Million Family March
Washington, DC • October 16, 2000

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Speech on page XX
I would like to express my heartfelt appreciation for the Universal Peace Award my wife and I have received here at the United Nations, this historical landmark of world peace. Let me use this opportunity to speak briefly on the theme, "Breaking Down Boundaries and World Peace."

Ladies and gentlemen, if we could break down all the boundaries in this world, world peace would come necessarily. But the thing we have to remember is that God is not the lord of boundaries. Satan, the devil, first made them. Satan and his followers of boundaries. Satan, the devil, first break down all the boundaries in this world. Let me use this opportunity to speak briefly on the theme, "Breaking Down Boundaries and World Peace."

Therefore, we unite our mind and body through the five senses, all kinds of boundaries will come into existence. For this reason, if we do not reflect upon how many boundaries we are living with in our daily life.

When we say, "Go beyond having enemies. Stop building boundaries," some might think we should have to pull out our eyes. Actually, there are two kinds of eyes. If our eyes, without differentiating evil from goodness, welcome anyone we see as good, then enormous boundaries will be built. The same is the case with hearing. If we rejoice over hearing the words of goodness or truth and at the same time listen to all the evil words of this world and don't respond to them, then boundaries will be built also in our ears.

Members of the Unification Church are not prohibited from singing popular secular songs, while some Christian denominations have rules against it. The question is not whether we sing popular songs or classical songs, but whether we can digest the lyrics of those songs. Does singing the song create a boundary, or does it break down a boundary? If by singing a certain song or by speaking rough language a person is able to break down a boundary and thereby create a wider and less restricted world, certainly that will please God.

In sum, wherever we live with boundaries, whether through our senses or in our environment, physical body, we should on Satan's side. On the other hand, if we can live without boundaries anywhere, we can stand on God's side. Satan is the champion at building boundaries. On the other hand, God is the master of breaking down boundaries. God, the King of kings, does not like boundaries at all. He hates boundaries the most.

Ladies and gentlemen, is it possible for the 38th parallel in the Korean peninsula. Do you think God appreciates a Korean who says that the parallel that divides the peninsula is a good thing? Of course not! Hence, if someone works hard to remove it, that person will become God's favorite champion. If all the 70 million Koreans have the determination to do the cause of removing the 38th parallel, then the reunification of North and South Korea will arrive without doubt. That task, however, will never be easy.

We must understand that those who want the 38th parallel to continue to exist in the Korean peninsula are on the side of Satan, the devil. Satan is the master of the 38th parallel, and God is the master of where efforts are being made to remove it. That is why Unification Church members have been leading a reformation to break down the 38th parallel.

Ladies and gentlemen, when the day comes that people everywhere want their children to marry their children, some are desire to have sons and daughters - in-law from among their enemies, the in-law from among their enemies, the love and blood of the United Nations.

Offering Fund. In the future, we will use this fund to facilitate the development of this international federation of the United Nations.

In the Old Testament, animals representing all of creation were sacrificed on behalf of humans. They were divided into two, one representing all of creation was sacrificed for God and the left side in the position of God, which represents all of creation. However, as a result of the failures of God's dominion over that world, God's dominion over that world, God's dominion over that world, God's dominion over that world.

In the spirit world, Jesus went to the spirit world to restore God's dominion over that world, which will return to earth in order to restore God's ownership of the physical world, and bring oneness between the two worlds. What, then, would happen if the world was restored? The rest of the 38th parallel.

Today, Unification Church members are very much interested in developing the leisure industry, which encourages people to travel all over the world and live anywhere in the world that they desire. This foresees a future international federation based on the United Nations, established someday in whatever location and name. When it is established, we should all come together and form a new national federation, the Total Living Offering Fund. In the future, we will use this fund to facilitate the development of this international federation of the United Nations.

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Ladies and gentlemen, more than anything else, we need to understand that God clearly, and we need to understand clearly the way to build the Kingdom of God. Then, however, we go, and in whatever situation we are in, we will automatically receive answers about how to deal with difficulties among the world’s diverse cultures and traditions. Surely, God exists in heaven. However, today’s world is blocked by countless boundaries. How did this happen?

It happened because there are hardly any people who know God, His Kingdom, and the tradition in His Kingdom. Once people clearly know them, liberation will take place in both the spirit world and physical world. We will even be able to call out, “Hey, Satan!” and he will obey. Then we will come to know the ways through which we can live in unity with God’s heart and with His Kingdom, in a culture with heavenly tradition and values.

Such people are the ones who live with love for the sake of others. Therefore, instead of seeking love for our own sake, we should seek to love others for their sakes, making them masters of love and letting them dance with love. Thus, we can become God’s heirs, people who know God and beautifully protect His Kingdom. Satan will have no way to interfere with the heirs of God.

If you love our enemies, transcending anger and hatred even in situations where they kill the ones you love, you shall be able to have dominion over the world of enemies, and Satan will retreat. Eventually, the world of your enemies will show respect to you. If you live for the sake of others to the extent that you love your neighbors more than your own parents, then Satan will run away. Whatever you have given, God will reward you thousands of times more.

Again, what is the secret of knowing God, His Kingdom and His thought, which will enable us to chase out Satan from everywhere? It is to live for the sake of others, die for the sake of others and practice love for the sake of others. When we do that, Satan will certainly run away. And he will not just run away without doing anything. Before he leaves, he will break down all the boundaries that he had erected around us.

What will happen next? Once Satan is gone, the people who had been head- ed for hell will all be able to rise up and enter heaven, by practicing the principles of eternal life. Eternal life will finally become a reality. People who call on God, the Source of love, as their Father will earnestly desire to practice God’s tradition of living for others and will continue to do so for tens of thousands of years. This is how individual people will become the people of eternal life, practicing the tradition of eternal life and endowed with God’s eternal life.

Eternal life is essentially an attribute of love. Even God, when He created the universe, adhered to the standards of absolute faith, absolute justice, absolute obedience and absolute love. God lives this way, always desiring to invest more love for the world, even though everything in the world is transient. For this reason, there is no being that can be greater than God. He is the master of all creation. In God’s presence, all nature is subservient. No creation can hope to be greater than God, who is the master of the universe, adhered to the standards of eternal tradition of eternal life, became the people of eternal life, and will ultimately become the people of eternal life and the eternal life in the world.

The task of removing boundaries includes the lowering of marriage boundaries through the work of the United Nations, getting rid of religious boundaries, tearing down ethnic and racial boundaries, and ultimately destroying the boundary between heaven and hell. Since all these boundaries stem from Adam and Eve, the false parents, no other than True Parents can break them down. God alone cannot do it, and certainly Satan cannot do it; he is the one who has created these boundaries. Who can stop the conflict between God and Satan? Only True Parents can resolve that war also, since the false parents started it.

Ladies and gentlemen, I hope you will leave this place this evening with determination to go out and destroy every boundary, bringing this message of liberation to all humankind.
I am a student of the most honor Elijah Muhammad, and I could never have done all that I did, for it was for my interven- tion in our affairs, raising up among us one to lead, to teach and guide the straight path of God, none other than the Honorable Elijah Muhammad. I greet you all, brothers and sisters, and some of you who are wonderful broth- ers and sisters, with the greeting words of peace. "We live in a world that is a prison and a shredder." Before I say anything of what God may have put on my heart to say, I want to thank all of those who helped to make this day possible. I thank the local organizing committees, the national organizing com- mittees, the hard-working brothers and sisters of the FOU and MGT. I'd like to thank the program committee who worked so hard to put this together. And I would like to thank all of the speakers that have spoken to us and shared with us the wealth of their knowledge and the depth of their spirit.

I want to thank Allah for this day that has made this day possible in terms of the help that they gave in financial support. Mr. LeVan Hawkins, Mr. Barry Hanki- sing, Mr. Farrakhan, Mr. Tony Harvey and, brothers and sis- ters, Russell Simms and Mrs. Hardin, they are the great entertainers that used their image to promote this magnificent event.

But I would also like to thank the Reverends Dr. Sun Myung Moon and the International Interreligious Federation for World Peace for they were committed and worked very hard to make this day possible. So on behalf of all of us, we say to Rev- erend and Mrs. Moon, to all of the members of the International Interreligious Federation for World Peace, our sincere thanks and deep appreciation for your effort to make this day possible.

I, today, have written no notes. I thought that I should like to come today and stand before you who have already God have this way with me and guide the words of mouth and my heart that I might speak to your minds and your heart that we may have come in as many, but I pray that God will allow us to go on.

Now, my brothers and sisters, the ground on which we stand is a hallowed ground. Hallowed, not only because it is the cap- ital of the greatest nation on the earth, but this ground symbolizes the this Capi- tal building that is one of the most beau- tiful buildings anywhere in the world, was built by a little over 400 slaves, black slaves who built this building.

So I do want anybody to think that we, as black people, don't have a place here. The sweat and the blood and the tears of our fathers, who died in the Rev- olutionary War for America's independ- ence, who died in the Civil War and then worked to produce a union, who died in the Spanish American War, in the First World War, in the Second World War, in the Korean conflict, in the Vietnam War, and some of our children, along with yours, died just a few nights ago on the destroy- er USS Cole.

We have played a significant role in this nation and now we have an even greater role to play.

You might ask yourself, "If God is just, why did God allow us, through our fathers, to come into a world that is a prison and a shredder?" That's because this has been a peo- ple that have lost their names, their lan- guage, their culture, their religion, cut off from their history and the knowledge of their god and their religion, then sold as chattel slaves for 300 years. And for the last 150 years, near, we have suffered under the injustice of a power that seeks to keep us as in a place that some have said is an inferior position. But I respectfully say to you that it is written in the Bible that God would choose a foolish people to be his own people.

And I know most of you would not want to claim that you are a foolish people, but I'll claim it on behalf of my own people.

There can be no peace in that troubled area that is a lasting peace, unless that peace is structured on the principle of jus- tice: justice for the Palestinians, justice for those who suffer in the world, justice for the poor and the weak, justice for the sick and the imprisoned, justice for those who have been kicked out of society. Unless justice comes, there can be no peace even in this great nation. We will be at each other's throats as long as the principle of justice and equity are denied.

So today, as I look at the children of Abraham, Muslims, Christians and Jews. Abraham would be totally upset that we would recognize him as a father and God as a father, and then turn around and slaughter each other as is going on as we speak, God would be displeased.

In the Holy Koran, it teaches us Abra- ham was not a Jew or a Christian. He was an upright man. So we cannot claim Abra- ham by blood lineage alone. We can only claim Abraham as a father if we live upright as Abraham did and worship nothing or no one but the one true God.

Now, why are you saying this, Far- rakhan? Because just across the river in Virginia there is a place dedicated to George Washington, and George Washington—it is not known by many that George Wash- ington was a 33rd-degree Shriner. He was very high in the Masonic Order. I want to please hear me.

If you look at a horizontal line and you take yourtractor and you go up 33 degrees from the horizontal plane, you will be in this position, which means you have not yet reached uprightness. It takes 90 degrees of knowledge, wisdom and understanding for the human being to stand upright.

It is the nature of the human being to come into the world living on a horizontal or dead level. But as fast as the child begins to get strength, it finds something to pull up on into uprightness and then it grows in uprightness on the physical level. But what about the spiritual and the moral plane of existence?

Brothers and sisters, I respectfully say to the human family, 33 degrees of knowl- edge that rules this world means that the human family has just begun to thrust out, for water freezes at 32 degrees and anything that is under 32 degrees is frozen.

Now why am I saying this? If you look at the human family today, I'm talking about black, brown, red, yellow and white—we all seem to be frozen on a subhuman level of existence. I'm going to say it again because I want you to think with me: I said, humanity seems to be frozen on a subhuman level.

In Islam, and I believe in Christian the- silogy and Jewish theology as well, there are three stages of human development. The first stage is called the animistic stage of development. But when moral consciousness comes and we have a self accusing spirit, it is then that we become human beings.

Right now we have the potential for humanity, but we have not reached that potential because we are func- tioning on the animistic plane of existence. Allah says in the Koran, "We created you into tribes and families that you may know one another and that God may be known in one another."

But look at us. The hatred that exists between black and white, between brown and white, between red and white, between yellow and white. The hatred that exists between black and black, between brown and brown, between red and red, between yellow and yellow, between white and white. Within our own racial family line we are destroying our hatred, there is bloodshed. But God cre- ated us into tribes and families that we may know one another.

My question to you today is, what do we know of each other but the worst of each other?

We have not yet seen man and woman as man and woman were created to be. We are a caricature of what God intend- ed. If in the genesis, he created the man and the woman, then he gave them their own image and after his own likeness, he created us then to be reflections of himself.

And the Koran says, "Ye are all gods; children of the most high God."

But look at our behavior, Satan has turned us completely around where we can say, "Ye are all the children of the most low Satan." Whose children are we? A lady the other day said, "Brother Far- rakhan, we are the children of God."

And I said, "Yes, we have that potential." I said, "But Satan has a lot of children, too."

So my question to us as human beings is, whose children are we? And how will we know that we are children of God, except that our actions and our speech is a godly action and a godly speech? Otherwise, we have to say we have been devoured by Satan.

In the Bible, Job was a righteous man. And God told Job that he was going to turn Job into the hands of Satan to be tried.

And in the book of Job, we read where the sons of God came to present themselves before God, and the devil came along with them. Which means that the children of...
The Beginning and The Ending of a Perfect Day

by Rev. Levy Matthew Daugherty

It was early in a morning just before dawn, the moon was fading and the sun was rising, the weather was mild with a touch of dew on the grass and flowers. Birds were chirping as the crickets were quieting. In a moment of stillness came a sound over the loud jumbo speakers that were beside jumbo-tron T.V. screens that suddenly lit up the path on the Mall in Washington D.C., early in a morning that will soon be the embrace of stillness where children will run and play and laugh, reflection will begin and end this perfect day.

The call of prayer began, and it seemed at that moment that the Earth stood still. Even the birds grew quiet for a few moments in expectation of the beginning of the perfect day. As the sun rose higher, the crowds grew in numbers, families from all over the nation and different parts of the world, everyone unique, who came looking for something different yet the same. They are asking the question, what is this day for, and what can I take back home that can help my family and community to become better? They came in as if the sun was pulling them with an invisible cord, as the sun rose higher the crowds grew bigger.

There were four stages: the Capitol Hill stage, which drew the second largest crowds, some have estimated in a range of around 5,000. This was also the stage where the main wedding vows were taken. About 100 couples stood on the stage and another 900 stood in reverence when the vows were being taken along with those who were standing on the stage in their wedding gowns reciting the pledge as Minister Louis Farrakhan asked them to repeat it after him. The third stage was on The Ellipse, which was standing and holding a box of candy that was blessed for the wedding, which was to take place at the front door he stubbed two people with lots of electronic equipment and asked God to heal this land for the wrongs of white Americans. A commotion begins to take place stage right. Is it? Yes, it is. It is the minister himself, The Honorable Minister Louis Farrakhan is now standing on the stage surrounded by security guards. He broke rank to a Japanese lady who was standing and holding a box of candy for the wedding blessing. “May I have a piece of candy?” She gave him one, and he immediately put it in his mouth. This was a special holy candy that was blessed for the wedding, which was to take place at the end of the Minister’s speech. He quickly then asked for more and stuffed them in his pocket as he began to walk towards the podium thanking her for her good deed. The Japanese lady, Mrs. Kazue Hamada, who is a volunteer and a member of Rev. Moon’s church started to blush and bowed several times.

When the Minister Farrakhan stepped up to the mass white podium with columns that matched the Capitol building that stood as a back drop, he start his speech when he placed the decorative bullet-proof glass. He began with the traditional Muslim greeting, “As Salam alaykum”, which means “peace be on you.” Then, thanking everyone who helped...
FARRAKHAN
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God were hanging out with the devil and didn't know it. So when they got in front of God, God said, 'Whence cometh this Satan?' And Satan answered, saying, 'I am one of the chief princes of the Princes to and fro seeking whom I may devour.'

So as a Christian, you are supposed to be the body of Christ, but who has con- sumed us that we now reflect more Satan than God? Who are we walking with that we are not aware of that we are walking satan- ically or with Satan?

Satan does not have to be a spirit, though it is in each and every one of us present- ing us a challenge. A righteous and dis- ciple Peter, was talking to Jesus and Jesus said to him, 'Whence cometh thou?' or 'Get away from me, Satan'—called his own dis- ciple Satan.

When we are one, at some time, no matter how much righteousness we pro- cess, can be satanic in our thought, satan- ic in our word, and though we have on holy garments, it does not stop us from being captivated by a spirit that is alien to or against God.

Now, let's see where we are.

Farrakhan, you have been preaching blackness for 46 years of your ministry, and I have to say, my fellow black brothers and sisters. I had to preach blackness to you, and I know it sounds strange, but we have in a world made black something ugly, that caused us as a dark people to feel ashamed of our- selves and filled with self-hatred. Elijah Muhammad would not have had to talk to you about the beauty of being black. But he had to talk to us about the beauty of being black because someone was teach- ing us that black was a color that was beautiful.

And, therefore, white people have been made sick on one end, black people have been made sick on another end, and the result of this is poison. That poison is what has poisoned the blood- stream of religion so that even when we try to be brothers in Islam, there's a poi- son that ill-effects brotherhood.

In Judaism, there's a poison that separates the Jew from the non-Jew, from the Ashkenaz Jew. Poison exists in democracy. Poison exists in capitalism. Poison exists in commu- nism, in socialism. And it is this poison that has been poured into our heads and is to be uprooted in the human family in order for us to live, to love each other as all God wanted us to relate to one another.

I created you into tribes and families that the color would not be the difference.

If you look at today, what is it that caused the Turks and the Huts to destroy each other, or the Turks to destroy the handicraft, what is it that caused the Turkish being the growth into humanity and into our own divinity.

White supremacy, as a philosophy, has caused the Turks to destroy each other. What is it that caused the Turks being the growth into humanity and into our own divinity. Black inferiority has denied our growth into humanity and into our divinity.

So these mindsets, that have affected the Asians, that have affected the Indians from the subcontinent, that in India we are divided by color, and the lighter-skinned Indians are worse; we have allowed what makes us different to become a badge of honor or a badge of shame. Look at these beautiful flowers. Hand- hide the truth to exalt ourselves because of the color. Then you're putting yourself down.

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In history, God has always worked in the “here and now” — seemingly mysteriously. But if we study providence we become aware of a practical and logical plan of God.

There are many examples of this both in the Bible and the Koran.

Are there still great men through whom God works His providence of restoration even today? The Honorable Minister Louis Farrakhan and the Rev. Sun Myung Moon seem unlikely to be such persons.

For instance, both black and white people call Farrakhan a racist. Moon has been labeled a brain washer. Are they in good company? When Jesus was on the earth, people labeled him a heretic.

Let us take a look at Minister Farrakhan and Rev. Moon through the lens of providence. Rev. Moon is from the Far East, and from a Christian background, while Minister Farrakhan was brought up in the West and represents Islam. They are different in their character and culture.

What about the question of “racism”? Farrakhan has said, “White people are the devil.” Out of context, this statement sounds not racist, but outrageous.

Jesus was anti-Semitic, or racist? I don’t think so. Jesus said to his disciples, “You are of your mother and your brother?” Then pointed to outside. Jesus answered, “Who is my mother and my brother?” Then pointing to the group to whom he was speaking, Jesus said, “It is these who are doing the will of my father.”

We must know God’s will clearly. Jesus pointed out the important fact that whoever does the will of God is his brother and sister. This is why we need prophets to help us to understand exactly what the Will of God is. In this new millennium, all agree that this world needs to unite in a spirit of love and forgiveness.

How fascinating it is to see Minister Farrakhan and Rev. Moon with other denominational leaders working together to bring a million families together to fellowship, rededicate their marriages and to make a new covenant with God by taking responsibility for our country and the world. One could say that all who gather in the mall on October 16th are the new chosen people. The people of this time, for the whole world.

What is the qualification of a prophet? Does Harvard or Oxford confer degrees for professional prophets? The answer is no. All the prophets in history are individuals who were called by God. The job of a prophet is to appoint, guide and advise rulers, even to tell them when they go astray. The prophet advises them to repent and change to the direction given by God. History has shown that the most difficult thing to do is to change from old habits to a new way of life.

When the leaders ruling people do not follow the direction shown by a prophet, then the prophet must go past the leaders to the masses. Government might call such an action anarchy. Rev. Moon was imprisoned 6 times for his faith. Though Minister Farrakhan was never imprisoned, he has been criticized and branded a troublemaker. The masses, and especially the media, did not trust him. However, these two men, despite their difficulties, grow ever stronger in their ability to influence people.

Minister Farrakhan who once spoke primarily to the black people, today is creating the million family march explicitly to embrace all peoples and all nations. So who are the chosen people at this time of history? I am reminded of the time when Jesus was teaching, and someone interrupted him saying his mother and brother were calling for him.

Every prophet starts his ministry in his own environment, and among his own people and race. Since the prophet is chosen and called by God, it intimates that the nation of the prophet must in a similar sense be chosen.

Jesus was a Jew, he started with Jews; Minister Farrakhan is black-American.
The Earth in China doesn't just belong to the Chinese. The earth in China belongs to all of us who live here. When we once we out- grow boundaries, once we outgrow borders, once we outgrow symbols, then we grow to love all of humanity. It's our Lord's and the fullness thereof. And there will never be poverty on the Earth when the rich don't control the wealth of the earth. The rich should never have the wealth. The wealth of the earth belongs to God. And it must be shared by everyone on this planet.

That's the kind of government that we need. A government that has the poor in mind. A government that will make sure that everyone is equal. A government that will make sure that everyone has an equal chance to grow. That's the government that we need. A government that will make sure that the poor will have an equal chance to grow into the divine reflection of God. A government that will make sure that everyone can be a part of the human family. God is just and not fall on other mem-

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For that life that you are carrying, I promise you in the name of Allah, that life will be a blessing and a blessing to this nation and a blessing to the world. Every woman that is pregnant, put your hand on your heart and your hand on me. And I promise you, in the name of almighty God, Allah, that what you are carrying in your womb is an answer to the prayer for peace. Because peace cannot come unless there’s a peace-maker, and all peace-makers have come from the womb of a woman. Keep your hand on your womb and say, “I vow what is in my womb to almighty God, to serve him and to serve my people and humanity.” And if you will let that life live, your seed will be blessed from now into the future.

To all those white people listening who love your race and don’t want to see your race diminished by mixing, you have a right to want to keep your race pure. Since God made all the families or allowed all the families to be here, if you want to keep your race white, that’s a decision that you make. But you don’t have to destroy others simply because you want to keep your race white. I like my black people, too.

So too the Citizens’ Councils, the Ku Klux Klan, the Aryan Nation, if you want your race white, then simply don’t try to break into my family. But there’s some of us that feel the same way.

No matter how much Islam is in the world, there are still Muslims who are not marrying Chinese Muslims. You have all the Jews and the Muslims, but they don’t always intermarry. Intermarriage is an exception to the rule. But we can’t outlaw it, because love is bigger than my color or my race.

So if two people in love want to marry, that’s love and not in lust—then you do that, but remember, as other people who want to keep their race as God made it.

God is not going to punish you for keeping your race as you want it. It’s the mutual respect between people and the mutual love between people that will save humanity.

Now the last thing I want to say, there are problems in America that can help to solve. I don’t think that America should be afraid of blacks and sisters and in Africa who then use those arms to destroy each other. Our government sold weapons to Ethiopia. In fact, gave weapons to Ethiopia and Eritrea in the hopes that they would use those weapons against the government of the Sudan. Then the Ethiopians and the Eritreans turned to the people on each other. America, you shouldn’t be involved in crusades or involvement in wars that takes the lives of members of our families. I say to the gov-ernment of America, I believe that this government can do better by the people of the world. You do not need to blockade Cuba and make the Cuban people suffer simply because you don’t agree with Fidel Castro.

That is wrong. If you are a truly Chris- tian nation, then let your light so shine before men, but you don’t have to make the people of America suffer simply because you don’t like their way of governing. That is wrong.

I’ve been in Cuba: 65 to 70 percent of the people there are our people. Whether they be black-skinned or red or yellow or white, they do not deserve to suffer from emancipation that has been on Cuba for 40 years.

Cuba can help us. Fidel Castro has offered to educate all doctors of the land of us in America, the blacks and the Native Americans, who only have one doctor for every 2,000 persons. We need doctors. Fidel Castro has offered to educate 500 doc-tors in America. In just a couple of years, the doctors in the year and 250 every year after, free.

And all he wants us to do is come back home and serve our community.

Farrakhan are you a communist? No. But you know what? There were two sons in the Bible. And the father said, “Which one of you will do the will of God?” And one son said he would and he didn’t. And one son said he wouldn’t, but he did. And the question was asked, “Which one of these did the will of God?”

This is a Christian nation, but nearly 5 million human beings are homeless, 3 million in prison, many sick and mentally disturbed. When the disciples asked Jesus: “When? When were you sick, and I ministered not unto you? When were you hungry and I fed you not? When were you naked and in want, and I gave you not shelter?”

And he has said, “Inasmuch as you have not done these things to the least of these, you have not done it unto me.”

If this is a Christian nation, shelter the homeless. If this is a Christian nation, man’s table.

I don’t want to leave my future in the hands of a government that corporate greed is taking over, robbing the people of the right of their vote. Listen to me. Campaign finance reform only means that corporate America is buying your political leaders. Nearly 81 billion in the last few years have been spent every year getting legislation passed that may not be in the people’s best interests.

How do you rein in corporate Ameri-can lobbying?

I would respectfully say that Louis Farrakhan—I’m going to ask Russell Sim-mons, because I know him. If not all every young person in this nation from 18 to 50 is not registered, I want you to register.

I’m not here to play a political game. I don’t want you to be a politician, or a politi-cian as usual. I know it’s not a panacea for all our ills, but it’s a beginning to the thing. The vote and the power of the vote can determine how the pie is cut and who gets what.

And we can determine how that pie is cut if we mobilize and unify. And so, to my hip-hop broth-ers, I’m going away the young. Since Mr. Gore don’t want them, Mr. Bush don’t want them, then I’ll be your Statue of Liberty.

Give me your tired, your poor, your huddled masses yearning to be free. The home-less, tempest-tossed, to me. I lift my lamp beside a golden door. He said, “I am the door. All who enter by me will be saved.” You don’t have no lamp for your poor, but I’ve got a lamp for the poor. I’m running on my record, and my record is the past.

Don’t be angry with me, because anger begets more anger. Nobody. I believe these young of this nation can make a difference. Look at who’s throw-ing the votes in this nation? Look at who were on the streets when Kos-tunica took power; it was youth in the streets. You are the people who are hip-hop. “Please, brothers, don’t call your women Bs. Please don’t do that. No woman, no woman, no woman should be called a b—ch.”

A bitch is a female dog. And every woman was made in the image of God. Let’s turn that around.

Don’t call your woman a ho. Pick up a hoe—If O–E—and let’s start cultivating the earth and cultivating ourselves into better human beings.

I love my rapping brothers and sisters. I know who you are. I know what you’re doing. My dear sister, C. Delores Tucker, what young people are doing is making a mistake. They’re giving us a mirror of ourselves.

Many up on this stage who are intel-lectuals and leading lights and pastors and politicians, you use the word “bitch” when you’re mad. I’m asking all of you to use the word “whore” when you’re angry, and sometimes you’ll even use its “MF” when you’re angry. Talk to me. But you just don’t want all of that in the public.

And so, we’re in America, do closed doors would make us embarrassing if it came out in the public, but your children are out there now with a thong on, their backsides showing. But you may be in bed, you may be in bed with your Congress with your backsides showing, but it’s all right because it’s in your closed doors, they’re all angry with your children. But the fruit don’t fall far from the branch.

I want to see our lyrics come out of gaugers, gangsterism, but I’d like to clean up the gaugers in this house. Help me clean up the gaugers in government, the gangsters that want other leaders killed because they don’t agree with them, the gangsters that use dirty tricks to upset government, the gangsters that don’t let other people’s way of life. “There’s gangsters in jail here.” Help me clean up that gangster rap.

And so I want to run on my record. And I’m asking all of you, look at your race, your creed or your color or your class. I say, like I say, like Malcolm X, Gore, not that I want to fight for you.
with your permission, and say to corpo-
rate America, "Look, this is how many bil-
lion you took out of the black communi-
ty last year. And I know you funded the
CIC weekend, and I know you funded
SCLC’s convention and the NAACP con-
vention, and you gave endorsements to
leading black people, but that’s not enough.
There’s such a thing in Christianity as
filing. You take 10 percent of what you
got and give it
back to God. I
would like to ask
corporate Amer-
tica to give back
some of what you
have raised."
And then, one
year from now,
we will ask your
permission,
because then we
can set up an
investment bank
with investment
bankers, and we
will invest in
you, so that
you can open up
businesses in
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people.
We want to do what some of the bank-
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come home. We believe in you.
But also there’s Africa that needs invest-
ment. And with that economic develop-
ment fund and wise investment bankers,
we can invest in Africa and get a heavy
return because they want us there.
We need money, but we got it. So what
money, we won’t get it. So what
money, I’ve asked seven people, who I
believe have integrity and are honest
and have suffered to fight for us, to be on
that board to make those decisions. Then we’ll
have a board of advisors of highly knowl-
edgeable people. I believe that if we do
this, we can bring ourselves up out of the
condition that we’re in, because we can
leverag $1 billion and get $9 billion more.
We don’t have to be poor and raggedy and
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condition that we’re in, because we can
leverag $1 billion and get $9 billion more.
We don’t have to be poor and raggedy and
hungry and naked and out of doors.
And then I would like to go to the Arab
community that have set up businesses
in our community and say to the Arab
community, our Arab brothers, “Why don’t
you put something in to the economic
development fund?”
And many of our Korean brothers and
sisters have businesses in the black commu-
nity and our building Koreatown from
what you extract from the black commu-
nity. I would ask you respectfully, “Would
you put something in to the economic
development fund?”
And after a while, brothers and sisters,
we’ll be able to rebuild the wasted cities,
not just depending on government, but
depending on ourselves and using our
unity to make government responsive to
our needs.
I hope that on November the 7th, you
will go to the polls and vote your con-
science. I hope that when you vote your
conscience, you will also know that it’s
to go ahead and move us to quick-
en that conscience and make that con-
science respond to us.
I thank all of you from the depth of my
heart for allowing me this privilege, to talk
to you.
And then I
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INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE
International Public Service and a Culture of Peace

by Thomas Walsh

On September 29 - October 2 2000 to the Interreligious and International Federation for World Peace sponsored its tenth International Seminar in London, England, with over 400 international delegates addressing the theme, “International Public Service and a Culture of Peace.”

Seventy-seven nations were represented. The conference was co-sponsored by IFIPW and IIFWP-Europe. Dr. Chung Hwan Kwak served as the Chair, and Rev. Kwang-Soo, as Co-Chair. The conference was the first collaborative effort between the international office of IFIPW and one of its continental offices. Due to very good communication and cooperation between the offices and their respective staffs, the conference was very well organized. Special appreciation is due to Mark Bramwell and Timothy White from the European office.

The conference program centered on the theme of public service, promoting the ideal of “living for the sake of others.” Session themes included the following: “Moral Foundations of a Culture of Peace,” “The Moral, Social, and Global Significance of the Family,” “Character Education,” and “Models of International Public Service.” Speakers included Dr. Wally N'Dow, Convener of the State of the World Forum, Dr. Neil Salonen, President of University of Bridgeport, Dr. Ninian Smart, Rowny Professor or Religious Studies at University of California Santa Barbara, Dr. Seriah Reim of Concerned Women for America, Dr. Gordon Anderson, Secretary General of Professors World Peace Academy, Dr. Kathy Winings of the International Relief Foundation, Dr. Frank Kaufmann, and other leaders from a wide range of fields, including many delegates from IIFWP and governmental organizations, WANGO, and experienced persons, we are in the process of pursuing these noble goals.

We address the theme, “Renewing the United Nations and Building a Culture of Peace.” Our purpose in convening Assembly 2000 was to bring experienced leaders, experts and scholars, representing a wide range of perspectives, to offer their thoughts and recommendations for a vision of the future of the United Nations. It was our intention to be in conversation with the Secretary General, Kofi Annan, who recently produced a statement entitled, “We The Peoples,” which outlined his views on the critical issues facing the United Nations in this new century. In addition we worked to come up with recommendations which could be considered at the Millennium Summit and General Assembly of the United Nations which took place just a few weeks ago in New York.

I must say that we were profoundly encouraged by the results of Assembly 2000. The response to our announcement was immediate and the sense of our shared purpose was strong and pervasive. With most of our sessions convened at the United Nations, we had well over 100 United Nations Ambassadors and personnel in attendance during the course of Assembly 2000. The response of Assembly 2000 there is a clear sense that the HPWP has much to contribute to the quest for world peace at this critical juncture in human history.

Rev. and Mrs. Moon were present and actively engaged in Assembly 2000. Both delivered addresses at the United Nations which were very well received. Based on the feedback they received during the course of Assembly 2000, Rev. Moon asked me to develop an educational program which could be presented in all nations around the world and which emphasizes several key points: 1. the importance of character education; 2. the profound social significance of the family; 3. the need for interreligious and international harmony and cooperation; 4. the need for a close and cooperative relationship between non-governmental organizations and the United Nations; 5. the need to cultivate a universal attitude of “living for the sake of others” and to build a team of global peace volunteers who embody these ideals. He also encouraged and agreed to support the development of an association of non-governmental organizations, WANGO, that is, the World Association of Non-Governmental Organizations. With the help and guidance of many very able and experienced persons, we are in the process of pursuing these noble goals.

As we gather here in London for this seminar, we are taking our first step in implementing this plan for a world
PEACE from page 11

wide educational program, the ultimate goal of which is to build a culture of peace.

The term “culture of peace” may be in need of some explanation. The United Nations has declared the year 2000 as the “International Year for a Culture of Peace” and has declared this next decade as the “International Decade for a Culture of Peace” with special emphasis on non-violence. The term, “culture of peace,” is meant to convey the importance of the more internal factors which either contribute to or obstruct the way to peace. That is, we might say that a “culture of peace” differs from the “politics” of peace. Culture suggests such factors as a person’s or a people’s consciousness or mankind—their identity and their ways of living. Often culture is linked in profound ways to ethnicity, religion, the arts and traditions. In other words, by focusing on culture we are looking more deeply at our human condition and at the roots of human conflict and suffering.

In 1988, IIFWP’s Founder, Rev. Moon, in articulating his vision for a World Culture and Sports Festival, spoke of its purpose as being one of “building a new culture of peace.” He recognized the need to address the internal conditions which give rise to peace, or conflict. In articulating that vision, he has, more than any other factor, emphasized the importance of family; the need in every society to establish loving and enduring marriage relationships between a man and a woman, and the need for parents to care for their children with the greatest dedication and love they can provide. Further, these familial relationships, if they are to be true and good, require a foundation in God, and the love of God.

We can say that for the Rev. Moon, the deepest core of culture and the most basic condition of peace, is true love. To create a culture of peace, we must create a culture of true love. Moreover, true love is manifested in true families. The IIFWP, therefore, is enthusiastically supporting the United Nations’ quest for a culture of peace, and we have made it a core aspect of all our deliberations this year, beginning with the 6th World Culture and Sports Festival’s Convocation in February of this year and leading all the way up to this seminar.

Coupled with this topic of a culture of peace is the ideal of public service. In this seminar we are considering the way in which “International Public Service” is related to the creation of a culture of peace. As mentioned above, the ideal of “living for the sake of others” is an ethical norm that is central to the IIFWP’s vision, and we seek to identify key points which we hope to promote in developing our educational program.

If we truly want to achieve peace, then we must learn to overcome selfishness as it manifests itself in many ways—in national, in racial, in religious bigotry, in economic injustice, and in a general lack of concern for the well being of others. If we can instill in the minds and hearts of young people, and adults as well, a vision of peace rooted in living for the sake of others, we can make a tremendous impact in our world. Our hope is that, through this seminar, you too will see the value of developing such a program, and will join us in offering your wisdom, experience and suggestions.

As we begin our sessions tomorrow, let me say a word about the content and format. This London Seminar is the tenth in a series of International Seminars that we initiated last year shortly after IIFWP’s Inaugural Assembly. Given that this year we celebrated the 80th birthday of our Founder, the Rev. Moon, and given the immensity of his achievement in so many areas, we proposed the convening of seminars which would address critical issues and which proceeded first from a reading of Rev. Moon’s words as they relate to several significant areas of global concern.

Normally we would not accent only the words of the Rev. Moon—and truly, I must say that in the thousands of seminars, conferences, and publications which have benefited from his sponsorship and leadership, his own direct input has been minimal. We thought, however, that on the occasion of his 80th birthday it was time to give credit where credit was due. For, indeed, the words of this man have inspired and transformed the lives of millions around the world. For many religious leaders and educators, for scientists, for philosophers, and for others as well, the Rev. Moon’s messages have been a source of inspiration and guidance.

In this seminar, as we seek to discern the key points which we hope to promote in developing an educational program, we recognize that the world’s greatest need today is to overcome selfishness. In emphasizing public service, we may judge for yourself whether the time is ripe for this major change. The Rev. Moon’s life—with its ethical norms, its ethical vision, and its ethical values—was a great and growing idea. What is less obvious, however, are the internal and cultural developments that are taking place at this time.

At the end of World War II and at the time when the United Nations was formed, there was great hope and even opportunity. There was a great and growing idealism, and a universal moral vision about the possibilities for peace and the full realization of each human being’s God-given potential. Somehow we did not seize the moment of that opportunity. While we embraced technological development, we did not recognize the opportunity for a great new beginning rooted in spiritual transformation and renewal. Sadly, and perhaps particularly here in the modern world, there has been potential as an “elder brother” to other nations in embracing the ideals of the United Nations. As such, the next 50 years witnessed the horror and misery of a bitter “cold war,” creating divisions between and within nations, including my own nation of Korea. It has too been a victim of missed opportunities following World War II.

At this time, in the post-cold-war era, I firmly believe that we are at a similar turning point in our history. The world is on a threshold of a great new moment, one in which the history of suffering and injustice and selfishness as we have known it can be transformed. This change, however, will not come merely through scientific invention, but rather through a change in culture or consciousness. This change will be guided by a new vision of the value and importance of the family, and religious in nature, but which also is capable of providing practical solutions to global problems. The Rev. Moon’s life has been dedicated to creating that one goal. In this seminar, as we consider his ideas and his vision, you may judge for yourself the extent to which his words, and deeds, are worthy of serious consideration.

Let us work together in the days ahead. Let us recognize that the world’s future depends in large part, if not in most significant ways, on the outcome of our discussions and determinations at this seminar.

Dr. Chung Hun Rasiok is the Chairman of the Interreligious and International Federation for World Peace.
Testimonies from the IIIFWP International Seminar

True Love & True Marriage, the whole seminar was full of tears from the painful family was out! And I do this seminar in Thailand if IIIFWP want too—Monee Tantisssook, Thailand.

This conference far exceeded my expectations. I derived tremendous joy meeting so many academics and spiritual awakened people from all over the world. What a symposium of races and cultures brought together by the vision of enlightened man: Rev. Moon! As a very long established executive member of the UNA in Great Britain who has advocated Reform, I was most interested and impressed by Rev. Moon’s proposal for renewal of the UN and offers of material help and would endorse these whole heartedly. —Frederice Rice, RN Association UK.

Good although more citations from Rev. Moon’s concept of “true love” with more examples of true love as expressed by Rev. Moon, would be wonderful. —Genevieve Renf, France.

I did learn a lot. Now I know more about my responsibility for the world peace. I want to start at once! —Marcelo Maldonado, Argentina.

I think the discussions are highly motivated to illustrate their stories of success in light of Rev. Moon’s teaching, and recommendations.—Dr. Lee She Poong, Kenya.

The vision has positive and stable foundations for global peace which if followed would surely fulfill its aims for a god like global community. This would probably take many more generations but again the seed has been sown.—Steve Manchester UK.

I was overwhelmed to know that there are so many people who think like me! I visualize the world as one big happy family free from violence, hunger, discrimination and suffering. I feel spiritually enlightened and believe others can also do so and purge themselves of bitterness. I feel Rev. Moon is trying to improve family values. This is a blessing for mankind. God gives as the wisdom to understand the importance of it and of world peace.—Mrs. Sujata Parooq, Pakistan.

There was an abundant display of world fellowship and love among delegates. An impression of hope for world peace.—Joe Kpenge, Ghana.

View of the IIIFWP could touch my heart. In my country I will take responsibility to organize similar conferences for 360 VIP from society.—Korzhunhj Igor Sivosokta.

“Renewing the UN” This is the new agenda of the world. It carries the new meaning of peace for the world.—Dr. Wilmoon Shamsheerun, Thailand.

This is the best conference I have ever attended. It was a large group of people representing the same ideals. They were warm and compassionate. The organization was marvelous. Rev. Moon’s speeches are clear and straightforward. They describe the world in spiritual terms like in the case of a Father who advises His children to behave to reach salvation.—Ryszard Puchociński, Poland.

I have seen our world in one half and I became stronger in my aim more than before to build a new world for all nations.—Gulam Reza, Tailand.

Rev. Moon engages himself and his organizations in a noble enterprise, to bring together different cultures, people and religions, which is the foundations and steps of peace between them.—Xinhong Yau, UK.

The discussants’ insights into the teaching of Rev. Moon revealed universal values for world peace. These notable expert applications of Rev. Moon’s knowledge made clear how Rev. Moon’s mission brings the world peace through this wonderful organization.—Thomas Quem, Missouri, USA, Ohio.

Congratulations on the big success of this seminar. I am grateful to the IIIFWP and other co-sponsoring organizations for the precious opportunity to learn more about international public service and culture of peace.—Yeh-Choo Yu, Taiwan, R.O.C.

All of them are reaching the need to learn to live for the sake of others. This aspect can be sources of many educational and social service programs.—Catalina Bobocaca, Romania.

Realizing many different people could get together and be inspired by the same ideals.—Tatiana Tartysina, Russia.

Very educational. I will prepare a summary that will be distributed to all other legislators.

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October 2000
Reflections on the 2000 Autumn Classic

by Lesa Ellanson—Port Jervis, NY

I

nitial trepidation gave me pause as I set out to write a testimony about the 2000 Autumn Classic Horse Show at New Hope Farms. Such reporting should manifest overall insights on the bigger providential picture. Admittedly, placing a testimony within the context of equestrian show jumping, by its very nature, might seem but a tiny blip on the dispensational radar screen. However, I’m confident that the Unification News readers can appreciate my unique witness to the eternal hand of God and the already concrete beginnings of an ideal world, even though it will be within the prism of horse-related endeavors at New Hope Farms.

First, a preface.

We are in an Olympic year. We revere the games for many reasons, but there is one that stands out in my mind: since its inception in ancient Greece, men have set aside strife and war to engage in a far more pleasant activity of competitive sport. The very ideal of the games transcends national and/or political conflict. They supersede race, religion, class and gender. No one could argue that North and South Korea made modern history as they marched as one during Sydney’s opening ceremony. No other phenomenon outside of a religious one surmounts the Pascal Games. Then, team members consisted of ranking military officers who were selected from their country’s elite cavalry units. Thus all teams were comprised of fighting men. No woman competed until the 1948 Olympics in Helsinki, Finland, when equestrian sport set precedent with the first non-military participants, including women. It was hailed as an innovative moment in sport. Ever since, the United States, as well as many other countries, have assembled squads of various disciplines, including show jumping, dressage, three-day eventing, driving and endurance.

Now to the present.

As we know, Father and Mother are no strangers to setting precedent. Building New Hope Farms in Port Jervis, New York, realized their goal of creating the foremost equestrian venue in the country. The farm hosted its first major Autumn Classic grand prix in 1989, over a decade ago. Today, the show offers not one but two major grand prix competitions in the same week, whereas most large shows include only one. In only its second year, the Autumn Classic was recognized by the Federation Equestrian International (F.E.I.) and received the coveted CSI-W status, or World Cup Qualifier ranking. No other horse show in America has ever garnered such prestige in so little time. (Many people believe that the Olympic Games are every rider’s big dream and it has its merits, to be sure. But the real super bowl of show jumping, the prestigious World Cup, has no equal.)

Although the show has seen both fat and lean years according to rider attendance, New Hope Farms still maintains an indelible reputation in the equestrian world as a first-class facility and for the quality of its events and shows.

It was no exception at this year’s highlighted event. The 2000 Autumn Classic Grand Prix may well be one of the most historical Autumn Classics to date.

What makes this year exceptional? Before I reply, a brief explanation:

Equestrian competition is the only sport where men and women compete in the same contest, on the same turf, and against one another. Every competitor knows that the one great equalizer is a horse’s perfect performance is built upon the foundation of trust in its rider, whether you are a man or a woman, whether you are young or old, short or tall. You must jump clean and you must jump fast. Thus the overly done controversy involving equal rights between men and women is truly lost on the seasoned equestrian. Becoming an Olympic equestrian for either gender is no mean feat, especially if you consider this country’s stringent selection process: it requires a triumph over every other world-class rider in the U.S., man or woman, young or old.

So it was for the four women who earned the right to represent America as the first all-female show jumping squad: this accomplishment alone made history in modern Olympic annals.

Margie Goldstein-Engle, Laura Kraut, Lauren Hough and Donna Garson are the four members who will comprise the United States Equestrian Team.

Why does that make this year’s Autumn Classic so extraordinary?

In the year 2000, the show was host of three of these four remarkable women. (Only Laura Kraut was unable to attend, as she had an early date with destiny in Sydney. Nonetheless, her mother, Mrs. Kate Levy soars to victory on Lagretto 5

Unification News

October 2000
Mongolia, the land of steppes and hills of the legendary Genghis Khan, was the host for the 7th As Friends (Asian Friendship and Service Project) of the RYS (Religious Youth Service). This inter-religious service and learning project for youth was held in the capital Ulaanbaatar from August 14th to August 24th.

There were 32 participants from 5 Asian countries (Mongolia, Korea, Japan, Taiwan, China) and from a variety of religious backgrounds (Buddhist, 7th Day Adventist, Mormon, Unificationist, ...). Despite the considerable language difficulties the participants were able to develop a strong unity and a close friendship by living, working and meditating together.

RYS supported the construction of a 2-story kindergarten (for about 40 children) in a poor and remote area of Ulaanbaatar. Until now there was no kindergarten at all in this small village, which required the children to walk several kilometers or to take the bus in order to reach the nearest school. Constructing this kindergarten nearby their homes will contribute to the safety of the children and will enable more children to attend school. The second floor of the small building will be used as a meeting room to provide educational programs for mothers and housewives of the local community. The RYS participants were doing light construction work (with wood, cement and paint) inside and around the building, creating an outdoor toilet, making various toys for the children... The kindergarten will be operated by the Women's Federation for World Peace of Mongolia and is sponsored mainly by donors in Japan.

During the first half of the day the RYS participants were working at the worksite. After the lunch break they would visit the most remarkable cultural and religious sites of the city. The monks and pastors of various monasteries and churches warmly welcomed the RYS participants and gave a brief introduction about their tradition. Through this the RYS participants could learn about the common and different views, without entering sharp theological discussions. The Khambo Lama of the biggest Mongolian monastery received the RYS participants in his office and supported the idea of our project. Among the speakers was also an Indian UN official who spoke about Hinduism, as well as the UNESCO director who spoke about the importance of education.

The educational program of the project was under the supervision of Dr. Ron Burr and Dr. Sherry Hartman-Burr, both professors at the University of Mississippi, and of Mrs Fazida Razak, a Muslim journalist from Singapore. They were leading the staff and participant designed discussions and activities.

There was also time to discover Mongolia’s cultural and natural beauty with a visit to a Mongolian National park, where the participants could engage in horseback riding and rock climbing. They could experience the comfort of a Mongolian ger (tent) and get a taste of the Mongolian traditional food, i.e. roasted sheep meat and airag (fermented horse milk).

The project was concluded with a day of reflection in the nature. Participants would keep silence for several hours, meditating on a mountain side. They wrote on a piece of paper their reflection as well as their determination on how they can apply the RYS experiences in their daily lives. Then they would fold the paper into a little boat, make it float on the water and let the river carry it away.
The Sunshine Farm Project in Romania

by Katie Brisebois—Bridgeport, CT

Three years ago my husband, son and I packed up some of our belongings and moved to my native land of Romania. The heart-breaking situation of the orphans and abandoned children motivated us, with the help of a few spirit-filled the WFWP women, to start the project of the Sunshine Farm.

The place to reach out and live was my native village of Simian, and the nearest city of Oradea, where I grew up. This area is in western Romania, bordering Hungary.

At the beginning, most of my family looked at our endeavor with suspicion. First, they knew we did not have much financial support. Secondly, some of them were fearful of being “Americanized.” It is too much to write about the heartaches of the early times, so I will focus only on the success side of the story.

In October of 1999, with another local woman’s organization, we applied for a grant from UNICEF to support a summer workshop for children between the ages of 14-18, especially those about to leave an orphanage. Eventually, at the end of July 2000, we had promised funds available in our account. Unfortunately—or fortunately—my husband and son had to return to the U.S. and I was “alone” again. I missed my husband’s and son’s loving and comforting presence, but at the same time the intensity of having 70 teenage children (groups of 10 for seven 2-day programs) on our grounds might have been a problem if my son had also been there. Not to mention if they stayed I would have had to converse in three languages instead of only two. (I’m Hungarian and the official language is Romanian.)

The focus of the workshops was to prepare these children for married life, emphasizing character development and purity before marriage. Unfortunately, some of them were already exposed to sexual harassment and abuse. During the two days, especially in the evaluation each participant filled out, it became evident that these orphaned and/or abandoned children deeply desired to have a family, a home. They were each very aware that bringing a child into the world without parents would multiply suffering and social problems.

Throughout the program, I emphasized that to reach a degree of self-esteem, they needed to abstain from sexual relationships until they are ready to get married. Some older children seemed to understand this very clearly and others even gave me feedback that they felt liberated through the lectures. In addition to the serious material that we covered, we did street cleaning, visited four local churches of different denominations, picked beans, worked in the kitchen and played many volleyball games. At night, they stayed in tents and fell asleep to the beautiful music of crickets.

Two boys found a home in the Sunshine Farm. They made a commitment to stay and work on the farm. The boys, Horvath Josif (Joszi) and Piaci Constantin (Tino) were good friends in the orphanage. Joszi, who is 17, was the first one to come to Simian. When I saw him the first time in the orphanage, he had an earring in his ear! He looked shy, small and skinny, but with bright and eager eyes.

When he came to the village, he took his earrings off (on his own). He was always ready to help and willing to do anything. He never knew his parents or any relatives because he was abandoned at birth. Joszi always hoped and prayed that when he grew up he’d have a little house were he could find some happiness.

Tina was sent to the orphanage when he was three years old. His parents divorced and the father could not take care of him. At the age of 13, his parents got together again, but soon after that the father and then the mother died. Tino, with his two sisters, could hardly even bury their parents. Tina worked all kinds of jobs and lived in misery and hunger.

The two boys, Joszi and Tino, were like brothers in the orphanage. When Tino left, Josie cried and cried. The two boys met again, having kept in touch all along, week before I came into the picture. I feel that our encounter was arranged by God. I love these two boys and I hope one day they can be adopted by my family or by my friends. If I had the ability, I would adopt each one of them. Their tragic stories are almost unbearable to hear. I also hope that in the near future we can help many others like them.

In closing, I would like to thank my dear friends, the Connecticut WFWP, in particular. Mrs. Jayne Wood, Beverly Freed, Christine Edwards-Remel, and the Simon family. Most of all, I want to thank our True Parents for giving us the example of true love so we can understand how to give new life to others.

If you have a question or would like to know more details, please write to me: Katie Brisebois, c/o New Eden Academy, 400 Linden Avenue, Bridgeport, CT 06604. (203) 334-3434, or Mrs. Jane Wood; email: rwood06@snet.net
It's like she knew the suffering that before her and wiped away her tears. Moment Dae Mo Nim suddenly appeared the clapping session. She just sat at had such a severe pain in her stom-
ulcer problem like I have. One day she a sister from Taiwan who has the same was fortunate to hear a testimony from sessions, called an-soo in Korean, three through ancestor-liberation clapping enly fortune through the grace of Dae heart through absolute obedience, and power through a rebirth experience. More importantly, it's to give us the opportunity of regaining our spiritual was not only for the sake of providen-
for the workshop. I knew for sure that God wanted me $1,000 in three hours. So in my heart grateful. I knew it was almost impos-
sible financially for me to go because I told my husband my deci-
sion, he supported me 100 percent. For this I was deeply 
spiritually pushed to respond immediately. I felt strongly that I needed to revive my spirit at Chung Pyung. When I told my husband my deci-
sion, he supported me 100 percent. For this I was deeply 

There was no change in attitude in the shop at Chung Pyung, I felt 

I was moved by her sacrifice and difficult course. She said, “My per-

Incredible love and blessings came from Dae Mo Nim the final day. Dae 
Mo Nim told us that the second work-
shop we were attending was different from the first one in that our group of sisters were older and many had seri-
ous health problems such as breast cancer and liver and stomach prob-
lems, and therefore Heung Jin Nim in the spirit world especially asked the angels to come with special medicine to heal us. So we all rid how much hope we have now with the help of the spir-
it world. The only thing that worried me was that True Parents expected to see 2,000 sisters participating there at the workshop, and yet the response was so disappointing. The participants in the first and second workshops together totaled only 518.

At the graduation ceremony, Mrs. Hyo Nam Kim shared her testimony with us. I was moved by her sacrifice and difficult course. She said, “My per-

The вход бьiе вbееетеке pеrsonalitics is very shy, not being able to speak in front of people.” She remind-
ed me of myself. This was why she first rejected Dae Mo Nim’s offer to use her the blessed couples to live a principled life on earth before it was too late. Since then, from 1992 to 1994, she had to go through an unspeakable indemnity course. She had to separate from her husband and her three children. Her husband could not understand her and persecuted her. Therefore, she said she could understand our situation, how difficult it is to be working away from the family, especially the chil-
dren. That is why she volunteers to do conditions for us. Dae Mo Nim also mentioned that even through we are away from home to do our public mission, still our main con-
cern should be our family. We have to pay attention to our family and not think that God will take care of them because we are doing the pub-
lie mission. We have to convey our love and heart even more than if we were at home. This means we should be able to balance mission and fam-
ily. Then we can be victorious in our mission. A mother’s heart is the strong point to bring victory, because a mother’s nature is to be kind and hardworking. Therefore, we have to make the utmost effort to be suc-
cessful. We were also taught not to pray as she prayed so fervently and sin-
cerely for each one of us. We indeed received a lot of love from her. She showed so much concern for us since she is a woman and mother herself. She really understood our situation.

The graduation speech given by Vice President Mr. Cha was very powerful. He shared that he had prepared the new mission of working at Chung Pyung as vice president. Father asked him, “Should I answer that even through me?” The fact that we have a physical body means we are in the position of holding the key to liberate the spirit world. Heung Jin Nim and Dae Mo Nim would still like to have their bodies so that they could work for the redemp-
tion of mankind and do what they could not do in their youth. True Father who is in his 80s spoke to Mr. Cha who is in his 40s. Surely if our Father envies our youth. Mr. Cha said the reason why Father sent us to this work-
shop is to begin the second 40-year wilderness course. We should prepare our body and mind to step into this new era.

In conclusion, Dae Mo Nim went through incredible indemnity indemnity conditions to make the Chung Pyung provision possible, so that her body can become God’s temple so that God can work. The conditions she has laid become her property, her treas-
ure. Likewise, as Mr. Cha said, “The suf-
ferring and hardship you have gone through will become your treasure. This is the way of life we are striving for.”
I know my reasons may not convince everyone, and in fact, I may change them tomorrow, but for today, on my 25th spiritual birthday—they work just fine.

I'm always amazed people do choose to stay. Lots of people do, but I choose to stay. I have great memories. What I regret is the most about his leaving is that I lost my friend. Close friends are hard to come by now, I believe, although I have a record of forty riders and took first place in the opening ceremony in Sydney: is the opening ceremonies in Sydney, and I assure you. Yet there might be the chance that God's shattering realizations? Perhaps not, but there may. There are different levels, different courses, the same individual responsibility and self-sacrifice. Our community — extended family. In fulfilling a victory for Heavenly Father, they are neither humble, trustwor thy, virtuous, and just. I was one of the very first, and has not missed Autumn Classic Grand Prix twice, including the very first, and has not missed Autumn Classic Grand Prix twice, including the very first, and has not missed Autumn Classic Grand Prix twice, including the very...
Toward World Peace and Unification: Students’ Symposium held at Chung Pyung

by Edwin Pierson—Seoul, Korea

This is a brief report on the International Students Symposium for World Peace and Unification held in the Chung-pyeong International Workshop Center, Korea (August 10th—15th):

For the last couple of months, our True Parents have been pouring out an incredible amount of investment of resources and heart all for the sake of the unification of Korea. And what does it all represent, what does it mean? To quote the speech on North/South Unification (February 10th, 2000):

“The unification of our country involves more than the mere unification of national territory. It begins with the unification of the human mind and body that were divided against one another as a result of the fall, and it is the model for the unification of the world that has been divided in two. Thus, this issue must be understood from the perspective of God’s salvation providence. It must be resolved on a providential level.”

The main providential nations involved in various ways with Korea (particulary in its division) are: Japan, China, Russia, and America. Therefore, through I.E.F. and the World University Federation, as well as IFWPU, True Parents have been inspiring/spurring several conferences/cultural exchanges bringing together four nations (incl. only South Korean students so far) together for dialogue and discussion around the topics of “Lasting Love” and “World Peace and Unification”. This conference in Chung-pyeong was the largest so far—approx. 2,500 students total from all five nations. Around 80 veterans from the 16 nations that had come to the aid of Korea under the U.N. were also in attendance. It was somehow, as well, the most significant, though such understanding and explanation must come from others, not me.

The days of the conference itself were August 12th and 13th in the main hall at Chung-pyeong International Workshop Center. A brief opening ceremony was held in Seoul at the Little Angels Performing Arts Center on August 11th followed by a boxed banquet with some of the Veterans from 16 nations and others who were also in attendance for this most historic conference.

The following morning, all the participants were bussed to ImJin-Gak, next to the 38th parallel and the site of the “Peace Bridge” which was built in 1953 in order that over 12,000 POW’s could be released to the South following the end of hostilities.

A Rally for the “Declaration of World Peace in the New Millennium” was held from 10 AM to around Noon, participants seated in a plaza there/again in sweltering heat. After a salute to the national flags of main nations represented, Dr. Chung Hwan Kwak gave the chairman’s address. Hon. Min Ha Kim of the Advisory Council on Democratic and Peaceful Unification gave a presentation to the students total from all 16 nations and others who were chosen to give a brief report to the main body of the conference.

Most of the time these were quite good. I personally did not forget hearing the comment from a female Chinese professor for “I love Communism, but I also believe in God”. Hyun Jin Nam, who on the first day at Chung-pyeong and was warmly received, True Father spoke on August 13th and was also warmly received though I do not have the speech contents. True Mother’s presence however, definitely was seen and felt by this young audience of students who had mostly never heard or seen True Parents before. She sat on the stage listening and watching attentively, nobleness and true love radiating.

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The day ended with a beautiful Brotherhood/Sisterhood Ceremony on the stage constructed outside in the “Tree of Love Plaza”. The weather “cooperated” nicely. Not a cloud in the sky, and the “plaza” was in the shade just as the program began. Everyone seated in the “plaza” also was asked to sit in rows according to country in order to facilitate a sharing of signatures, addresses, and fellowship that crossed the boundaries of these important nations. I personally sat next to a Russian/Korean who bore a remarkable resemblance to the dear departed Kim Il Sung. Finally we were all treated to a roving variety of entertainment that included a live performance by “The Little Angels”: a tear filled video of their visit to N.Korea and the trip South from the ashes of conflict and struggle.

“Today we each solemnly swear to become a pillar of peace in the forefront of the Purdy Movement, the True Family Movement, the Unification Movement of the South and the North, and the Global Community Movement to realize world peace. We raise high the banner of revolution for the sake of a peace that transcends freedom and liberty with True Love. World leaders, scholars and youth! We are eagerly awaiting your participation in this new Revolution of Love for the sake of everlasting world peace in the new millennium!” (August 14th, 2000)
The victory was so significant to the LDS Church that I included some passages from the Divine Principle to make NPD events very successful and victorious. One of the LDS leaders who was working with the media set up a press release for NPD at Daily Press and the local radio station. Thus the crowd was overflowing and the auditorium was packed, yet people were still streaming into the hallway. From front and back yard.

We had five categories of honorees: Outstanding Grandparents, Parents, Students, Teachers, Best Employee of the Year, and Silent Hero. The Roy Rogers’ wife, who is a dedicated Christian, was the recipient of the Outstanding Service to the Community award. Mrs. Dale Evans Rogers is the founder of Children’s Foundation and her TV program is aimed at promoting God-centered organizations throughout the country.

The president of High Desert Bank was our master of ceremonies. He is a well-known good Samaritan in the community. I included some passages from True Father’s speech from FPWP in my introduction. At the end the Pure Love Pledge was recited. Even though mayors and the Sacramento representatives recited it. Yoshiko McClallan and John Holmes served the Holy Wine. Era Thompson’s support was admirable. True Parents’ Blessing embraced every leader and their families. The program ended with an awesome victory for God.

The next day I had to attend the NPD event in Ontario. (Mrs. Elmyer, president of the relief society at the High Desert Stake, and I was there as well.) This year’s program was organized by Richard Trask and his wife, the LDS president in the area, and our loyal friend, Bill Alexander, the mayor of Rancho Cucamonga. There were a few other mayors and an Islamic Assemblyman Bill Leonard. At the end the crowd held hands and recited the Pure Love Pledge in unison. Yoshiko McClallan distributed the Holy Wine.

And... Here goes another victory for God. The surprise was that I was awarded public recognition and dozens of pink roses by the Christian churches who were participating in the NPD event. I truly felt rewarded by the community.

I love to teach the Divine Principle this way. When you teach others, you teach yourself. Public Access Channels are a great opportunity to teach the Divine Principle to many people at one time. Some will be taught in all kinds of media, and when movies are made to inspire people for the sake of goodness.

I want to see the time come when the Divine Principle will be taught in all kinds of media, and when movies are made to inspire people for the sake of goodness.

My friend Tina Connolly in Newburgh asked me to share my testimony with you. She sent me the new book, The Exposition of the Divine Principle, by Mrs. Eu (the wife a past president of our church in Korea). I use it to make a video production on the Public Access Channel here in Chicago. I show the diagrams (I color them) one by one on the screen and read at the same time the text that is next to the diagram, with a nice lighting effect. It looks great and attractive, very colorful!

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I want to see the time come when the Divine Principle will be taught in all kinds of media, and when movies are made to inspire people for the sake of goodness.
I may be said that the story of religion is the story of life and death. Certain-ly the joyful and triumphant verse of the new life in Christ embues a belief in the re-surrection of the flesh.

A Spiritual Understanding

If we think of the process of resurrection as actually being physical however, we are involved in immediate problems. Are we to believe, for example, that with the advent of Christ, long-lurked and decomposed bodies are to be reconstructed? Such notions do little to enhance the credibility of religious faith.

Modern scholars, somewhat embarrassed by such a materialistic concept of spir-i-tual life, have thus tried either to substitute for it the Greek view of the immortality of the soul or explain that the doctrine of the bodily resurrection is a symbolic way of insisting that God cares for the total human personality.

Divine Principle’s view of resurrection reflects a spiritual understanding of the meaning of life and death. Luke tells us the story of a young disciple who comes to Jesus to pledge his active loyalty but who requests to first return home to attend his father’s funeral. Jesus’ reply is apparently para-digmatic:

Leave the dead to bury their own dead; but as for you go and proclaim the king-dom of God (Lk 9:60).

In these words of Jesus we find two differ-ent concepts of death. The person to be buried is physically dead while those who are doing the burying are, at least in Jesus’ view, dead in a spiritual sense.

The concept of spiritual death is ancient within the Hebrew tradition. Ezekiel, for example, compared the return of the exiles from Babylon to a resurrection from the dead (Ezek 37: 1-14). The Psalmist writes not infrequently of such things as being “brought up” from Sheol and “restored to life” (Ps. 30:3) and of the hope that having been in the “depths of the earth” the “Lord withholds not [his] face from [him]” (Ps. 102:24).

Reflecting a parallel idea, the New Tes-tament author of the book of Revelation writes sorrowfully to the Church at Sardis:

“I know your works; you have the name of being alive, and you are dead” (Rev. 3:1).

Also in support of this view of inward resurrection, the Gospel of John reports Jesus teaching his disciples that “He who believes in me, though he die, yet shall he live” (Jn 11:25). Here we are told that whoever is con-nected to God’s dominion through Christ is alive, regardless of his physical body is functional or not. In John’s view, life is essentially a spiritual quality, not a physical state, and one acquires it through his relationship with Jesus.

For all these Biblical writers death also is a spiritual state, a state of the heart. It is characterized by feelings of despair, lack of love and separation from God, the Source of life. By contrast, one who possesses spir-i-tual life is empowered by his relationship to God to feel hope and express love. It is a person who is reconciled with God and with himself and who can share the life he has found with others in need. In the words of Paul Tillich, he is a new being.

“Resurrection...is the power of the New Being to create life out of death, here and now, today and tomorrow... Out of disintegra-tion and death something is born of eternal significance?”

Belief In Physical Resurrection

Against the spiritual interpretation of resurrection is the remarkable phenome-non reported on the twenty-seventh chap-ter of Matthew. Here we read of events occur-ring immediately following Jesus’ death on the cross. Among other dramatic happen-ings, we are told:

“The tombs also were opened and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after (Jesus) resurrection they went into the holy city and appeared to many” (Mt. 27:52).

Certainly if such an event actually trans-pired it would have led strong support to a belief in physical resurrection. However, if all this had actually taken place, what happened to the tombs of the saints? Should we not read of their subsequent exploits, perhaps in such places as the Book of Acts or the Letters of Paul?

Should they not have been able to dissuade their persecutors from persecut-ing God’s new work? It is perhaps because of such obvious problems with the story that so few people today take Matthew’s account literally.

Divine Principle argues that since res-urrection does not involve bringing corpses back to life, there were in fact no physical bodies that arose from the grave at the time of the crucifixion. Rather, the spiritual selves of the deceased saints were seen at that time, such as Moses and Elijah were seen with Jesus on the Mount of Transfigura-tion. It must be recalled here that in addi-tion to a physical body, each person pos-sesses a corresponding spiritual form that he continues to inhabit eternally. For this reason, Moses and Elijah were recognizable by them when they appeared with Jesus centuries after their deaths.

The Day You Eat It Of

A further assertion made by many faith-ful is that had our first progenitors not sep-arated themselves from God none of us would have ever known physical death. In support of such a tenet conservative Bible scholars cite Genesis 2:17, where the author quotes God to Adam and Eve: “You shall eat of the fruit of the tree of knowledge for, as the Lord says, ‘in the day you eat of it you shall die’. If they had been obedient, the argu-ment runs, they and all their descendants would have lived eternally.

Divine Principle teaches that such an interpretation is incorrect. It was never God’s intention that man would live etern-ally on earth. Our physical bodies are des-tined inevitably to age, to die and return to the soil. Indeed, Divine Principle points out that if God had intended us to live eternally in our physical bodies We would have had no reason to create the spiritual world for our spiritual selves. In saying the body is the product of some retrospective thinking on the part of God, the spiritual world was created to take care of our spiritual selves/ The death that Adam and Eve inherited as a result of the Fall was thus not physical in nature, but, again, spir-i-tual.

In addition, of course, we see from the account in Genesis that despite the promise of life, even after Adam and Eve ate the fruit, they continued to be active and alive; they sustained one another and gave birth to chil-dren. Indeed, Genesis tells us they lived over nine hundred years (Gen 5:5). Clearly their death “in that day” was something other than physical.

In the New Testa-ment writings of John, we read that “He who does no love abides in death” (1 Jn 3:14). Such was the fate of Cain and Abel. Separated from God’s love, they were cut off from the community of love they encountered death.

Next month Part 2 Resurrection by the Soul
O ur theme this month is COM- MUNITY. This is so vitally and important topic for all of us. We would really love to have you share your experiences and reflections and words of wisdom on the topic. Please write and share them with us. We would like to do another issue on this topic in the not-too-distant future and include YOUR submission! Send to in the not-too-distant future and include YOUR submission! Send to

### The Community

I Want To Be a Part Of

dave Perry

When I stopped on the street in Long Beach, Ca. in 1975 by a very personal and intimate way. She is an American's view of the world as she was a foreign exchange student. She didn't say anything about God or religion when she invited me for a cup of coffee in the house she shared with some friends. But when we got there I saw a sign that said "Unification Church." I thought I would have a cup of coffee and get out of there as soon as possible. At that time in my life I wasn't interested in a church...

Some 25 years later I've come to the conclusion that I'm still not interested in "church" but something else. Over the years, I have come to deeply appreciate the community of people with whom the church has brought me together. There were times when I was passing through "the dark night of the soul", as St. John of the Cross described it, a time when I thought I could not make it through...were the friends to whom I could turn. Friends who would listen, encourage, share their opinion and perspective with heart, not with judgment.

That is the type of community I want to be part of. A community of spiritually-minded people who are seeking to advance in their relationship with God. People who are willing to accept that other people are sincerely seeking God even if they don't follow the same path. If we share the common goal of progressing on the spiritual path to restore our relationship with God, to ennoble our chances, that lies within each of our hearts, a community rich in love and joy can be formed. Come to think of it, that sounds like the idea behind 'home church' and 'tribal messages'. Our home should be a place where we experience God, not simply in some building once a week but each and every day. I should become a messiah to those around me, not through telling them how to live but by offering them support and encouragement on their path toward God.

Deep down inside we're all looking for community. We are created to thrive on give and take relationships with others. We all need to be part of a community. The challenge is to find a community that supports our spiritual growth. And that's not always easy to find.

Mommies Meeting

by Larry R. Moffitt—Buenos Aires

There was a women's meeting after church couple of Sundays back. My wife, Taeko, decided to attend, which left me with approximately nothing to do. Sure I could have joined some of the other people who were following the gangs of rampaging children around the other parts of the church, yelling at them to stop the behavior. So they were in fact, behaving. The Buenos Aires church has three floors with lots of nooks and crannies and a broad flat roof where you can hang your laundry. I could have...

Consider the family of humankind one. Jainism. Jainsansa, Adiparana. All ye under the heaven! Regard heaven as your father, earth as your mother, and all things as your brothers and sisters. Shinto. Oracle of the Kami of Atsuta. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. Christianity. Bible, Galatians 3:28.

O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and let the radiance of its light shine upon you. Gather ye together, and let the radiance of its light shine upon you. Gather ye together, and let your hearts of one accord, and all of you be of one accord. Be not be like those who are divided amongst themselves. Remember with gratitude that you were the children of God, and God exists for you and me, for all mankind.

Facing a common danger, and fearing for the lives of your experiences, insights, and important topic for all of community. A community of spiritually-minded people who are seeking to advance in their relationship with God. People who are willing to accept that other people are sincerely seeking God even if they don't follow the same path. If we share the common goal of progressing on the spiritual path to restore our relationship with God, to ennoble our chances, that lies within each of our hearts, a community rich in love and joy can be formed. Come to think of it, that sounds like the idea behind 'home church' and 'tribal messages'. Our home should be a place where we experience God, not simply in some building once a week but each and every day. I should become a messiah to those around me, not through telling them how to live but by offering them support and encouragement on their path toward God.

Deep down inside we're all looking for community. We are created to thrive on give and take relationships with others. We all need to be part of a community. The challenge is to find a community that supports our spiritual growth. And that's not always easy to find.

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retired to a quiet room to read scripture, but there was no such place, as the hordes of children, like paper sacks everywhere except here in this room. Which seemed odd even though little kids always keep the woman's momentous aisle at her side on a back burner, and run to report to her every little infraction of "fairness" on the part of their sins. But hey, it's a moment of free calm and I wasn't going to question it.

The church ladies circled their chins in the same room where the service had been held earlier. Amazingly, this was the only sermon five or in the whole place even though it was crawling with mummies. By some arrangement the children tortured each other and played soccer with ball ed up paper sacks everywhere except here in this room. Which seemed odd little kids always keep the woman's momentous aisle at her side on a back burner, and run to report to her every little infraction of "fairness" on the part of their sins. But hey, it's a moment of free calm and I wasn't going to question it.

I sat down, not out of laziness or for any such fri
duty, but an enormous spiritual barrier pre-
vailed; there was leadership but the mantle of com-
mand seemed to float on the air, landing on this per-
eathering the heads of two new com-
mittees that had been created in the

So anyway, spiritual duties are handled. Her eyes widened. A prayer she began to be com-
atose, knowing some bliss she will spend the rest of her life searching to re-tain. The little lady was in a
divine stupor. You would be too if you had just chugged a hooter fulla swag.

I sat on the couch and held the sleeping baby, useful at last, while the mummies prayed, shep-
herds to the world's Pod People, blanket of peace over everything.

**Book reviews:**

**The Satori of Each Other, Rebuilding Our Community** by Mary Pipher, Ph.D. $12.95

In The Satori of Each Other, Mary Pipher does for
American family what she did for adolescent girls
and parents in earlier bestselling book Reviving Ophelia: she opens her eyes wide to the descriptive realities of the
ignoring and shows us a way out. Drawing on the fascinating sto-
rises of families rich and poor,
and skeptical, and probing deep intos
ries of families rich and poor,
putting us at the forefront of a canny mix of optimism and prac-
ticality gives Pipher's fans a way to

This book is helpful for anyone who is trying to make more sense out of the struggles we experi-
ience in the context of our fami-
lies and communities. This author brings us closer to the core of our reality. Just as we need high ideals to strive for and work toward, we also need frank
ness and honesty. Without macro-analyzing our pasts, we still must understand where we are coming from and where we hope to go! We are living in a culture that offers the potential for the best and the worst of possibilities. This book is encouraging for
forcement toward what we all hope to achieve ... family
love and unity, a supportive community network.

This book offers reflection, insight and most import-
t, hope!


In his book, Mr. Peck explains how to create sus-
tainable communities. A community, by defi-
nition, is a body of people living in the same 
place under the same laws. As you may know,
there are various types of communities: reli-
gious, business, cultural. What Mr. Peck focuses on
is the achievement of thriving communities where
both the goals of the community itself and the goals
of the individuals are met. A community that only
focuses on its goals, disregarding the growth and
the well being of its members will soon become a
pseudo-community. On the other hand, a commu-
nity that disregards its goals and only focuses on
the members will not thrive and will soon lose its
purpose. Therefore what Mr. Peck stresses is the
importance of achieving a balance between the
community's tasks and the growth of its members.
Thus utmost importance is to be essential
for everyone to grow and thrive together. This is what a healthy community is about.

In order to maintain such a balance, members have to demonstrate the ability to acknowledge the fact that things are not working out. Mr. Peck calls this
valuable skill dealing with its shadows. If they are not dealt with in a timely manner, they become latent and can hinder the growth of the community. It takes
and courage and initiative to deal with these shadows but for the community to be or stay sustainable, it has
to be done.

The author also stresses the importance for every
community to have a mission statement and a vision
statement. As needs arise and circumstances change,
these two statements need to be updated and revised.

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Visit by Prime Minister of Bangladesh

On September 5, the University Degree Doctor welcomed Her Excellency Sheikh Hasina, the Prime Minister of the People’s Republic of Bangladesh. In front of more than a hundred students and guest-visitors, Her Excellency was awarded the honorary degree, Doctor of Humane Letters, and an important leading forum for addressing global issues. Last year, the Center awarded honorary degrees to a number of distinguished political figures, among which were Victor Chernomyrdin, the then Russian Prime Minister, Ibrahim Gambari, the Under Secretary General of the United Nations, and Dr. Theo-Ben Gurirab, the President of the 54th session of the United Nations General Assembly. Its activities have been extended to the recently renamed International College at UB, which offers one of the few modernized programs in International Political Economy and Diplomacy and World Religions, in the nation.

Summer in China

by Abhishek Shrestha

Last summer, eight University of Bridgeport students, along with two more students from other colleges, left for China under the supervision of mathematicians Professor Xinlong Weng. The program was sponsored and administered by Hangzhou University of Commerce in China. UB students who participated were: Alicia Armistead, Andrea Crockett, Andrea Koehler, Lucas McCloud, John Musser, Ola Ogunye, and Ryan Vicino. The program’s aim was to teach English to high school and lower level Chinese students. Also known as the “English Village,” it was set up for two weeks at Hong Yu Middle School, in Luu Qiao, approximately 6 hours south of Shanghai. It ran for two, two-week sessions with each class having an average of 25 students. Classes were taught for 3 hours each day, which included time spent in the classrooms and outside. Although no strict curriculum was followed in the teaching, the program administrators provided an English textbook, which many felt was insufficient. Rather, they opted to teach by sharing their knowledge and experience.

The goal of the program was to help Chinese students improve their English-speaking skills by learning from and interacting with American students. It also provided the American teachers with an opportunity to learn Chinese and experience the culture while interacting with their students.

“More was truly an asset to these students years later come back to visit me and they still have the fossil specimen,” said Lee, and further commented in Her Excellency’s continuing dedication to peace.

Professor Stoyan Ganev, the director of the New England International and Regional Studies, referred to Bangladesh as one of our most important international partners, and expressed hope that even though there were only two students from Bangladesh in the highly diverse international student body at UB, their number would increase in the coming years.

After the congratulating of the Honorary Degree by President Neil Salonen and its presentation by Conner, Hasina thanked everyone for the honor that, according to her, “is a tribute not only to me, but also to all my people.”

The New England Center, which was founded five years ago, has been a driving force for international development and an important leading forum for addressing global issues. Last year, the Center awarded honorary degrees to a number of distinguished political figures, among which were Victor Chernomyrdin, the then Russian Prime Minister, Ibrahim Gambari, the Under Secretary General of the United Nations, and Dr. Theo-Ben Gurirab, the President of the 54th session of the United Nations General Assembly. Its activities have been extended to the recently renamed International College at UB, which offers one of the few modernized programs in International Political Economy and Diplomacy and World Religions, in the nation.
Pearl from page 23

Each other and discuss needs and issues periodically. Mr. Scott is the co-founder of the Foundation for Community Encouragement. He and other Foundation staff have conducted over 275 community building workshops. He also talks about “global community” and sees it as a way to make this work a better place by teaching citizens to live together well. Skills have to be learned and developed for healthy and thriving communities to be created, it won’t happen on its own. The mission statement from the FCE is as follows: “The Foundation for Community Encouragement fosters partnership in a fragmented world, to discover new ways of being together. Living, learning, and teaching the principles of community, we serve as a catalyst for individuals, groups, and organizations to: * communicate with authenticity, * deal with difficult issues, * bridge differences with integrity, related with love and respect.*

The community skills Mr. Peck teaches in this book are a very valuable tool even for churches. Mastering these skills may prove to be an important step in growing and well national jobs will reward plodding, team player types. But if freedom includes the possibility of failure—and of starting all over again—then Jack Sanders didn’t begin marketing his chic en recipe until he was more than sixty years old. Some talented individuals carve out a special niche. Art, sports, entertainment, writing, and many other specialities are thriving. Not every inner-city kid will join the NBA, but a hundred other possibilities beckon. One potentially rewarding area involves handicrafts. Several Unificationists are famous for their custom glass blowing, jewelry, marquetry, etc. This author used to fundraise with jewelry, and while in Navaho country I learned a lot about that trade. The markup on items such as turquoise rings is phenomenal. And, too often, the actual craftsman sees very little of it. A rough example: five dollars is paid to a jewelry maker, who lives way out in the desert, and doesn’t even speak English. The jobber gets twenty for that item, then the wholesaler collects fifty. Finally, the distant retail gallery will sell it for five hundred dollars! The same thing happens with certain supposedly obscure “crafts,” “cooperi ality” outlets in Europe and America. Talented artists—including some African Unificationists—who have been getting a pat tance for their work, such as exquisitely beautiful little paintings.

Culture

People's culture does affect their econ-omy. Perhaps we should note that various eth- nic groups prefer certain careers, or types of business. Several years ago, the Los Angeles riots highlighted the stark differences in their rates of suc cess. Despite numerous government pro-grams, most inner-city neighborhoods have seen their local businesses taken over by immigrants. (Ironically, private ‘revolving credit’ clubs, often used by Koreans to launch their businesses, are also found in some African societies.) The same thing applies to entire nations. The United States and South Korea had the same Gross National Product. South Korea was recovering from war, while South Korea was making a recovery, intro ducing economies designed to complement the American market. But Korea, battered by AIDS and other troubles, is barely holding its own. (Refer to Samuel Hunt ington’s research.) We can conclude that a healthy lifestyle, a decent education, high personal goals, and sheer perseverance, will almost cer tainly bring success. Multiplied, this can revive entire neighborhoods. If a nation wishes to get ahead, they need to apply the same formula. Externally, microcredit banks are helping millions of impoverished people onto an upward path. In much of Africa, our members are leading Pure Love movements that teach the value of abstinence, and of solid, God cen tered family life. Puritans should all witness the positive fruits of these efforts.

Paul Carlson

Mr. Carlson is involved with marine aspects of the Providence in the Bay Area.
Once in heaven there lived a starchild together with other stars. At night they all shine brightly upon the earth, just as the sun appeared, their mysterious light faded away. The starchild didn’t know what joy was, nor what sadness meant. All it knew was being part of all the other stars, as if they were its brothers and sisters, part of the sun and moon as if they were its father and mother and the great universe as holding everyone in a passionate and kind embrace.

When the starchild looked upon the earth, it saw beings of a different kind. Like the starchild, they were five-pointed, too, with two arms, two legs and a head on top. Unlike the starchild, they could move around freely, and they could talk to each other, touch each other and laugh and cry together. The starchild grew envious of these beings.

So one night in its mind it went to the north star, and asked whether it could live, and be too, with two arms, two legs and a head on top. Unlike the starchild, they were female, age 44, single member since 1994, and it knew that it understood who I am, “It thought. The starchild was happy. “Finally someone with yearning and her face glowed. As she said this, her own eyes shone ever heard. The starchild knew that it most beautiful music that anyone had ever heard. The starchild remembered that he had been sung to. It blew this tune to draw attention to the starchild’s face. “Your eyes are so beautiful, like two silver stars,” she exclaimed, “and your hair shines like the golden sun. You must have fallen right out of the sky!” As she said this, her own eyes shone with yearning and her face glowed. The starchild was happy. “Finally someone understood who I am,” it thought.

When the starchild looked upon the earth but as soon as the game was over, the children separated and each one sat down, not saying much to the others. As soon as the children started again, the starchild wanted to join them, so as to be part of all the excitement that made everyone run around and be happy. But it didn’t know the rules of the game. The other children became annoyed quickly and told the starchild to leave—or otherwise they would hurt it. “This is not like at home,” thought the starchild; “even though we cannot move or be like brothers and sisters to each other and every newborn star is welcomed into the cosmos.”

Suddenly there appeared someone on the playfield that the children all called “coach.” Now the game began. The coach called “coach.” Now the game began. The other children became happy. But it didn’t know the rules of the game. The coach put it down and looked at the starchild in bewilderment. And he explained that a coach could not be hugged, especially not in the schoolyard and especially not during a soccergame. “But who will love me then?” asked the starchild. “Well, your parents can do this at night when they tuck you into bed,” the coach replied, “that is, if you have any parents.” He then thought of his own little boy whom he hadn’t seen for a few months and who was tucked into bed by someone else. “And you must be the father to all because the sun and the moon who were like a father and mother to all the stars. Even though they were very far away, their rays of light would touch everyone, one tenderly.”

As it sat down and thought deeply about all it had just experienced, a little girl suddenly sat down next to it and looked into the starchild’s face. “Your eyes are so beautiful, like two silver stars,” she exclaimed, “and your hair shines like the golden sun. You must have fallen right out of the sky!” As she said this, her own eyes shone with yearning and her face glowed. The starchild was happy. “Finally someone understood who I am,” it thought.
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