grosso do Sol, Jardim, the Pantanal, the Amazon or some other locale would be the primary site for the movement's nation-building if that indeed was Rev. Moon's intent. However, what was clear is that the movement was locked into its permanent quest to reclaim Eden and that this would provide the impetus for further forward development.

A UTS Graduate in Brazil

Ted O'Grady

I came at night, crossing a murky river in a dirty wooden boat, arriving in the surreal light of orange-shrouded bamboo houses looking like toy army barracks. I wondered, "Where are the soldiers?" Rolling in in the cab of a pickup truck, strolling across the gravel front yard, I was met by a smiling Korean, looking for all the world like a vacationing Buddha, with a rounded face, balding head, and infectious laugh. I liked him right away.

True Parents came the following day. Mother saw me and said in surprise, "Oh, you're here!" I said, "Father asked us to come quickly, so I came." Father growled, "That's true." A few days later I met True Parents again. Mother asked me in English, "How do you like it here?" I said, "It's hard work, but I like it." "Hard work?" she said.

Several thousand Brazilians (it's true) came to Nova Esperanca Fazenda (New Hope Farm) for the ambulance dedication ceremony. Father gave twenty-nine ambulances to surrounding towns within a 200-kilometer radius of the farm. A lot of money is being spent here. The local people don't know what hit them, but the smart ones are trying to get a piece of the pie. These local entrepreneurs like Rev. Moon very much.

One other church has warned that we Unificationists eat our own children. I haven't seen any evidence of that as yet. In fact, the food is quite uninteresting here; rice, beans and majoca, a potato-like root. I'm not sure a decent recipe exists for "fihho" stew!

A few days later, Ken Shafto and Oshima-san arrived just in time to accompany True Parents to the newly purchased Salobra Hotel located at the doorstep to the famous Pantanal nature preserve. There we fished for and caught piranha (it's absolutely true about their teeth, razor sharp and "muito" dangerous). At dinner one night, True Father gave us a direction. He said, "Pioneer the twenty-nine towns that received ambulances, and do everything else (all projects connected with the farm) with the same effort as I showed you. You are too young!" Father spoke briefly to the three of us in English and, of course, this is only a paraphrase. In reality, thus far, we have been working hard as "farm pioneers," physical laborers. It is the easy version of Father's Hung Nam course.

UTS grads arrived intermittently throughout the month of August, after True Parents had left for Alaska: Moishien and his wife, Iwuk Asuamah, Bret and Annette Moss, Alan Saunders, Koji, Manami, Hidehiko and several others. At this point we had a lottery for our pioneer towns, fourteen of us in all. After the lottery, we all visited our towns for a few days to scope the lay of the land, and to taste the flavor of Brazilian hospitality. I'm happy to report that there were no evil spies in our midst; everyone came back with a positive report. The land is rich, the food is good and the people aren't all that big.

My town is a tourist mecca named "Bonito" (pretty) only forty miles from the farm. It is also a nature preserve with no good roads leading into it. This fact keeps it small, to the fearful Brazilians' liking. We are paired with young Brazilian pioneers, graduates of the Brazilian version of UTS, who were sent out several months previously. They have already toured the towns and held DP seminars. In most places, there is already some foundation. All of us have visited our towns and met contacts. The Brazilians are very humble and simple people (except for the entrepreneurs); they welcome us warmly.

Deconstruction and Other Cool Projects

Our primary job here at the farm has been "deconstruction," not "destruction," because we have been called to tear down the tool shed, the chicken coop (a delayed project so far), the cow corral, the corn shed, and to rearrange the materials contained therein to various other convenient and not so convenient locations on the farm. Nothing is thrown out here; all the wire, wood and old tools are saved for usage at another time. Tools are a trip, although there is a very good (by Brazilian standards) hardware store in Jardim. We are constantly repairing the hoes and scouring the grounds for non-existent working shovels, picks and machetes. Actually, this is a bit of an overstatement. There are several shovels, picks and machetes, but very few handles to go with them! Still, "somehow" (a favorite expression around here) it works. We seem to get the work done.

One favorite predilection of President Kim is to "check" on the work done by the members after it is finished and then decide that it doesn't look right and has to be "deconstructed" and done again, a job he usually does by himself. This habit challenges the patience of the farm members who have been here since the beginning (May, 1995). They have found various forms of mental survival ranging from exorbitant laughter (Javier, the



HotelAmericano

young Argentinean brother), nightly American-made, Portuguese-dubbed videos and, now, Solitaire played on this very computer (one of my favorite hobbies). As for our “strategic plan” to accomplish our mission, the first step is to wend our way through the Tower of Babel (Korean, Portuguese, Polish, Czech, German, Japanese and, finally, English) that is New Hope Fazenda morning and evening service (5 am and 8 pm respectively). We then go to work in the fields.

All this may sound a little disheartening, but please don’t misunderstand. It is all part of the “New Hope Experience.” Forget planning, forget logic, forget timetables, forget your wife and family, and forget the civilized world; that’s the formula. If you can get by the initial hurdles, it’s not so bad and a certain understanding starts to well up from within, sort of like, “Oh, now I understand why Father has sent us to this God-forsaken desert! It’s so I can take off my old skin and become a new creature.” And that is a true testimony. (By the way, is Richard Nixon still the President of the United States?)

Here’s a rundown of my jobs here at the farm thus far: tree planting (4’ x 4’ holes in the ground dug with pick and shovel), boat cleaning and ferrying (a couple thousand people on “Ambulance Day”), bamboo chopping and hatcheting, burning garbage, carrying 70-kilo bags of corn to the new tool shed, unbolting, unnauling and whacking boards, driving the heavy equipment (tractor) for pole moving and garbage hauling, kitchen duty

(washing pots and pans), “night watch” (every team, five in all, takes turns watching at night, just like the UTS booth), fishing (not very successfully), vegetable planting and weeding, a testimony and song on the first night and a very consistent attendance of morning and evening service every day! It’s all part of the project here at New Hope Farm.

Of course, I spent several days going door to door in Jardim inviting people to the “Unification World Group Exposition,” a good opportunity to practice my primitive but improving Portuguese (not difficult for Westerners), and two days in my gifted pioneer town of Bonito (more on this later). Impatient me has endured over six weeks at this farm, a miracle in and of itself. “All things are possible through Christ who strengthens me.”

“New Wine into Fresh Wineskins”

I’m getting excited to do this job down here in no man’s land. But, there is a necessary precondition to success. In the parable of the wineskins (Luke 5:33-39), Jesus tells the people, “No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old.” As regards our own situations relative to the current providence, the new garment we are speaking of is True Parents’ South American providence; the old garments are ourselves. The new garment, God’s budding new providence here in Jardim, will not be torn, but will remain intact. We should not expect to tear the gar-

ment when we come here but, rather, should adjust ourselves to fit into the new wineskin.

This is the essence, I think, of the UTS students' efforts here at New Hope Farm. It is the course to take off our old skin and to emerge as reborn, new creatures in Christ, our True Parents. Without this fundamental, yet excruciatingly painful, process, everything appears as a blur, nothing makes sense, there is no balance, joy or hope. Thus, New Hope Farm can very often feel like No Hope Farm; it can be easily spurned, like the ugly duckling who later grows into a beautiful swan. However, the old skin is tough and scaly, and doesn't come off easily; it is necessary to shed blood and sweat (I've lost 15-20 pounds in the past six weeks). True Father is sending us through the narrow gate in order to pave the way for many others, and to make us remove our old skin quickly.

I am reminded of the following admonition in Hebrews 12:5-8: "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives. It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons."

We, then, are being treated like sons, true sons of the original blood lineage of God flowing through our True Parents. We are being disciplined, ignored, mistreated (from a secular viewpoint). What is our response in this situation? Who are we, the UTS graduates? I always like to think of the Jesuits, initiated by the Spanish military leader, Ignatius, whose "Spiritual Exercises" provided the backbone of a new religious order that ultimately penetrated the entire globe in every field of endeavor: religious, academic, economic and political. I see UTS graduates in that light; I feel the need for that degree of commitment, loyalty and sacrifice in order to establish the messiahship of True Parents worldwide.

Jesus never found this kind of disciples. We can be those disciples of, as we say, "Our True Parents" (who, in fact, can never be truly ours unless we kill our old selves and allow our new ones to emerge like a brilliant butterfly from the cocoon of death), penetrating to the ends of the earth with, not military power, not the power of authoritarian self-righteousness, but the power of incarnated true love that consumes our spirit and flesh, and

makes all flesh into one within the great sphere of happiness and joy that is now budding here in Jardim.

Edy Iverson

My family and I were given the opportunity to come to Jardim the 25th of June and have been here a total of 28 days. Our experiences have been so extraordinary that I felt compelled to write to each member around the world and encourage them to come here as soon as possible.

It is hard to believe that Father is actually building the Kingdom of Heaven on Earth, but in reality it is happening as I speak in this remote and serene area of Brazil, three hours from Campo Grande in the small town of Jardim.

I really didn't know what to expect and what I would find. It looked so inviting, yet I felt, how could I ever afford to go? However, my husband and I felt so spiritually compelled to go. So on a whim and a prayer we took all our savings and went. The trip included a flight from Miami to Sao Paulo, a three-hour flight to Campo Grande, and then a four-hour trip by bus to Jardim in the Brazilian countryside.

When we arrived I was exhausted but excited. At first glance there were only a few small bungalows for housing and two larger buildings for prayer (one called the Temple) and one for lectures, plus three unfinished buildings where members are now staying. The buildings also house our school and nursery. Being the queen of external comfort and beauty, it was hard for me to imagine this as the ideal world. Yet my vision soon expanded after hearing all the plans for this future Kingdom of Heaven on Earth and being here just a couple of days and absorbing the incredible spiritual atmosphere here. I was never at Chung Pyung, but everyone I talked with says this is absolutely the Kingdom of Heaven compared to the difficulties of Chung Pyung, hot showers, good food, lovely lecture room and Holy Temple included.

So I managed to overcome some minor inconveniences quickly as do all of the members here as the spiritual atmosphere is so high, and the members so wonderful, *Hoon Dok Hae* so deep and meaningful and best of all, True Parents came twice to see us since I was here.

We were provided with three wonderful trips to our Holy Grounds in Forte Olimpo, which houses a very

quaint Brazilian-style hotel, the Hotel Salobra and the Rio Perdido. On one trip to Forte Olimpo we went down the Paraguay river eight hours on a slow moving ferry and had a terrific time seeing alligators, beautiful birds and even danced the samba on the way back. My husband and I had always wanted a cruise and this was our honeymoon cruise as the day was one day before the 1st of July, our Blessing anniversary. The trip was unforgettable.

At Hotel Salobra we went down the river and went fishing in small boats where my son was able to catch three fish and our boat driver caught a piranha. Also, we had otters come right up to our boat and eat out of our hands. Alligators lined the banks; it was thrilling to say the least. On Rio Perdido we went for a beautiful walk in the woods and saw a clear-as-glass river full of fish that Father wants to develop into a tourist spot. We also went to Father's home there and we heard deep stories about Father and Mother and what they have gone through to give us this special blessing.

Father has so many dreams for Brazil and for our members, but most of all he wants all members to come to the 40-day workshop and register and become part of the True Parents' eternal family. There are billions of people in the physical world and in the spirit world and we are the chosen few. I cannot impress upon you the importance of doing this. Everything else seems insignificant in comparison.

My husband and son are building a baseball field for all the members. It should be ready by the time you come, so if you have any baseball equipment you can leave here, gloves, bats, soft and hard balls, please bring that too. If someone has a copy of the movie, "Field of Dreams" please bring that too. We want to show it here.

True Parents are building their Field of Dreams and waiting for you to become part of it. Won't you join them for eternity? Hope to see you here soon.

Marilyn Angelucci

In the beginning of our 40 days, Rev. Oyamada said to us, "God is here." I believed him. Through our time here we saw many problems, struggles and inconveniences, but I still believed. Then, I experienced that when I prayed deeply, God answered my prayer. We had already gone to two of the outings to the "Holy Places," but for me they were just like tourist trips. I didn't want to continue like that. So, when we went to Forte Olimpo, I prayed to experience something more deeply. When we were leaving on the boat after visiting this holy place, I felt deep sorrow in my heart, and tears poured down my face. I reflected, and the realization came to me that nobody knew the importance of this holy place, not even the people living there. This small fishing town is so simple and poor, but from the viewpoint of God's Providence, it has great significance. True Parents accomplished incredible conditions there, unknown to the world. Similar to the time of Jesus' birth, nobody understood, only a few. God had heard me.

Even we, church members, cannot realize anything deeply unless we prepare our hearts. The crucial, important moment can just slip by without us realizing a thing if our heart is not prepared and in tune to God. The same is true for the whole experience at New Hope East Garden. God is here, but whether or not I can live with Him depends on the condition of my heart. At moments, I could be with Him. But I repent, because the moments were much fewer than God had hoped.

Educating the Second Generation

Transmitting its identity to the next generation was an exceedingly live issue for most Unificationists at the end of the century. It also was an area in which the American movement seemed poised to make distinctive contributions. By the late 1990s, the movement had proliferated a broad range of educational and religious identity-transmitting options. Some of these were aimed at the wider culture with the assumption that if the moral climate of society were raised, all would benefit, including the movement's second generation. Another cluster of initiatives offered value, character and faith-based service programs which, while not exclusively targeting movement youth, nevertheless more closely reflected movement assumptions and the Unification ethos. A final group of institutions, organizations, programs and activities were dedicated to the religious education of the movement's second and, in some cases, its first generation.

The American movement's big-ticket items, *The Washington Times* and the University of Bridgeport, were enterprises aimed at raising the moral literacy of the general public. Although their links to the Unification Movement were well publicized, both were avowedly non-sectarian, and the overwhelming majority of paid employees at each were non-members. Throughout the 1990s, well under ten percent of the student population at the University of Bridgeport were members and there was little sense that it was



becoming or ever would become the Brigham Young or Notre Dame University of the Unification Movement. These realities raised questions in more than a few members minds as to why the movement was spending tens and even hundreds of millions of dollars for their support. The answer was not simple. However, it was a fixed principle of Rev. Moon to spend the major portion of movement revenues on projects for social betterment. Skeptics and critics, of course, some of them within the movement, suspected ulterior, perhaps self-aggrandizing motives or that this support was the price exacted for public legitimation. In any case, both of these American-based and run flagship enterprises served as models for similar efforts throughout the world. This was especially true of *The Washington Times* which spawned sister newspapers in Korea, South America and Europe, many of which were subsidiaries. It was less true for the University of Bridgeport, although Sun Moon University ran along similar lines in Korea.

Rev. Moon painting calligraphy at New Eden Academy, Bridgeport University

Apart from the *Times* and UB there also were grassroots, member-initiated and self-supporting organizations created to educate the public, primarily in the areas of character and abstinence-based sex education. The most impressive of these was the International Education Foundation (IEF), an outgrowth of the movement's CIS mission which produced religious education and character education curriculums and texts on a mass scale in the former Soviet Union. IEF texts such as *My World & I* and *Love, Life and Family* (1999) helped fill the ideological void created by the collapse of Marxism-Leninism. Teams of Americans and Europeans, most of them Unification Theological Seminary graduates, with the help of Russian members and educational consultants, wrote and edited the curriculum materials. The enterprise was entirely self-supporting, funded by book proceeds and fundraising. IEF assembled an impressive Board which included some of America's leading educators and by the end of the decade had conducted hundreds of conferences in mainland China intended to promote character-based sex education.

In the U.S., the most effective organization of this type, Free Teens, was begun by another UTS graduate, Richard Panzer. In an important article, "Going beyond the Cultural Wars, Re: Love and Sex," Panzer referred to a profound change in his thinking. As he explained it,

I began to ask myself, "What can be known and understood by everyone?" Instead of asking people to make the effort to understand and accept what I believed, I asked myself, "Where are people at now? How can I relate to where they are in a meaningful way, reach their hearts, awaken their consciences?" Sometimes we become rigid and think people should accept everything we believe, but I think half a loaf is better than no loaf. To promote dialogue is the point.

Out of this sea change in his consciousness, Panzer created the Center for Educational Media, produced "Surviving the Sexual Revolution," an effective AIDs prevention program, and authored a variety of publications including *Condom Nation: Blind Faith, Bad Science* (1997) and *Relationship Intelligence* (1999). Free Teen chapters were established in a number of U.S. cities, and the organization was able to gain government funding in several of them.

As noted, another cluster of initiatives offered value, character and faith-based service programs which, while not exclusively targeting movement youth, nevertheless more closely reflected movement assumptions and the Unification ethos. New Hope Academy in metropolitan Washington, D.C. was a good example of a model established along these lines that worked and inspired similar efforts by others. Founded in 1990 by local members dissatisfied with daycare and public school options, NHA grew to 100 elementary students (grades 1-8) and 60 daycare children by 1995. Having made a conscious decision not to teach religion, regarding that as the job of parents and churches, forty percent

of the children were non-Unificationists, coming from twenty different religions and churches and thirty nationalities. According to the principal, Joy Morrow, “regardless of race, nationality or religion, conscientious parents wanted the same things for their children: an excellent academic program and an atmosphere which supports a child in their development into a moral, deep-hearted, good person.” Still, the school’s commitment to underlying Unification principles was apparent in the decision of its founders to establish a National Association of Shimjung Schools, “shimjung” being a term immediately recognizable to Unificationists as the Korean word for heart.

In addition to formal academic programs, the movement promoted service-learning projects. The most important of these was the Religious Youth Service (RYS). RYS was an outgrowth of the movement’s 1980s interfaith work, particularly the Youth Seminar on the World’s Religions (YSWR) which sponsored annual pilgrimages to religious sites. The service-learning component was added in 1985 and in mid-1995, RYS completed its fiftieth project. Over the next three years, RYS undertook service projects in Ghana, Taiwan, Romania, Bangladesh, the Dominican Republic and Haiti, Guatemala, Slovenia, Thailand, South Africa and Honduras. Initially, these projects involved YSWR alumni, Unification Theological Seminary students, new members in mission fields, and movement contacts. Increasingly, during the 1990s, RYS sought to find placements for the movement’s second generation. According to RYS Director John Gehring,

We have to create things for the second generation to jump into. It doesn’t have to be the same battles. We can’t say, well, now you have to go and live in a center. Their destiny is not to be church members but to be their brothers and sisters’ keepers. We have to create ways that they can enter into life and contribute in that way. As first generation members, the biggest challenge is whether we can create a path for the second generation to walk on through which they can contribute. RYS is helping to do this, as are other projects. We have to really invest much, much more in the next decade to help create the second and third generations’ path for them.

The RYS approach, though faith-based, was intentionally non-sectarian. There were no Principle lectures or pressures to convert at the sites. Still, as Gehring noted, RYS demonstrated “the public face of what religion can do and what our movement is capable of doing.”

A third group of institutions, organizations, programs and activities dealt much more directly with the religious education and mobilization of the movement’s first and second generations. Among the movement’s educational institutions, Unification Theological Seminary occupied a central position. Apart from being a wellspring of the movement’s intellectual life, since the mid-



PLA marches in Washington, D.C.

1970s, UTS had sent out 23 graduating classes, more than 1,000 graduates in all. Only a handful were non-members. Data on mission assignments indicated that Seminary graduates were broadly represented in leadership roles throughout the movement. In the early 1990s, the vast bulk of the movement's campus ministry, social service/community action and interfaith personnel as well as significant numbers of overseas missionaries, especially in the CIS (and later, Brazil), were UTS graduates. In addition, more than fifty graduates were serving as "city leaders" and thirty as "state leaders" in the U.S. The presidents of the Unification Church in the U.S., Japan and Korea were each graduates. Additional graduates were involved in the movement's journalistic endeavors: forty alone were associated with *The Washington Times* and its allied projects. Twenty graduates were listed in the early 1990s as pursuing further graduate study and seventeen were employed as faculty or administrators at the Seminary. These placements did not indicate performance levels, but they demonstrated the close association between the Seminary's educational program and the assumption of leadership roles in the wider movement.

The vast majority of Seminary graduates were members of the movement's first generation. However, there were a number of church-run

daycare, elementary and secondary schools, notably Jin-A nursery in New Jersey, a one-year Western Students General Orientation Program (GOP) for middle schoolers at the movement-run Little Angels School in Korea and New Eden Academy (NEA) on the campus of the University of Bridgeport, which unlike the New Hope or RYS models, consciously attempted to socialize members of the second generation in Unificationist faith. In 1995, the movement created a "Second Generation Department" through which it hoped to facilitate "a series of educational programs geared toward meeting the spiritual needs of children." This series included "a national Sunday School curriculum, a national approach to establishing Unification-based schools, educational workshops and summer camps, educational/spiritual resources—books-manuals-videos, and more." The movement conducted its first National Sunday School Training Workshop in August 1995 and published a Sunday School curriculum. However, it was difficult to develop a coordinated national strategy.



Members and movement communities tended to plunge into *ad hoc* efforts in response to immediate local needs.

This was less of a problem for movement organizations dedicated to mobilizing older second-generation members. The Collegiate Association for the Research of Principles or CARP, more properly World CARP as it came to be called, developed several highly innovative and effective programs during the mid-1990s. Rev Moon's son-in-law, Jin Hun Nim, became President of World CARP in late 1994 and began to revive the in-your-face confrontational spirit and activist revolutionary elan which had characterized CARP during the 1970s and 1980s. However, rather than communists and radical leftists who were barely visible, World CARP took on a revolution of a markedly different stripe, mounting an all-out war against "Free Sex."

Jin Hun Nim's first move in August 1994 was to create the World CARP Special Task Force (STF). STF was conceived as a one or two-year program of activist education for new members or high school graduates before they entered college. There was an effort in 1995-96 to integrate STF with the World CARP Academy, headquartered in Boulder, Colorado, but this was financially untenable. Essentially, those who joined STF replicated the intense regime that first-generation members had experienced during the earlier period. They lived in centers, fundraised, witnessed, studied and lectured the Principle, adhered to public schedules, were encouraged to adhere to "public attitudes," joined demonstrations, canvassed for Rev. and Mrs. Moon's speaking tours, attended workshops and attempted to break through personal barriers. For second generation members who had done none of this before and whose

Jin Hun Moon with PLA Staff, Michael Balcomb, Robert Kittel and Howard Self

faith was largely conceptual, this was difficult. In an early speech entitled “Challenge Yourself,” Jin Hun Nim stated,

A couple of people I know very well have been calling me to ask, “Can I go back to my school? This is the toughest time in my whole life.” They cry on the phone, begging to be allowed to go back.

The experience was tough, but those who persevered offered grateful testimonies acknowledging their spiritual growth. Michael Balcomb, one of a team of UTS graduates who assisted Jin Hun Nim, spoke for the earlier generation when he stated, “every person needs to have his or her direct conversion experience with God” adding that, “For our children as it was for us, that experience is to be found on the front line.”

Although its numbers doubled each year during the late 1990s, STF was primarily for an elite core of second-generation members willing to commit one or two years as full-time missionaries. In 1995, Rev. Moon expressed his desire that World CARP initiate a more broadly-based purity movement. The result was the Pure Love Alliance (PLA). During the fall of that year, World CARP sponsored a series of Pure Love Rallies. Jin Hun Nim sounded the clarion call for an alliance against a society “saturated with impure lifestyles,” and “real tragedy” that it was a real tragedy “to talk about pure love as merely an alternative.” He forcefully stated, “It should be the norm, the mainstream, and totally natural. Pure love should be our true reality.” PLA, in his words, was “calling for nothing less than a revolution.” In the initial phase of its program, which had the purpose of raising public awareness, PLA utilized confrontational tactics reminiscent of those utilized by CARP in its opposition to communism during the 1980s. A picture of a PLA member smashing a television set with a sledgehammer during a Washington, D.C. rally afforded the alliance its “first taste of being in the print media.” The alliance’s “first evening news spotlight” covered its protests in Chicago over “hard core pornography...being sold in campus bookstores” and its rally outside Playboy Enterprises national headquarters where a large stuffed bunny was burned in effigy. PLA grabbed international media attention when eighty members camped out for three days to get prime bleacher seats for their “No Oscars for Porn” demonstration against Milos Forman, director of “The People vs. Larry Flynt” at the Hollywood Academy Awards.

Robert Kittel, President of PLA, expressed confidence in early 1997 that “the Sexual Revolution was a relic of the past.” He compared it to “the facade of the Communist utopia which suddenly and unexpectedly met its demise” and expressed confidence that the same class-action lawsuits that numerous states jointly filed against the tobacco industry would in the future be levied against the sex industry. He proposed “Absolute Sex” as a counter to “the free sex belief” and strongly defended the “A” word, noting that “[t]here are absolutes

in life.” He contrasted the “I do what I want to” philosophy of free sex over against “living for the sake of others” which was “the guiding principle of absolute sex.” He also noted, “Happiness attained on the immediate gratification theory quickly tarnishes...[while] those who care more about the well-being of others, find a lasting joy that shines forever undimmed.” The conclusion was simple,

Monogamy works!... Happily married couples live longer, are better off financially, have fewer mental illnesses, have a more fulfilling sexual relationship and thus a much lower rate of suicide.... The heterosexual two parent family is... [also] the most economical and most successful model used in raising children. PLA refined and systematized its presentations, but these sentiments remained at the core of its teaching.

Pure Love summer tours, which PLA conducted beginning in 1997, culminated the public-awareness phase of its efforts and allowed more second-generation members, down to the age of fourteen, to participate in front-line experiences. According to one testimony, “Thousands of people in America ... heard this message as 300 young people stormed 25 North American cities on the Pure Love '97 Absolute Sex National Tour.” As with the previous rallies, the intention was to “ruffle the feathers” of America and ignite a “new sexual revolution.” Tour participants practiced three-minute Absolute Sex speeches, posed the provocative question, “Who owns your sexual organ? (answer: your spouse), and fundraised “dollars for decency.” In every city, there was a Pure Love march in which members hoisted placards and raised chants of “Make It Sure, Keep It Pure” or “Absolute Love, Absolute Life, Absolute Sex, That’s Right!” Marches were followed by energetic rallies featuring rock music, hip-hop dancing by the PLAettes, dancing STD’s (sexually-transmitted diseases), martial arts, music by the Funky Gals of PLA, and body surfing in the audience. Tour organizers were determined to demonstrate to the public, as well as to the movement’s second generation, that pure love was not boring or nerdy. Apart from the requisite protests at Playboy headquarters in Chicago, the Kinsey Institute in Bloomington, Indiana, and SIECUS in Manhattan, '97 tour participants visited Yellowstone National Park and went white water rafting on the Colorado River. The '98 tour went international, spending eight days in Japan where members conducted strenuous rallies but found time to hike up Mt. Fuji, tour Osaka castle, and visit Hiroshima. The '99 tour hit the southeastern seaboard and southern U.S. states (missed during the '97 tour) and added a social-service component to each stop with participants cleaning dilapidated buildings, gleaned fields, picking up garbage, painting and landscaping.

“One Love! One Life! One Man! One Wife!”

Miho Yoshida

Chants like these filled the usually uneventful surroundings as a string of around 8,000 people, many carrying Pure Love placards, marched down Pennsylvania Avenue. Cars honked, answering the “Honk for purity!” placard, and people stuck their fists formed into “thumbs up” signals out of the windows. All of the passersby gawked at us in awe. With the police escort, we knew we were, for that one moment, the center of attention of the whole cosmos. Our cries for purity and family would affect many different people all over the world. To know that this was happening filled me with a silence and awe. It was fun and inspiring to participate in the Love Alive event.

Bringing so many young people together really helped to make certain the urgency of the problem of sexual immorality. It also helped me be more optimistic about our future. I could see how many young people actually do care about family values and I could be assured that the world was not going to fall down the drain of immorality. Coming together on this issue of family also helped raise the pride and confidence of many young people who were able to see that there were many supporters.

The afternoon was clear and brisk. The Love Alive rally, packed with excellent speakers and eye-catching local entertainers, had drawn a modest but energetic crowd of a thousand people. The crowd kept getting larger and larger. I could see everyone having a good time, dancing to the beat of gospel music, crooning along with the life-sized dancing STD's. They were drawn in by the a cappella group from Howard University and the many distinguished speakers, including the mayor's wife, Cora Masters Barry. I really could see how important each felt the issue was and how enjoyable it could be. The march was a huge success. We blocked traffic for miles, and the whole city of Washington could hear the echoes of our call for family values. The young and old, black, yellow, brown and white, were all devoted to this issue of bringing peace and breaking down barriers of race and religion so our children can be free of broken marriages and sexually transmitted diseases.

The day concluded with a concert given by Washington's own Kenny Lattimore, the up-and-coming R&B artist. He really put so much heart into his singing, touching all members of the audience. It was sad to see the adorable girl stricken with HIV whom Kenny dedicated one song to. His concern for family values was inspiring. The facade of false love and free sex will fall and be diminished while true love will dominate the world and last for eternity.

Reflection on the “Love Alive March”

Steve Schneider

The march itself passed by like a kind of dream. I was concentrating so hard on trying to keep an even pace and keep everyone in line that I didn't have time really to see what was going on all around me. I remember the way our voices sounded shimmering off the buildings that day.... I remember the shouts, the chants, the clapping.... I turned around and could see hundreds of picket signs bobbing up and down, off into the distance.... As we went on, more and more people were getting caught up into the excitement and joining the march ahead of us; so our position in the front of the march slowly started being moved toward the middle. Somehow we got to the White House as planned.

When we got to the Ellipse, it was a breathtaking sight. There were people milling all around, too many for the eyes to focus on any one. Somehow I ended up helping them carry the banner to the front of the stage, and there we stood, waving and singing, staring out onto a sea of faces. Staring directly out at those thousands of people was a moving experience, especially seeing the way they responded to the chants we were calling out. For the first time I could see the result of our collective efforts manifested on that one day.

Looking out at those thousands of people, I could realize what a profound impact a group of individuals can have when they unite together. I really felt that this event was the beginning of the healing of the moral problem in this country, and in the world.

Reflection on a 21-Day Condition and PLA

Victoria Wilding-Blaine

During the tour I had a more glamorous image of PLA than I do now. I've realized how much work we have yet to do. At the same time, I have a deeper appreciation for the PLA's mission and understand more profoundly how desperately America and the world need to follow the PLA's path. Once while fundraising I met some people who were all addicted to drugs and seemed to have Chapter Two problems. One of them asked me if he'd go to hell if he committed suicide. I felt so much pity for him and tried to encourage him not to do such a horrible thing as taking away God's gift of life. I felt I was able to experience a touch of God's pain when He looks at this world in such a fallen state. I felt, if only everybody practiced Absolute Sex, we would have strong families which supported each other; we would have true love; we would have so much happiness. This is how crucial PLA is; we literally are out to save this world. Nothing but Absolute Sex can do it. Purity is this important. By purity I mean purity before

marriage, a purity of love for one spouse within marriage. It is like the cement of a true family. And true families are everything. Because in strong, true families, there is true love. And once we have true love, sacrificial love, we have a foundation to solve all problems. Personally, I still have a long way to go before my love is absolutely pure. My love is often self-centered and my actions are often not sacrificial. I have many regrets, but I feel I still have ample opportunity to cleanse myself. I just have to discipline myself.

During this condition there were several times I was able to experience

God's pain, but also God's love, through the people I met. For example, I would feel God's pain when I met a man with at least three wives, and I could feel God's love when someone would willingly offer their money (even though it was a hardship for them). Many times, I could cry in prayer and thus grow a little bit closer to God, but usually this occurred after I experienced something during a run, feeling God's pain or repentance. I think I can improve my prayers by trying to be more sincere instead of formal, and by saying things from my heart. I can put my prayers into action, but many times I've broken or forgotten my promises to God because of my own lack of effort or self-centeredness. Also, many times I didn't think of God. I feel I should constantly talk to God and invite Him into my life.

Last, I like our team a lot and feel we get along very well. Maybe, though, we could be more serious sometimes instead of being relaxed and playful. Also, we could make more effort to be alert and punctual. In conclusion, I feel I've changed a great deal since the first day and I was glad to end the condition with an offering heart.

PLA members at CNN headquarters, Atlanta, GA.





*At the PLA rally in
Washington, D.C.*

The work-hard, play-hard approach of PLA was effective. By Washington, D.C., which was the final stop on the '97 summer tour, the number of participants had swelled to 500, and members were welcomed by Mayor Marion Berry who recited the Pure Love Pledge with them. The tour itself generated three hours of television coverage and dozens of newspaper articles. It also contributed to the education and maturation of the movement's second generation. In Boston, near the end of the tour, PLA held its second Absolute Sex speech competition. The first such competition had been held at the Boulder, Colorado workshop halfway through the fifty-day tour. According to one account,

Brothers and sisters who had been timid and awkward in Boulder now exploded into Heavenly impassioned fire breathers. They all had matured greatly in their logical and heartistic expressions not only of the pain and misery of broken families and false love but also of their longing and determination to strive for pure love for themselves and the world.

One Unification parent expressed pride and gratitude upon receiving the fax of a newspaper article in which his daughter was quoted "speaking out for what she believes" in a front-page story about the tour. Other parents were moved to tears of a different sort when their second-generation offspring took part in such PLA spin-off activities as bungee-jumping "purity" plunges. However, on balance, the scales tipped decidedly to the positive side. Another positive benefit was the synergy that the tour created with the wider movement. The Pure Love '98 tour to the Orient stimulated the development of parallel efforts suited to the particular context in Korea, Japan, Taiwan, Hong Kong and even on

mainland China. The same occurred in Europe.

In 1999, PLA moved beyond an exclusively activist posture by creating *CLUE 2000*, a ten-chapter character development and abstinence education curriculum. The acronym stood for Creating Love and Uplifting Esteem, and the curriculum was built wholly around U.S. federal government guidelines for abstinence education. Previously, a PLA educational team had created many activities for young teenagers. These also were incorporated into the text. During the fall, the curriculum was taught in eighteen public schools in Chicago which was a focus of STF and PLA concentration. One report noted that PLA student-teachers, primarily second-generation STF volunteers, had access to 1,200 students and that each student received ten hours of abstinence education which was “12,000 hours of abstinence education being taught in the schools this fall that was not there before!” The report stated that the curriculum was also being taught “in after-school programs and communities in many states and several countries throughout the world.”

The outcome of all these initiatives became clearer at the decade’s end. It was clear, first, that the Unification movement had targeted the issues of moral education and family values, as well as the assumptions upon which they rested, as the main focus of its worldwide activities during the 1990s. The True Family Values Ministry, the globalization of the Blessing, guidance from the spirit world, Ideal Family Education Workshops, and the movement’s major educational efforts all focused on this area. It was clear, second, that the American movement was playing a leading role. Many of the movement’s key initiatives in its earlier victory over communism struggle—*The Washington Times*, the World Media Association, CAUSA International, the CAUSA Ministerial Alliance, CARP rallies, and the activities of innumerable movement-funded organizations all emerged out of the American context. To be sure, there was essential overseas funding and leadership. Nevertheless, much of the cutting-edge creativity and know-how was a product of the American movement and its contacts. This was much the same for the movement’s efforts on behalf of pure love and second-generation education. In all of this, the U.S. movement as well as currents within American Christianity in the wider U.S. society played an important, perhaps even an elder-son role.

Elder Sonship

As was previously noted, Rev. Moon elevated the United States to the status of “elder son” nation to the “parent” nations of Korea and Japan in 1998. This was done with little fanfare probably because he and much of the movement’s senior Korean and Japanese leadership were still ambivalent about American culture. On the one hand, they acknowledged U.S. political, economic, military and cultural ascendancy as the world’s only superpower. Movement leaders, unlike many in American society, also affirmed the United

States' identity as a "Christian" nation. They also admired the U.S. as a cultural melting pot. On the other hand, they were uncomfortable with core American cultural norms. Coming out of a traditional, neo-Confucian context, which to a large extent was identified as being closer to "heavenly" culture, the movement's East Asian leadership had a particularly difficult time fathoming the American concept of equality. For them, it was perfectly obvious that there was no equality. Rather, everyone knew their position in a secure familial-based social order resembling what in the medieval West was known as "the great chain of being." This clearly was an oversimplification as East Asia, no less than other world cultures, grappled with the competing forces of tradition and modernity. Nevertheless, within the movement, members tended to relate across cultural divides on the basis of broad-ranging cultural stereotypes.

Even more disturbing than conflicting cultural norms was what the movement's East Asian leadership experienced as an abrasive and imperial cultural style. In general, these leaders were used to more understated, deferential modes of relating than many Americans were inclined to render. Frank styles of interaction, including the expression of disagreement with scant acknowledgment of a given leader's need to save face, created distance as did its opposite: the assumption of more familiarity than one's central figure was willing to concede. However, these were minor irritants. What really disturbed Rev. Moon and the movement's top Asian leadership was the American air of cultural superiority: that the U.S. was always on the side of righteousness, or at least was the leading force for goodness in the world; that there was something wrong with anyone who couldn't speak English; and that leadership was an American entitlement. This may have induced Rev. Moon to emphasize U.S. faults, the necessity to learn Korean, and the primacy of Oriental leadership more than otherwise might have been the case. He also did very little to conceal his distaste for the "ladies-first" tradition in American culture. This, in turn, pushed him into positions he might not otherwise have taken regarding women's access to careers or even checking accounts. In fact, it was something of a badge of honor among the movement's top Asian leadership not to have become Americanized.

To Rev. Moon's credit, he overcame these cultural predispositions in designating the U.S. the elder son nation. However, it wasn't clear that this designation had any immediate practical effect other than being a signal to U.S. budget holders that they should not expect the funding they once received. Perhaps, the clearest indication that the American movement had been well trained was in the lack of any serious expectation among members that they were about to assume any significant leadership of the movement's worldwide activities. Rev. Moon remarked that Americans should "[r]eceive a servant's certificate from Japan—get their blessing and offer it to me." He stated, "the elder son inherits the mother's spirit and attends his father through the mother's education." In this respect, the designation of the U.S. as elder son nation did not appear to

be a dramatic departure from what was already in effect. A November 20-28, 1999 workshop convened by Rev. and Mrs. Moon in Kodiak, Alaska for some fifty Japanese, thirty Korean and four American leaders who stayed for the full session was fairly typical of such gatherings during the late 1990s. One of the participants commented,

As an American, I had no clear reason why Father wanted us to be there. He only addressed us directly very briefly on the first evening. I have one sentence of him speaking in English: "Please live by the tradition and way of True Parents." We were fortunate that one Korean sister who lives in America stayed for the entire workshop and helped translate. Father did say at one point that the children (America) were witnessing or participating in the relationship between the mother and father nations, Japan and Korea. Father, I believe, needed some American representation there to experience the Mother and Father nations becoming one.

If given a choice, many Americans may have preferred being knee-deep in the Pantanal without insect repellent to sitting through all-day *Hoon Dok Hae* readings and lectures with scanty or non-existent translations.

There were some efforts to define the identity and mission of elder sonship more proactively. Significantly, none of those who did so, at least in print, were American leaders or members. Rev. Joong Hyun Pak was Continental Director of the Unification Church in North America at the time Rev. Moon designated the U.S. elder son nation. In an article, "Elder Son Nation and Blessing '98," he took a conservative line, indebted to neo-Confucian presuppositions, in speaking of the position and duties of the elder son designation. The elder son was "always expected to be the role model for the others to follow" even "to spank the younger siblings when they needed discipline." It was "also the duty of the elder son to take care of the parents." As applied to an Elder Son nation,

This nation is responsible...to bear the burdens of the other nations...representing brothers and sisters throughout the world. Never complaining; just accepting the responsibility. Always working hard, setting the best example.

On the positive side, "Parents invest everything into the elder son," and as Rev. Pak noted, "True Parents always brought help from other nations to America, raising and nurturing America." However, now that "the training period is over, America must be ready to take care of other nations in the same way it has been helped." Rev. Pak did not limit his remarks entirely to an exposition of duties and position. "While fulfilling this role," he suggested, "America will naturally start to become the Kingdom of Heaven on Earth, expanding out to the world."

The Eternal Pioneer

Rev. Joong Hyun Pak

Dear Brothers and Sisters in the Unification Church and distinguished guests. We have fulfilled so many campaigns—RFK Stadium Blessing, Madison Square Garden Blessing, our True Parents, Reverend and Mrs. Moon’s 24-city Speaking Tour, Dae Mo Nim’s 4-city Ancestor Liberation Tour—and finally True Parents declared Cosmic Victory at Belvedere. Now is a time of change and transition, with new leaders coming up all over the world.

I feel so fortunate to have worked with you. I so much appreciate each one of you. I also feel proud of you and of all the things we have accomplished together. We have worked together for America, for the Cosmos, and for the Kingdom of God. These are eternal memories.

I want to look back for a moment on my personal life, my faith and my life in America. I arrived in America in 1975. This year 1999 marks my 25 years in America. Some day I want to write about these 25 years in America. I want especially to write about the many unsung heroes in the Unification Church. All of us are just little grains of sand, but together we make a big beach, the earth, and the cosmos. Unsung heroes are often fearfully strong and courageous.

I have spent 39 years pioneering in the Unification Church. I believe my personal destiny is that of an eternal pioneer. A pioneer has a mysterious destiny and he follows with faith and vision. He must always go to unexplored areas and is nervous most of the time because he must always be on the alert for what is going to happen in this unexplored area. A pioneer does not necessarily become an owner; he paves the way for others.

As long as my spiritual energy and my physical energy remain, I know I will be an eternal pioneer. I have always loved America. I am very honored to have served all these years here and honored to continue serving in this Elder Son place. I want to make two points about America and her mission.

First, America is the center of the Christian kingdom, the Bride country. The symbol of America is the Statue of Liberty. It is a woman, not a man. We have to make preparations to receive the Bridegroom. Also, since it is the Elder Son nation, we must prepare to welcome True Parents. America has the responsibility to liberate the Kingdom of Heaven on Earth and in Heaven.

40 Years in America

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Second, America is a melting pot for the world. There is no other country with so many nations represented within it—all with their own races, cultures, religions and varied backgrounds. From all corners of the world—north, south, east, and west—they are gathered in America, living together in relative peace and harmony. But America must be more than a melting pot. It must be a harmonizer, a peacemaker. It has the power to make the metal swords for killing or make the metal tractor that will produce health, wealth and prosperity. It has the power to go either way. So it must dedicate itself to world peace and prosperity for human life and history. My mind is already busy with planning what I must do in the future. There are so many people to meet, so many things to accomplish. But I know we will not fail.

I deeply respect and appreciate my True Parents, Reverend and Mrs. Moon, for their constant support, love and guidance for me. And to my wife, Mrs. Pak, I am grateful also. She has dedicated herself to a pioneer life. She has worked hard and never complained about anything to me. She is an excellent support. As have been my children as well. Like many children with parents on the front line, they lived with a certain loneliness. Yet on their own they have maintained a beautiful standard of faith. Even this gave me power to work with you all more.

I am grateful to all of you. I appreciate each one of you. I appreciate and respect our elder brothers and sisters in the Christian faith and other religions that we have worked hand in hand with. We have many memories and successes. I love America and I wish all of God’s blessings for America.

In June 1999, Dr. Chang Shik Yang replaced Rev. Pak as Continental Director of North America. Throughout the movement, as Rev. Pak noted, Rev. Moon was making a new start, “placing younger people in various positions.” Aside from being younger, Dr. Yang was a graduate of Unification Theological Seminary, as were other leaders who were elevated, and held two additional seminary degrees. Dr. Yang took a different slant on elder sonship in his inaugural address, “A Sacred Bond for the Salvation of America.” Citing the well-worn passage from de Tocqueville about America’s greatness being grounded in her goodness, Dr. Yang stated, “Without question, the heart of America and her people are still good.” He described Americans as “generous, big-minded, enthusiastic and creative” which was something of a departure from what members had grown accustomed to hearing in recent years. When noting problems such as children born out of wedlock or sexually-transmitted disease, he referred to empirical data and professional studies, which also was a departure. Finally, Dr. Yang promised “to love America as my own country” and, significantly, “to raise and support Americans for leadership of this nation.”

It was early to assess Dr. Yang’s follow-up on any of these points. There was no reason to assume that his expressed appreciation for the nation was not genuine. As Regional Director in Washington, D.C., he was a major force behind the strategy to make the World Culture and Sports Festival associated with Blessing ’97 not a movement-focused but a Washington, D.C. renaissance event. In his inaugural address, he again called for the fulfillment of the “sacred mission” of “Rebuilding the Family, Restoring the Community, Renewing America!” Early in his tenure, he continued to take an empirical and professionally-informed approach to problems as well as to issues of finance and church development. The early returns on his commitment to raise Americans for leadership was mixed. Although he kept the Korean Regional leadership structure intact, he did appoint three new American Vice Presidents, including the first African-American to hold that position. On an entirely different level, Dr. and Mrs. Yang already fulfilled their commitment to love America as their own country quite literally by conceiving and offering a child to an American interracial couple who were unable to bear children. It was not uncommon for blessed members with several children to act as surrogate parents for infertile couples, but it was uncommon for a top Korean leader and spouse to do so for Americans.

However, it was not Dr. Yang who primarily dealt with the concept of elder sonship. That distinction belonged to Hyun Jin Moon. In July 1998, as previously noted, Rev. Moon appointed his third son, Hyun Jin Nim, Vice President of the Family Federation for World Peace and Unification International (FFWPUI). The FFWPUI was intended to bring the worldwide projects of Rev. and Mrs. Moon into a “unified focus,” and Hyun Jin Nim’s appointment was widely interpreted within the movement as a sign that he had been designated Rev. Moon’s successor. In his inaugural address, Hyun Jin Nim stated that

there were two areas in which he could make a positive contribution to the FFWPUI. The first was in the field of education. As he put it,

As a son, I have been very fortunate to intimately witness the extraordinary lives of my parents. Although I have been constantly impressed with the level of dedication and faith that many early as well as current disciples have exhibited, I could not help but notice the difficulty many faced in trying to live up to the standard of faith, love, and obedience maintained by my parents. Intimately knowing the standards by which my parents live as well as struggling myself to live by them, I feel I am in a unique position to offer guidance and assistance to those in need.

Secondly, Hyun Jin Nim expressed that he had “a clear obligation to revive the second generation of our movement as well as offer a fresh new vision for the world’s youth.” He noted,

Up until now...a systematic course of education and development was not laid out to prepare these youth to rightfully inherit their birthright as heirs of our movement. As a result, many have become disillusioned and have fallen astray. I pledge to alter this current state by reinvigorating them to recognize their value as historical figures in bringing about a world of peace and love. By raising these young people to represent God’s ideal, they will offer an alternative standard of life to the young people of the world.

Hyun Jin Nim refined these emphases over the next year. However, the twin foci of consolidating the tradition of True Parents and transmitting that tradition to the movement’s second generation were to become the core action agenda of elder sonship.

Hyun Jin Nim was in a unique position to implement this agenda. As Rev. Moon’s presumed successor, he was the ultimate elder son. At the same time, he straddled several different worlds. In his words, “As a Korean growing up in America, I directly experienced the effects of both Korean and American cultural and traditional patterns.” Having come to the U.S. at age four, he received most of his formal institutional education in America. However, he acknowledged that his parents were “very traditional Korean parents” and that “the way they look at familial relationships...is from a very Korean perspective.” He noted that he was “influenced by pluralism here in America” but that as he grew older and raised his own family, “my heart goes back to the nation of True Parents, and to the culture of True Parents.” At the same time, while he was clearly a member of the movement’s second generation, he remembered growing up in the seventies and eighties and said that he had “a closer affinity to...



*Hyun Jin Moon,
Vice-President, FFWPUI*

Americans who are in...[their] mid-40s and -50s because I identify so closely with that time.” Those times, he told members of the first generation, “really molded who I am. I remember the energy then...I remember the fire then...I remember the purity of devotion then...I remember the time in which you were willing to even give up your future for the sake of building up an ideal nation.” Given these realities, Hyun Jin Nim was in a position to work out within himself the cross-cultural and inter-generational tensions of the larger movement.

During the first year of his tenure as Vice-President of the FFWPUI, Hyun Jin Nim undertook several fact-finding trips and exploratory investigations. He traveled to Korea and Japan where he met senior and youth leaders. He went to South America and Alaska. He continued running the movement businesses for which he was responsible and reflected further about his role. Then, beginning in mid-1999, he began asserting himself on several fronts primarily related to the building up of what he termed “a homogeneous community of faith.” He became a principal keynote speaker and representative of Rev. and Mrs. Moon at public “*Hoon Dok Hae*” Conferences convened for the movement’s VIP contacts. These seminars, under the theme of “True Families as the Foundation for World Peace in the New Millennium,” afforded Hyun Jin Nim and organizers the opportunity to highlight selections from Rev. Moon’s speeches as a starting point for interreligious dialogue.

Hyun Jin Nim took a major step in advancing the elder sonship agenda by convening a conference on “Establishing the True Family Culture” in December 1999. Intended to be the first of several conferences on this theme, he invited mainly American movement church leaders, youth leaders and educators and announced his intention of taking a comprehensive point of view in “constructing our identity as Unificationists and blessed couples.” The conference, itself was a fascinating outworking of issues and approaches that Hyun Jin

Nim had been dealing with internally. In terms of overall content, he made it clear that he considered the Korean familial model to be the closest approximation of the ideal in terms of perspective, language and relationships. This position was not decidedly different from what the movement's East Asian leadership had been teaching American members for two decades. However, Hyun Jin Nim stressed the importance of empathy and attempted to assuage some of the concerns of his listeners. He said, for example,

Just because you are Korean doesn't mean you have inherited the culture of True Parents. Just because you are American doesn't mean you have not inherited True Parents' tradition ...I utilize the Korean model...not to elevate Korea, or to place Koreans over Americans.

He also designed the meeting with the focus and efficiency one would expect from the Harvard Business School graduate which he was. There was an opening plenary, break-out discussion groups, findings, concrete action-step recommendations, a wrap-up session, and an informal post-conference review. The conference was designed as a forum and, in that sense, participatory. Hyun Jin Nim called for participants to contribute their "unique insights," saying that he was "of the belief that you need to know both the positive and negative elements to develop substantial courses of action." At the same time, he made it clear that while the movement's homogeneous faith tradition and its articulation might be subject to a group process, there were certain non-negotiables. He crystallized the crux of the matter in his final reported comment,

If True Parents are really the True Parents of all humankind, then we should inherit their cultural context. It is that simple. We try to filter it through our own cultural experience. If you do that you are not inheriting True Parents. In doing that you put yourself in the position of an adopted son forever. You will forever be struggling between an old identity and a new one!

Elder sonship, then, was a dividing line. There were those among the membership who believed that sonship, and presumably daughtership, meant primarily inheriting the spirit of True Parents. Hyun Jin Nim was among those who insisted that spirit and flesh were inseparable. To him, Rev. Moon was a "universal man," but one who never could be divorced from his culture and nation. A key question was whether the movement and the movement's tradition would be similarly connected to the same culture and nation. This would be an exceedingly important consideration in the years ahead.

Familial Love at Kodiak

Pam Claxton-Moffatt

My experience with Father and Mother in Kodiak, August 1999 mostly revolves around heart. To be up there with them in this setting—all the time, they are just giving their time and hearts to God and to us. We are out fishing for salmon in a freshwater stream and a brother calls down, “Come up! come up!” So a couple of sisters and myself pull in our lines and climb up the rocky hillside to the campfire. The wind is blowing off the saltwater of the ocean backdrop and on a log seated cozily next to each other are Mother and Father with McDonald’s hamburgers in their mouths. It was such a down-home sight. Apparently they didn’t think we would catch enough fish to eat our first day out, so they brought this huge supply of burgers and apple pies for the 50+ of us to eat, and eat we did. Folks gave testimony about fishing, and sang songs and it was all in Korean and it all felt very cozy and casual.

A few of us wandered off from time to time to fish a bit more—and that was okay—it was not like it was some “desertion” of something formal. It felt like family sitting around the campfire, fishing and entertaining. While I went back out (to the ocean this time) to fish a bit more from a scraggily cliff edge of black rock, I looked out into the distance. The water was blue-gray like the sky above and in the background the volcanic mountain peaks of the Aleutian Islands framed the horizon. In the foreground salmon leaped from the waters like so many silvery curlicues, their arching bodies forming graceful aerial pirouettes that were completed back under the water’s surface. Over the rocky shore and across the sea, the melodious baritone of a brother singing chases the sea gulls into the evening air.

Each morning we had *Hoon Dok Hae*. The first day, Philip Schanker read surreptitiously in English for the western members (Rev. Yang and Rev. Kim took turns reading in Korean at the podium while Father and all listened). The next three days, I read the English selections corresponding as closely as could be discerned to the Korean text. Sometimes Father would interrupt the reading to clarify some point. In the afternoons we went fishing. The first two times when Parents met us at the shore they brought McDonald’s. But the third day, they didn’t. I took it to mean that by then we should have been able to catch enough fish to feed ourselves and that we wouldn’t



need the burgers. It was true. Although each day there were fish to roast over the campfire, the third day there was a tremendous catch. Salmon was roasting, roe and sashimi cut and sliced. The brothers jumped right in to cook it all up. I caught one salmon, but I must confess that I felt badly for it, to take its life. It was so beautiful and gleaming as it came out of the water—smallish compared to some—not more than two pounds or so, I’d say, but all muscle and silvery shine. Like a crescent moon springing to life in a slippery suit. I would have preferred to put it in a tank and ask it the secrets of the universe. I felt sorry for it as its brilliant sheen became covered with gravel and dirt on the ground—out of its proper element, writhing and arching, its majestic strength was uncontainable on dry land. Finally it expired its last breath. I felt sorry to have taken such a noble soul. And yet, I ate heartily from all that our brothers cooked up.

Somehow later that day, Father addressed everything that I had been praying about and so specifically that it was no mere coincidence. I really felt that Father does indeed know as God knows, from the inside our hearts. It was also rather awesome to think of the power of prayer and the implication of that, how our words in prayer resonate.

One evening, the holy day of August 17th, we had entertainment. From holy songs to skits by second-generation members about getting lost at sea while fishing—a true story—to the “over 50” brothers doing an energetic display of acrobatics to Brother Levy Daugherty encouraging all the USA’ers to come up and sing before True Parents with Philip Schanker on guitar and Tyler Hendricks cueing the verses to the Battle Hymn of the Republic. Brother Levy is so embracing he just brings us all right in—no snobbiness about position, blessing, race (where white ain’t right)—feels so down-home family-like. I feel this is part of the vision of Tribal Messiahship and the validating of each and every person within the movement as a leader and as a real family. Just to “be” together. I was asked by Rev. Hong to take photos so I did. But I felt like one of the paparazzi sometimes during moments of intimacy. Do you live life or record it? I was trying to get a photo of Parents and my flash went off. Mother jerked back like she had been struck; tears still come to my eyes over that. I was told to take photos, so I did, but I felt like Mother especially would just like to “be” and not feel like every event is for media coverage, propaganda and external show. Yes, we need the internal heart and to bear witness to that, but just the externals are not enough. When I think of the life-changing experiences I’ve had with God, it has been due to a powerful impact of heart. It’s true that this is history in the making...but it is still a quandary for me. Again, weeks later at East Garden, Father told us to stop taking notes and just look at him. We need to drink him up, take in his heart and spirit. At one point he was dancing—arms and feet shaping the air with chi energy and joy.

Hoon Sook Nim gave a beautiful testimony of the success of her recent ballet tour—of her company being recognized for its precision and artistry of performance such that it is compared to the Bolshoi and considered to have a command of technique that is the closest people have seen to the Russian ballet of the 19th century. In Hungary there were hundreds who had to be turned away as standing-room-only had been sold out. There was praise in Italy and Spain as well. Hoon Sook Nim said that sometimes backstage she was so warmly greeted she

thought it was all church members pouring out their love. But it was actually just regular folks from the audience expressing their appreciation. One evening in Kodiak she showed luxuriously extensive segments of her troupe’s performances and an interview on Korean television—it was on video and was played on a large television. As it was quite late by then, it was with gratitude that I listened to her speak in English about what was going on. It was a real treat as well as enlightening as she spoke in depth about the artistic and choreographic significance of various dances in light of dance history and traditions and practices and how they have evolved over the years.

Father and Mother were seated in the back, and we were sitting in front on the floor. Father got up and walked down front right next to Vanessa Nishikawa and sat down. Father enjoyed the ballet very much, I think. He punched Vanessa in the arm several times, smiling and asking what she thought. Just another evening around the TV set with the Messiah!

Long days and short nights—we started early and finished late. In between was prayer, great Korean/Japanese food and clear, starry skies. Although it’s the rainy season in Alaska, and Kodiak gets more still, it’s as though the clouds took pause to smile upon True Parents being there and we had sunshine the whole time until departure. Gathered were Korean leaders and National Messiahs from all over the world and leaders from across the U.S. But there in Kodiak, it was just folks, brethren in True Parents. People of deep heart dedicated to doing God’s will, striving to manage all the home front as well as the regional and national challenges. People of all races and nationalities working all over the globe.

Father’s prayer the morning of the holy day was so compassionate and tender, tears poured uncontrollably from my eyes the whole time. Although I did not understand his Korean, there was a real presence of the Holy Spirit and the sense that Father was praying to comfort Heavenly Father’s heart with the love one would give a grieving infant. I heard sniffles going off all around the room, but I didn’t look up. I don’t think I could have seen through my tears if I had. But the sense that Father truly seeks always to comfort God first no matter what his own situation remains a poignant memory. This is just the tip of the iceberg—how can you describe cosmic grace with mere words? But I hope this can help you feel that we are truly on a life journey of true love and the hope that that love may be realized one day.

An Unforgettable Era

Having come to the conclusion of a hugely eventful forty years of history for the Unification Movement in America and throughout the world, it remains to be questioned whether the period constituted a distinctive era. Members often inspired themselves with the sentiment that they were participating in events that were unique and never to be repeated in human history. Certainly, the pace was frenetic. However, there also were times of inwardness. The movement breathed out and it breathed in. The 1960s, in America, clearly was a time of planting. While the society around the movement exploded, the movement set down roots. It breathed in, taking up nourishment from the new soil to which it was transplanted. Then, during the 1970s, when the wider society settled down to become the “Me” decade, the Unification movement exploded. It not only breathed out, but it sneezed seemingly all over America and the response was not “God bless you.” In fact, the negative reaction was such that it virtually sent the movement underground. During the 1980s, the movement breathed in again. If sowing imagery was appropriate for the 1960s, machine metaphors worked better for the 1980s. In America, the movement constructed an elaborate infrastructure of organizations that was to serve as the engine of its worldwide advance. During the 1990s, that engine took off. The movement breathed out. It was active on so many fronts that Rev. and Mrs. Moon seemed to be leading three or four different movements simultaneously.

The fact that there was a discernable pattern did not directly address the question of whether the era as a whole possessed a distinctiveness that set it apart from previous periods and would set it apart from periods to follow. This question was not absolutely answerable. To do so, particularly from a vantage point either within or barely removed from the period under consideration, was to impose one’s own categories of interpretation upon dynamic, historical reality. Nevertheless, this was something that most members were more than willing to do. The leading line of interpretation at the close of the century was that the movement and increasingly the wider society was entering a settlement era. This, of course, was the basic premise of the Completed Testament Age. Rev. Moon had proclaimed several previous beginnings of cosmic spring and conclusions to providential history. However, at century’s end, there was a stronger consensus that this, in fact, had occurred. To be sure, the new age grew up within the old, and the initial stages of the Completed Testament Age were acknowledged to be transitional. Yet the collapse of communism, the globalization of the Blessing, the victories in the spirit world, and the Edenic potential of the movement’s settlement in the pristine South American outback were indications to many that the dawn of the twenty-first century carried with it the promise of substantial fulfillment.

Therefore, the period following the tumultuous years of 1959-99 was likely to be one of consolidation. The only problem with this scenario was that it presupposed the absence of Rev. Moon. So long as Rev. Moon was present, it would be difficult to imagine the movement settling down. Even at age eighty, there were no signs of retreat. As a septuagenarian, he was as hard-driving and as driven as ever, maybe more so. There was an apocryphal account within the movement's oral tradition that once, when asked what he'd like to leave his children as an inheritance, Rev. Moon replied, "A big footstep." During the 1990s and at the turn of the century, he appeared to be pressing that footstep ever deeper into the earth. Nevertheless, there would eventually come a time when he was no longer immediately on the scene. It might be postponed several years into the new millennium, but that day was coming. This, undoubtedly, would be a time of significant transition. It might be that members would experience him to be more intimately and ubiquitously present than ever. Or Rev. Moon's passing from the immediate scene might liberate energies that had been subordinated to the service and requirements of the living messiah. Or the movement could go into a serious tailspin.

Whatever direction the movement went, the task of consolidating its outlook and tradition would become an important and unavoidable undertaking. Crucial decisions as to what aspects of its history were to be retained and carried forward and what elements were to be left behind and forgotten would be part of this. In this process, the period covered in this narrative would provide ample materials and resources with which to work. Still, it was not the whole story. The earlier period from 1920-1960 already had assumed a certain sacrosanct quality within the movement's tradition. However, that period mainly covered Rev. Moon's individual course. The period of his mature and public ministry remained to be grasped. The significance of the 1959-1999 years lay precisely there. During this period, Rev. and Mrs. Moon emerged as True Parents and carried their ministry worldwide. Their activities in America constituted only a portion of this development, but that portion was immensely important. Rev. Moon rightly saw the U.S. as the key to unlocking the rest of the world, and he concentrated the movement's efforts in America during the heart of the 1959-1999 years. In this respect, a strong case could be made that one cannot understand Rev. and Mrs. Moon's mature, public ministry without understanding the history and activities of the American movement.

If the period of Rev. and Mrs. Moon's mature, public ministry and their activities in America taught anything, it may have been that heaven and hell lay in close proximity to one another and both needed to be digested. This lesson was more apparent at the close of the period than at the beginning. Early on, members easily distinguished between the two. There was a simple formula. Heaven was in-here, and hell was out-there. However, this distinction did not stand up to scrutiny or most members' experience. It may have been sustainable while the movement was under near-constant attack, but it could not withstand

assimilation. Members saw that the United States was both the kingdom of heaven on earth and the kingdom of hell on earth. More importantly, they came to see the movement in the same light. It, too, was the kingdom of heaven and the kingdom of hell. Closer to home, members experienced inner turmoil and conflict between their idealism and selfish desires. Once they were blessed, they experienced marital bliss and marital conflict. Once they had children, they experienced parental love and intergenerational conflict.

The distinctiveness of Rev. and Mrs. Moon's teaching and example lay in their refusal to accept these ambiguities as part of the taken-for-granted fabric of life. They also refused to concede that the contradictions of history were resolvable only in the afterlife. The essence of their message and ministry was that conflicts were to be resolved at every level of human experience. This, of course, was no easy thing. The "pain of loving" preceded the "Crown of Glory" as Rev. Moon put it in an early poem, and this included the loss of their second-youngest son, just before the turn of the millennium. Hell and heaven were inextricably linked. Unificationists were no easy idealists. In his more graphic descriptions of absolute sex, Rev. Moon noted how the "palace of love" and procreation was situated on the human anatomy next to the site of refuse and elimination. There was no room to be squeamish about any natural thing. Beyond that, there was no room to be squeamish about any unnatural thing. Without waiting for offenders to repent or even to apologize, one had to "welcome with a smile those who know nothing but deceit and those who betray without regret." Every insult, every hurt or injury needed to be digested.

Most members acknowledged that they fell well short in these areas. However, this orientation underlay Rev. and Mrs. Moon's public ministry between 1959-1999. It explained their resource expenditures, why they embraced Mikhail Gorbachev and Kim Il Sung, why they blessed the great criminals of history, and why the kingdom of heaven on earth had to start from a swamp in the South American outback. There would come a time for new insights and different methods. However, it would be a mistake for the movement's succeeding generations to enshrine the efforts chronicled in this narrative as either relics of the past or as an unattainable ideal. In their tasks, they need to revisit and draw sustenance from the movement's consummate effort to realize God's kingdom during the latter half of the twentieth century.

Crown of Glory

*When I doubt people, I feel pain.
When I judge people, it is unbearable.
When I hate people, there is no value to my existence.*

*Yet if I believe, I am deceived.
If I love, I am betrayed.
Suffering and grieving tonight, my head in my hands.
Am I wrong?*

*Yes, I am wrong.
Even though we are deceived, still believe;
Though we are betrayed, still forgive.
Love completely, even those who hate you.*

*Wipe your tears away and welcome with a smile
Those who know nothing but deceit,
And those who betray without regret.*

*O, Master, the pain of loving.
Look at my hands.
Place your hand on my chest.
My heart is bursting, such agony.*

*But when I love those who acted against me,
I brought victory.
If you have done the same things,
I will give you the Crown of Glory.*

—Reverend Sun Myung Moon