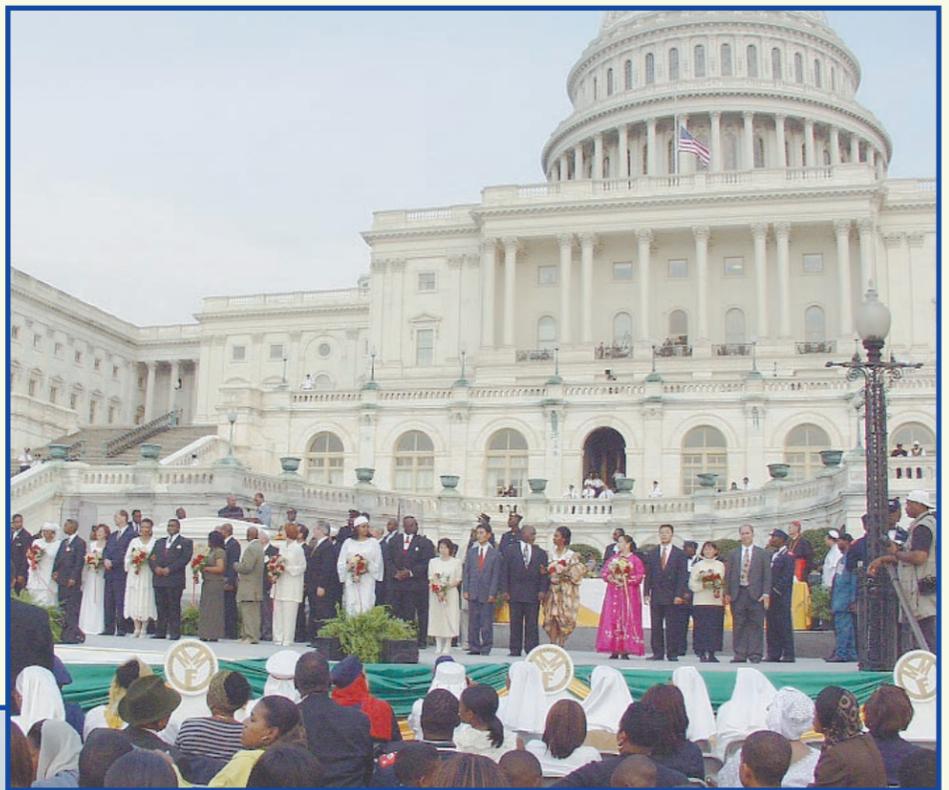


Million Family March

Washington, DC • October 16, 2000

GRAEME CARMICHAEL



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FOUNDER'S DISCOURSE ON UNIFICATIONISM

BREAKING DOWN BOUNDARIES

by Rev. Dr. Sun Myung Moon

This speech was given at the Evening Banquet on Friday, August 18, 2000 at The United Nations, New York.

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 are dwelling wherever there are boundaries. Satan sits on the boundary between Oriental and Western civilizations, for example.

God did not create boundaries among various different cultures, traditions, races, etc. God desires one unified world, a world without boundaries.

God does not have even the concept

of boundaries. Therefore, He does not tell us to take revenge on our enemies; if He did, it would imply that He had such a concept. By loving our enemies and bringing oneness amongst us, boundaries will naturally come down.

Thus, God's strategy and tactics is to have us love our enemies. That is a great strategy. It is unfortunate that throughout all human history until the present, humans have not understood the value of the words, "Love your enemies." Unification Church members, as representatives of human history, have come to understand this strategy and are practicing it in reality. By exemplifying these words, they have become leading lights who can bring peace to the world.

What do you think? When our hearts are not happy, when our bodies are not comfortable, when we are dissatisfied with our actions, when we speak angry words, don't these create boundaries? Therefore, unless we unite our

mind and body through the five senses, all kinds of boundaries will come into existence. For this reason, we need to 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 anything we see simply 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 support 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 rather how 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, we belong to 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, look at the Korean peninsula. Do you think God appreciates a Korean who says that the 38th 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 die for 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 enemies, desiring to have sons and daughters-in-law from among their enemies, the entire world will be automatically united. This is the gift that I would like to

offer to you tonight. Where boundaries exist, certainly Satan and his followers reside; but God and His people, born of His lineage, dwell where love and harmony abound, without boundaries.

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 under the name of this international federation. For this purpose, Rev. Moon suggested to Unification Church members that they gather a special fund, called 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.

In the Old Testament, animals representing all of creation were sacrificed on behalf of humans. They were divided into two, which represented two parties struggling against each other, the right side in the position of God and the left side in the position of Satan. However, as a result of the failures of some of the central figures in the Old Testament Age, God and Satan came to struggle over Jesus, who as the Son of God had a value far above that of the creation. As a result, when Jesus, the eldest Son of God, came to earth, he shed his blood, with his body taken by Satan and his spirit belonging to God. Because Jesus must yet recover his physical body, he proclaimed that he would return.

Ever since Jesus, the Son of God, was divided into the two realms, problems likewise have continued to plague the spirit world and the physical world. Further, men and women were divided, and the mind and the body were divided, remaining in continual conflict and struggle. Therefore, Jesus, who went to the spirit world to restore God's dominion over that world, must still return to earth in order to restore God's ownership of the physical world and bring oneness between the two worlds. What, then, would he do when he returns to earth? He would marry and establish his own family. Nevertheless, Satan took Jesus' body and the physical world with it, while God could claim the spirit world as His. In the spirit world, Jesus has been toiling for two thousand years to bring the hearts of people on earth to one direction and lead God's dispensation centered on Christianity.

However, Christianity also was divided into two: Catholicism and Protestantism. They became enemies to each other and fought each other just as Cain, the elder son, had fought his younger brother Abel. Thus human history has developed, constantly creating more boundaries, multiplying struggles. We, therefore, have to liberate ourselves from this attitude of erecting boundaries and struggles.

And so when the Lord returns, he will unify the heavenly world. Then, to

God's strategy and tactics is to have us love our enemies. That is a great strategy. It is unfortunate that throughout all human history until the present, humans have not understood the value of the words,

CALENDAR

OCTOBER 2000

- 3 Foundation Day for the Nation of the Unified World (1988)
- 4 Foundation for the Support of HSA-UWC Established (1963)
Day of Victory of Heaven (1976)
- 5 Shin Myung Nim's Birthday (9/8/86)
Proclamation of Total Liberation and Unification between the
Physical World and the Spiritual World (1998)
- 8 In Sup Nim's Birthday (9/11/72)
- 11 National Professors and Students Federation for North-South
Reunification Established (1986)
Shin Mi Nim's Birthday (9/18/77)
- 13 Shin Eh Nim's Birthday (9/16/89)
- 14 6000 Couples' Blessing (1982)
- 15 Shin Ok Nim's Birthday (9/18/89)
- 17 Hwa Yun Nim's Birthday (9/20/77)
- 21 Shin Pal Nim's Birthday (9/24/98)
777 Couples' Blessing (1970)
- 27 True Children's Day (10/1/60)
Young Jin Nim's Ascension (1999)
- 30 Shin Sun Nim's Birthday (10/4/90)
6500 Couples' Blessing (1988)

NOVEMBER 2000

- 1 Shin Hoon Nim's Birthday (10/6/94)
- 2 Yun Ah Nim's Birthday (10/7/78)
- 3 Daemo-nim's Ascension (1989)
- 9 Shin Ha Nim's Birthday (10/14/98)
- 13 Jin Whi Nim's Birthday (10/18/63)
Shin Young Nim's Birthday (10/18/86)
- 18 Heung Jin Nim's Birthday (10/23/66)
- 29 3.6 Million Couples' & 36 Million Couples' Blessing (1997)

DECEMBER 2000

- 6 Shin Pyung Nim's Birthday (11/11/96)
- 18 Un Jin Nim's Birthday (11/23/67)
- 22 35 Previously Married Couples' Blessing (1976)
- 27 Shin Choon Nim's Birthday (12/2/90)
- 28 Hyo Jin Nim's Birthday (12/3/62)

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FOUNDER'S DISCOURSE ON UNIFICATIONISM

AND WORLD PEACE

bring oneness between heaven and earth, he will conduct many marriage ceremonies, bringing together men and women from tribes and nations that have been divided for thousands of years. He will conduct this providence centered on the Unification realm, which is in the same position as the chosen people of Israel in Jesus' day. This is the very Marriage of the Lamb prophesied in the Bible.

There was a wonderful opportunity immediately after World War II when heaven and earth could have been united centered on Christianity. At that time the Christian cultural sphere was united and leading the world. With Jesus playing the leading role in the spirit world, a united Christian cultural sphere was prevailing all over the earth. This would have been a perfect chance for Jesus and the Holy Spirit to come to the earth and substantially marry as husband and wife. They could have started laying the foundation to resolve all of the existing problems resulting from the separation and division between mind and body and between man and woman, and built the veritable Kingdom of Peace on earth.

I am not talking about something vague and unclear. Who should have been married first from the perspective of God's ideal of creation? It was Adam and Eve. But due to their fall, they created the first human boundary, and the source of all subsequent boundaries. Now, in order to break down that barrier, all men and women should be restored to the state prior to the fall and then should marry. Then, not only our ancestors, but God also will rejoice with dancing. When such a world arrives, it will be the Kingdom of Heaven on earth.

However, such a day has never existed in human history. Instead, humans have been grieving and struggling in pain, entangled by countless boundaries. Accordingly, the starting-point of peace in the world requires that humankind find the way to break down this primary boundary. Yet the people of the world have not understood. This is why Rev. and Mrs. Moon have come into this world in the position of True Parents, giving God's Blessing to the men and women of the world and showing the world, for the first time in human history, the way to resolve the most fundamental human problems.

Even if there are a million boundaries, I am certain I can break them down. How can I do it? True love is what makes it possible. To get rid of these barriers, we have to know true love as God knows true love, otherwise we cannot do it. This means that we

must know God one hundred percent.

Ladies and gentlemen, the spirit world consists of heaven and hell: heaven is likened to a world of daylight, and hell can be likened to the nighttime. But someone who is unable to tell the difference between day and night, how can he possibly take control of the

ever 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?

God clearly, and we need to understand clearly the way to build the Kingdom of God. Then, wherever we go, and in what-

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 headed for hell will all be able to rise up and enter heaven, by practicing these 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



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will continue to do so for tens of thousands of years. This is how individuals can become the people of eternal life, practicing the tradition of eternal life and endowed with God's eternal lineage.

Eternal life is essentially an attribute of love. Even God, when He created the universe, adhered to the standards of absolute faith, absolute love and absolute obedience. 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-

not help but attend Him as the absolute, unique, unchanging and eternal Lord.

boundary between the realms of heaven and hell? It is impossible. Only a person who knows them in reality can have dominion over the two worlds. That person can eliminate the darkness, because he clearly knows the substance of hell. God, who is omnipotent and omniscient, can eliminate the darkness. But first we must know God. Can you say that you know God? How well do you know Him? Is it your understanding that God is pleased with wealth, power or knowledge? Such a God could never bring liberation to humans. You must fully know God in order to expel Satan completely and resolve the fundamental problems of this world. Moreover, even if you fully know God, do you also know what it is about God that is useful in bringing down all the boundaries, erected over thousands of years? This is the important thing.

God is the master of the universe. Then shouldn't there be an environment where God can dwell, a neighborhood and a nation where God can dwell? In order for us to know God, we must restore His nation as a realm that is objective to His governance. Still, the earthly environment remains blocked by numerous boundaries. By taking them down, we should build a world with which God can be happy. Wouldn't all creation like to be governed by God? Indeed, all creation is anxious to be liberated from its groaning, from pain and persecution caused by the control of Satan, and from the many borders that divide it.

Ladies and gentlemen, more than anything else, we need to understand

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 beautify and 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

not help but attend Him as the absolute, unique, unchanging and eternal Lord.

We humans, created as God's children, should likewise be able to completely invest our own love absolutely and eternally. If we do so, then the Kingdom of God will become our kingdom, and God will belong to us. In short, our life-style should be the same as that of God, the master of the heavenly tradition. Then we shall surely become God's sons and daughters, and eternal life and immortality will necessarily be ours. That is why the Bible verse, "For whoever wants to save his life will lose it, but whoever loses his life for me will find it," is so true, although it may sound paradoxical.

The task of removing boundaries includes the lowering of national 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 one 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 been creating them. 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. ❖

MILLION FAMILY MARCH

Minister Louis Farrakhan's
Speech at the MFM

I am a student of the most honor Elijah Muhammed, and I could never thank Allah enough for his intervention in our affairs, raising up among us one to lead, teach and guide us to the straight path of God, none other than the Honorable Elijah Muhammad. I greet all of you, my dear and wonderful brothers and sisters, with the greeting words of peace, "As Salaam Alaykum."

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 committees, the hard-working brothers and sisters of the FOI 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 those who helped to make this day possible in terms of the help that they gave in financial support: Mr. LeVan Hawkins, Mr. Barry Hankinson, Prince Karl Kani, Steve Harvey and, brothers and sisters, Russell Simmons and all of the hip-hop artists and the great entertainers that used their image to promote this magnificent event.

But I would also like to thank Reverend and Mrs. 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 Reverend and Mrs. Moon, and to all of the members of the International Interreligious Federation for World Peace, our sincere thanks and deep sense of personal gratitude 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 and let almighty God have his 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 out as one.

Now, my brothers and sisters, the ground on which we stand is a hallowed ground. Hallowed, not only because it is the capital of the greatest nation on the earth, but this ground is hallowed because this Capitol building that is one of the most beautiful seats of government anywhere in the world, was built by a little over 400 slaves, black slaves who built this building.

So I don't 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 Revolutionary War for America's independence, 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 destroyer, the 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 slavery and suffer the worst form of slavery ever in the history of the world?" For there never has been a people that have lost their names, their language, 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 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 justice: 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 locked 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

Now why am I saying this? If you look at the human family—now 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 theology and Jewish theology as well, there are three stages of human development. The first stage is called the animalistic stage of development and all of us have animal passions.

But when we submit to animal passions, then we can do evil things to one another in that animalistic 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 functioning on the animalistic plane of existence. Allah says in the Koran, "We created you into tribes and families that you may know one another and parenthetically not despise 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 families there is division, there is hatred, there is bloodshed. But God created 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 intended. If, in the genesis, he created the man and the woman in his own image and after his own likeness, he created us then to be reflections of himself. And David the psalmist said, "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 dogs, children of the most low Satan." Whose children are we? A lady the other day said, "Brother Farrakhan, we are all 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

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who last year spent \$550 billion, \$545 billion of which went into the hands of other people. That's foolish.

He said he would choose a people who were despised and rejected. And though there are many on this earth who are despised and rejected, none fits that description of the despised and the rejected, none fits the description of the lost sheep or the lost people or the lost brother more than the black man and woman of American and the Western Hemisphere.

But all human beings seem lost to me today. As I look at humanity, it is as though no prophet of God has ever appeared among us, because as human beings we are filled with hatred for one another. We are destroying each other. And at this very moment in Egypt, the Palestinians and the Israelis are sitting down with President Clinton and King Abdullah of Jordan and President Mubarak of Egypt, to try and work out a peace in that troubled area.

We have witnessed in the last 16 days, unparalleled brutality. We have witnessed in the last 16 days, the destruction of religious houses, holy places belonging to the Jews as well as the Muslims.

Whenever we are so embittered that we would destroy places that are set up for the remembrance of God, this is a sign of madness and the madness that we see in the Middle East has a basis. The Honorable Elijah Muhammed taught us that the stars in the heaven justify our belief in God, and therefore, the star has always been used to represent justice. So the Honorable Elijah Muhammad taught us that where there is no justice, human beings begin to act savage or have a sense of insanity, because of the deprivation of this vital principle of life, the principle of justice.

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 even as we speak. God would be displeased.

In the Holy Koran, it teaches us Abraham was not a Jew or a Christian. He was an upright man. So we cannot claim Abraham 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, Farrakhan? 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 Washington 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 your protractor and 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 lying 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 knowledge that rules this world means that the rulers have just begun to thaw out, for water freezes at 32 degrees and anything that is under 32 degrees is frozen.

MILLION FAMILY MARCH

MILLION FAMILY MARCH

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 fields 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 more 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 in this day for me, 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 largest crowds; the Lincoln Memorial 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 did not draw a large cloud or much activity. And finally, there was another stage that is a permanent stage in the mall, adjacent to The Washington Monument. This stage was where the children's area was. Young musicians graced the stage with violins, drums, and piano, musical instruments of all kinds. Children sang and danced, whilst proud parents in the audience looked on with excitement and joy and applauded every chance they got with out caring whether it was appropriate or not. You could feel their joy in saying, "that's my son!" or "That's my daughter!" This group did not care much about what was being said or what was happening on the huge jumbo tron screen because the biggest moment of

their lives was happening on their own stage. There was free food for the children in the form of fruits, soft drinks, snacks or chips. There was also a white tent with lots of electronic equipment where parents and children could browse

mer mayor of Washington D.C. Marion Barry and his wife, along with other so-called "radical black leaders" graced the podium with their traditional rhetoric with their sense of political undertones defiantly led towards the democ-

bought a car, and even though the car was so raggedy, he still did not want anyone to steal it. So he bought a club to put on the steering wheel. That night, someone broke in the car and stole the club and left the car. Dick said that

his cousin's house was so small, that when he stuck his key in the front door he stubbed two people sitting on the back porch.

There was an international choir that sang a song like "When I get to heaven, I'm gonna walk around heaven all day". To make the rally truly international and inter-religious, Dr. Chang Shik Yang, North American Continental Director of the Family Federation for World Peace and Unification, which was founded by Rev. and Mrs. Sun Myung Moon, spoke with fire, eloquence, and deep conviction. Truly his speech was one of the most powerful and moving among all the spokespersons before the Minister Farrakhan. After Dr. Yang spoke, Rev. Michael Jenkins, the president of the Family Federation for World Peace and Unification, took the stage. He is a white American and he stood on the stage with his wife who is Japanese and three of his five children, two girls and one boy. Rev. Jenkins also spoke with great conviction repenting and asking the black people of America for forgiveness as a white person who has sinned against God and his fellow men for the act of slavery in America. He said that

he was ready to reconcile and work hard for the sake of making things right 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 begun 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 started his speech behind the decorative bullet-proof glass. He begun with the traditional Muslim greeting, "As Salaam Alaykum", which means "peace be on to you." Then, thanking everyone who helped

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and discuss what they needed to further their child's educational skills.

All these things were going on under a perfect blue sky and the wind was blowing just enough to give a gentle breeze as if God was giving air-conditioning to adjust the blaze from the sun. Shade or sun, it was truly a perfect day.

All of a sudden, you understood something was about to happen as the crowd's anticipation grew more intense. Around this time, Al Sharpton, and for-

rats. Shouting that everyone should register to vote. Would the same intensity and urgency take place? All of this was happening while white and foreign religious leaders were sitting on the stage with dignified gracious smiles upon their faces. You might wonder, if they were really listening or were off in space. However, Dick Gregory gave a jovial light moment to the rally when he began to talk about his cousin. He said that among the poor people down South, his cousin was so poor that he



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FARRAKHAN from page 4

God were hanging out with the devil and didn't know it. So when they got in front of God, God said, "Whence cometh thou Satan?" And Satan answered, saying, "I'm coming from up and down, to and fro seeking whom I may devour."

So as a Christian, you are suppose to be the body of Christ, but who has consumed us that we now reflect more Satan than God? Who are we walking with that we are not aware that we are walking satanically or with Satan?

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

So each one of us, at some time, no matter how much righteousness we profess, can be satanic in our thought, satanic 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 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 to my beautiful black brothers and sisters, I had to preach blackness to you, and I know it sounds strange, but if we were not living in a world that made black something ugly, that caused us as a dark people to feel ashamed of ourselves 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 teaching us that black was ugly and that white was beautiful.

And, therefore, white people have been made sick on one end, black people have been made sick on another end, and the disease of white supremacy and black inferiority is what has poisoned the bloodstream of religion so that even when we try to be brothers in Islam, there's a poison that ill-effects brotherhood.

When we try to be brothers in Christianity, there's a poison that limits the brotherhood that we produce even though we claim Jesus Christ.

In Judaism, there's a poison that separates the black Jew from the Semitic Jew from the Ashkenazi Jew.

Poison exists in democracy. Poison exists in capitalism. Poison exists in communism, in socialism. And it is this poison that has to be identified and it has to be uprooted in the human family in order for us to relate to each other as almighty God wanted us to relate to one another.

"I created you into tribes and families that you may know one another." All right, let's look at that a little further.

If you look in Africa today, what is it that caused the Tutsi and the Hutu to destroy each other, or the Tutsi to destroy

the Hutu? What is it that has caused ethnic cleansing in Kosovo? What is it that has caused one people to destroy or seek the destruction of another? What is it that caused the Turkish to destroy the Armenians? What is it in us that makes us act the way we act?

I respectfully say to you, my beloved brothers and sisters and members of the potential human family, that a poison exists, and it starts with the thought that I am better than you because I am black, or I am better than you because I am white, or I am better than you because I am rich, or I am better than you because I am more highly educated, I am better than you because I have something that you don't have. These are false yardsticks used by human beings to justify their ill-treatment of one another.

In the Holy Koran, Iblis, which is another name or characteristic of Shaitan, was told to bow down to a man that was made of dust. And Iblis refused to bow down. And God asked him, "Why didn't you bow down when I commanded you?" And Iblis said, "Because I am better than he. I am made of fire, while he is made of dust."

Whenever you start thinking you are better because of some characteristic that you have that sets you apart from somebody else, this is the beginning of a satanic mind.

I want you to hear me because there is a yardstick that we can say one is better than the other, but it's not your race, it's not your color, it's not your creed.

The thing that makes one human being better than another is our duty to God and our righteous conduct.

Now, saying that, I know that this country, founded by the founding fathers, never saw the demographics that we see today: black people multiplying, brown people multiplying, Asians coming in. Now, we say this is a multicultural, multiracial society. And you say, "Farrakhan, the way you speak, you have no place in such a multiracial, multicultural society." And I say to you, your talk of multicultural, multiracial can be charged to be hypocritical unless you revamp the whole educational system that really enslaves the minds of our young and poisons the minds of our elderly.

It is wonderful to say that Greeks started Western civilization, but that's only partly true. Why can't we be honest enough to put in the history book that civilization started in Africa with people of dark skin? Why can't you say that? That doesn't diminish a Caucasian by saying that civilization began in Egypt or in Africa.

We are only diminished when we try to

hide the truth to exalt ourselves because of our color. Then you're putting yourself down.

White supremacy, as a philosophy, has denied white human beings the growth into humanity and growth into divinity. I'm going to say it again. May I?

White supremacy, as a philosophy, has denied Caucasian people from growth into humanity and into their 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-skin Indians are better and the dark-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

make color distinctions, necessarily with the earth. If you look at the planets, this planet shows up blue. Mars shows up red.

God is the author of color. Why are you going crazy, because you see color in the flowers, color in the rocks, color in the earth, color everywhere you look and color in the human family, and now we can accept the differences in rocks and stones in earth, but we cannot accept the differences of color and characteristics in one another? That says that the human being is sick.

Others say, I've got Moses. Others say, I don't believe in God.

Fine. But Jesus would be upset today, because, I respectfully say to my Christian family, this may sound harsh, and I don't want you to fall out with me but I want you to think about what I'm saying, you have not yet risen into true Christianity as we speak.

Why do I say that, Christians? I think it's one of the apostles that said, "In Christ there is no Jew or no Greek, there is no bond or no free, there is no male and no female, all are one in Christ." We have not gotten there yet, because sexism has put the woman down, materialism has exalted things over the value of human life, nationalism has exalted my flag over your flag.

That is why, at 9 this morning, on the Jumbotrons, I had all of the symbols of religion to come up on the screen. And when you saw your symbols, you said, Ah, there's the cross, that's me. Ah ha, there's the crescent, ah, that's me.

Oh, look, there's the star of David, that's me. You have allowed symbols to define that which no symbol can define.

I showed you all the flags of all the nations and you can wave your flag, and this is beautiful, but that flag cannot describe you. That flag cannot define you. The flag limits you. They symbol limits you. And the only way that humanity can become what God intended, we must rise above symbols into the substance of the oneness of God.

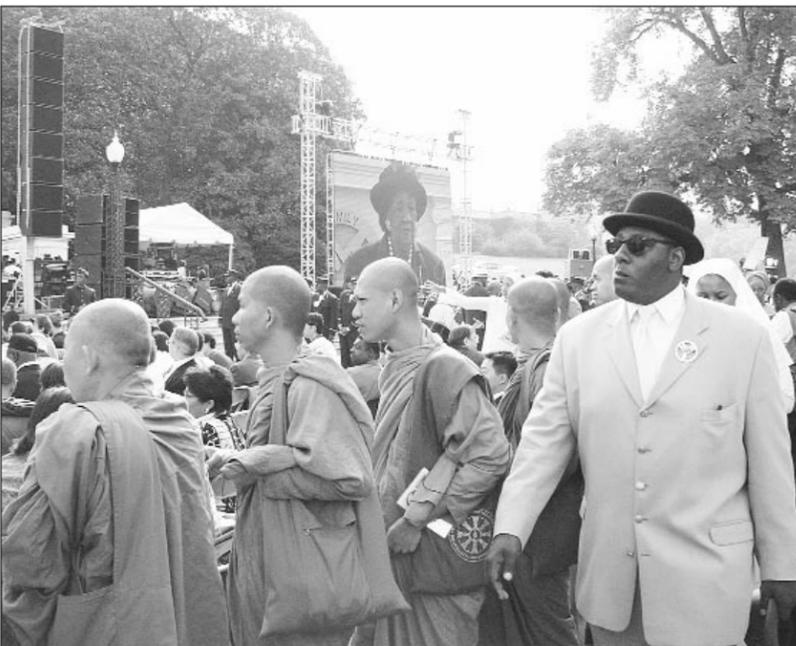
Now, every organization that's here is represented by some symbol. As an Omega, you have your symbol. As a Delta, as a Kappa, as an AKA, you have your symbol. As an Elk, as a Moose, as a Lion, you have your symbol. As a Crip and a Blood, you have your color. None of these things define you. All of these things limit you, because your symbol and mine create divisions among us. I'm a Christian, you say, but you're a Muslim. You wear your cross, I wear my crescent. So I'll be over here and you'll be over there. Wrong, wrong, wrong.

That is wrong.

I am a Christian. Did you hear me? Farrakhan said, I am a Christian. I am a Jew. I am a Muslim. I am Pentecostal. I am of the Church of God in Christ. I am a Jehovah's Witness. I am a Mason. I am a Shriner. I'm all of that and then some. Because I refuse to let things limit me as to who I really am. And you should not allow that either.

Now, when I say I'm a Christian, I delight in the cross. It means a lot to me. The cross is not a symbol of wood with a horizontal and a vertical bar. The cross is a symbol of the dual nature of the human being. He has a horizontal nature which is animalistic. He has an upright nature which is vertical. The cross represents our struggle to

see **Farrakhan** on page 8



it to me please.

Now look at this. What is more beautiful than a bouquet of flowers, different colors, but growing out of a common earth, needing a common water, growing into a common atmosphere?

Who would be stupid enough to say the rose is better than the orchid? You just won't talk like that. Nature won't let you say the rose is better than the orchid. The rose might be your preference, but who said it's better? That's stupid. Excuse me. I think it's ignorant, don't you?

Now look at the earth out of which we grow. There's black earth, there's brown earth, there's red earth, yes, there's sand that is white, sand that is pink, and we who live on the earth rejoice because we grow our food in the black earth, we make our bricks from the red clay, we put our foot in the sand when we go to the beach, and we're not thinking of sand supremacy or black earth supremacy, we're just enjoying what God has given us, and we give him the praise.

Look on your finger. What kind of stone do you have that represents your birth? Some of us have yellow stone, some of us have a blue stone, some of us are blessed to have a diamond. And what makes the diamond so pretty is in the light it shows up many different colors. And we are so fascinated by the many different colors. We love diamonds, and diamonds are a girl's best friend. A man's, too. (LAUGHTER)

And that's why they're killing each other in central Africa and in west Africa and in southern Africa over diamonds. But imagine that you would exalt one stone over the other, because of its color. If you like rubies, they're red. If you look emeralds, they're green. But you don't make color distinctions with the stones. You don't

MFM from page 5

to make the march possible, he gave a special acknowledgment to the Rev. and Mrs. Sun Myung Moon. "I have no notes. I came here this afternoon asking God to speak through me." This was how he begun his speech. The Minister spoke very powerfully and inspiring with verse as applauds sprinkled all through his speech. Even one time, the crowd began to chant, "Farrakhan for President!" after he criticized both presidential candidates saying that neither one of them was qual-

ified. After having spoken about 45 minutes, he called for representative candidates to be blessed on the stage. There was a definite international flavor to the ceremony. Then he asked for the ministers of different religions to come on the stage for the final benediction. Bishop Joong Hyun Pak was among those in the ministerial group who was asked to give the benediction. There is an old saying "the greatest flattery one can give to another is to imitate that person." Surely, Minister Farrakhan was imitating Rev. Moon in the wedding ceremony.

There is lots more to say but I will save it for next month. ❖

MILLION FAMILY MARCH

by Rev. Levy Matthew Daugherty

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. But 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. But the context changes things. The actual statement was something quite different: "Any men who would enslave and kill their brothers," insisted Minister Farrakhan, "are in fact controlled by the devil." He spoke about horrible deeds which are part of America's history.

Rev. Moon, speaking theologically, said that America is an "archangelic" nation. This too can be understood to mean that this is the nation of the devil. If the devil is in charge of the country, it may well mean also that whoever runs the country is controlled by the devil.

Again Jesus is not that far different. Jesus once said to the Scribes and Pharisees, "Do not go to the Gentiles." Jesus also said, "I come only for the house of Israel, the Jewish people." He said to his disciples, "You are of your father the devil, and your desire is to do your father's will." Does this mean that Jesus was anti-Semitic, or racist? I think not.

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; Minister Farrakhan is Black-American,

and so he began his ministry with America's black people. Rev. Moon is Korean, and even though he teaches universalism and inter-racial marriages, neither he, nor any of his 13 children are inter-racially married. Reverend Moon's early disciples are all Koreans, his children ended up with spouses who were chosen from that group.

In his early ministry, Jesus said to go to the Jewish people only, but later he changed and said, "Go preach the gospel in all the world, in every nation and every tongue." This shows that he began with a small number of his own people, but the message they carried was completely universal. The case is similar with Rev. Moon. He once called America an archangelic nation, but now he calls America "the elder son nation."



GRAEME CARMICHAEL

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

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 do wrong. 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 those 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

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

Though both Minister Farrakhan and Rev. Moon performed their labors differently from one another, they now converge to combine efforts in solidarity. In history, only Minister Farrakhan has brought a million men together to hear a message from one man. None have done this either before or after — though many have tried. On Moon's side, only he has ever blessed and married over a million couples in a single ceremony, and on that one, no one else has ever even tried! These men hold the world records in their ministries.

On the day of the Million Family March, Minister Farrakhan will speak to a million families, and also hold a wedding and rededication ceremony on the mall. It will be up to history to determine whether they are really prophets or not. Either way, I am not going to miss this historical event, and when my grandchildren ask me if I was there, the answer will be in one word, "YES!" ❖



MILLION FAMILY MARCH

FARRAKHAN
from page 6

overcome the horizontal and grow into the vertical.

So at Eastertime in church, you sing, "The strife is o'er. The battle done. The victory of life is won. Oh, glory to that risen son. Hallelujah." What are you saying? The strife is o'er. Jesus won the struggle between the horizontal and the vertical. He mastered the flesh by the spiritual growth of his mind into the oneness of God. The strife is over, the battle is done, the victory of life is won.

Life and love are the same words. If you don't love, you don't have life. And if you have life, you have love. And wherever there is hatred, there is death. Wherever there is hatred, there is the destruction of that which is the nature of God.

And that's why we say God is love. That's not a tender emotion, that is the creative force out of which the whole universe was created. And when human beings are imbued with the spirit of God, then there is nothing that we wish to accomplish that cannot be accomplished.

The star of David is two equilateral triangles, one pointing up, one pointing down, six sides, six angles. The Bible says, "Count the number of the beast for it is the number of a man," but the man is God's man and the beast is also under the same number, because the beast is a man that has fallen down, and the God man is a man that is looking up and gets instructions from above, and the fallen man is he who gets his guidance from the lower extremities. We follow our sexual appetite, we follow our lust for material things, for power.

Beautiful symbol. The crescent represents equality. The star represents justice. The sun represents freedom. That flag is up above our heads in the God who created that. He doesn't let the sun shine on white people and miss black people, does he? He doesn't let the rain fall on the Native American and not fall on other members of the human family. God is just and he's no respecter of persons. It doesn't matter what your color is, what your race is with God; it is righteousness that he is after.

And so, my family, these symbols must give way to that which God will bring and make new among us. I say to all of these symbols, they make us symbols, and we don't have the substance of a human being created in the image of God.

It's really sad that I can have a flag and it's the Jamaican flag, and I say, My father was from Jamaica, man, and that flag, I love that flag. But Jamaica a little small island in the Caribbean. St. Kitt's even smaller. Trinidad, small. Dominica, small. Antigua, St. Lucia, small.

I have a Ghanaian flag. I am from Ghana. Good. You're from Nigeria. Good. I'm from the Democratic Republic of the Congo. Good.

Does that describe you? Then die. Die and see will not the earth in China accept you.

The earth in China doesn't just belong to Chinese. The earth belongs to all of us who live on the earth. And once we outgrow boundaries, once we outgrow borders, once we outgrow symbols, then we grow up into God. Then the earth becomes the 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 of the Earth. The wealth of the earth belongs to God. And it must be shared by every one of us who live on God's Earth.

That's the kind of government that we need. A government that has the poor in mind. The riches of America belong to all of those who call themselves Americans.

And the richness of Africa belongs to all of those who call themselves Africans. But better yet, the riches of the earth belong to all of those who live on the earth. And that is why Isaiah the prophet said, "For unto us a child is born. For unto us a son is given and a government shall be upon his shoulders. And he shall be called won-



derful counselor, the mighty god, the everlasting father, the prince of peace. And of the increase of his government of peace, there shall be no end."

Look at the Star-Spangled Banner. I love seeing the athletes when they won their races, you would see the flag go up and the Star-Spangled Banner played. But listen to the lyrics, "And the rockets' red glare, the bombs bursting in air gave proof through the night that our flag was still there." What are you talking about?

What are you talking about? Your anthem says that America was built on war, bravery in war. War with the Native Americans to take away the land. War in terms of bringing the African into slavery in America. War to take New Mexico, California, Arizona and Texas from the people of what is called Mexico.

War to justify taking the islands—some of the islands in the Caribbean. War.

When will we have an anthem that says peace? And that is why I wanted my sister to sing, "Lift every voice and sing, 'til Earth and heaven ring, ring with harmony of liberty, let our rejoicing rise high as the listening skies, let it resound loud as the rolling sea."

That's not a song of war, that is a song glorifying a struggle of human beings to become more and more like God.

I'm encouraging us, in this diversity that is before me, if America will be the leading power on this Earth, the doctrine of racism and white supremacy has to be eliminated by a better quality of education.

The doctrine of white supremacy that limits white growth into divinity, and limits black growth into divinity, and hurts those in between in their quest for divinity, all of these extremes must be done away with a better system of education.

And this is why I'm asking everybody that is listening here today and by television and by web site, listen, there is a purposeful dumbing down of the American people. It is not an accident that corpo-

rate America is buying up radio stations, television stations, newspapers.

They want to make you like sheep: easily led in the wrong direction, hard to lead in the right direction.

But somebody made an error, they developed a computer. Somebody made an error, because now if you can get up on that computer and access the information highway, you can bring into your homes every bit of knowledge that you would need to grow into a human being and then continue to grow into a divine reflection of your creator. So I would ask everybody in this audience, everybody listening, get a computer in your home. Every home must have a computer, so that we can learn how to use it to escape the purposeful dumbing-down of the American people.

Now, as I come to a conclusion, I want to address three problems. Family life: Any policy, rule, regulation or program that does not promote the growth of the male and female, the sanctity of marriage and family, is a rule, a regulation or policy that is not a good rule, regulation or policy. The family is the basic unit of civilization. Therefore, everything must be done to care for the family unit, one.

Two, none of us can become human beings and divine beings without knowledge. Therefore, the access to knowledge should be what government is spending money on, not more weapons. There is no nation on this earth that can defeat America militarily. There is no sense of saying to the American people, "We need Star Wars, because somebody's going to shoot a rocket at us." They're not insane. They know if they shot one rocket, you could shoot a hundred.

So war and the threat of war is a pretext to take the taxpayer's dollar and make more and more weapons, while the American people have insufficient education, insufficient teachers, insufficient qualifications to come into a modern society. This thing needs to be reversed. Education is not a privilege; education is a human right.

In your education, you must exalt the woman. Any system of education that does not give us a healthy respect for the female is a failed educational system. Any system on this earth that says that a woman is only for pleasure and procreation is a backwards system. And any system that says the female are our natural partners in every act of the building of home, school, systems and institutions of government, then we are properly educated. The woman is the cornerstone of the family.

And I respectfully say to everyone that's here, all of our religious institutions need reform. I'm going to say it again. All of our religious institutions need reform. It is not God that has relegated females to this inferior position, it is our misunderstanding of the word of God.

Now, to my Christian family who say they love Jesus—I'm talking now to pastors—because I was in a church and I asked the pastor, it was a Baptist church; please, Baptists, don't be angry—and I asked my brother, I said, "Brother, if Mary came into the house, would you tell Mary she couldn't come up on the rostrum here and speak to us about her son?"

And I said, "Reverend, would you deny your mother the privilege of coming up

here." And he said, "She can't come up here." And we respectfully disagreed, but I went away thinking about that, and I want to share this with you.

When Jesus was on the cross, most all of the male disciples had run away. Only one was there, that was John. But there were three women at that cross and one of them was his mother. You say as a Christian, "He died for me, that's why I love him so. He was nailed to the cross." And look at your words: "His hands were bleeding. His feet were bleeding. And every hour that he hung there he was in agony. And he died for me. That's why I love him so."

When he was resurrected, according to Christian theology, the men were somewhere in the upper room talking, but it was women that discovered that he had been raised.

Now, I ask you a question: Do you think any pulpit made by man is better or more important than a female created by God? Just think. And if you love Jesus—and you all do—who in here loves Jesus? Raise your hand. Come on, raise them high. Every Muslim in here will raise our hands too because we love him. All right, put your hands down.

If you love him because you say he died for you, then look at the female that has given birth to your son or your daughter.

Do you know that when she lays down to give life to us she experiences the same pain of death as the pain of giving birth? Look at the hours sometimes that she's in labor, one hour, two hours, four hours, 10 hours, 14 hours, 18 hours and then she gives us life. Well, if you can love Jesus, because he died for you and me, then you better grab your wife and the woman that gave birth to your children and hold her tight, because she died for you and me and she suffered in labor for you and me that the human family could continue to grow and flourish.

Now, my dear sisters, I want to say something specifically to you, all the women that are here. Sisters, your womb is sacred.

Your womb is the workshop of the creator. I want you to hear me clearly. Every human being that we love and admire came from the womb of a female.

How do your prayers get answered? Every one of us say a prayer. And those of us who saw loved ones die from cancer, have not you prayed that somebody would find a cure? Look at the children suffering from muscular dystrophy, from sickle cell anemia, from multiple sclerosis, those suffering from prostate cancer, ovarian cancer, lung cancer, but there are some medicines, but not cures. Wouldn't you like to find the cure for all these diseases? Where do you think the cure is going to come from? It's going to come from the womb of some woman, maybe some sister that is in this audience today.

My dear sisters, I understand why you fight for pro-choice.

Because you are tired of men using you for procreation and pleasure, and you want the right to say, "I don't want this life." I understand that. But don't let the extreme ignorance of the male cause you to react in a way that is not good for yourself or the future of humanity. You have the right to choose. Choose well the man that you're going to give yourself to.

Make a good choice, sister. Don't give yourself to a man just because he asks for you. Make sure he's the right man. That's pro-choice.

Now listen, in the Bible it says, "I set before you this day two signs, one of life, one of death. Choose life that you and your seed may live." Beloved sisters who are listening to me this afternoon, if you are now expecting a new life, I'm begging you, on behalf of almighty God, do not abort that life.

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FARRAKHAN
from page 8

For that life that you are carrying, I promise you in the name of Allah, that life will be a blessing to you and a blessing to this nation and a blessing to the world. Every woman that is pregnant, put your hand on that life and hear me. I am telling 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 to be pure, good. But then don't try to break into my family.

Because there's some of us that feel the same way.

No matter how much Islam is in the world, we have Pakistani Muslims, they're not marrying Chinese Muslims. You have all of the families in Islam, 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—make sure it's in love and not in lust—then you do that, but remember there are other people who want to keep their race as God made it.

God is not going to punish you for keeping your race as he made it, but 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 Africa that America can help to solve. I don't think that America should sell arms to the brothers and sisters 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 hopes that they would use those weapons against the government of the Sudan. Then the Ethiopians and the Eritreans turned those guns on each other.

America, you should not be involved in criminal activity that takes the lives of members of our families. I say to the government of America, I believe that this government can do better by the peoples 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 Christian nation, then let your light so shine before men, but you don't have to make the people of Cuba suffer simply because you don't like their way of governance. That is wrong.

I've been to Cuba; 65 to 70 percent of the people there are our people. Whether they are black or brown or red or yellow or white, they do not deserve to suffer from embargo that has been on Cuba for 40

years.

Cuba can help us. Fidel Castro has offered 6,000 doctors to those 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 doctors—or students to become doctors this 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, 2 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 out of doors and I gave you not shelter? When?" And Jesus said, "Inasmuch as you have not done these things to the least of these, you have not done it also unto me."

If this is a Christian nation, shelter the homeless. If this is a Christian nation,



feed the hungry. If this is a Christian nation, give health care to every citizen, since you call on us to fight your wars and to pay taxes.

If this is a Christian nation, truly work to reform the prisoners. And if this is a Christian nation, we must destroy the death penalty and let those on death row go free.

I believe that I can help in the reform of every inmate in prison. And once the inmate is reformed, don't talk about giving him life in. Once he's reformed, let him go and let him be redeemed and do that which is in the best interest of the society. Don't take away his right to vote after he has paid for his crime.

Now, as I leave you, I call this a march, but I'm not into marches. Marching only means the organized pitter-patter of feet that are moving at the command of a commander in strict obedience to his call. I'm not into marching, and if all this is a march for feeling good, then this is vanity, and we don't have time for vanity.

I say to all of you that are listening, this was supposed to be a government of the people, by the people and for the people, but it is a government of the rich, by the rich for the rich. And the masses of the people, black, brown, red, yellow and white, are like the Bible's Lazarus, existing from the crumbs that fall from the rich

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 own vote. Listen to me.

Campaign finance reform only means that corporate America is buying your political leaders. Nearly \$1 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-



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ca? She's not bad of herself. She's just pushed by the bottom line. She needs to be balanced. Who will balance the greed of corporate America?

I think it's only when the people are awake, it's only when the people know what their self-interest is, it's only when the people are organized and politicized that we can leverage that unity and get from a government that will not yield to us what we need and what we want. As a black people, there's nothing that we have gained in America that we didn't have to suffer, bleed and die to get. So there's no sense in thinking that if Mr. Gore wins or Mr. Bush wins that this will necessarily mean that we will get all that we need.

Now to those of you who are going to vote—and I would urge you all to vote—I would say to the voters, to the black and the brown and to the poor, don't let the smiles and the...

... don't let that make you think that's the right person to vote for. It's almost like a choice between Beelzebub and the Devil. You lose with either one. But you know what? Even the Devil will do good under the gun. I'm not talking about a physical gun; I'm talking about a gun of the people's unity.

We can make this a better government. We can make this a better nation. But if you're going to wait for Congress to do it, they'll do the best they can, and that's very little. Talk to me now, let's be real. I say Congress will do good, but it will only be in direct proportion to what they're able to do.

But, but, but if the people are organized, united and committed, don't worry about the Supreme Court. We are the Supreme Court. Any law that's in this nation can be changed by the mass movement of the people. Martin Luther King didn't sit still when laws were unjust; people moved and people changed laws.

We are the court. We are the government. We ought to exercise that kind of power and not leave it into the hands even of those whom we elect.

Youth are the strongest and the largest voting block potentially in this nation. And if you don't care about the young people,

I would respectfully say that Louis Farrakhan—I'm going to ask Russell Simmons, the hip-hop guru, I want to see every young person in this nation from 18 to 35 that's not registered, I want you to register.

I'm not here to play a political game. I didn't enter into this for this to be business as usual. I know it's not a panacea for all our ills, but let me tell you something: 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 brothers, I'm going after 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 homeless, 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 the poor, but I've got a lamp for the poor. I'm running on my record, and my record is better than all the candidates.

Don't be angry with me, because anger be no free ride for nobody.

I believe that the young of this nation can make a difference. Look at who's throwing the stone in Israel; it's young people. Look at who were on the streets when Kostonica took power; it was youth in the streets. C. Delores Tucker is saying to the 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 bitch."

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—H-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 our young people are doing is they're giving us a mirror of ourselves.

Many up on this stage who are intellectuals and leading lights and pastors and politicians, you use the word "bitch" when you're angry, and you use the word "whore" when you're angry, and sometime you'll even use "MF" when you're angry. Talk to me. But you just don't want all of that in the public.

What we, as elders, do behind closed doors would make us embarrassed 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 church, you may be in the sacred halls of Congress with your backsides showing, but that's all right because it's behind the closed doors. But you are angry with your children. But the fruit don't fall that far from the tree.

I want to see our lyrics come up out of gangster, gangsterism, but I'd like to clean up the gangsters in this house. Help me clean up the gangsters in government, the gangsters that want other leaders killed because they don't agree with them, the gangsters that use dirty tricks to upset governments and destroy people because they don't like their way of life. There's gangsterism going on here. Help me clean up that gangster rap.

And so I want to run on my record. And I'm asking all of you, regardless to your race, your creed or your color or your class, I say, like Vice President Gore, not that I want to fight for you.

see **Farrakhan** on page 10

MILLION FAMILY MARCH

FARRAKHAN from page 9

I've been fighting for you. And I'm asking you now to back me.

Everyone that's here, I want you to back me and I promise you the next five to 10 years of your life will be better than the whole 440 years before that. because what you need is strong, bold, uncompromising leadership that's not bought and paid for, that won't bow down, that won't scratch where they don't itch. I'm asking you, back me, and I will get you your freedom, your justice, your equality and your reparations.

I want to be able to speak the truth. But I believe sincerely that like Joseph was sold into slavery and became a master in the land where he was sold as a slave, I believe that's our destiny. I believe that's what God wants. And before me is a coat of many colors. I went to my tailor and I tried it on.

It sure feels good.

We can make a difference. So I want to ask you in the words of Art Kelly, I really believe we're going to have to fly. And when I say fly, the Bible say one day we're going to take on wings. And wings doesn't mean that you're going to grow wings out of your back; wings means that the wisdom and the knowledge of God and the understanding of the Word will give you power to rise out of the gravitational pull of the earth out into space.

If you have the wings of knowledge—and if I had a book in front of me to open the book, it's like wings. When you have a book and you open the book, it looks like wings. The Bible is a book of holy knowledge. Open it and take on wings. The Holy Koran is a book, a healing for the nation. Open the book and take on the wings and fly away.

And when you put on your wings and it's only when you put on wings that you can rise above blackness, rise above whiteness, rise above color, rise above national origin, rise above ethnicity, rise above sexuality, rise above materials. When you take on the wings of knowledge, then you can rise above all the things that have kept us divided as a people.

Brothers and sisters, I propose tonight, this afternoon, to set up a Million Family March Economic Development Fund. I'm asking every family that is here—and all that are watching by satellite or by television—if every family gave \$100 from this October 16 to next October 16, and those who have ability to give \$500 or \$1,000, put it in the economic development fund. And those of our talented performers, take some of what you earn and put it in the Million Family March Economic Development Fund.

I promise you on my life, there'll no foolishness go on with that fund. Congressman Hilliard and I and a few more respected people that have passed certain tests will be the signers, and not a dime will be spent except those board members decide, and they won't decide to spend a dime for one year.

And at the end of a year, next year, I want to be able to report to you that in your economic development fund there's some \$500 million to \$1 billion in an economic development fund for us.

Listen to me. You start it off, but then I'd like to go to corporate America,

with your permission, and say to corporate America, "Look, this is how many billion you took out of the black community last year. And I know you funded the CBC weekend and I know you funded SCLC's convention and the NAACP convention, and you gave endorsements to leading black people, but that's not enough. There's such a thing in Christianity as tithing. You take 10 percent of what you got and give it back to God. I would like to ask corporate America to give back some of what you take into an economic development fund."

And then I would like to say to the government, "Why don't you match what we 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 begin to invest in you, so that you can open up businesses in your own community providing goods and services for your people.

We want to do what some of the banking institutions don't do: help you to get homes. We believe in you.

But also there's Africa that needs investment. And with that economic development 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 I've done, 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 advisers of highly knowledgeable people. I believe that if we do this, we can bring ourselves up out of the condition that we're in, because we can leverage \$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 community and our building Korea Town from what you extract from the black community. I would ask you respectfully, "Would



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is made bitter with ugliness, hatred and division.

And now, where is Sister Ruby Mohammed? Is Sister Ruby here? She's 104 years old. And she came to be with us today.

104. And can you believe this, she drove—another person and her drove all the way from Oakland, California. I don't like that because, mother, if you had told me, I'd have sent for you on the plane.

To all the grandmothers that are present that are now raising the children of your children, we honor you, we love you, we respect you. And to all of the mothers that have lost your children, we will work night and day

to return your children back to you, and to stop the abuse of those institutions of government that may abuse their authority and instead of keeping families together are breaking families apart.

There is a lost child. Elijah Priestley. He's 5 years old. He's wearing blue jeans with a white shirt. And we would like somebody to bring him and put him on the screen and on the Jumbotrons so that mommy can see your son and go get him quickly.

And now I'd like to also say a special thanks to the Afro-American newspaper and to all the black newspapers who have helped to make this day possible. If I missed any of you, please forgive me because it's not my intention to leave out anyone.

And from—to the Orthodox Jewish community, "Natoura cata." We thank you for honoring us with your presence and give our shaloms to all your family and all your people.

And now, brothers and sisters, it's time for the choir to sing and then we'll have prayer and be dismissed. The choir will sing—come. This is our brothers from the Orthodox Jewish community that have honored us with their presence. Father, come up son. Hold him up. We hope that peace can come to the Middle East and whatever we can do to bring about peace will keep us out of the worse war that there has ever been. And that war is prophesied: the war of Armageddon. And we need to remember that when Jerusalem is surrounded by armies, that's one of the signs of the end. May God bless us to avert or hold off such a dreaded war. And the only way we can do it, is by exercising the principle of justice. ❖



INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE

International Public Service and a Culture of Peace

by Thomas Walsh

On September 29 - October 2, 2000 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 IIFWP International and IIFWP-Europe. Dr. Chung Hwan Kwak served as the Chairman, and Rev. Kwang-Kea Sa, as Co-Chair. The conference was the first collaborative effort between the international office of IIFWP 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 Read 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 of Religious Studies at University of California Santa Barbara, Dr. Seriah Rein of Concerned Women for America, Dr. Gordon Anderson, Secretary General of Professors World Peace Academy, Dr. Kathy Wings of the International Relief Friendship Foundation, Dr. Frank Kaufmann of the Inter-Religious Federation for

GRAEME CARMICHAEL

World Peace, Mr. Robert Jordan, an activist working with United Nations NGOs, Amb. Semakula Kiwanuka, Permanent Representative of Uganda to the United Nations, Ms. Mable Millner of Boston University, Dr. Ryszard Pachocinski of Warsaw University, Dr. Daria Brezinski of Integrated Learning Systems, Mr. Jack Corley of International Educational Foundation, Mr. Robin Graham of Global Team-together, Massimo Trombin and John Gehring both of the IRFF and Religious Youth Service, and others.

Many international dignitaries were in the audience, including Mrs. Mary Note, the First Lady from the Republic of the Marshall Islands, and the Hon. Arnold Ruutel, former President of Estonia, H.H. Mohsin Ali Kahn of Hyderabad, Hon Benasing Macarambon, a Senator from the Philippines, H.E. Alberto Pedrosa, Philippine Ambassador to Belgium, Amb. Badru Kettarega, Vice Chancellor of Kampala University, Dr. Frederika Rice, Executive

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CREATING A CULTURE OF PEACE

by Dr. Chung Hwan Kwak

This Keynote Address was given on September 29, 2000, in London, England

This evening I would like to share with you something about the background and purpose for our common undertaking here in London.

The Interreligious and International Federation for World Peace recently sponsored Assembly 2000 in New York. This was an international conference of more than 400 most respected leaders from a wide range of fields, including many delegates from IIFWP chapters around the world. Together we addressed 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 offered his views on the critical issues fac-

ing 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



taking stock of our deliberations. The publication of the proceedings has been widely circulated. The feedback has been overwhelmingly supportive. In short, as a result of Assembly 2000 there is a clear sense that the IIFWP 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-

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Member of the UN Association of Great Britain.

According to participant testimony the conference was a huge and unqualified success, an indication of the great need for a clear moral vision for the twenty-first century. The IIFWP is proud to be the host of these seminars,



and gratified by the results. Following the conference, the IIFWP, along with representatives of the World Association of Non-Governmental Organizations, sponsored a day of training for IIFWP delegates from around the world who volunteered to participate in the development and implementation of an international



educational program which emphasizes public service, character education, renewal of families worldwide, the dialogue among civilizations, and the strengthening of the United Nations. This educational program is expected to be co-sponsored by IIFWP and WANGO, and in collaboration with the United Nations.



Also, at the follow-up training program, the plans for the convening of an international conference for non-governmental organizations, co-sponsored by IIFWP and WANGO, and convened in New York on October 20-22, was announced and explained. ❖

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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 mindset—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 has 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 the 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. Moreover, these familial relationships, if they are to be true and good, require a foundation in God, and the true 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 manifest in true families.

The IIFWP, therefore, is enthusiastically supportive of the United Nations' quest for a culture of peace, and we have made it a core aspect of all our deliberations throughout 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 it is one of the key points which we hope to promote in developing a worldwide educational program.

If we truly want to achieve peace, then we must learn to overcome selfishness as it manifests itself in many ways—in nationalism, in racism, 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 Semi-

nar 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 addressed critical issues and which proceeded first from a reading of Rev. Moon's words as they related 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 visionaries, however, their wisdom and special gifts are often overlooked or even rejected during their lifetimes. This is one of the saddest themes running throughout human history.

The time we live in is one of remarkable opportunity. Certainly we recognize this point when we look at developments in science and technology. 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 modernized West which stood potentially as an "elder brother" to other nations in embracing the ideals of the United Nations, a great moment was missed. As such, the next 50 years witnessed

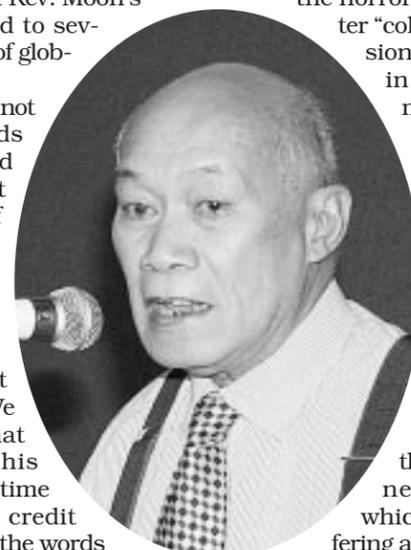
the horror and misery of a bitter "cold war," creating divisions between and within nations, including my own nation of Korea. It too has been a victim of missed opportunities following World War II.

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 the 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 internal vision that is spiritual 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 achieving this 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, at least in part, if not in most significant ways, on the outcome of our discussions and determinations at this seminar.

Dr. Chung Hwan Kwak is the Chairman of the Interreligious and International Federation for World Peace ❖



Testimonies from the IIFWP International Seminar

TTrue Love + True Marriage. I cried the whole seminar. All hidden pains from the painful family was out (And I'll do this seminar in Thailand if IIFWP want to)—*Montanee Tantisook, 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.—*Frederike Rice, UN 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 Rey, 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, Ecuador*



I think the discussants 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 follows would surely fulfill its aims for a god like global community. This would probably take many more gen-

erations 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 subjection. 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. Safia Farooq, Pakistan*



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

Vision of the IIFWP could touch my heart. In my country I will take responsibility to organize similar conferences for 360 VIP from society.—*Koromhaz Igor, Slovakia*



"Renewing the UN". This is the new agenda of the world. It carries the new meaning of peace for the world.—*Dr. Wilboon Shamsheun, 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 how to behave to reach salvation.—*Ryszard Pachocinski, Poland*

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

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.—*Xinzhong Yao, 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 Owen Mastric, USA, Ohio*



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

All of them are teaching the need to learn to live for the sake of others. This aspect can be source of many educational and social service programs.—*Catalina Bobocea, Romania*

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



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



within my state and at several National Legislative Organizations that I belong to.—*Matt. Throckmorton, USA*

Challenging but realistic, let's get on with it!—*Ajay Rai, UK*

In Asia Region, India and Pakistan are rivals and enemies but because of this seminar, people sit at the same table like a family.—*Zulfiquar Ali Kazm, Pakistan*

The words of Rev. Moon are high spiritual level that really makes us understand the road that God gave us to carry out on Earth to propagate his love through service to others.—*Shaykh L. Fadika, Cote D'Ivoire.*

May God bless the Rev. Sun Myung Moon and I bow my head with respect to him. My heartistic congratulations to the sponsors of this very successful seminar of great value.—*Tarlok S. Bacca, UK*

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Reflections on the 2000 Autumn Classic

by Lesa Ellanson—
Port Jervis, NY

Initial 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 the 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 broad spectrum of human barriers as do those two weeks that arrive every four years.

An integral part of both the ancient and modern Olympiad was equestrian sport. In the modern games, equestrian competition saw its resurgence in 1866. Show jumping in the current style of individual grand prix (translated means, "greatest prize") was inaugurated in the 1900 Paris Games and became a team sport at the 1912 Stockholm 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 civilian competed until the 1952 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,



Lesla Ellanson and Margie Goldstein-Engle

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 CS I-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.)

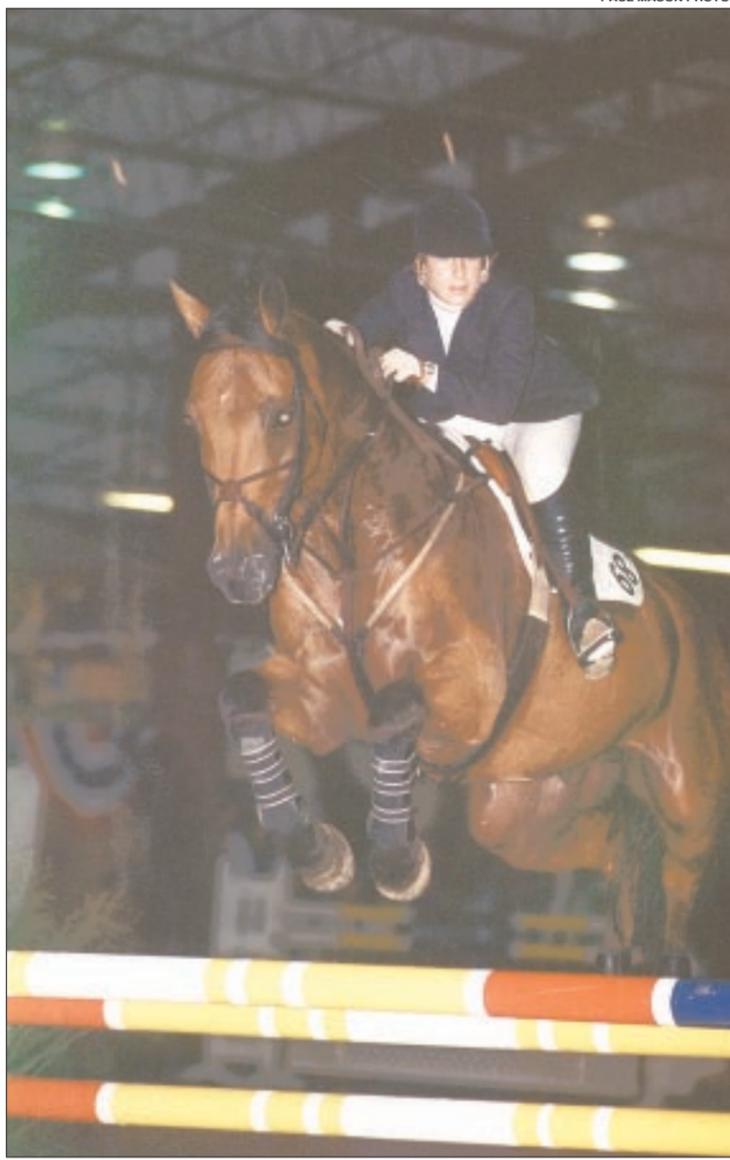
Although the show has seen both fat and lean years according to rider attendance, New Hope Farms still maintains an indelible reputation in the equestrian world as a first-class facility and for the quality of its events and shows.

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 courageous horse and (in the case of show jumping) the perilous host of nearly six-foot obstacles to be hurdled. It's bravery and grace, fortitude and deter-

mination that win the day. Physical stature and brute strength of the rider matters little. A horse's perfect performance is built upon the foundation of trust in its rider, whether you are a man or a woman, whether



Kate Levy soars to victory on Lagretto 5

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 Olympics 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 Nona 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.

see **CLASSIC** on page 18



Olympian Margie Goldstein-Engle after winning the Open Welcome Grand Prix

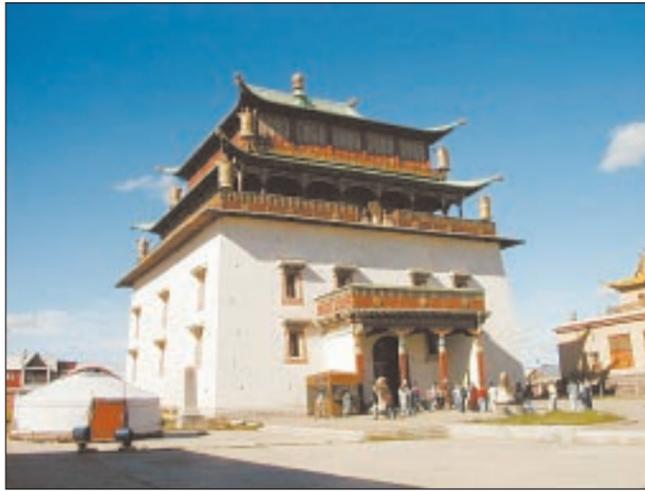
RYS sponsors 'As Friends' project in Mongolia

by Edwin Vanoverschelde

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

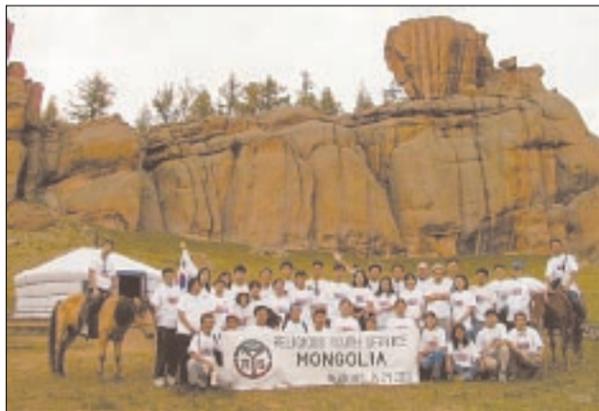


Federation for World Peace of Mongolia and is sponsored mainly by donors in Japan.

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. ❖

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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 women'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 (Jozsi) and Picai Constantin (Tino) were good friends in the orphanage. Jozsi, 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. Jozsi always hoped and prayed that when he grew up he'd have a little house where 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, Jozsi 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,



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21 Days Sisters' Workshop at Chung Pyung

by Chok-Ying Sue Burghardt

Since the beginning of this year, I was not feeling well physically and spiritually. My physical body was being weakened by stomach pain (ulcer) and chest pain. Spiritually I became powerless as five of my spiritual children, candidates for the February Blessing this year, were all rejected by their mates. They felt disappointed and left. I began to blame myself for not being able to take care of them, and I did not realize I had been invaded by an evil spirit which caused my sicknesses until I came to Chung Pyung.

When I heard the news of True Parents' direction for university graduates worldwide to attend a 21-day workshop at Chung Pyung, I felt spiritually pushed to respond immediately. I felt strongly that I needed to revive my spirit at Chung Pyung. When I told my husband my decision, he supported me 100 percent. For this I was deeply grateful. I knew it was almost impossible financially for me to go because we were struggling to pay many bills at that time, but miraculously on that day spirit world really helped my husband to break his record by making \$1,000 in three hours. So in my heart I knew for sure that God wanted me to be there at Chung Pyung and I began to make conditions to prepare my heart for the workshop.

Personally I felt that this workshop was not only for the sake of providential mobilization to work on the front-line in order to fulfill certain providential conditions, like the mobilization of Korean blessed wives in 1972. More importantly, it's to give us the opportunity of regaining our spiritual power through a rebirth experience. Also it's to show us how much we are really connected with True Parents' heart through absolute obedience, and to make a foundation to receive heavenly fortune through the grace of Dae Mo Nim and Heung Jin Nim.

During the workshop we were going through a constant cleansing process through ancestor-liberation clapping sessions, called an-soo in Korean, three times a day to get rid of evil spirits inside our bodies caused by our personal sins and our ancestors' sins.

In the beginning of the workshop, I was fortunate to hear a testimony from a sister from Taiwan who has the same ulcer problem like I have. One day she had such a severe pain in her stomach that she could not participate in the clapping session. She just sat at the back of the hall and wept. At that moment Dae Mo Nim suddenly appeared before her and wiped away her tears. It's like she knew the suffering that

this sister had gone through and she knew the cause. Then she stepped on that sister's stomach strongly but carefully. The sister cried out loud and she saw something come out from her mouth. It was the evil spirit that caused her the most pain. It was a shock for me to realize that evil spirits had been the cause of my sickness for so long,



and I needed a lot of strong an-soo and repentful prayer to cleanse my sins and my ancestors' sins. Since then my attitude changed. I took my every action in Chung Pyung seriously. My prayers were the deepest I have ever had. In front of every holy tree, in the prayer hall (Cheong-Shim Won), during the an-soo sessions, whenever I prayed my tears just poured down like flowing water. I felt like my ancestors were crying together with me so that no matter how hard I tried to stop, I could not stop my tears. This was an incredibly deep experience for me.

The most incredible blessing we received at the workshop was that we could participate in the direct lineage ancestor liberation ceremony. We could

liberate our ancestors on our father's side and our mother's side up to 21 generations. We also had the chance to participate in the ancestors' Blessing ceremony. We were told that 40 days after the Blessing, we could pick up our ancestors from Chung Pyung and bring them back home with us. They will help us and our family to solve all kinds of problems and difficulties after we assign them their missions. This time after the workshop I brought home with me generations 1-7 of my ancestors on my father's side. They had received the Blessing last year in August when Dae Mo Nim came to America.

Incredible love and blessings came from Dae Mo Nim the final day. Dae Mo Nim told us that the second workshop we were attending was different from the first one in that our group of sisters were older and many had serious health problems such as breast cancer and liver and stomach problems, and therefore Heung Jin Nim in

the spirit world especially asked the angels to come with special medicine to heal us. So we all had how much hope we have now with the help of the spirit 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 personality is very shy, not being able to speak in front of people." She reminded 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 has gone 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 children. That is why she volunteers to do conditions for us. Dae Mo Nim also mentioned that even though we are away from home to do our public mission, still our main concern 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 public 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 family. 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 detailed, keen and hardworking. Therefore, we have to make the utmost effort to be successful. We were all moved to tears as she prayed so fervently and sincerely 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 understands our situations.

The graduation speech given by Vice President Mr. Cha was very powerful. He shared that before he accepted the new mission of working at Chung Pyung as vice president, Father asked him, "Should I envy you or should you envy 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 redemption 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 True Father envies our youth. Mr. Cha said the reason why Father sent us to this workshop is to begin the second 40-year wilderness course. We should prepare ourselves to step into this new era.

In conclusion, Dae Mo Nim went through incredible indemnity conditions to make the Chung Pyung providence possible, so that her body can become God's temple so that God can work. The conditions she has laid become her property, her treasure. Likewise, as Mr. Cha said, "The suffering and hardship you have gone through will become your property. This is the way of life we are striving for." ❖



body as a medium. Then she went to the spirit world one day and saw the reality of the blessed couples in the spirit world. She had thought all blessed couples could go to the Kingdom of Heaven, but that was not the reality. This changed her mind to want to help

fering and hardship you have gone through will become your property. This is the way of life we are striving for." ❖

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WHY I CHOOSE TO BE A UNIFICATIONIST!

by William Selig

Recently I was speaking to a sister I hadn't seen in years. She and her husband have been distant from the church for some time. After exchanging external pleasantries, she asked, "Are you still active?" It was such a strange-sounding question. My first reaction, frankly, was indignation, but I held my tongue, and just said "yes." We continued speaking and I gently witnessed to her about all the various activities going on, trying to relate to her as an old friend or an older brother.

I know lots of inactive members, as we all do. "Inactive" sounds better than "former." It leaves the door open and, hopefully, is more accurate. One "inactive" member, in particular, calls me regularly every few months. He's done very well for himself financially. We did so many providential things together. I have great memories. What I regret the most about his leaving is that I lost my friend. Close friends are hard to come by in the church, although I have lots of brothers and sisters. I'm also sorry he left because he could've made a lot of money for the church. For each talented member who leaves, it only adds more responsibility and burden to True Parents and those who choose to stay behind.

November 15th marks 25 years since I signed membership, more than half of my life. I could've left the movement a hundred times. It would've been easy. Lots of people do, but I choose to stay. I'm always amazed people do choose to leave, especially in the last decade. It's easy to be at least an inactive member, and even receiving the blessing is easier than it used to be. Things have changed so much since the '80s.

As my spiritual birthday comes around, I've been wondering how to

articulate why I choose to remain a Unificationist. We all have free will. No one pays us a salary to stay, so recently, I've been praying about this. My reasons may not apply or be identifiable to everyone, and they may not be so profound or convincing, but they work for me.

Reasons I Choose to be a Unificationist

1. I want to be as close to God as possible. Surely that is a natural desire for everyone. The Divine Principle is the highest truth. It clearly explains the nature of Heavenly Father, and the reality of the creation, fall, and restoration.

2. I am indebted to True Parents. There are no finer role models than the True Parents. All these years they have taught us by example.

I don't always understand the significance and meaning of their words. I leave that to the philosophers of our Movement, but I can't deny their constant dedication and pursuit of excellence. Father is a true and heavenly revolutionary prophet.

3. I trust our leadership. I know, I know, sometimes it seems they're only interested in results, numbers, and another donation, and in my 25 years I have met some leaders like that. But by and large, they are selfless, sacrificial people just doing the best they can under extraordinary circumstances. I think back to my very first "central figure." The Japanese brother spoke no English—nada, zip—but through his wife, the I.W. at that time, I was saved. If he hadn't personally taken

care of me, I would've definitely been swept off into Satan's world. He and his wife prayed for me, gave me responsibilities best suited to my talents, and at the same time, subtly worked to raise me up. I owe my eternal life to that family.

4. I love and respect our members.

Unificationists are extremely good and considerate people. We all recognize them. They are humble, trustworthy, virtuous, and just plain nice. Some may even qualify for sainthood. Anybody with any sense can tell you that part of the secret of happiness is to surround yourself with people of character. It's bound to rub off.

5. Life in the Movement is relatively simple. Of course we have to do very difficult providential work, but watch a popular movie or television show and you can see that life in Satan's world is even tougher. As they say, it's a jungle out there. You've got to fight for jobs, position, the right school, friends, clothes. It's all about control, money, sex, image. In comparison, life in the Movement is straight forward. Besides a modicum of income, we only need to: (a) attend church and recite pledge on Sundays, (b) do hoon dok hae, and, (c) tithe. And if you really want extra points, add (d) go to meetings. The more the better. Follow these four steps, and you're guaranteed a seat in heaven.

6. Our lives are purposeful, challenging, and busy. I don't necessarily comprehend Father's direction or the

spiritual reasoning behind each campaign and condition, but if I unite, and this is after years of experimentation, then I feel more connected to Heavenly Father, my conscience, and my wife. Everyday we are called upon to push the envelope of our faith, beliefs, and our inner selves.

7. The Unification community offers the best environment for children. It is supportive, safe, pure, moralistic, and nurturing. Satan's world is crude. Women are treated without heavenly respect. Our community — extended uncles, aunts, brothers and sisters — offers the best situation for the innate natural qualities of children to blossom and develop.

8. We are building the Kingdom of God on Earth and Heaven. I really believe in a God-centered utopian world. It's part of our original nature. As children we believed in it, but as we aged, some of us forgot the dream. Unificationists are true idealists. And yes, I believe it will happen in our lifetimes.

9. Through the Blessing, my lineage can be restored. I can communicate with my ancestors through the language of prayer and love. They'll be given new life and hope of redemption, forgiveness, and eternal happiness.

10. Lastly, and best of all, Heavenly Father gave me a wonderful wife and daughter. Donna loves and attends me and when I look at our daughter, I see the image of God.

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.

William and Donna Selig were Blessed at Madison Square Garden in 1982. They live in Rockville, Maryland, with their 13-year old daughter, Hannah. ❖

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.

CLASSIC from page 14

Carol Kent, a famous show secretary, did attend.) And of the show's two grand prix events, both were won by women.

The victor of the 2000 Autumn Classic Grand Prix with its \$50,000 in winnings was young Kate Levy of Katonah, New York. She defeated a field of over forty riders and took first place aboard her horse, Lagretto 5. And she turned 20 years old that very day! (Happy birthday!) Age matters not, gender matters not.

The \$25,000 Open Welcome Grand Prix was won by Margie Goldstein-Engle and her horse, Reggae. Margie has won more equestrian events than any other rider in America (she has won the Autumn Classic Grand Prix twice, including the very first, and has not missed attending the show since 1989). Although her home base is Wellington, Florida, her string of ten world-class horses is being stabled here at New Hope Farms until her return from Sydney.

"We just love it here," said Goldstein-Engle, speaking fondly of New Hope Farms.

Said Margie's head groom, "It's the best place to keep our horses going [meaning, keeping them fit]. The facil-

ity is fantastic and they [the horses] love it here. We do, too."

Given how quickly word spreads within the world of equestrian sport, the world will soon know of this. It must be spreading since in 2001, New Hope Farms will host among others, the Westchester-Fairfield Dressage Show (a qualifier for the Pan Am Games) and the Southern Tier Quarter Horse Regional (a breed show that attracts riders from everywhere east of the Mississippi). Since the beginning of 2000 there have been scores of inquiries, everything from international dog shows to national-level horse shows to regional trade shows from associations that want New Hope Farms as their international showplace. "If you build it, they will come," is taking on a whole new meaning.

Building a premier equestrian facility to attract the flower of equestrian elite is but one frontier of True Parents' mission to restore the ideal. As we see in the queries of many horsemen, New Hope Farms, by its existence, imparts a sense of, if not directly influencing, a desire to know of Father's motive, hence his ideal. The farm stands as another important pillar in building that ideal.

Applying this realization to sport, it would seem that the U.S. equestriennes

of this year's show jumping squad would have to agree. As previously mentioned, the top woman rider in America entrusts her horses to remain at New Hope Farms while she attends the Sydney Olympics. (Entrusting everything you love to others, leaving your home country to challenge yourself and gain victory in a foreign land. Sound familiar?)

Two team members are wives and of those, one of these women is a mother; all chose to leave their families in America to compete for their country. These women are a part of the same pioneering spirit unique to women before them, athlete or not: the willingness and commitment to challenge their own limits for a greater cause. Such spirit was seen in its modern context during the opening ceremonies in Sydney: is it any wonder that only women bore the enduring Olympic torch to light the fire that launched the games? Not coincidence, I assure you.

As I interviewed each of those women riders during the AC, I saw two things: the wearied stress of competition upon their faces and the fire of expectant victory burning in their bright eyes. I've seen that look before.

The recent providence has oftentimes featured True Mother in the forefront. She, like God and True Father, aspires to elevate all women so that they might

assume greatness for God, country and family. In fulfilling a victory for Heaven, ourselves and our descendants, individual responsibility and self-sacrifice are key elements to success. Different levels, different courses, the same ideal. I was proud to witness the expansion of that ideal onto a greater, if even secular, level. It's just a matter of time before the secular becomes the sacred. It seems fitting then that the roots of the modern Olympiad began as a religious ceremony held by the ancient Greeks, who revered sport as a hallowed ritual.

Sadly, the Olympic Games will soon end for another four years and the Autumn Classic has concluded for this year. Equestrians, both men and women, will return to pursuits in preparation for the next competition. Many will retain special anticipation to return next year to New Hope Farms and the Autumn Classic Horse Show. Earth-shattering realizations? Perhaps not, given the need to end war, famine, racial strife and other ills of the fallen world. Yet there might be the chance that God's providence will march on to finally triumph within the heart of one horseman who has at one time attended the Autumn Classic.

Who knows, it may even be a horsewoman. ❖

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 (particularly in its division) are: Japan, China, Russia, and America. Therefore, through I.E.F. and the World University Federation, as well as IIFWP and FFWPU, True Parents have been inspiring/spurring several conferences/cultural exchanges bringing these five nations (incl. only S.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.

My personal experience as a member of the staff from Washington, D.C. will be very different from a student or anyone else, but overall I was impressed by the organization of this breathtaking endeavor. From D.C./North Carolina, we brought approx. 40 guests and the total American delegation was somewhere close to 400. As a staff guy, well, let me just say that is was a bit of a challenging and sobering experience.

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 dinner and a performance of "Swan

Lake" by the Universal Ballet Company. (Compared to Chung-pyeong, the Little Angels Center is now rather small, unfortunately, for such a large gathering)

The speakers were all very excellent and discussions followed each session/topic. For expediency, the small group discussions were among the individual nations and then a few select representatives were chosen to give a brief report to the main body of the conference. Most of the time these were quite good. I personally will not forget hearing the comment from a female Chinese profes-

sor who said: "I am a Communist, but I also believe in God".

Hyun Jin Nim spoke 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.

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 "Great Leader", Kim Il Sung. Finally we were all treated to a rousing 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 by the "Angels of the North"; musical offerings from each of the five nations that ran the spectrum from traditional folk music to hard, acid, rock and roll. The final offering was from a professional Korean pop/jazz artist who definitely has Janis Joplin in her "genes".

Fireworks topped it all off...ash coming down on us all...though quite lovely and most unexpected by most of the crowd (not me).

At one point True Parents were seen observing some of the program from a window in the main building. Earlier they had held a special

VIP 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 congratulatory remarks. A representative of the Korean War

Veterans read a message to the United Nations. A Korean student read a Declaration of Resolution and as a finale hundreds of balloons inscribed with the rally name and motto (as well as personal names) were released in a simple yet beautiful symbolic gesture of hope toward north/south unification and reconciliation.

The Declaration of World Peace in the New Millennium was handed out in a brief "march" in Seoul later that day. It reads in part:

"We are now standing at a great historical turning point. This is the time to bring about a new era of peace from the ashes of conflict and struggle.

"Today we each solemnly swear to become a pillar of peace in the forefront of the Purity 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) ❖

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UNIFICATION NEWS**

National Parents Day Captures the Heart of High Desert

by Isabell S. Davati—Apple Valley, CA

The victorious foundation of National Parents Day in the Inland Empire was a base for us to move on to the High Desert in California. My vision was that NPD will be used as a vehicle to bring "Blessing" to families, especially those in the Christian communities.

Before I moved onto the High Desert, I asked the president of the Latter Day Saints, Richard Trask, and his wife (they received holy wine in 1998), to organize the Parents Day event in my absence in the Inland Empire area. President Trask is a popular leader in his community, well-respected by the city officials as well as the many churches that he oversees. He and his wife were happy to accept my offer.

Then I was at peace to move on to High Desert, knowing that the ideals of NPD (Pure Love Pledge and the Blessing) would go on.

I moved to the High Desert not knowing anyone. I started by visiting churches three times a week. On Sundays I would often start as early as 6 a.m. to go on the road and catch as many as three churches in the morning and two churches in the evening. I also started to go door-to-door and visit the families living in my community with the NPD flyers in my hand. I often met very good Christian families who guided me to their church leader or spoke of my behalf to their senior pastor. I had three months and 20 days to get 500 people plus the mayors, senator political and business leaders in the Victorvalley (High Desert) area.

It was a pioneering course and a lonely path to pave. The first two months were tense and hectic. Besides all the bills that I have to pay for my own living expenses and my house, I must dedicate myself as a full-time volun-

teer to the NPD and the Blessing project.

After two months of hard work, being on the road, traveling from one city to another in a car with no air conditioning in the 100 degree heat. I was



about to give up and go back. Then suddenly, every week for four weeks, True Father and True Mother came to me in my dreams in a very intimate way and talked to me. So I realize that I was on the right track. I was encouraged by True Parents communicating with me in my dreams.

After two months of visiting the most prominent churches in the Victorville area, I held a dinner meeting and hosted more than seven different churches, plus community leaders from the city and school districts. They were very supportive. Most of them have been in the area for over 20 years and are very influential. They promised to do anything in their power to assist me in contacting different leaders in the community. The Latter Day Saints were the most generous in donating flowers, cookies, refreshments, film and manpower. Since I have never received any financial support from Pasadena headquarters, I was really grateful to all the Christian leaders for their contributions in making this event of memorable one.

The city of Victorville, with the approval of Mayor Terry Caldwell, waived the rental fee for the use of the auditorium. The choir and youth performance were offered by the First Baptist Church, Burning Bush Community Church, and the First Nazarene Church. The children's choir was furnished by the Academy of Excellence in Apple Valley. It was truly a unified community effort that

made NPD events very successful and victorious. One of the LDS members 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 jammed into the hallway, front yard 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 promot-

ing 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 FFWP in my introduction. At the end the Pure Love Pledge was recited. Even though mayors and the Sacramento representative recited it. Yoshiko McClallan and John Holms 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. Ebmyer, president of the relief society at the High Desert LSD stake followed me as well.) This year's program was organized by Richard Trask and his wife, the LSD president in the Inland Empire, and our loyal friend, Bill Alexander, the mayor of Rancho Cucamonga. There were a few other mayors and Republican 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. ❖

DP Video

by Ruth-Eva Konno—Skokie, IL

My friend Tina Coneally 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 really looks great and attractive, very colorful!



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 the same time. We can be so immensely creative teaching the Principle, can't we? And to use Public Access Channels doesn't cost much money — it's almost free!!! I also produce videos of our events, such as ALC (American Leadership Conference), etc., so the public will be able to see it on the local channels.

I can't wait 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. ❖

STARCHILD from page 26

in the air. It was not the dance of humans, but every gesture was filled with celestial grace. Back and forth stepped, flowed and swung the starchild, each moment glowing brighter and brighter. Everyone on the field stared in astonishment and

wonder at this being of light, and everyone was caught up in the spirit of its beauty. "I can see it now clearly," exclaimed the starchild, "and I can feel it as well!" And with a final movement of its arms towards the others, it went straight up, like a shooting star, into the blackened sky. Later on, it was said, when all the children who sat in shock for a long time had gotten up and left the

field, one little boy remained for a long time. He remembered the last words of a song that no one else except him had heard before the starchild had taken off, and it went like this:

"Star, you child of sun and moon, love will be perfected soon Earth and heaven, night and day joy forever there to stay." ❖

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DIVINE PRINCIPLE STUDY

Human History and Man's Transformation from Death to Life

Volume 5 • Part 1

i thank you God for most this amazing day: for the leaping greenly spirits of trees and a blue true dream of sky; and for everything which is natural which is infinite which is yes (i who have died am alive again today and this is the sun's birthday.) e.e cummings.

It may be said that the story of religion is the story of life and death. Certainly the joyful and triumphant verse above reflects this theme for the twentieth century, and other literature reflects it for all time. The Bible records that in the beginnings of human life of our first ancestors were told that they should not eat of the forbidden fruit for "in the day you eat of it you shall die." While through their wayward act, we may assume, some kind of death made its grim appearance, in the saving work of God death is overcome and life is won. Within the Christian faith, this is most clearly portrayed in the Gospel of John, where Jesus is characterized as the harbinger of life. Releasing humanity from the deathly Genesis curse, Jesus proclaims:

I came that they may have life, and have abundantly (Jn 10:10).

Webster's tells us that the passing from death to life is resurrection. From having "died" to being "alive again today" then, such a person as e.e cummings has in some way been resurrected.

The process of resurrection has many facets, and in this section of the Divine Principle we will examine them. We will enter the controversy over the physical versus the spiritual interpretation of resurrection, updating some antiquated thoughts on the matter. We will examine humanity's ascendance toward true life as both a historical process affecting all people and as a particularly real hope for individuals today. Finally, we will look at some issues related to resurrection, such as reincarnation and religious unification and offer some unusual suggestions as to how resurrection may affect us, even after death.

Inner Death, Inner Life

Traditionally we are told that three days after his crucifixion Jesus rose and conquered death. Through his victory all those who follow him can themselves inherit eternal life.

Accordingly, the traditional teaching of the Christian Church — and the firm belief within fundamentalist circles today — is that all those believers who have previously passed away will, with the return of the Lord, be redeemed from the dead.

Early in his ministry, for example, Paul settled a burning issue of order among the eager Christians by declaring who it was that would be the first to meet Jesus. According to Paul, with the Second Coming of Jesus "the dead in Christ will rise first." (1 Thess. 4:16). Perhaps taking its cue from such affirmations as these, the Nicene Creed, recited even today in most Catholic masses and many Protestant services embodies a belief in the res-

urrection 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-buried 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 connection of eternal 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 paradoxical:

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

In these words of Jesus we find two different 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 will "revive" him again (Ps 71:20).

Reflecting a parallel idea, the New Testament author of the book of Revelation writes scornfully 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 connected to God's dominion through Christ is alive, regardless of whether 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 spiritual life is empowered by his relationship with God to feel hope and express love. He 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 Tilich, 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 disintegration and death something is born of eternal significance?"

Belief In Physical Resurrection

Against the spiritual interpretation of resurrection is the remarkable phenomenon reported on the twenty-seventh chapter of Matthew. Here we read of events occurring immediately following Jesus' death on the cross. Among other dramatic happenings, 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 transpired it would led strong support to a belief in physical resurrection. However, if all this had actually taken place, what happened to the risen 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 fellow Jews from persecuting 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 assumes that since resurrection 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 spirit selves of the deceased saints were seen at that time, such as Moses and Elijah were seen with Jesus on the Mount of Transfiguration. It must be recalled here that in addition to a physical body, each person possesses a corresponding spiritual form that he continues to inhabit eternally. For this reason, Moses and Elijah were recognizably themselves when they appeared with Jesus centuries after their deaths.

The Day You Eat Of It

A further assertion made by many faithful is that had our first progenitors not separated themselves from God none of us would have ever known physical death. In support of such a tenet, these believers cite Genesis 2:17, where the author quotes God as forbidding Adam and Eve to 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 argument 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 eternally on earth. Our physical bodies are destined 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 He would have had no reason to create the spiritual world for our spirit selves to go to. Rather than being the product of some retrospective thinking on the part of God, the spiritual world was created from the beginning to receive our spiritual selves/ The death that Adam and Eve inherited as a result of the Fall was

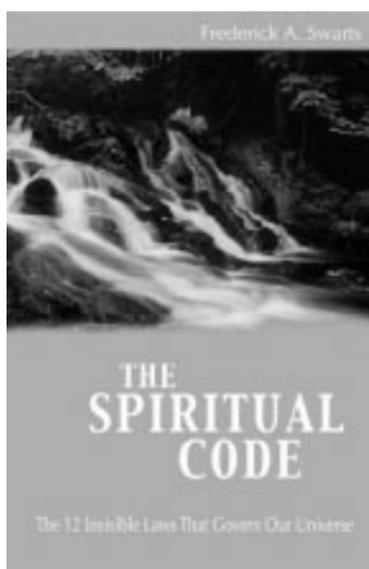
thus not physical in nature, but, again, spiritual.

In addition, of course, we see from the account in Genesis that despite the promise of death, even after Adam and Eve ate the fruit they continued to be active and alive; they sustained themselves and gave birth to children. 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 Testament writings of John, we read that "He who does no love abides in death." (1 Jn 3:14). Such was the fate of Adam and Eve, Separated from God's love, they knew no love. Thus they encountered death.

**Next month Part 2
Resurrection by the
word ❖**

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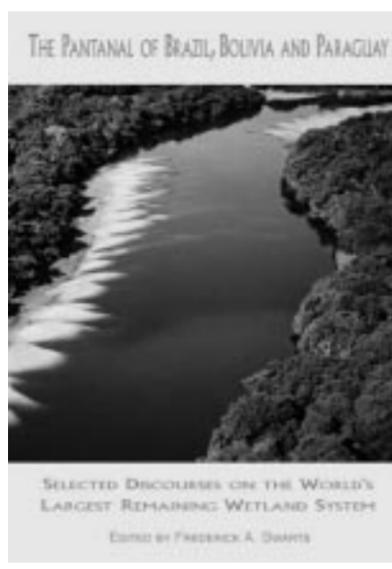
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Our theme this month is COMMUNITY. This is such a vital and important topic for all of us. We would really love to hear of your experiences, insights, reflections and words of wisdom on the topic. Please write and share them with us. We would like to do another issue on this topic in the not-too-distant future and include YOUR submission! Send to PearlsRus@JUNO.com. THANKS!!! We look forward to hearing from you!

###

I exist for my family, my family exists for our society, our society exists for our nation, our nation exists for the world, all the world exists for God, and God exists for you and me, for all mankind. In this great circle of give and take there is harmony, there is unity, and there is an eternal process of increasing prosperity. Furthermore, since in this circuit all existence will fulfill its purpose of creation, there is abundant and profound joy. This is the Kingdom of Heaven, in which feelings of happiness overflow. *Unification Church, Sun Myung Moon, 10-20-73*

Happy is the unity of the Sangha. Happy is the discipline of the united ones. *Buddhism, Dhammapadam 1944*

Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon, which falls on the mountains of Zion! For there the Lord has commanded the blessing, life for evermore. *Judaism and Christianity, Bible, Psalm 133*

Hold fast, all together, to God's rope, and be not divided among yourselves. Remember with gratitude God's favor on you, for you were enemies and He joined your hearts in love, so that by His grace you became brethren. You were on the brink of the fiery Pit, and He saved you from it. Thus does God make His signs clear to you, that you may be guided. Let there arise out of you one community, inviting to all that is good, enjoining what is right, and forbidding what is wrong: those will be prosperous. Be not be like those who are divided amongst themselves and fall into disputations after receiving clear signs: for them is a dreadful penalty. *Islam, Qur'an 3.103-5*

It is because one antelope will blow the dust from the other's eye that two antelopes walk together. *African Traditional Religions, Akan Proverb (Ghana)*

Meet together, speak together, let your minds be of one accord, as the Gods of old, being of one mind, accepted their share of the sacrifice. May your counsel be common, your assembly common, common the mind, and the thoughts of these united. A common purpose do I lay before you, and worship with your common oblation. Let your aims be common, and your hearts of one accord, and all of you be of one mind, so you may live well together. *Hinduism, Rig Veda 10.191.2-4*

Abruptly he [King Hsiang] asked me, "Through what can the Empire be settled?" "Through unity," I said. "Who can unite it?" "One who is not fond of killing can unite it," I said. *Confucianism, Mencius I.A.6*

My children, war, fear, and disunity have brought you from your villages to this sacred council fire. Facing a common danger, and fearing for the lives of your families, you have yet drifted apart, each tribe thinking and acting only for itself. Remember how I took you from one small band and nursed you into many nations. You must reunite now and act as one. No tribe alone can withstand our savage enemies, who care nothing about the eternal law, who sweep upon us like the storms of winter, spreading death and destruction everywhere. My children, listen well. Remember that you are brothers, that the downfall of one means the downfall of all. You must have one fire, one pipe, one war club. *Native American Religions, Hiawatha (Iroquois)*

Separate not yourself from the community. *Judaism, Mishnah, Abot 2.4*

Let all mankind be thy sect. *Sikhism, Adi Granth, Japuji 28, M.1, p. 6*

PEARL

In search of life's treasures!

Consider the family of humankind one. *Jainism, Jinasena, Adipurana*

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 for the sake of God resolve to root out whatever is the source of contention among you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. *Baha'i Faith, Gleanings from the Writings of Baha'u'llah 111*

The pebbles are the strength of the wall. *African Traditional Religions, Buji Proverb (Nigeria)*

To accomplish the gigantic historical task [of unification], you must discover the extraordinary power of love, love that does not become the circumstantial victim of society. Supreme love transcends every national, racial, and cultural barrier. People have always talked about love, but human love alone will never accomplish the task of universal unification. Therefore, we rally around one love—the love and heart of God.... The East and West are meeting here today, not merely because we want to see each other for personal reasons, but because the heart of God is linking us into one. *Unification Church, Sun Myung Moon, 9-11-77*

###

A house is a home when the family loves and cares for each other. Otherwise it is just bodies sharing the same residence.

A community is a loving and embracing community if people have learned to put their differences aside and learned to honor and appreciate each other otherwise this community is but an assemblage of families, disconnected in heart who just happen to live in the same neighborhood (or who post on the same message board!) *Doris Crompton*

###

Being part of a community became very important to me after becoming a parent. Almost immediately after having my first child, I realized that no matter how hard I tried to be the best mother I could, I would never be able to fulfill all of his needs.

More than ever before I began to really appreciate my own mother when she would come to visit and invest so much into her first grandchild and later into all of them. I began to make new friends who were also mothers and to learn from them (and perhaps they even learned something from me?).

What became more and more apparent was that while there were many different activities our kids were involved in; school, sports, scouts, church, etc. what mattered most was that there were adults out there who had our children's and others best interests at heart and who really cared about them. Of course, we are always going to be most focused on our own biological children yet we cannot remain isolated in our love and giving. There are always going to be gaps in every family; some more severe than others but just the same there will be needs that can't be or aren't met in the immediate family and a community network (whatever it's form) creates the opportunity for others to be involved in a positive way with each other. *Mary*

The Community

I Want To Be a Part Of

by Dave Perry

When I was stopped on the street in Long Beach, Ca. in 1975 by a very pleasant young lady, she asked for 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 a "church" but something else. Over the years, I have come to deeply appreciate the *community* of people with whom the church has brought me into contact.

There were times when I was passing through the 'dark night of the soul', as St. John of the Cross describes it. The only thing that helped me 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 enflame the divine spark 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 messiah'. 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 a 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 behave. But the way I look at it, the children were already behaving. Okay it was chaotic, running and screaming and destroying behavior - but technically it *was* 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

retired to a quiet room to read scripture, but there was no such place, as the hordes of children, like rising water, seeped in everywhere. That, and I wasn't in scripture reading mode anyway. I had just survived church. I gave the sermon...in Spanish for the first time. It was about God. And now peaceful reflection was what I wanted most. A cup of coffee would have just about hit the spot.

The church ladies circled their chairs in the big room where the service had been held earlier. Amazingly, this was the only scream-free zone in the whole place, even though it was crawling with mommies. By some arrangement the children tortured each other and played soccer with balled up paper sacks everywhere except here in this room. Which seemed odd since little kids always keep the where's mommy issue alive at least on a back burner, and run to report to her every little infraction of "fairness" on the part of their sibs. But hey, it's a moment of free calm and I wasn't going to question it.

In the back of the room sits a comfortable green fake velvet couch with a most seductive voice that, as you walk past it, whispers, "come rest in my arms, oh mighty hero." So I sat down, not out of laziness or for any such frivolity, but for science. I was suddenly interested in what goes on at a women's meeting. I would study them as an unobtrusive fly on the wall and learn the arcane secrets of the coven.

I settled into the couch for some serious methodical inquiry. I was at the other end of the room and not even on the same planet as far as the mommies were concerned. The first thing I discovered was that the idea for the women's meeting originated with the pastor, Ricardo de Sena (a card-carrying man). Women coming into the room wondered what the purpose was, if any. Ricardo presided over the first ten minutes of the session, wherein he said there ought to be a women's organization in the church to do stuff and pray for things - and then he bolted. And there they sat, a group of women with no clear agenda or leader. I smiled in sympathy.

They tried with all their combined power to make Taeko, the leader, being she was the spiritually senior woman present and is generally respected. I could have told them they were wasting their time. Taeko does many things better than any other person I know, but she doesn't do leadership. It's easier to leash-break a cat than to make her lead a group. She would much rather scrub pots in the kitchen or take care of old ladies or have a root canal. It's one of the many qualities I admire about her.

So fifteen minutes later they still had no leader or agenda. (*This couch feels great. I really, really could use a cup of coffee. Yeah, and some chips.*) They put the leadership question on hold and jumped right into organizing themselves and making plans. But how could this be? There was no leader? I take that back; there was leadership but the mantle of command seemed to float on the air, landing on this person and that. One would give some direction, then another would pick up the thread and give further direction or change topics. By some telepathic agreement, they created and assigned tasks and responsibilities cheerfully and civilly without Robert's Rules of Order. Without testosterone. The body shared one mind. If you kicked one, the rest would probably rub their shins. The scene reminded me of a Star Trek episode I saw once.

I have to admit I became a little bit drowsy in the tender embrace of that marvelous couch. But that's okay because a scientist needs his sleep in order to better pursue truth. I faded in and out, and at one point noticed that a clear leader had emerged after all - the Brazilian woman. The selection process had been completely transparent to me. The Pod People had chosen their queen.

The Brazilian woman, as with several of the others, had a baby latched onto her breast most of the time. And that brings up another matter of scientific inquiry - breast feeding in public. All men are fascinated by it. Never mind that protocol in a public

breast-feeding community like our church calls for men to discreetly avert their eyes when a woman pops the hood, our minds are absolutely engaged in the process. We want to watch it and talk about it and touch it, but an enormous spiritual barrier prevents this so completely it might as well be sealed off by razor-sharp concertina wire.

The warmth of the mother's breast is the first experience of intimacy for most men and it remains mystical ever after. You never forget your first love.

So anyway, spiritual duties are assigned. A prayer list begins to appear on the blackboard at the front. An Argentine woman, without ever being handed the baton as far as I could tell, started running this part of it. Could it be that the Brazilian woman wasn't the leader after all? It doesn't seem to matter to the Pod People.

Suddenly the Brazilian woman deputizes the heads of two new committees that had been created in the meeting without my being aware. Then another person who hardly said diddly during the whole time, asked someone to pray to conclude the meeting.

Before the prayer, the Brazilian woman walked to the back and handed me her baby. No words were spoken, nor permission asked. She just gently lowered the little cutie pie into my arms, smiled and walked back to the group. I guess she needed her hands free to pray. I can understand that. Since I have five children she must have assumed I have enormous sleeves-rolled-up experience with tiny babies. As if I could change a diaper on horseback. She would be shocked.

The pink clothes and pierced-ear earrings told my discerning mind that this was a girl infant I had been handed. Her eyes were half-closed and she was comatose, knowing some bliss she will spend the rest of her life searching to re-attain. 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 mommies prayed, shepherds to the world invoking their blanket of peace over everything.

Book reviews:

The Shelter of Each Other, Rebuilding Our Families by Mary Pipher, Ph.D. \$12.95

In *The Shelter of Each Other*, Mary Pipher does for the American family what she did for adolescent girls and their parents in her best-selling book *Reviving Ophelia*: she opens our eyes wide to the desperate realities we are facing and shows us a way out. Drawing on the fascinating stories of families rich and poor, angry and despairing, religious and skeptical, and probing deep into her own family memories and experiences, Pipher clears a path to the strength and energy at the core of family life. "A canny mix of optimism and practicality gives Pipher's fans a way to resist the worst of the culture around them and substitute the best of themselves." *Newsweek* This book is helpful for anyone who is trying to make more sense out of the struggles we experience in the context of our families 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 micro-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 reinforcement toward what we all hope to achieve ... family love and unity, a supportive community network. This book offers reflection, insight and most important, hope!

A different drum: Community Making Peace (1989 Simon and Schuster) by M. Scott Peck.

In his book, Mr. Peck explains how to create sustainable communities. A community, by definition, is a body of people living in the same place under the same laws. As you may know, there are various types of communities: religious, 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 community 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. This balance is 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 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. Members have to be able to communicate well with

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Emotional Healing of Mind, Body and Spirit

Deanna Cooper specializes in finding the appropriate Flower Essence remedy for you from a distance. Flower Essences are remedies that work on an emotional or spiritual level. This often affects the physical body positively as well.

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UB NEWS



Visit by Prime Minister of Bangladesh

On September 5, the University of Bridgeport 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, honoris causa.

Hasina, the daughter of the founder and father of Bangladesh — Sheikh Mujibur — is one of the most prominent figures in world peacekeeping today. She has acted as a mediator during the India-Pakistan nuclear crisis and has been an ambassador of peace in Africa, the Middle East and South Asia. In her struggle to fight the anti-democratic forces in Bangladesh, she has been persecuted, lived in exile and suffered the murders of several of her family members. She was in the U.S. to attend the United Nations Millennium Summit in New York.

Her Excellency was welcomed by Provost Laurence Conner and by the President of the Student Congress Jee-Eun Lee. "I can't stress enough how grateful and honored the University's students are to welcome 'the Champion of Peace,'" said Lee, and further commented in Her Excellency's continual dedication to peace.

Professor Stoyan Ganev, the director of the New England for 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 conferring 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 Chornomyrdin, 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 16 students from other colleges, left for China under the supervision of mathematics Professor Xinlong Weng. The program was sponsored and administered by Hangzhou University of Commerce in China. UB students who participated were: Alicia Armistead, Andrea Buccino, Jamie 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 Liu 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 four 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.

Time outside the classrooms was spent playing basketball with the students, talking to them and local sight-seeing.

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 intermingling with their students.

"This was more than just a trip," said Professor Weng, who was overwhelmed with the success of the program. "There were two benefits: one for the Chinese students and one for our students. While our students were able to help open the minds and 'mouths' of the Chinese students, they themselves underwent a big learning experience.

"They came in contact with ordinary Chinese people. I believe that definitely had an impact on our students and their views," he added.

In China, the teachers also traveled to Shanghai and Beijing, visiting the Temple of Heaven and the Great Wall among other sites.

"I am interested in Chinese culture and I went for the experience. But what I really enjoyed was teaching and just meeting people," said Alicia Armistead. She was also amazed at how family-oriented the Chinese were. "They admired our independence and were excited simply because we were foreigners," she added.

After the success of the trip, Prof. Weng is looking forward to organizing it again next year with hopes of expanding the program to include more American students and faculty members.

"Our students need to be administered more closely. I'd also like to have one of our English professors select the teaching material. Then we could have a short training session before leaving," he said.

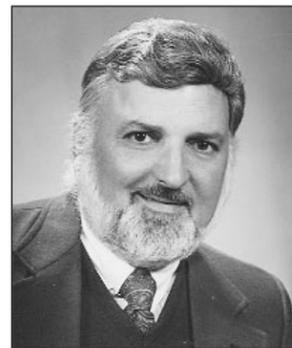
Prof. Weng has even more plans for

the future. He wishes to see UB grow as an international campus and become a "center" for information about China, and eventually for other countries too.

To the students who are interested for next year, Andrea Buccino said, "You should go with lots of ideas, bug-spray and toilet-paper — bring lots of them."

"Doc Rock" Voted Earth Science Teacher of the Year

Dr. John Nicholas, aka "Doc Rock" and professor of geology and chemistry at UB for thirty years, has been elected the 2000 Connecticut Earth Science Teacher of the Year by the Connecticut Earth Science Teacher's Association (CESTA).



"This is truly one of the great moments of my professional career," said Prof. Nicholas, who was selected out of a group of over 300 of his peers.

In order to be considered for the award, the candidate must be an outstanding earth science educator and must support earth science education through participation in professional development activities above and beyond the normal duties of a classroom teacher.

Dr. Nicholas meets and goes beyond these requirements, according to Lisa Alter, president of the CESTA. In explaining the award, Alter wrote: "In conversations with many other science teachers throughout Connecticut regarding professional development workshops and field trips, his name is constantly brought up as a leader in these activities as impacting tremendously on their curriculum.

"Dr. Nicholas has given much of his time on the weekends to promoting geology and earth science through 10-12 hour field trips with teachers and their students of all ages to the Catskill Mountain region (fossil hunting) as well as many other localities.

"I have personally participated in many professional activities with Dr. Nicholas and his impact on my teaching of earth science has been immense. For many years, Dr. Nicholas has taken my students to the Catskills. These students years later come back to visit me and they still have the fossil specimens collected with 'Doc Rock'. Dr. Nicholas is truly 'The 2000 Connecticut Earth Science Teacher of the Year.' ♦



**PAUL
CARLSON**

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

Part One

This two-part article is about work and careers, a subject just about every grownup can identify with. Here we're going to focus on careers outside the home. Please note that stay-at-home moms (and also single dads) handle so many tasks that their labor has been valued at about half a million dollars per year!

This month we'll look at the history and modern forms of work. Part Two will analyze its psychology and future.

History

The history of labor traces the history of civilization itself. Stone Age workers could chip some awfully sharp blades, but they could only use hands-on muscle power. The Bronze Age brought in versatile metalworking, and all the things that can be fashioned from that relatively soft material. With the Iron Age durable goods appeared, eventually paving the way for the Industrial Revolution.

The change from walking, to horseback riding, to chariots and ox carts, roughly paralleled this development. The Bible and Archaeology agree on these steps, manifesting the slow advancement of civilization.

In primitive times, while tribe members did have specialized roles, every adult understood the basics of tool making, hunting and gathering, fashioning shelter and clothing, herbal medicine, etc. Even when completely alone, these people could outfit themselves fully.

In ancient civilizations, right up through a few hundred years ago, there were only four basic careers: Priest, Soldier, Craftsman, and Farmer. All were

LABOR PAINS

ruled by a small, usually hereditary, elite.

America

Wealthy American colonists would pay others to board their own children, then paid still more to take in someone else's. The intent was for each child to learn good morals, social discipline, and in the case of boys, the 'mysteries' of a worthy craft. Without the Old World's ingrained restrictions, the possibilities were numerous. Each family kept their son's earnings.

When the American colonies were about 150 years old, industrialization, and public libraries, began to undercut that system. Young men could learn a craft from books, and find work in impersonal factories, sometimes far from home. Thus, boys as young as 12 and 13 began to make their own way in life. Back then, the age of consent for sex and marriage was also in that range.

After independence, textile and other factories attracted tens of thousands of youths from rural farms. For the first time, women entered the work force in significant numbers. Lowell, Massachusetts had its well-known 'factory girls,' who lived in nearby boarding houses. The factory owners made great efforts to avoid the horrific conditions then prevailing in European industry.

During the mid-1800s, massive immigration provided a cheap (even desperate) labor pool, and many native-born sons headed west, to the wild frontier, while less fortunate girls got by doing penurious piecework—or became prostitutes. (Read Thomas Hine's *The Rise & Fall of the American*

Teenager.)

At the turn of the 20th century industries grew, and with them the child and worker's rights movements. Jack London recorded the new labor union's bloody struggles.

Around the time your author's immigrant grandfather became a San Francisco longshoreman, the Great Depression threw many families into poverty. Grandpa Carlson later described a "match stick in your hat band" system of bribery, by which each morning's hopeful laborers promised kickbacks to the company foreman.

World War Two revved up the economy, and attracted thousands of southern Blacks to work in urban factories. The complexion of many American cities was changed completely.

Modern Careers

Nowadays, the skills learned by one's parents are quite possibly obsolete. Skills learned in High School, or even college, can be outdated by the time a student hits the job market. This author has visited several 'universities' maintained by large high-tech firms, just so their own work force can keep up to date.

In today's superheated 'dot com' economy, skilled workers can switch jobs easily. The Silicon Valley sees its workers move along at an average rate of once every year or two!

It is common for a worker to proclaim that they aren't getting paid enough for what they do. At the moment, if they've got any brains or ambition, most can easily find a higher-paying job.

Thus, store managers often lament about uncaring workers. When even McDonalds is paying well, managers are having a terrible time finding and keeping, much less disciplining, young workers.

Despite ongoing predictions of a crash ["buy gold—call us now!"], this roaring economy seems set to last a few more years, at least.

Success

In Europe and Japan, it is difficult for an individual to make good on their own. A worker's fortune usually rises and falls with that of their corporate employer. Those who do make extra money see it drained by tax rates as high as 90%.

In America, an ambitious individual can do quite well. Commissioned sales are an excellent choice for an outgoing personality. Smart, disciplined people can become consultants. Risk takers can succeed in the stock market. Best of all, inventive people can do very well indeed, especially in high-tech fields. (Though a recent, drastic change in the Patent Laws may throw a monkey wrench into their plans.)

There are no guarantees in any of this. Well-padded government and orga-

nizational jobs will reward plodding, team player types. But freedom includes the possibility of failure—and of starting all over again. Colonel Sanders didn't begin marketing his chicken recipe until he was more than sixty years old.

Some talented individuals carve out a special niche. Art, sports, entertainment, writing, and many other specialties 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 concerned) 'ethnic specialty' outlets in Europe and America. Talented artists—including some African Unificationists—have been getting a pittance for their work, such as exquisitely beautiful little paintings.

Culture

People's culture does affect their economy. It is well known that various ethnic groups prefer certain careers, or types of business. Several years ago, the Los Angeles riots highlighted the stark differences in their rates of success.

Despite numerous government programs, 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. In 1960, South Korea and Ghana had the same Gross National Product. South Korea was recovering from war, while Ghana, which is twice as large, had just gained independence from Britain. Both nations have sea ports.

This year, despite a bumpy road, South Korea is forging ahead, introducing several new lines of cars to the American market. But Ghana, battered by AIDS and other troubles, is barely holding its own. (Refer to Samuel Huntington's research.)

We can conclude that a healthy lifestyle, a decent education, high personal goals, and sheer perseverance, will almost certainly 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-centered families. As the years go by, we should all witness the positive fruits of these efforts. ❖

**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 world a better place by teaching its 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 (FCE) empowers people, 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,
- * relate with love and respect.

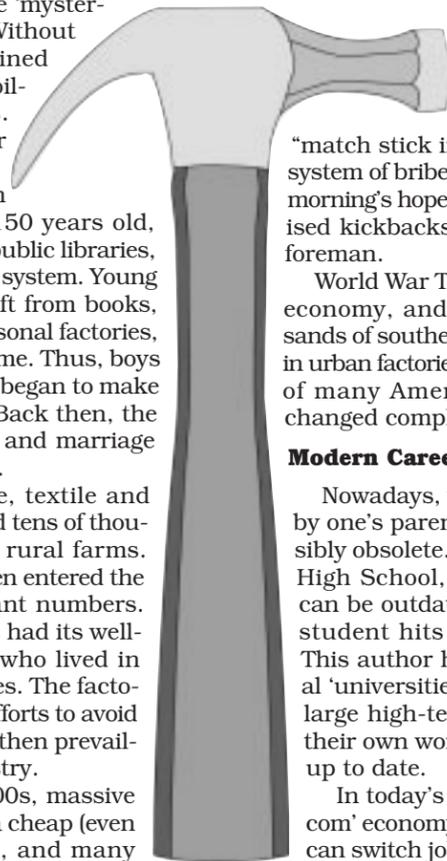
The community skills Mr. Peck teaches in this book are a very valuable tool even for churches. Mastering these skills may prove to be an important step in promoting growth and well

being. Once this is achieved the church will grow naturally as people will want to be a part of a thriving community and also be inspired by the fact that it will offer them the desired environment for personal growth. If this is well done, it is a win-win situation.

###

Community mean different things to different people. To some it is a safe heaven where survival is assured through mutual cooperation. To others, it is a place of emotional support, with deep sharing and bonding with close friends. Some see community as an intense crucible for personal growth. For others, it is primarily a place to pioneer their dreams. *Corinne McLaughlin and Gordon Davidson*

Community. Somewhere, there are people to whom we can speak with passion without having the words catch in our throats. Somewhere a circle of hands will open to receive us, eyes will light up as we enter, voices will celebrate with us whenever we come into our own power. Community means strength that joins our strength to do the work that needs to be done. Arms to hold us when we falter. A circle of healing. A circle of friends. Somewhere where we can be free. *Starhawk* ❖



by Ina Conneally—NYC

Once in heaven there lived a starchild together with other stars. At night they all shone brightly upon the earth but as soon 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 biggest one among them, the north star, and asked whether it could live, if only for one day, in the world of humans. The north star answered: "None among us has ever desired to go into this world. But if it is your honest wish, you may see the four kinds of love which lead to joy and the one kind which leads to sadness in the

world of heart."

Then the starchild was thrown upon the earth, and it awoke on a bright morning in the middle of a schoolyard. Children were playing everywhere, and there was a round thing that they were kicking, as round as a planet. They sometimes tumbled over each other and shouted wildly, and the starchild thought by itself: "This must be one of the joys that the north star mentioned before." 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—otherwise they would hurt it. "This is not like at home," thought the starchild; "even though we cannot move at all and laugh and be happy, we are all 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 again, but this time it seemed to be more organized than before. The coach was like the center of everyone else,

and he had a thing in his mouth in which he blew to draw attention to himself. The starchild thought that he must be the father to all because the children were so close to him—he must be the sun to them. It went right up to the coach and slung its arms around his neck. "I am one of your children," it whispered in a tender voice. The coach put it down and looked at the starchild in bewilderment. And he explained to it that a coach could not be hugged, especially not in the schoolyard and especially not during a soccer game. "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. The starchild meanwhile remembered 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 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 understands who I am," it thought.

Smiling at the girl, it said: "Will you then love me?" "I will," the girl replied. "Let me kiss you on your lips!" So it happened that the starchild was kissed on the lips, but inside it felt nothing.

"If this is the other kind of love," it thought sadly by itself, "then it means not much, either."

Just then another child appeared on the field. It was a little boy who couldn't run around and play because he was lame. Slowly he approached the starchild, each step taking him much effort. "I see that you can't play soccer," he said, "and so can't I. The other children make fun of me every day but for today I am lucky for I have found you. Will you be my friend?" The starchild took a long look at the little lame boy. As it looked into his eyes, there was something warm inside its heart welling up, a feeling both deep and sweet, but also mixed with grief. "Is this the love that leads to sadness?" it thought; "have I at least found one kind of love in the world of humans?"

The sun was setting when the little lame boy finally got up, having held the hands of the starchild for a long time. The other children gathered together, getting ready to leave the soccer field. As the starchild looked up to the sky, it could see all its brothers and sisters gathered above, waiting for it to return. "What can I bring back home?" it said, as if talking to them; "the thing that fills the heart with sad love is precious, but it will not make my brothers and sisters happy, nor my father and mother, nor the universe." Just then a soft music filled the air. It came out of nowhere, but everywhere it was, all around the starchild, the other children, and even the coach. It was the most beautiful music that anyone had ever heard. The starchild knew that it was now time to leave. It started dancing, with its body turning around and around, half on the ground and half

see **STARCHILD** on page 20

The Starchild



ANNOUNCEMENTS

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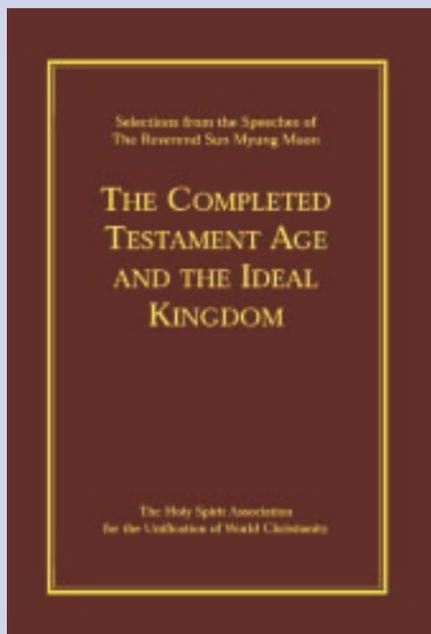
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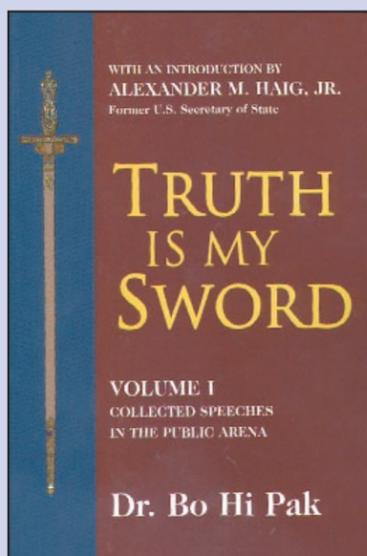
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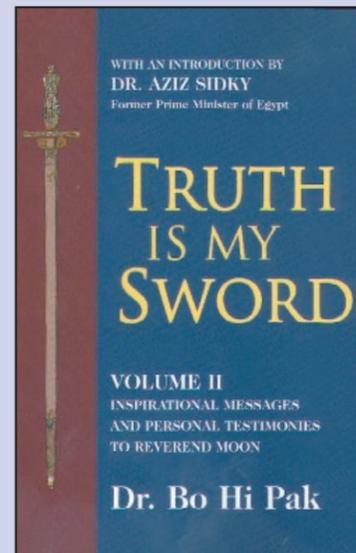
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