

True Father's Address to Leaders' Meeting



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FOUNDER'S DISCOURSE ON UNIFICATIONISM

by Reverend Sun Myung Moon

This speech was given on June 22, 2001 at East Garden, Irvington, New York. The translation was by Tim Elder and Hee Hun Standard; unofficial notes by Tyler Hendricks. There were two sessions—this is from the first.

We are going to consider spirit world. Please listen to this Hoon Dok Hae as if you were listening for the first time.

We have to be serious about this. Knowledge of spirit world is necessary for your daily life. It is for the sake of true love. All the saints in spirit world and all of us should be united. We should not be self-centered. When you go to spirit world, you have to be prepared

Leaders' Meeting

by knowing about spirit world. You need to know how to attend God and True Parents, so this information is not for someone else, but for us in particular. You need to have the right attitude. We should not delay doing this. We are living in a different time. We need to learn the life of attendance.

You need to learn the motto of the year 2001. [Everyone repeats it.] This is something I have been practicing. All of what I have done, you must do as well. The life of attendance is important. Don't be self-centered. You pray in the name of a blessed central family, but it should not be just words. You have to be a leader. You have to substantiate the words, which is to fulfill God's love. Everything that is happening is for the fulfillment of love, which comes through mind-body unity. First we must be united mind and body. Then we should reach a higher level, God. God is an absolute, eternal being. We have to fulfill God's will. That is eternal.

In order to complete a building, we need a structure. We need to have the right attitude, the subjective character. You should not think of someone else doing your job, but should feel responsible to fulfill your mission on your own. When we listen to God's words we should have the right attitude. We should not just talk about it, but act upon it and reach the highest standard. We have to make constant effort to reach that level. You must be in the subject position. You have to do everything right. We have to be different from the way people were in the past, and have a clear concept.

You don't need me or a savior. In the past, you just had to follow with absolute faith, but now we are not in the age of faith, but we need to substantiate love. Ask yourself, what kind of man or woman should I become? Do not abdicate responsibility for the whole. Take charge in order to substantiate love. Don't be responsible just for yourself, but for the world, including your family, tribe and nation. We should have a worldwide nation. It can come only through absolute faith, love and obedience. We should take greater initiative. We should have a clear purpose. We cannot bring unity when we are self-centered. We should center on the love of the parents. We should be exemplary before the whole. We should not just live randomly or casually, but should have a clear purpose and represent the whole, going toward perfection. We should be in the position to represent God.

In order to do that, we cannot be self-centered. We should abandon ourselves totally and be united with God 100 percent. When we go through puberty, we are like a bud, compared with a

flower. In the future, the flower will bloom. We are like flowers that go through the stages of growth. The flower blooming is this world opening wide, filled with the fragrance of flowers. With the sunlight, water and air, we can bear beautiful fruit. That happens by the harmony of the universe. Of course, butterflies and bees will fly into us and our fragrance will fill the universe. The entire world is to be beautiful. That is how God created. When a flower is blooming, it is in the process of preparing to bear fruit in the autumn. It is waiting for the time of eventual liberation through encountering God. That is the subject.

From this perspective, are we going to be part of the royal family, or just low class? Once we go to spirit world, we cannot come back. What we are doing is not just a joke. Koreans, please raise your hands. [73 National Messiahs came.] I have to give you a tag that can be attached to you, that can show you are either a senator or king. You begin as a senator and move on to being a king. God has been sowing seeds for good fruit to be born in the providence of restoration. Do you know anyone who can be the instrument for the inheritance of seeds? That has been happening in human history. To be good seeds you have to understand God's life and my life, and live a good life. We were born from our parents, but do we look exactly like them, or in-between, a combination?

We need to make a leap. Then we you can create something greater. Otherwise we cannot fulfill something great. We are standing on the foundation of our parents and ancestors. That is universal law. You may think you are the best, but you should not just think like that but do your best to fulfill it. We are living on the battlefield. We have to be a winner. Then, should you surpass Jesus? True Parents? Parents have a heart that their children will save someone greater than themselves. God wants you to be the best ancestor.

I have been persecuted in the fallen world for a long time. But I would like to bequeath everything to you so that you can surpass me and create better seeds than me. To be great, you must be willing to die first. Despite all the difficulties, we should be willing to go anywhere, high or low. We should be able to say we lived a life greater than even God. At least we should pursue that ideal. Then we can create a common base with God. We should think that we will take responsibility for what God could not achieve yet. That is, love.

We should think that we are the owner, the master, the subject taking responsibility. Being subject means begin more loving, taking more responsibility. What rank do you want to

C A L E N D A R

SEPTEMBER 2001

- 1 Declaration Day of Heavenly Parentism (1989)
- 5 In Jin Nim's Birthday (7/18/65)
- 6 Hwa Jung Nim's Birthday (7/19/77)
Young Jin Nim & Hwa Jung Nim's Blessing (1997)
Hyung Jin Nim & Yun Ah Nim's Blessing (1997)
- 8 Sa Sa Jeol Declaration (1998)
- 9 9.9 Jeol: Heaven & Earth Unification and Liberation Ceremony (1999)
- 10 3.10 Jeol (1999)
- 15 Hye Shin Nim's Ascension (1971)
New Hope Singers International Established (1973)
- 17 Shin Ji Nim's Birthday (7/30/94)
- 18 Shin Joong Nim's Birthday (8/2/93)
Foundation Day (1976)
Ultimas Noticias Established (1981)
- 22 Hyung Jin Nim's Birthday (8/6/79)
- 27 Day of Dispensational Reversal Toward Unification (1988)

OCTOBER 2001

- 1 Soon Ju Nim's Birthday (8/15/72)
- 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 Proclamation of Total Liberation and Unification between the Physical World and the Spiritual World (1998)
- 10 New York City Symphony Orchestra Support Began (1975)
Sang Ship Jeol: Double 10 Day (1999)
- 11 Father's father's Ascension (1954)
National Professors and Students Federation for North-South Reunification Established (1986)
Opening of Cheonsung Wanlim Palace Training Center (1999)
- 14 6000 Couples' Blessing (1982)
- 21 777 Couples' Blessing (1970)
- 23 Declaration Ceremony for the Liberation of the Parents of Heaven and Earth and the Substantial Realm (1999)
- 24 Shin Myung Nim's Birthday (9/8/86)
- 27 In Sup Nim's Birthday (9/11/72)
Young Jin Nim's Ascension (1999)
- 30 6500 Couples' Blessing (1988)

NOVEMBER 2001

- 1 Shin Eh Nim's Birthday (9/16/89)
- 3 Shin Mi Nim's Birthday (9/18/77)
Shin Ok Nim's Birthday (9/18/89)
Daemo-nim's Ascension (1989)
- 5 Hwa Yun Nim's Birthday (9/20/77)
- 9 Shin Pal Nim's Birthday (9/24/98)
- 14 International Christian Students Association Established (1981)
- 15 True Children's Day (10/1/60)
- 18 Shin Sun Nim's Birthday (10/4/90)
- 20 Shin Hoon Nim's Birthday (10/6/94)
- 21 Yun Ah Nim's Birthday (10/7/78)
- 23 Tiempos Del Mundo Established (1996)
- 28 Hye Shin Nim's Birthday (1963)
Shin Ha Nim's Birthday (10/14/98)
Shin Chool Nim's Birthday (10/14/99)
- 29 3.6 Million Couples' & 36 Million Couples' Blessing (1997)

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Attack on America

Dr. Yang talked to Father just before the *Unification News* went to press. Father was very concerned for the loss of life in the terrorist attacks and asked us all really pray at this time: it is an internal battle and we must be victorious there.

FOUNDER'S DISCOURSE ON UNIFICATIONISM

Address

achieve? Do you want to be the last, or first? Raise your hands if you want to be first. Why are you hiding your faces? You should have the right posture, and have the right attitude in all things. You don't want to be last. God exists and dwells at the place you can be number one. You should be willing to be the center. Then you can be the king. Do you want to follow me? Are you ready to be elevated again? Or are you wondering why I have called you, over and over?

When you want to reach the top, centered on love, God can be happy. Prepare in your hearts and minds. A nation must be in the position of object partner to God, for the sake of a greater purpose. The third Israel, Korea, was divided into two. Those divided parts must unite into one. If you do not want to work for that, then you are destroying your life and nation and cannot be proud of yourself. You should be willing to be in the position of a subject of heart and love. So we will have a great migration. That is what is happening in the spirit world. You should be the first as the ancestor of your tribe.

Faith goes through three areas, eyes, nose and mouth. Through three we can reach completion. We should be pure-hearted, not greedy. We sometimes need to have some ambition or aspiration. In order to reflect ourselves, we can be luminous, not just reflecting light from another source. Where is reflected light? Usually one creates light, and doesn't reflect it, like a sun and not a moon. You reflect light, but the sun generates light. If we become the light ourselves, then we can liberate hell. So we are looking forward to the day that light can be shed all over hell, so that people will not be in hell any longer. Are you going to be a reflector or a creator of light? You should not reflect light, but create it. It is much more important to be able to do both, like a crystal. A crystal has both natures.

Do you want to be one, or not? If you have such a desire, then you have to strive to do it, all the way up. That is the meaning of being a subject. You have to be active, not just passive. You should be in the position of giving. Are you perfected? When you have a subjective character, then you can perfect yourself. People call me a revolutionary. I have been given bad nicknames. What are the True Parents? True Parents invest constantly. Even if you become the president of a nation, you should be an object partner to God. Even if we invest 10 times, we should be able to invest more, totally. We should never be satisfied that we invested

enough. We should be infinite investors, like God, then we should not just go our personal way.

We should be serious and detailed. Huge things, no matter how vast or large, have a focal point, a center. We should not live a casual life, but have clear subjectivity. We should become the center of history. We should become a subject whom others can follow. You feel I am your father. Then you should reach a level that is even greater than that. People should feel that toward you. We should be on the path to the Kingdom of Heaven through our life on

the world. We should have a sense of responsibility and mission. You need to have hope and dreams. Yesterday I spent more than four hours, instead of one, speaking at the seminary. I thought it would be daytime when I was done, but it was evening. We should learn how to control time and always think of how to use time efficiently. We need to push ourselves until we reach the goal. Then you can take a rest and feel good about yourself. Until then, you cannot take a rest. The idea of standing in the subject position, has it occurred to you? As it has to me? Now is the time

remove them. If I continue speaking like this, it will take many days. When are you leaving tomorrow? I'm going to Kodiak.

Kodiak sounds like "ko do da" which means tiring or difficult in Korean. Shall I take some people there? Or not? Do you have a desire to go with me? Then, if you are chosen, you should think that you are representing all the people. If you do not want to go, then you should say so, expressing yourself clearly. Should I take you all, or just some of you? [All.] I'm not joking; why are you smiling? I do not need to see you,

but you need to see me. Mr. Oh used to think I need a place fitted to me.

Again, you have to stand in the position of a subject. It should be clear that it is okay for you to be there. The first generation must be totally united. The gate into heaven is very narrow. However, we must go through that course. We should perfect only one love, one blood lineage. That is the heavenly path, the only path we need to follow. Therefore you must not live a casual life. I told you that three generations must be united. I'm even telling True Mother to keep that in mind. If you do not follow my direction, you will perish. For the sake of God, we should be willing to live a life under any difficult circumstances. That way you can resolve God's grievances. You should become a holy son or daughter of God.

We need to live a life of attending God all the time. That is how we can go to the Kingdom of Heaven. Husband and wife should be united, and parents and children, and they should attend God together. Your ancestors must not accuse you for living an easier life than they did. We should be willing to sleep in an uncomfortable situation, not minding any discomfort.

No matter how high the mountain, we have to climb it and conquer it. We have to be able to stimulate people even if it takes thousands of years. When you

return, you should be different from the past. You should be National Messiahs in the subject position, willing to sacrifice anything. Who is an ... ? That is a subject. You should be subject of the family and restore tribal subjectivity, then the levels of people and nation. When you die, you can live with God. Satan has been controlling the world. To restore the nation, we need to be the messiah, champions who can be the representatives. We should go beyond the level of the people and go in all four directions. We should be able to be called the filial son, filial child. Set the vertical tradition on the tribal, people's and national level. I have never thought about settling down. I have traveled all over the world but never thought of set-

see **LEADERS** on page 4

True Parents celebrating the 5th Chil Pal Jeol: Declaration of the Realm of the Cosmic Sabbath for Parents of Heaven and Earth on August 25 at the Cheju International Training Center in Korea



earth.

We should become a healthy seed, like a good chestnut. Even if it rains and blows, it should be strong enough to endure through the rain. We should be ready to overcome rain and wind. You should not mind all the external elements and should be willing to be fertilizer. When we become a seed, it should not be for our own sake, but to become someone who is greater. We should be rooted deeply under the ground. That way we can bear more fruit, creating more seeds. Become a seed. You need to study my words, the truth. You should take responsibility on behalf of the messiah, True Parents, and become an illuminator. At the same time, be a reflector.

When we create light, we can help

we can say the word "messiah" to the nation. So far you National Messiahs have been following me but have had no thought of becoming the subjects of your mission.

What is kingship? You should pray like 360 degrees, vertically and horizontally, and be able to move around, able to reach in all directions and lay foundations, being engaged in actions that will surpass Satan's world. In order to do that, we should have the subjective conscience. We cannot just take it easy. Whether you like to or not, you have to take responsibility for everyone as the National Messiah.

Become the messiah through subjective consciousness. Don't become human trash. There are a lot of trash cans on every level, but we should be able to

DEDICATION

The Little Store-Front Church

This poem is dedicated
to all little store-front churches in
America,
and throughout the world.

The little store-front churches
have a congregation
of about 50 to 300 membership.

This small congregation of people
may seem insignificant to some,
but they work very hard,
providing all the spirituality
that keeps the community strong.

The little store-front Church is
supported
by the little one dollar donation,
it's not much,
but it helps out.

The usher board sells Saturday
afternoon dinners
to buy their beautiful white uniforms
they wear to usher in the congregations
to their seats.

The senior choir gives a little concert to
purchase
their beautiful robes they wear on
Sunday morning
to sing the songs of Zion.

The little children go door-to-door
selling raffle tickets
to help out.

The entire community
gets involved in supporting
their little store-front church.

The pastor?
Well he's always available,
he stops whatever he's doing
when the call comes in.

Whether sickness in the home,
some one stranded,
tragedies on the highways...
just call him—he'll be there.

Family problems?
Or the last hour?
Just call him.

This poem was inspired
from a recent trip
to Boston, Massachusetts.

I visited Plymouth Rock,
for the first time.

There I sense the spirit of those Pilgrim-
fathers
who bravely crossed the Atlantic
with one goal in mind,
that was to serve GOD.

When they arrived
the very first building was
a little store-front church.

From there came
the greatest Nation in the world:
those beautiful skyscraper buildings.
the bridges that run from river to river.
the roads we built that will take us
from one end of the country to the other.

Museums that are packed
with awards and great accomplishments.
All the beautiful homes
we just marvel at,

as we pass by.

Yes, all that, and much, much more.

Then, what has happened to us?
Have we forgotten God?
Have we forgotten those pilgrim fathers?
Have we forgotten the sacrifice it took
to build this great nation?

Well, take a look at us today:
Family break-down which is the very
core of our society.
Immorality that is out of control.
Young people are confused
and continue looking for stimulation.

Have we wondered, of course?
The answer is yes, yes we have.

God will never give up.
Will we?

When He's rejected by the strong,
He finds some other way.

Recently, The Rev. and Mrs. Sun
Myung Moon engaged in a 50 State
speaking tour, preaching:
"Rebuild the family,
Restore the community,
Renew the Nation,
And the World."

The Pastors of these little store-front
churches said,
"You are not alone,
We will stand with you."
And they did.

This small congregation of people
packed their little store-front churches

with Love, Prayers, and good-wishers
50 consecutive nights.

God is always looking
for a way He can bless His children
and lift them up.

This is the time,
a new Millennium.

God is calling once again.

We may not understand or agree
sometimes, for He said,
"My ways are not your ways,
said the Lord."

He has sent his messenger, a new voice,
The Rev. and Mrs. Sun Myung Moon,
the True Parents of humanity, are
calling,
"In the name of Jesus,
Let us rebuild the family, restore the
community,
renew the nation, and the world.

Yes, that's our calling today.

Are you with me?
Are you really with me?

If you are, then Let us rebuild the
Family,
Let us restore the Community,
Let us renew the Nation,
and Let us restore the World.

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LEADERS
from page 3

ting myself. I prepared for victory start-
ing from water.

Westerners did something terrible
on the waters stealing and killing. But
we proclaim God's victory on the waters.
In the Unification Church, every four
years we should be able to celebrate
for the original holy ground. Every four
years we must visit there. Are you going
to go there alone, or with your family?
Be grateful with tears for the sacrifices
made in the past. In the past, I have
gone to South America, even though I
was busy. I prepared such a place,
thinking of the future, 1,000 years
ahead. Set the tradition of loyalty and
filial piety. We ourselves need to be true
olive trees. We should remove all the
problems of the past, all those traces.
That is the path of the people who are
in the subject position. That is our des-
tiny. That is how we can bring the realm
of rest. When you go such a path, then
you will be the filial children. Think of
what is greater than you. Finally, take
responsibility for the world.

In America, free sex is developed. I
use the term "donkay" which means
"bitch", for a person living a life of free
sex. Some ask me not to use that expres-
sion, but often I cannot help it. Other
times I use an expression for a serpent-
like person. But both are pretty much
the same. Women have a hole, and
when someone entered that hole, that
was the fall. Men who do not like women,

raise your hands. [No one does.] In the
past there was a rumor that in the Uni-
fication Church, members danced naked,
even though it never happened. Rev.
Kwak did not like it when I first talked
about convex and concave.

A serpent has a flexible tail that can
go in anywhere. That is amaz-
ing to see. If we serve disabled
people continuously, we will
not go to hell. We need to inher-
it from God. He wants to
bequeath everything to human
beings. In so doing, He can
find His true son. Day and
night we have to find this by
living the life of a subject.

Now we have run out of time
for Hoon Dok Hae. Do not think
Dr. Lee's words are his own.
Heung Jin Nim and Daemo Nim must
listen to me. They must think about
why I sent them there. You may think
you are doing the right thing, but there
are people living like thieves. Even if
you have been a thief, at the end you
should repent and quickly change your
wrong ideas. We should break down
barriers and move up the stages of for-
mation and growth. It will be difficult.

The movement has raised and offered
so much money, but I always live as a
beggar. Some people I met in prison
were not bad. They were willing to die
for their nation. Should I leave them
to go through life alone? But those peo-
ple who left the church on the way,
God has been walking a path of tears
to see those people, to receive them
again. Even if I have to travel ten thou-

sands miles, someday I want to see
them again and let them understand
the path of parents and the path they
must go. I still love them, and because
they once were family members, I need
to take care of them.

I cannot forget them; I remember
their names. Even if
they opposed me
after being followers,
I need to have more
love for them than
ever. If they repent
and ask me what to
do, I should help
them. There are quite
a few who used to be
very close to me but
fell away. Let's con-
tact them one, two
or three times. Someday they will real-
ize how much I love them. Someday
they will realize how much I love them
and will hold a festival out of gratitude.

All the messages from Sang Hun Lee
should be considered to be from me.
You should not wonder if they are true
or not. We must embrace even Satan.
That is the mission of Chung Pyung
Lake. I don't follow Chung Pyung Lake,
but have to raise it up and correct it if
necessary. Daemo Nim is there for me,
and I also have to guide Heung Jin Nim.

We need to make a daily report to
God. We should write a diary everyday
or every week. If you did something
wrong, you should repent. That will be
helpful for your descendants ten thou-
sand years later. Keep your diaries in
your own museum. Everything must

be reported. In the center, you cannot
avoid recording all those records. When
you write it down, you can see if your
life is going wrong or not. No one will
judge you other than yourself.

We must constantly find the faults
within and clean them up. Who is the
one who can digest everything? Those
who understand the value of Hoon Dok
Hae will be the victors. God and True
Parents are the greatest fans of Hoon
Dok Hae. I am responsible for equal-
ization of the world, including spirit
world.

A long time ago, I had a little money.
I never counted it, but gave it away to
members who needed it the most. When
I give it to Mother, I always tell her to
use it effectively. We cannot become a
thief. If we are not careful with our
material, Satan will snatch it away. All
the money you are making should be
used for the public purpose.

When you marry someone, you should
find a person who is worse than you
are and lift them up, higher than you.
Those to whom I have married my chil-
dren are families in difficult circum-
stances and I marry my family with
them in order to help them.

Now the conditions to overcome
obstacles have pretty much been laid.
So we should establish a four-position
foundation among the four nations, in
order to remove the barriers. We are in
an age to go to the Kingdom of Heav-
en directly. Even if a 36 couple has
been specially blessed in a special posi-
tion, the first might be last and the last
first. They can be replaced. ❖

***I still love them, and
because they once
were family members,
I need to take care of
them. I cannot forget
them; I remember
their names.***

Call For A National Day Of Prayer And Healing

Blessing for Families and March for Peace

Madison Square Garden Saturday September 22 2001

Statement by The American Clergy Leadership Conference

"Blessed are the Peacemakers, for they shall be called the children of God." Matthew 5:9

Tuesday, September 11, 2001, was a day of profound shock and sorrow for America and the world, as thousands of innocent lives were lost to the faceless evil of terrorism. We join with millions around the world in extending our deepest sympathy and sincere prayers for the victims of this staggering tragedy and their families. The United States will never be the same after the horrors of this day. As religious leaders from many denominations and faith traditions, we urge all Americans to consider the meaning of this moment in our history, and what we must do together to overcome this tragedy and secure peace for our children, and a hopeful future for all humankind.

These horrendous crimes were acts of anger and hatred. We must not fall victim to the very same anger, nor be paralyzed by fear; we must rise above them. Terrorism is an evil that can be neither justified nor tolerated. But likewise, it will never be stopped by mere force of arms. Governments must act to protect and defend their citizens, but no weapon or army, no law or prison will end the cycle of violence unless we can heal its root causes. This is the task of spiritual leaders.

The American Clergy Leadership Conference is issuing a call for religious leaders of all denominations and faith traditions to stand together in prayer, to reach deeply within our souls for the faith, the love, the compassion, and the determination to heal our hearts, our homes, and our nation. On Saturday, September 22, 2001 at Madison Square Garden in New York City we will reaffirm the strength and unity of the human family under God's guidance and seek every possible way to ensure that no further hurt, harm or danger comes to our communities. At the same time, we must lead this nation and its government not simply to vengeance, but to healing... It's time to pray.

Tens of thousands of families have been devastated by the loss of loved ones through this tragedy. We cannot end their suffering, but let us embrace and share it, offering whatever comfort and support that we can. Through the devastating collapse of the World Trade Center or an airplane exploding into the Pentagon, in one terrible moment the fragility of our lives became clear on September 11. The quick action of civic authority was crucial, and

the sacrifice and heroism of police, firemen and rescue workers during this time of tragedy must never be forgotten. In such awful moments, however, no government or military can guarantee our safety or future. In fact, we cannot even be sure of what waits around the next corner, or with tomorrow's sunrise. Our faith in God, whose love is eternal and unchanging, the quality and purpose of our lives, the love of family and friends; these offer more security, permanence and meaning than buildings which crumble or the everyday routines upon which we depend.

As our families provide strength and meaning, they are also the instruments of love, peace and morality for every society on the face of the earth. Let our families come together, to mourn, yes;

but also to heal, and to find strength in our unity and in our God, and hope for the future of our nation and world. We will ask God to heal our land, anoint our families, bless our homes and lead our churches, mosques and temples to fulfill the covenant that His Kingdom is coming with His righteousness... It's time to pray.

On Saturday, September 22 from 10AM to 1PM, Madison Square Garden will become a garden of prayer. People of all denominations and races will gather to pray as one. A choir of 3000 voices representing all faiths will comfort our hearts and uplift our spirits. Gospel legends "The Mighty Clouds of Joy" and Bobby Banks will lead us in worship and praise. Reverend Wyatt Tee Walker, Rev. Preston Washington, Bishop Cecil Riley, Archbishop George

Stallings, Rev. Pedro Barrios, Rev. Dennis Dillon, Dr. Luckner Laurient, Rev. O.B.J. Burson, Bishop Dan Johnson, Dr. Kene Holliday, and thousands of clergy will lead us in prayer, repentance and renewal. Reverend and Mrs. Sun Myung Moon will offer a special blessing for families.

For the future of our country; for the safety of our children; for the solace of those who mourn; for an end to the violence and hatred; to search our national soul; for the unity of the people of God... It's time to pray.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." Isaiah 11:9 ♦

American Clergy Leadership Conference

"Summit for the Family"

Photos from a preparation meeting for the Madison Square Garden Event held August 31 - September 1 at the New Yorker Hotel, New York



Composing Music for the Family Pledge

by Yasuko Bang (Mary Jane Y. Tashiro)

After God's Day 2001, I was thinking that I must someday write music for the Family Pledge. I was reluctant to do it because first of all, I'm not Korean and to put music to Father's words, especially such an important 8 paragraphs was a bit intimidating to me. I decided that this was a job for a Korean musician, not for me so I didn't give it another thought. However, one day, (February 17th), after Father and Mother came home from South America, we were all gathered at East Garden for a welcome home party and Whaja LaValley, the Korean teacher and director of the Preschool here at Belvedere urged me to write music for the Family Pledge for the children. She had in mind to teach 3 and 4 year-olds through simple music that she was hoping I would compose. I never imagined composing music for the Pledge on a child's level. This might be something I should be able to do, besides now I have Whaja's support if I have difficulty with the Korean words coordinating with the music.

The following day on Sunday, Father spoke at Belvedere and I couldn't wait to start. On Monday I began. Because I was thinking I was going to compose for the children, it shouldn't be such an arduous task. I didn't know it at the time but psychologically, God was "setting me up" to do this. The theme came quickly. This led to several days of non-stop work. During this time, I went over to sing the first Kajong Meng-sei to David Kim who happened to be at Belvedere. He was so enthusiastic about the theme of the 1st pledge I sang. He interjected that the first 5 were more spiritual and the last 3 were more practical directions from Father so I should make the theme a little different. He also said I should make the ending like a Beethoven symphony! With this, I knew the music was no longer going to be simple but more dramatic but how exciting if I could do it!

When Father had first given us the Family Pledge to learn, my Korean husband had given me a translation of each word. This was a great help and when I ran into a trouble spot, I would ask him whether the music made sense with the Korean words. I soon found that the words had such enormous depth of meaning that the music had to match this quality. The paragraphs were different lengths and Father was elaborating on every level of what we should strive for. The music had to have strength as well as heart. I couldn't have simple phrases but bridges to connect to a sustaining thought. After the 2nd printout which I thought was closer to what I wanted, I called Whaja to hear the finished music. She brought along two 2nd generation Korean sisters that were helping with the children's Korean education. They all liked it but they already knew it was too difficult for the children to sing. With their suggestions, I decided to build more tension in the music to lead to some "key" points in the Pledge.

On March 1st with the 3rd printout, Whaja was happy and decided the older children at Jacob House who

were learning Korean should learn it, not the preschool children. Later when I asked whether she had started to teach them, she said they were slow in getting the program underway for the season. Much later she suggested adults should learn it and pave the way for the children to learn it.

On April 18, my husband and I were scheduled to leave for Europe. I was to give 2 concerts in Holland and Austria so I put the Family Pledge on the shelf and started to practice and prepare for the programs. However, before I left I sent a copy of the music to Moonsook Choi because I was so impressed with her choral conducting of another song I composed (*Sun Myung Moon*). We discussed the 3 measures where she thought the Korean words needed more emphasis by being on the "downbeat". I asked whether it could be solved by having a "higher" note on the "upbeat" giving it emphasis and she thought that might work. I then sent her another copy with the corrections but didn't have time to write the words in. When I got back on May 2nd and called her, she admitted she hadn't looked at it. Understandably, she realized it would require energy and time and was reluctant to get involved but she didn't say this at the time. This time, I faxed her another copy with the Korean words written in by my own hand. She got back to me the same day and told me those same 3 measures still bothered her. So my work began again. Adding sixteenth notes didn't solve the problem so this necessitated putting in an extra measure. My concern always was that not only should the Korean words have the right emphasis but that the

with the KEA choir by having the men sing an octave lower the 2nd soprano part. She had done this before with another song, *Royal Family of God* that I had already published and it sounded great. She later mentioned that if I wrote out all the parts, soprano, 2nd



Yook & Yasuko Bang

soprano, alto, tenor and bass, it would be easier for her to teach the choir. I soon knew I had to do this. Even though it meant more work for me, I suddenly found myself wanting to make the musical arrangement more interesting and exciting by having the women and men alternate singing the "heaven" and "earth" sections separately. For the 2nd pledge, I wrote a baritone solo with the women singing obligato. I wrote a canonic section which means men start an important phrase and women interrupt, using the same words emphasizing "heart culture". An acapella section is so effective before leading into the last pledge which would end with a culminating 6 parts instead of 5 to give it more impact. The music covered 7 pages and I sent this to Moonsook.

Always I knew that having an interesting piano accompaniment adds to the dimension of the performance. Before I end this project, I knew I had to compose a piano accompaniment that would support the music to highlight the meaning of the words even more. I wrote strong chords for "kingship" passages, flowing notes for "filial son" passages, high lyrical notes on the 4th and 7th pledges in case I could have a flute to join us to make for more texture and interest. This turned out to be an additional 8 pages of music, making the entire pledge a total of 15 pages. It was ready for printing. There was a "little" problem I almost forgot. How do we write the Korean words in? To do it "by hand" is so amateurish after I did the music through the Finale software which looks so professional. There are no Korean typewriters around since the computer age has taken over. Moonsook saved the day. Without my knowledge, she decided to take on this monumental project. She printed out from her computer the Korean words and pasted each measure "by hand"! This took hours to do because she is a perfectionist! I admired her tenacity. Mean-

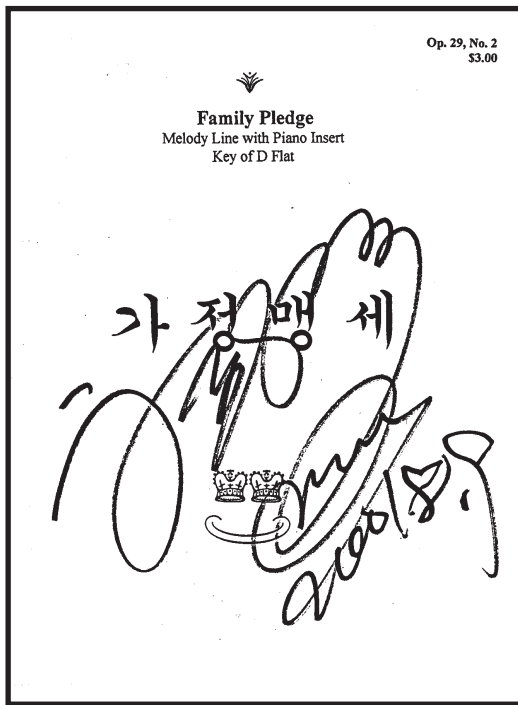
while I worked on the cover design which I thought could be simple. I put in a beautiful design at the bottom and did everything by "eye-balling" it. This was a mistake because I had to call the printers to stop everything until I took over a better copy which was centered. Fortunately they hadn't gotten started yet. When I got there, the printer's associate yelled at me because I still didn't have it centered correctly so he did it over. I appreciated his caring to want my project right. It wasn't over yet. I had to make an entire new set of music for the general public to sing. This had to be in a lower key with just the melody line and a simple piano accompaniment that a guitarist could follow if they didn't have a pianist. Since I had already laid the foundation for the first set, this was easier to do and fortunately I

had learned from my mistakes and even made a centered cover and this one I put 2 royal crowns on the cover to represent God's kingship on this earth through True Parents.

I made a condition to have printed 100 copies of anything I compose as an offering to God and True Parents. On July 27th, I was anticipating to pick up the 100 completed copies of the choral version, but I could only get 50 because of some trouble with the machines. It was just in time for the first rehearsal for both choirs the next day which was Saturday and Sunday for the KEA choir. On August 3rd, I picked up the final 50 copies of the choral version with piano accompaniment as well as 100 copies of "for the general public" version.

On August 8th, at 6 a.m., Father was suddenly talking so strongly about the Family Pledge and how we must focus on each one of them everyday and check whether we had accomplished what the pledge was saying. He spoke urgently and I knew this was the day for something important to happen. I knew I was one of the 3 sisters to go fishing that day so I ran home and changed to my jeans and grabbed the music, both versions, and bolted out the door and in my car and into East Garden. As I headed towards the waterfall room, Father was just coming out. I pulled out the music and Father seemed a little startled but I managed to say in Korean that the Family Pledge was finished. I showed him the choral version and general public version. Father looked at both and said one word, "Sign?" I said, one word, "Yes" and it was done. Mansei! Now it was ready for everybody to learn it because I had Father's approval.

Moonsook Choi's choir had already started practicing. Soon the WestRock choir heard about it and wanted also to learn it and now we are in the final stages and ready to perform it. Anybody who would like to order it, write to me by E-mail, mjtmusic@juno.com. You can also telephone me at (914) 591-8987. The choral version is \$4 and the general public version is \$3. ❖



music makes sense to a musician that hears it for the first time. I sent her a final copy in the mail but I found out later it was the 1st of 5 final copies. Each time I would scribble in, by hand, the Korean words. Originally it was in 3 part harmony for girls and she was willing to start practicing the pledge



Participants in the 14th Blessed Wives Special Workshop for the Kingdom of Heaven Registration

The Registration Blessing: a Testimony

by Lloyd Howell

On August 5th 2001 I flew to Korea to join my wife at Cheong Pyeong Training Center. By then Donna was to have finished her 21-day blessed wives workshop after which we were to participate in the 14th Registration Blessing Ceremony, a 3-day event marking our family's receiving citizenship in God's nation.

Hearts grow fond in absence and I truly longed to see my wife and spend 3 special days together. Having completed a 14-hour plane flight and a bus ride of 3 hours I arrived somewhat jet-lagged and anxious to meet up with Donna. For some reason I expected to find her relatively quickly. Boy, was I in for a surprise.

The Cheong Pyeong I saw was a radically transformed one from the place I had spent 40 days at in the summer of 1996. The site then consisted of a small jumble of makeshift buildings, assorted tents, paved and unpaved areas, outdoor eating, various prayer sites, mostly at several trees, and a dirt path up to a prayer ground situ-

ated on a hill.

Although a few of the old meeting/sleeping halls remained the site was now filled with majestic new structures. Most dominant was a massive 3-story stone temple with two basement levels. The main 2-story sanctuary was capable of accommodating approximately 5,000 congregants. Also on the site was a massive stone monument around which were scattered benches, a store and a 2-story building, which was essentially one large prayer room.

Without going into great detail suffice it to say other elements and features were also present as well as an under-construction multi-story hospital situated on a hill overlooking the above-mentioned structures. The hospital, envisioned as a total healing facility including western and eastern medical arts as well as spiritual healing, was scheduled for completion late in 2002.

I wandered around in awe of the transformation that had taken place. But I didn't bump in to Donna. I imagined she would check at the 'Tree of

Love' as a logical place to search for me. I returned to it several times—but she wasn't there. I looked at the main hall where an 'ansoo' session was under way but the sheer number of people, being somewhere in the thousands and totally caught up in that rigorous clapping singing cleansing ritual, made it just too daunting for this haggard traveler to enter, thus I continued to wander through the dense humid summer air.

Prior to my departure Donna telephoned and informed me that an exceptionally large group of wives had come, approximately 5,000. She told me there may literally be no place to sleep especially when the 5,000 husbands would arrive. Not wanting to lose any luggage in some imagined nameless heap of disorganization I brought only a backpack that I expected to keep by my side. In it I had my holy robe, some t-shirts, a pair of pants, some dried mangoes to offset the constipating effect of what I knew would be a primarily rice diet, a few toiletries, a water bottle, underwear and socks, my pocket New Testament, a poncho, flashlight and a

few pills of various sorts to deal with expected complications, a sweatshirt and a small inflatable pillow.

Refugees

However, it soon became clear that one thing hadn't changed! Despite the magnificent buildings and their heavenly grandeur, Cheong Pyeong was still, in essence, a refugee camp—people with bundles of belongings were everywhere: outside the ansoo room were mothers and children resting on scattered blankets, playing, eating, running and crying, mostly Korean and Japanese. They had even overflowed the building; their sleeping bags filling the verandahs and balconies of the Temple! The dining hall below had become a sleeping mecca with blankets stretched out on chairs, on dining room tables and the floor below. It was incomprehensible disorganization and chaos. Apparently Cheong Pyeong's pilgrims were too many to accommodate in some rational and orderly fashion yet all seemed to somehow blend. Strife was nowhere to be found.

see **REGISTRATION** on page 8

IN MEMORIAM

George T. Corcoran

George T. Corcoran, 78, of Sebastian Florida since 1990 and formerly of Rhinebeck and Saugerties, New York, died Friday, July 6 at Sebastian Hospital after a brief illness.

George was my father and my spiritual son. Many Unificationists made friends with him during his years of service at UTS during the 1980's. He eventually sold his home to UTS and it still remains the Saugerties Church Center.

George first heard the Divine Principle while attending a CARP parents' workshop in Snowmass, Colorado in the spring of 1982. He hated flying in commercial airplanes - even though he was a B-17 pilot during WWII—yet he flew from New York to Colorado that spring to investigate what exactly his son had become involved with. Soon after arriving, I could see his spirit resurrect and he began exclaiming what a

bright bunch of young people were gathered there! Since he taught at the local community college, he was used to mixing with young Americans, and

he could see something uniquely good among the workshop participants.

I remember when I introduced him to Mr. Matsuzaki and how well they

hit it off. Never one to withhold his opinion, my father began witnessing to other parents at the workshop about the genuineness and high quality of the members. When I explained to him, with some trepidation, about the matching, he quipped, "It sure beats the bar scene."

Since he lived just a few miles from UTS, he would ride his motorcycle there in the morning and work with John Kayadu and others on the physical plant and the grounds. He was especially challenged

REGISTRATION
from page 7

The unique genius of CP is that it is designed to push one to his or her limitation(s) as quickly as possible. MacDonald's may have invented 'fast food' but Rev. Moon was introducing 'fast spirituality'. Of course, no true spirituality is an overnight occurrence but a growth process. However at C P one has to sink or swim—that is to say get spiritual or get negative, there is no middle ground. That is to say the sheer and straight path is there and those who hesitate or try to avoid it easily slide down to the bottom of hell.

I too was having my share of difficulties getting into the whole scene. One commonly thinks of a spiritual retreat as just that—a getaway, a repose from the hecticness of day-to-day life. One may conventionally think that God is to be found in quiet solitude but Cheong Pyeong takes the opposite approach. There is no time to listen to chirping birds, to meditate on lotus blossoms. Jump in and learn to swim. CP invokes that sort of desperation in

all who arrive and undertake the course be it a few days or even 40. One is quickly over his head in problems, inconveniences and frustrations. I must have forgotten something basic and important for my first day was one of feeling obstructed - a feeling that not much was going right. The unappetizing rice, strange vegetables and water with seaweed in it was served onto steel trays reminiscent of a prison environment. Moreover not being able to participate with my wife, sleep deprivation, endless thirst, and sweat drenched clothes combined to assault my optimism. Then, during my 2nd night, I awoke at 3 in the morning due to the incessant coughing of the person lying just inches from my ear. I had slept only a few hours. Yet I could not relax due to being stepped over and bumped by passersby. I resolved to get up. It was raining so I sought out the chapel but it was full of sleeping sisters. I returned to my bedroll.

Feeling tired and frustrated I was approaching the end of my rope so I knelt down to pray whereupon I was struck with the realization that "What About Father's Course!" Tears of repentance came. How easy it is to forget: I, we, all of us were here to connect to Father's life and his victory. Every element of the Cheong Pyeong experience contains within it some aspect of Father's life. When one sees things from that angle the ordeals of C P become something to appreciate and cherish.

Through my prayer I gained the vantage point, the spiritual high ground. I knew I now had Satan in my hand. The Cheong Pyeong diet, although meager and somewhat repulsive to the western palate, was still so much better than Father's prison diet of a handful of rice and salty broth. If I was to complain I was a fool, a disciple in want or so I judged myself. And the ansoo session—although it was a beating it was one we gave ourselves! It was not the internal bruising and bleeding that Father underwent while tortured. And any separation from my wife was but a

farce compared to the years, which Father endured and if I had a poor place to sleep then what about Father's when forced next to the toilet bucket in Hung Nam. My prayer ended and I was refreshed. I now had a handle on the day, a foundation upon which to interpret and digest any events that might occur. Internally, on some level, Father's victory was mine. I was grateful. That was the secret: to be deprived of all and accept it gratefully, to be given all and to receive it in humility. My life should be to follow Father's course. If this place felt like a refugee camp then it was because Father was a refugee. Even God Himself was and is a refugee in this world.

After that realization all went relatively well for the rest of my C P visit. That is not to say that I didn't get sick or tired et cetera but I had a healthy perspective with which to relate to my hardships.

The Blessing Ceremony

One other interesting moment was when the Blessing Ceremony was held. Donna and I changed to our holy robes and entered a totally packed room via a side door as the call for couples to volunteer for distributing the Holy Wine was made. We responded and got on that line. But as I imagined the proceedings would turn into an ordeal. Those who gave speeches could not be brief and to the point. Moreover they seemed twice as long as they were in Korean. The room was stifling to the point of more than a few being ready to faint. Moreover the children that were there had great difficulty to wait patiently in the heat; their tortured moans were everywhere. Meanwhile ever since entering the room I had been growing increasingly nauseous probably due to lack of oxygen, I thought. Little did I didn't realize that I was a short spell away from waves of diarrhea.

As I grew increasingly weak I prayed to be able to suspend all thoughts and told myself that eventually things would be over. I was getting worse by the minute but then, when the time came

when overseeing teams of Japanese and Korean brothers who always politely smiled and shook their heads yes when in reality they hadn't a clue as to the direction he had just given them.

David S.C. Kim, then president of UTS, was always extremely kind to my father. He came to rely on my father's wisdom and management expertise and eventually made him a member of his UTS cabinet.

My father often told the story that one of the saddest days of his life was when a certain UTS class boarded buses after graduating and departed for the mission field. He stood there in the traffic circle at UTS, tears in his eyes, knowing that he would probably never again see the many students he had become so close to. He was right.

During the early 1990s, I went to Russia twice to support the mission there. I traveled to remote places in Siberia and the Crimea and many times when I met a church member who I didn't know, upon learning my name they would say, "Oh, you must be George's son." I am, and I'm also his proud spiritual father.

He is survived by my mother Mary. They received the Blessing in 1997.

Chris Corcoran ❖

to distribute the Holy Wine, an amazing thing happened. As I received my tray some sort of energy lifted me. I became revitalized and engrossed in the distribution of the communion cups. Arms reached out, couples eager to receive the forgiveness propelled me on. I forgot myself. After working the indoor crowd for a while I got inspiration to head outside behind the building where I knew the overflow couples must be anxiously waiting and wondering if anyone would get to them. Without a thought I left the building [in my socks] and found anxious and grateful couples eager to partake the wine.

After finishing, I returned my tray and felt the wind quickly leaving my sails. Whereas a moment before I had been floating on air I was now heading south fast. In fact, I had to step outside the building despite my wife wondering why I was stubbornly refusing to stay inside.

The ceremony ended and I changed from my robes and immediately for the next few hours I had the 'runs' back and forth exhausted and drained by waves of diarrhea.

Later when I meditated on what had happened during that ceremony it was clear to me that some spiritual force, angels or whatever, revitalized and swept away the onset of that illness so that the heavenly Will could be accomplished. Alleluia.

After that I was left to my own and, through some fortunate connections of my wife, was able to obtain diarrhea medicine from several sources, all of which I took to stem the tide. After several hours I could dare to move and take the bus back to the airport. ❖

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The Pure Love 2001 Tour

by Jennifer Hill

The Pure Love 2001 tour had a tremendous impact on both the community of Miami and the participants of the tour. Our theme this year was "Abstinence for the sake of others" which we sincerely tried to live up to through our activities. We participated in several community service projects; we laid sod with Habitats for Humanity, cleaned and painted a Mosque, and we helped fix up homes of a few elderly citizens. Through these experiences, we bonded with the other participants and came to know those we served.

The objective of the tour last year was to spread our message of abstinence to as many locals as possible as fast as we could. When I arrived in Florida at the beginning of this year's tour I had the memories of marching with the other 360 teens around shocked city blocks, and am sure I wasn't the only one who was surprised to learn that this year, PLA only had 60 participants. However, I learned that the few can do much, much more than



had been condemned by the doctor to a shortened or crippled future, yet here they stood, healthy, because God's love does the impossible. Each day of our second week there, one of our teams would help her take care of her children. Many of them (even the brothers) came back with their hair done according to the children's liking. "She's truly a miracle worker. She's so beautiful," I remember one of my sisters, Cresentia Hinkle remarking in awe after we left."

Although I had thought at the beginning of the tour that we were going down to Florida to serve and teach the citizens of Miami, it turns out they served and taught us more. Hopefully everyone from the tour will take these experiences of support, love, and service back home, where the real challenge awaits. ❖

you'd think.

The Habitats for Humanity project was the dirtiest thing I've ever done! After laying twenty thousand square feet of sod, we were up to our ears (well, some of us had soil in our hair too) in mulch, dirt, sweat, and sun screen but somehow the difficult conditions only lifted our spirits. Though we were tired by the end of it, we had created friends and memories that would last long after our showers had washed away the filth.

Antioch Missionary Baptist Church was by far my favorite place to be on tour. When we went there for Sunday service, the atmosphere in the room was immensely joyful. Though our work in Florida is said to have inspired many others, there were many people along our tour who inspired us. Pastor Fudge for Antioch spoke to us on more than one occasion, giving us support and encouragement. We joined Antioch

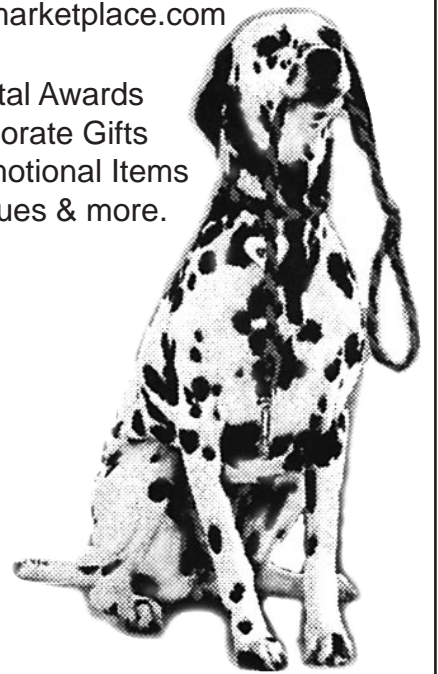
Church during not only their Sunday Service, but also during their Bible Study and youth service, and we were even invited to join them to watch Planet of the Apes in the theaters. Another community we spent time with is the Nation of Islam in Liberty City. After painting and cleaning around their Mosque, we received guidance and support by Minister Mohammad Rasul. "If you enter into a sexual relationship without getting commitment, you're being used," he said. We were invited back later and to watch a movie with them. I made friends with Jasmine, a Muslim girl who joined us after we cleaned the Mosque. It's really rewarding to be able to reach people on a deeper level than just telling them why I choose to stay abstinent. To be able to spend time with them and hear what their thoughts are on what you're saying is definitely worth giving up the traveling way of 2000.

Mrs. Dorothy Perry, or "Ms. Dot" as she had us call her, is one of the most inspirational, saintly women I've ever had the honor to meet. She welcomed us warmly into her house and told us that in addition to the 2000 children she's nurtured, she now has 60 more, making us all feel right at home. Her story and the stories of her adopted and foster children are miraculous to say the least. The first night we were there she gathered them around and told us of how each of them



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Pennsylvania Summer Camp 2001

by Rob Sayre

The Pennsylvania Summer Camp expanded significantly this year. Three sessions were held from Aug. 6-25. The first two were at Camp Shehaqua in Northeastern PA and the final week was at Laurel Hill State Park, near Pittsburgh in Western, PA.

As in years past, each week was organized and staffed by parents. In all over 100 families from 10 states participated. That translates to over 500 people, 375 of whom were children. Our goals have always been: (1) to help our children inherit the understanding the Divine Principle offers and accept it as their own; (2) to feel and experience God's Heart of Joy and Sorrow; (3) and to see Unificationist families together creating and modeling our faith and commitment to living other centered lives.

Special thanks must be given to Chris & Haydee Ching who handled all the registration and tons of details for the two weeks at Shehaqua. Bruce & Betsy Bonini and Robert & Kiyoko Pickell did so much work prior to Camp, during Camp and in closing down as well. A big thank you as well as to Chris Jordan who cooked fabulous meals for our 12 days at Shehaqua! Brian Sabourin, the Youth Pastor from New Jersey was a true blessing this year and added an entire new, dimension to our work.

Our hats are off to Jim & Hiromi Stephens, Henri & Loretta Schaufler, and David Caprara for taking up the banner and running the Laurel Hill Camp. Without these people, there would have been no camp at Laurel Hill this year.

The amazing thing about Camp is that we all work to provide the platform and structure for God to work and He does! God touches each heart directly and personally. These are experiences that can never be taken from these young hearts. The excerpted reflections from mom's & dads and kids of all ages testify to the reality of God touching their lives, of the value and meaning of the Divine Principle and just how important and incredible the lives and work of our True Parents are. Our greatest debt of gratitude goes out to them.

Next year? Wow, this will be hard to follow. If you are interested in starting a family style camp in your area or would like to contribute and participate in next year's camp(s), contact any of the people listed below.

Rob & Sally Sayre: rsayre@ptd.net

Bruce & Betsy Bonini:

bonini@noln.com

Robert & Kiyoko Pickell:

rpickell@ptd.net

Chris & Haydee Ching:

chingc@infi.net

Noah & Kathy Ross:

nross@usa.capgemini.com

Henri & Loretta Schaufler:

Hgschauff@aol.com

Jim & Hiromi Stephens:

jimstephens5@home.com

David & Collette Caprara:

Davidcap@aol.com

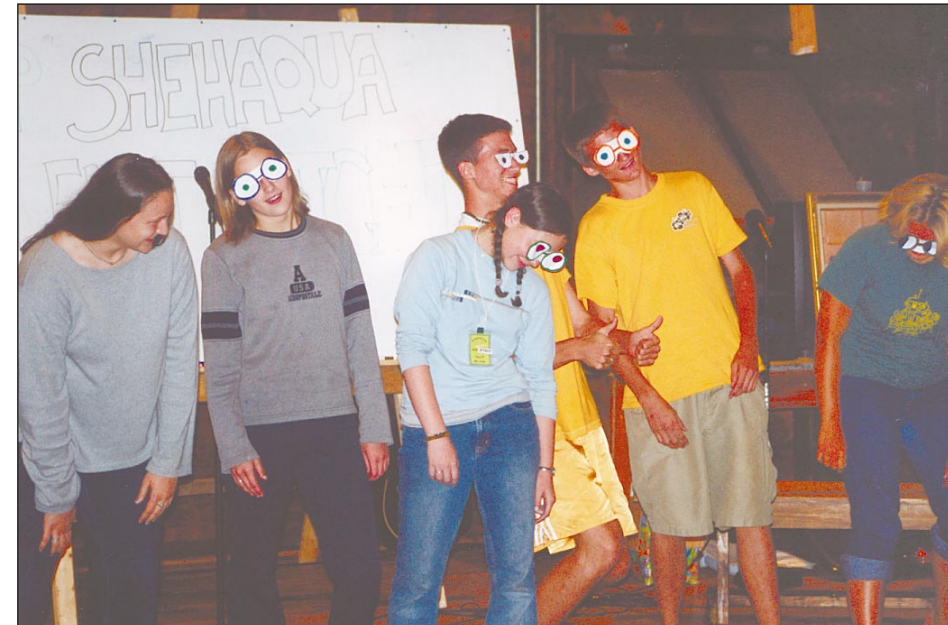
Comments from the adults:

What was the best experience?

* My best experience was being able

to be here as a family, knowing and seeing each one of my daughters making friends, hearing DP, the candle-

light vigil with other BC's, being outdoors in nature, walking and seeing the deer and bears.



* Probably the overwhelming feeling of love that I've felt consistently for our second generation throughout this week. I am grateful God has given me this opportunity.

* Seeing the Kingdom of Heaven take root in our High School group in their maturity and courage and desire to stand up as role models and their commitment to pure love, the principle and True Parents.

* My best experience is to be here with my wife. With her I'm whole.

* It was wonderful to be in the older children's lectures. I drank lots of new truth. I feel refreshed and also very tired. How does True Father do it—always keep going?

* Working with the Jr. High group was a tremendous experience, although I wish I had better skills. It was a source of great inspiration and encouragement for me to see the original spiritual beauty in these children and the support they are getting through the experience the Camp provides.

* My two-sentence reflection is that this is the best way to educate our second generation. All the other things (PLA, IRFF, 2nd Gen. Workshops, etc.) are all very good, but this experience should be their root, year after year.

What is the most important thing you learned?

* The most important thing I learned was to continue to keep on trusting and loving and encouraging our 2nd generation. They are the hope and the fruits of my sacrifice, my husband's, our parents and True Parents and all human history.

* God is sometimes so easy to see—it hasn't felt like that at all recently.

* That the third blessing is wealth and technology, so now I feel I am working to really gather these things to advance these teachings and love throughout the world.

* As usual, I learned a lot from talking to other parents and hearing their experiences and viewpoints, but now I am learning a lot from the older blessed children as well.

New goals and determinations

* There is a lot I can do to help the 2nd generation. I want to start preparing to teach DP again. I also want to start or help start a regional workshop, training and activity center available for year round programs like this and many other kinds of things.

* To make the Camp in PA forever and always year round so everyone can feel God's True Love and know the Messiah.

* To believe that God wants me to go beyond my own smallness and reach out... To believe I can speak and be the one God is using now... To look for God's needs and wants to be satisfied... To really help True Parents and give them each day of my life.

High School Group Leaders:

Kids going into 10th grade and up were assigned to be the Group Leaders and assistants for the Jr. High and 5th-6th grade lecture groups. This was a new experience for them and they handled this with such poise and dedication, it was amazing. There were 27 kids in the first week of Camp and 15 stayed on for the second week. They contributed so much to this

see **CAMP** on page 12

Dae Mo Nim, accompanied by Mrs. Soonja Richardson, Rev. Sang Chil Cha and Mr. Hirabayashi Nobuhide, presided over ceremonies for Ancestor Liberation, Ancestor's Blessing and the Registration Blessing in San Francisco on August 15, Chicago on August 17, New York on August 19 and Washington DC on August 21. These photos are from the Belvedere in Tarrytown, NY on August 19th.

GRAEME CARMICHAEL



CAMP from page 10

year's experience.

Best experience

* When my group slept at the flagpole underneath the stars. We had a really good time because usually the time we spend as a group is very structured or organized. But to just talk and become closer to my group was good. And I think the place and people you sleep with are closer to you than just talking with them in lecture.

* Being a group leader was really a good experience for me. I was put into the position and I feel I really got through to some kids.

* The most memorable experience was probably the waterfall. I took my group there and that was one of the first times we were really united. Also the square dancing was fun.

* I really enjoyed the candlelight prayer. The testimony really means a lot and struck on issues that are important to me.

* The campfire was especially nice for me. I felt really united with everyone and I loved being a counselor. I think that I learned more than they (my group members) did.

What is the most important thing you learned?

* I learned to be an answer box. When kids have questions I want to be able to pop out the right answer for them to give them inspiration.

* None of the Principle that was taught was entirely new to me, but it's been a while since I heard a DP lecture so I forgot some things. It was just really beneficial to hear it all again to refresh my memory.

* The Last Days lecture was good because it touched on some topics that I didn't know about so much. Also learning about our age being that of the Fourth Adam and the meaning of the 2nd Generation. However, the topic, which I think was most important for my group, was the Fall/Temptation lectures. They are dealing with a lot of boy/girl issues and I was surprised how many questions were asked of us. Right now, for them the most important issue is what they see all the time. These real life issues they struggle with every day.

* I think in both weeks I came to a deeper realization of the principle in general. I came to really learn the reality of the spirit world. I finally understood that it is a very real place, not



just a state of mind or something. I also realized through the lecture that I personally really have to keep a connection to God all through the year and that would really help me through my difficulties.

New goals and determinations

* I hope to keep my spiritual/prayer life strong, as it is this summer, during the school year. It's sometimes hard to step away from our busy external lives. I also hope to read the DP, the whole thing through, by the end of this year.

* Whenever I come to camp it's a cleansing experience. All year I'm in school & surrounded by Satan's world. But when I come here, it's God's territory. When I come I get released from bad habits I've picked up so when I leave I want to carry the momentum with me continuing to remember to carry BC pride proudly.

What worked best? What could be better?

* The unique aspect of Camp Shehaqua is that the program is organized so there is a lot of time for each person. I think it's good and maybe bad. I think the only improvement needed is for more time to be spent before camp

starts with the counselors.

* I hope for next year you can teach the parents how to deal with teenage BC's. Many are working with this age group for the first time and have no clue how to deal with them. They mean well, but sometimes they make decisions that don't help. I don't know how that would work. It is only a suggestion.

Comments from the Juniors:

What was the best experience you had at camp this year?

* Well, one of the best experiences was the candlelight prayer. I could really relate to the testimony, "I'm yours." I have lately been letting God know that I really want to be his true daughter and that he can work through me. Towards the end of my prayer I took a moment to just sit and listen and God spoke to me. He told me to keep smiling, because it brings Him joy.

* The best experience I had this year was the campfire where I had smores, because I never had them before. It tasted good!

* I liked free time and hanging out with other kids and sharing their experiences.

* The best experience at Camp I had this year was being able to find out who I am inside. When I am at Camp, people don't care how you look; they take the time to find the real you. BC's open their hearts and love you like they really mean it. I can go home now with a new start knowing this must sound stupid but I didn't know who I could really be if I opened my heart. I thought I could be nothing but shy but now I know I was wrong! I know my friends and Camp will be my friends for life.

* My best experience was swimming in the river and riding the rapids.

What is the most important thing you learned in the workshop classes?

* I learned about the Fall and many things to avoid temptation and how not to fall and for us all to be the couples like Adam & Eve weren't.

* I think the most important thing I learned was about the life of Jesus. I

also learned to stay pure and that you should appreciate that you're a BC because our parents worked hard for us to be born pure and without original sin.

* I learned that there are certain things that only the Messiah can do and things that you must do. It helped me to remember what God wants me to accomplish and reminded me of what the True Parents have done.

* Well, I know for sure that I'm absolutely determined to come again next year—no matter what it takes. This camp is the highlight of my year! I always have something to look forward to!

What new goals or determinations do you have for the future?

* To go through school without giving in to temptation and to listen to God wherever I go.

* Next year some of my friends and I are thinking of going to the PLA.

* I want to go to PLA. I want to keep my purity before marriage and be true to my husband when I'm married. I also want to be a Camp counselor in the future.

* Some new goals I have are to be more loving towards my sister and parents.

* I tend to be somewhat rebellious towards my parents, my dad especially. My goal is to keep my position as the child and respect their judgment.

What parts of camp worked best? What could be better?

* I think Camp should be longer. It is so awesome to be here. And some of these wonderful people I only get to see when I come here, and I would really like to spend more time with them.

* The arts & crafts and sports worked the best.

* I really enjoyed the candlelight prayer, but I feel that it is too short.

* I think the meals worked good and the lectures, but I think the hike and the lectures worked best. ❖

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DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume 6, Part 1

For Divine Principle, the deepest meaning of resurrection lies in the triumph that spiritual life can eternally have over spiritual death. Like the mythical Phoenix bird, which dies consumed by fire and yet rises again out of its own ashes, humanity is also destined for eternal spiritual life. Such has been the work of God since the dawn of history.

This work is to be consummated in the return of Christ, the actual fulfillment of the Second Coming. Christ comes as the manifestation of perfected humanity, the exemplar of love on the individual, family, national and world level. He thus comes to transform the world according to God's purposes and to facilitate the establishment of His Kingdom.

"Christ has died, Christ has risen, Christ will come again." In this incantation, recited daily at Catholic masses throughout the world, lies the promise of our age. There are, however, many unanswered questions regarding the cosmic event of the Second Coming—questions which have been debated within the Christian faith for centuries. When will the Second Coming take place? Where? How can we recognize the new Lord? How can we participate in his work?

*Surely some revelation is at hand;
Surely the Second Coming is at hand...
And what rough beast,
Its hour come round at last,
Slouches towards Bethlehem to be born?*
William Butler Yeats

The Return

Ever since the tragedy of Golgotha, the central hope of the Christian faith has been the return of Jesus. Many of the immediate disciples of the Nazarene expected that he would return in their lifetimes. John of Patmos records in his Book of Revelation that as Jesus left him, the Master promised "Surely I am coming soon." John's response—"Amen. Come, Lord Jesus"—has been the watchword of millions of sincere believers since. Seldom has an era passed in which the imminent return of Christ was not hoped for by many and anticipated by at least a few.

Today, however, this hope is not as crystalline as it once was. For example, when in 1954 the World Council of Churches took as its theme "Christ, the Hope of the World," the delegates at the Illinois general assembly were forced for the first time at an ecumenical conference to consider the question of Christ's return. A very impressive committee of Christian theologians and churchmen, including such luminaries as Karl Barth, T.S. Eliot and Emil Bruner, was assigned to prepare a report on the main theme.

When this distinguished group had finished its deliberations, however, the result was a disheartening and uninspiring compromised. What emerged was not a clear affirmation of the hope of Jesus' return, but instead a string of stuffy, stereotyped phrases asserting "the guarantee of God's promise that in good time His victory will be manifest to all. His kingdom will come

in glory, and He Himself be known everywhere as King."

Not yet

While, as some have suggested, such vagueness on the part of institutional Christianity may well undercut its own strength, it is at the same time understandable. Despite numerous times at the plates, prophets of the Second Coming remain hitless.

Dr. L. Berkhof, president emeritus of Michigan's Calvin Theological Seminary, has chronicled some of the strike-outs; Christ was to return in 1000 A.D., as was hoped during the Dark Ages, in 1260 A.D. as predicted by the disciples of Joachim of Fiore, during the 16th century Reformation as preached by the German Anabaptists of Munster, in 1843 as the Adventist founder Miller prophesied and in 1914 as anticipated by the founding leaders of the Jehovah's Witnesses.

With such a record as this, it is no wonder the modern institutional Church is wary of investing itself too deeply in any substantial anticipation of the return of Christ and the establishment of his Kingdom. Also, that the most ardent exponents of Second Coming theology today are frequently either Biblical literalists or dogmatic sectarians does not help the situation. Few thinkers in our liberal and scientific age seriously expect a supernatural return on the clouds of heaven by a majestic, airborne Jesus.

The prevailing hope, instead, at least among those Christian liberals who still believe in the coming of God's Kingdom, is that it will gradually evolve as humankind progresses. Walter Rauschenbusch, for example, the founding theologian of the Social Gospel, urges us "to see the Kingdom of God as always coming, always pressing in on the present, always big with possibility and always inviting immediate action" (*A Theology for the Social Gospel*).

While Divine Principle in one way supports such a view, it nevertheless argues that the Kingdom can never be realized merely as an effect of human progress. As we have learned from the two world wars in our century, the advance of history does not inevitably lead to universal redemption. Beyond the blessings which the progressive development of civilization can bring us, therefore, the coming of the Kingdom requires something else—a messianic catalyst.

Rule of self

Confucius is reported to have said that before a man can rule the world,



love. This person is the Messiah—the person who can provide the vision, inspiration and leadership necessary to the reconstruction of the fragmented human family. He is the person who is to enable the divine ideal of God's creation to be realized. And because that divine ideal is to be realized, Divine Principle affirms the Messiah must indeed return.

But how is such a person to come among us? Will he arrive, as has been frequently thought, with a blast of angelic trumpets accompanying his descent on the clouds of heaven? And what of the timing? Despite prior failures to anticipate properly when the

he must be able to rule his country, that before he can rule his country he must be able to rule his family, and that before he can rule his family he must be able to rule himself.

Divine Principle would wholeheartedly agree with this, and argue therefore that the hope of the world is one man of perfected individuality. The re-creation and re-ordering of our chaotic and confused world must begin with the re-creation of one man as the center of goodness, wisdom, power and

moment was at hand, is there a way to know correctly the hour of the Second Coming? As two thousand years ago Jesus was born at Bethlehem, is the Second Coming also to occur in Israel? Is it indeed Jesus himself who is to return? Next month we will discuss such questions as these in the light of Divine Principle.

**Next Month
Supernatural Savior? ❖**

The words in the word list are hidden in the diagram of letters. Find them by reading forward, backward, up, down and diagonally, always in a straight line. Some of the letters in the diagram are used in more than one word and some are not used in any words. If two forms of the same word (RICH and RICHEST, for example) are in the word list, they will be found in different places in the diagram. When you locate a word in the diagram, draw a loop around it. Cross out the word you found in the word list.

**This month's topic:
Moses**

Aaron, Calf, Canaan, Commandments, Egyptian, Elders, Golden, Israelites, Manna, Midian, Moses, Palace, Pharaoh, Quail, Red, Rock, Sea, Seventy, Staff, Tablets, Ten, Twelve

B	G	A	E	L	D	E	R	S	L	O	S
M	O	S	E	S	E	V	L	E	W	T	E
N	L	L	M	S	O	U	N	V	N	A	T
A	D	D	P	A	L	A	C	E	S	B	I
A	E	N	A	I	D	I	M	N	T	L	L
N	N	H	X	A	V	D	Y	T	D	E	E
A	N	B	O	S	N	K	L	Y	U	T	A
C	M	E	T	A	W	N	C	I	N	S	R
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F	O	T	A	N	F	A	H	V	U	O	Q
C	F	Y	C	N	A	I	T	P	Y	G	E

Compiled by Wendy Stovall—Salt Lake City, UT

SEE NEXT PAGE FOR SOLUTION

40 YEARS IN AMERICA

Development and a

Col. Bo Hi Pak was the third Unification Church missionary to the United States, arriving on March 14, 1961. Unlike Miss Kim and Mr. David S.C. Kim, both of whom had come on student visas, Col. Pak came as a diplomat, serving as assistant military attache at the Korean Embassy in Washington, D.C. However, like them, he also began witnessing and held Bible study sessions in his home. In early 1963, Col. Pak incorporated the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) in Arlington, Virginia and was granted a federal tax exemption. The following year he published a translation of the Principle, *Outline of Study: The Divine Principles* (c. 1964). However, during this same period, Col. Pak began to move in a new direction. In 1962, Rev. Moon conceived the idea of forming a Korean children's dance troupe "as a means of promoting world peace and sharing the Korean culture throughout the world." He asked Col. Pak to take responsibility for assembling the group. Col. Pak agreed, and in addition to his diplomatic and missionary responsibilities, he traveled back and forth to Korea in developing a dance troupe, which was named the Little Angels.

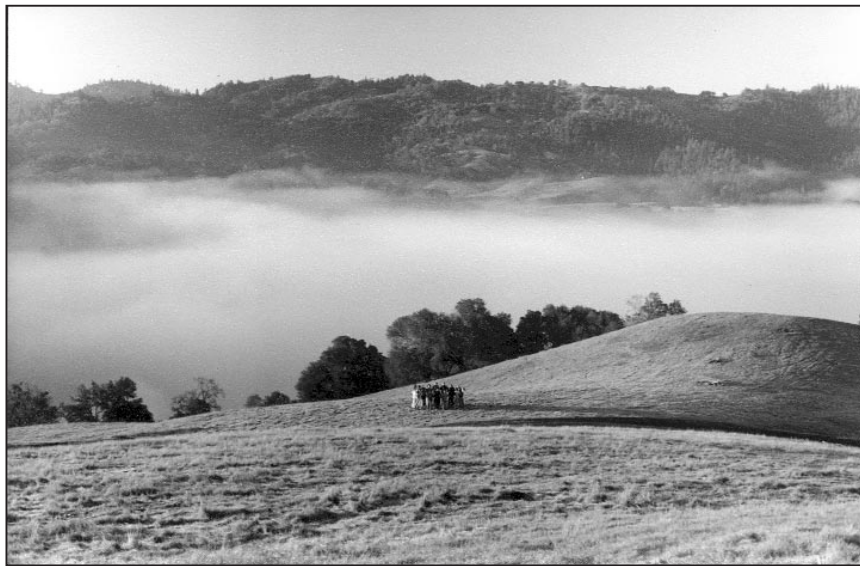
In the mid-1960s, Col. Pak moved decisively in this new direction. In March 1964, he was the "moving force" behind the creation of the Korean Cultural and Freedom Foundation (KCFF) which sponsored the Little Angels' performances in the United States, beginning in 1965. In late 1964, he resigned from the Korean army and his diplomatic post to engage in this activity full-time. The following year he persuaded Miss Kim to relocate from San Francisco to Washington, D.C., allowing her to take primary responsibility for church activities. Then, in 1966, he played a central role in establishing Radio of Free Asia (ROFA) as a second major project sponsored by KCFF. In effect, Col. Pak became a free-lance ambassador of goodwill, foundation director, and an activist in the struggle against atheistic communism.

During the Korean war, Col. Pak was saved from certain death by U.S.-led forces. He later noted that the motivation for his subsequent actions came from "an inner desire to serve God, humanity, and my two beloved countries of Korea and America." Many prominent Americans and Koreans supported his projects and through them Col. Pak interacted with top leaders in both coun-

tries. Arleigh Burke, former U.S. Chief of Naval Operations, was KCFF's first president; and Yang You Chan, former ROK Ambassador to the U.S., was its first vice-president. In addition, both Presidents Eisenhower and Truman authorized KCFF to list them as honorary presidents. Although the Little

This is an excerpt from the book *40 Years in America: An Intimate History of the Unification Movement 1959-1999*. The editor is Michael Inglis, the historical text by Michael Mickler. The book is available from HSA Publications for \$70 + \$8 s&h. Contact them at: 4 West 43rd Street, NY NY 10036; tel: (212) 997-0050 xt250 or at their web-site: www.hsabooks.com.

Angels inaugural tour of the U.S. was difficult and in many cases "the performers outnumbered the audience," Col. Pak enlisted the aide of Lila Acheson Wallace, founder and co-chairman of *Reader's Digest*, who provided financial support to the dance troupe for



Boonville, CA

many years. The Little Angels' tours were increasingly successful and by 1971 they had performed on national television, at the Mexico Olympics, and before numerous heads of state including President Nixon and President Park of Korea, as well as in a Royal Command Performance before Queen Elizabeth II who broke with protocol by receiving the performers and greeting each of them, escorted by Col. Pak. ROFA afforded similar opportunities. President Eisenhower gave the organization its slogan, "bridge of truth," and many U.S. senators, congressmen, government and civic leaders and families voiced their outrage about the plight of U.S. POWs/MIAs over ROFA air waves. During this period, an estimated 60,000 Americans contributed funds to KCFF and its causes.

KCFF's rapid advance, its flamboyant style, its involvement with sensitive matters such as the POW/MIA issue, and its fundraising raised suspicions, especially among U.S. government

officials. The FBI conducted an investigation of KCFF between 1964-66 over allegations of KCIA involvement in a plan to raise funds for the Asian Peoples Anti-Communist League Freedom Center (APACL-FC) but closed the case when the fundraising never took place. In 1966, the U.S. State Department and the U.S. Embassy in Seoul raised similar concerns about ROFA and induced its first international chairman to resign. Between 1966-68, several U.S. government agencies were reporting on ROFA's activities.

In late 1969, a ROFA fundraising appeal addressed to a number of prominent Americans and a subsequent letter of thanks which was signed by President Chung Hee Park of Korea and mailed to thousands of Americans raised the ire of J. William Fulbright, a powerful U.S. senator. He pressed the State Department to investigate whether ROFA should be required to register under the Foreign Agents Registration Act (FARA). This led to a full-scale investigation of ROFA and its tax-exempt status by the U.S. Justice Department and the IRS in 1971. Ultimately, both ROFA and the KCFF were vindicated. After reviewing its activities and financial records, the IRS notified Col. Pak that KCFF's tax-exempt status would continue. Later, Acting Attorney General Richard Kleindienst wrote that on "information made available by the CIA, the Department of State and the FBI...the evidence is insufficient to constitute Radio of Free Asia as an agent of a foreign principal...[or] to establish a violation of the statutes on fraud or the mails or any other federal law which I am chosen to enforce."

The Little Angels, the Korean Cultural and Freedom Foundation (KCFF), and Radio of Free Asia (ROFA) were all either initiated or led by Colonel Bo Hi Pak during the 1960s. Together, they helped establish the pattern for the Church's subsequent inter-cultural and anti-communist work as well as its efforts to promote good will between the United States and Korea. However, as would be the case for the Unification movement during the 1970s and 1980s, Col. Pak's motivation and methods were viewed with suspicion by public officials. This led to investigations and efforts to destroy his work.

The International Re-Education Foundation

The San Francisco-based International Re-Education Foundation led by Sang Ik "Papasan" Choi tapped most directly into the communal ethos and utopian idealism of the 1960s. Adapting the Principle message to secular,

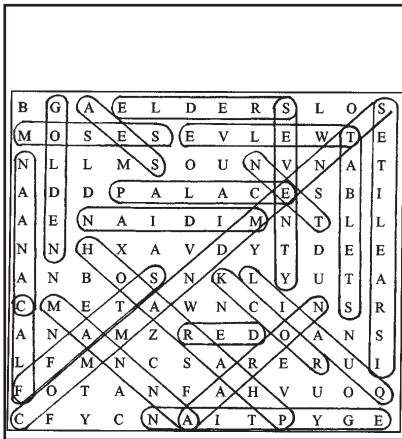
non-theistic audiences, Mr. Choi consciously adopted a "character-educational" rather than a "church-theological" method. This created misunderstandings within the Unification movement, particularly with Miss Kim's Unified Family, but was effective in appealing to disaffected young people. Between 1966-71, Mr. Choi fashioned a highly successful communitarian experiment which included active witnessing, multiple centers, student groups, weekend workshops, a "New Age Band" which performed at regular public meetings, the International Ideal City Project on 600 acres of land in Mendocino County, the International Pioneer Academy in San Francisco, and International Friendship Banquets with as many as 500 guests and speeches by dignitaries such as San Francisco Mayor Joseph Alioto. Although, as with most communitarian experiments, the International Re-Education Foundation was not to enter the promised land of utopian fulfillment, it did provide a way of "actualizing" the Principle that continued to be influential, particularly in the San Francisco Bay Area.

Mr. Choi had several advantages over the previous Unification missionaries. Whereas Miss Young Oon Kim and Mr. David S.C. Kim had come alone to the U.S. and Col. Bo Hi Pak arrived only with his family, Mr. Choi came on the foundation of a victorious mission in Japan. Between 1958-64, he successfully planted the church in Japan after several previous missionaries had failed. Thus, he could draw on tested methods. He also drew on a small but elite corps of Japanese church missionaries, all members for several years, all dedicated, and all successful, who joined him in San Francisco. Still, given the cultural barriers, the work was slow. In this respect, the testimony of the first American to join the group was revealing.

"I was in a tee-shirt, part way stretched out on a beach, looking at the sun and wondering how I got there. Koro showed me an address and said, 'You come!' I came and immediately found myself in the world of oriental custom and tradition. I liked the people, and when Koro asked me, I moved in..."

Although struggles continued, the original community of eight doubled its membership with new American members by the end of 1967. A pattern of doubling membership each year continued until 1971.

The transition of Mr. Choi's group, initially known as the "Japanese Family," into the Re-Education Center and finally the International Re-Education Foundation occurred in several stages. The initial stage followed Mr. Choi's assessment of the liberal San Francisco Bay Area and decision to reconfigure his group as a "Re-Education Center" rather than as a church. The educational format afforded new American members the opportunity to help shape and direct organizational activities in a more dynamic way than in the other missionary groups. A second stage followed the publication of Mr. Choi's *Principles of Education* (c. 1969). Unlike the other missionaries' texts,



40 YEARS IN AMERICA

Visit from Father

which purported to be pure translations of the Principle as lectured in Korea, Mr. Choi's work was a conscious adaptation. As he expressed it, "Based on the Divine Principle, I put my philosophical ideas and a little bit of oriental religion together and I a little bit changed the Divine Principle." Basically, the series was a humanistic counterpart to the Principle, positing the attainability of an ideal world through application of the community's overriding concept of "conscientious common sense." Although Mr. Choi devised a system of educational principles that presumably would lead to "divine" principles, what was critical for the community's development was the way in which the Principles of Education assumed a life of their own. More than any other factor, the Principles of Education led the community into a final utopian stage which followed the founding of the International Ideal City located on 600 acres of land just south of Boonville in Mendocino County, California. Mr. Choi and his members regarded this project as an experiment which would "prove" their social theories. Plans were made for various sectors to represent the unique architectural styles of the world, and "Articles of Establishment" were drawn up which included sections on politics, economy, education, culture, law, and "qualifications for citizenship." They fully expected it to be a model for others to study. Or as Mr. Choi put it, "If we can establish the ideal city system, we can win the whole world."

The Re-Education Center members fell immeasurably short of winning the world. However, they did succeed in transforming themselves. The group no longer thought of itself as local but international. Hence, the founding of the International Ideal City in Mendocino County was answered by the founding of the International Re-Education Foundation (IRF) in San Francisco. The purchase of an imposing new headquarters building at 44 Page Street, San Francisco in June 1971 led the community into two more ambitious projects. The International Pioneer Academy officially opened on September 20, 1971 with an entering class of thirty, twenty of whom were members, eight professors and a full curriculum. With ballroom and balcony, Page Street headquarters also was well suited for a succession of "International Friendship Banquets" which led to a culminating Christmas banquet for 1,200 guests at the Kabuki Theatre on December 18, 1971. As members gathered on the stage of the Kabuki and looked out over the audience of prominent San Franciscans and world delegates, they had little reason to suspect that the following years would see the dismantling of almost everything Mr. Choi had built up.

Rev. Moon's World Tours

It has already been noted that activ-

ities in America were peripheral to the mainstream Unification tradition, which was focused in Korea and, to a lesser extent, Japan. However, work there solidified by the mid-1960s to the point that the church was ready to give seri-



Arriving in San Francisco, 1965

ous attention to world mission. The most dramatic indications of this new direction were Rev. Moon's two world tours, the first in 1965 and the second in 1969. The main purpose of these tours was to connect the foundations that had been established in Korea to the world. In 1965, Rev. Moon sanctified 120 "holy grounds" worldwide, including 55 in the United States. In 1969, building on the blessing in marriage of 430 couples in Korea, Rev. Moon "blessed" 43 couples worldwide: 13 in the United States, 8 in Germany, and 22 in Japan. In addition to these central purposes, the tours gave Rev. Moon the chance to assess opportunities for worldwide expansion and to provide direction for missions already in place. In America, the two tours afforded members their first opportunity to participate directly in the movement's mainstream tradition.

Rev. Moon departed from Korea for his first world tour in January, 1965. After spending two weeks in Japan, he and Mrs. Won Bok Choi left for America. Miss Kim, who accompanied them to Japan, departed ahead of them "to prepare Americans for his visit." In an article, "Hail to the Brightness," the *New Age Frontiers* chronicled Rev. Moon's San Francisco Bay Area arrival:

"The Great Day dawned for us before the sun was up. At 5:30 a.m. on the still, cool morning of Friday, February 12th, our Master set foot upon the continent of North America. Twenty-seven highly honored, greatly privileged, and totally breathless members of the Unified Family in the United States were on hand to greet him and Mrs. Choi as they stepped off the Japan Airlines flight

from Hawaii at the San Francisco International Airport. Among the fortunate few were the three missionaries from Korea whose love and single-minded devotion were responsible for the presence of Americans at the momentous occasion—Miss Young Oon Kim, Col. Bo Hi Pak, and Mr. David Kim."

The "Official Party" stayed in the San Francisco Bay Area for seven days, with the high point of the visit being the selection and sanctification of "sacred ground." In the next forty-four days, Rev. Moon traveled by car to all forty-eight continental United States, setting up a total of fifty-five Holy Grounds. A key part of each ceremony was the burying of a "holy rock" from Korea. Having completed a three-year course of "national restoration" on the Korean peninsula, Rev. Moon transplanted Korean rocks in American soil. At the same time, a pebble was gathered from the grounds of City Hall at each stop in America and put in a sack

for later transport back to Korea. Having completed the full circuit, Rev. Moon arrived back in the San Francisco Bay Area on March 30th. At that point, he flew to Washington, D.C. which was his base of operations for three months until July 1, 1965, when he departed for Europe. In Washington, he convened a twenty-one day training session, continued touring, and spoke often. By June, members were ready with the first edition of *The Master Speaks*, seven



edited, in-house transcriptions of question and answer sessions with Rev. Moon taped at various centers throughout the country. In addition to activities with members, Rev. Moon initiated contact with several prominent Americans, including the well-known trance medium, Arthur Ford, and former President Dwight D. Eisenhower.

It is impossible to appreciate the full-scale advance of local centers between

1969-71 without reference to Rev. Moon's thirty-nine day visit to the United States as a part of his second world tour in February and March, 1969. Accompanied by Mrs. Moon, Mr. Hyo Won Eu (President of HSA-UWC, Korea), Mrs. Won Bok Choi, and Mr. Osamu Kuboki (President of HSA-UWC, Japan), Rev. Moon arrived at San Francisco International Airport on February 4, 1969 and at Washington headquarters on February 9th.

It was during this stay that assembled American members heard first-hand of anti-communist and student activities of the Korean and Japanese members. Equally significant were Mr. Eu's *Divine Principle* lectures, which American members heard for the first time. Finally, Rev. Moon's whirlwind tour of machine shops in New York City raised members' consciousness with regard to economic enterprises.

However, the major focus of Rev. Moon's stay in Washington, D.C. was the blessing in marriage of thirteen American couples: six previously married and seven new couples. This was the first marriage in the church outside of Korea. Those taking part in the February 28th ceremony included George Norton and the Pumphreys from Miss Kim's original Bay Area group, Edwin Ang from Berkeley, American HSA-UWC President Philip Burley, and two couples from Mr. Kim's Northwest group. Following Rev. Moon and his party's departure from Kennedy International Airport on March 15, 1969, another wedding for eight couples was held in Essen, Germany, on March 28, 1969. There, Pauline Phillips and Doris Walder from Miss Kim's original Bay Area community were blessed. Other participants there included Elke Klawiter, Peter Koch, Barbara Koch and the Werners, all of whom had joined under Miss Kim in the Bay Area. A third ceremony for twenty-two couples in Japan was held in late April, 1969.

Despite a renewed sense of national solidarity and urgency as a result of Rev. Moon's visits, attempts to forge a national movement during the 1960s were abortive. As a result of competing ideas about the nature and purposes of their organizations, differing interpretations of the Principle, and conflicting mission styles, a national movement had not emerged by the end of 1971. Instead, what emerged was a complicated set of missionary jurisdictions, shifting alliances, and general grievances. At the same time, there were significant developments during the period. Most important were the moves beyond evangelistic witness into economic, cultural and anti-communist activities. This full-scale advance continued, though in markedly different fashion following Rev. Moon's third world tour. That tour, begun in late November, 1971, not only inaugurated a unified American movement but also radically restructured priorities. As one of Mr. Choi's Re-Education members wrote, "I sensed some heavy changes were coming." ♦

CA: Middle School One Heart Camp 2001!

by Theo Seher

It was the best of times; it was the worst of times... "Good Morning camp one-heart", I bellowed at the top of my lungs, "Good morning", the accumulated mass of soon to be sixth, seventh, eighth, and ninth graders squeaked back. With a sigh I muttered to my fellow group leaders, "It's gonna be another loong day..." and turned back to my congregation. "Good morning camp one-heart," I shouted once again. Their response was instantly perkier as they realized that I meant business. It was the best time of the day, mourning, err..., morning exercise.

Every day the campers woke up at the crack of dawn, hoping that today it would be sunny, that today they could go tubing, and that today, mysteriously, lectures would be canceled. Sadly, every day their dreams of sug-

arplums were smashed into little bits at the start the day by morning exercise and its sadistic and cruel leader, me.

The weather this year was horrible. Camp started off at 100 degrees, but halfway through it started raining, and was not sunny until the last day. Regardless, each day the crazy exercise leader made the campers roll around in the mud attempting to "stretch", carefully explaining how to do each stretch and what its effect was. However, the only people capable of even nearing, or even in some cases surpassing (like the splits :0), the leader's flexibil-



ity, were the Hardman's, so everyone else just watched in horror as several mad contortionists dominated stretching. Following this the leader from hell lead the campers back down to his home, it was time for...UNITY JUMPING JACKS.... the bane of any large group.

If you do not know what unity jumping jacks are ask anyone who went to camp, they'll be more than happy to tell you, if not give me their names, I already have a list for next year. The principle of U-jump Jacks is that if a group is unified, then they will easily pass such a simple task as counting to twenty or so. Quite frankly, they are easy, the middle schoolers finished once on their second try, however (except that one day when Amadea Jessen

lead them, and it only took two tries), the maniacal leader that is me lead the troops. He had them do all sorts of crazy things, like having the high schoolers count even numbers and the middle schoolers count odds. All his ridiculous orders were designed to trip up the innocent campers, all praying that he would break his own leg so that they could stop. However they survived, and lived on another day to plot and scheme for the evil leaders' death.

Despite the early morning suicide "jogs", the prolonged exposure "jumping jacks", and the tortuous "stretches", not a single camper died (I think...). It was an enjoyable experience for everyone, everyone that is, except the tyrannical exercise leader. Despite his best efforts to whip the campers into shape, to eat their vegetables, and to hydrate themselves properly, his efforts were not enough to overcome his newfound archenemies—Gary, the head cook. Beneath the onslaught of donuts, french toast, bacon, sausages, hot links, and pancakes for breakfast every day; and barbecued chicken, fried chicken, ribs, and steak for dinner (not to mention Kool-Aid at EVERY meal), our beleaguered hero could not withstand.

Everyone gained untold weight, gouging themselves three times a day. It made our hero cry to see the pudgy children, swelling up every meal, especially since he himself had not the strength to abstain (he gained 7 pounds). Alas, all his hard training and exercise had come to naught, and he went home as an unhappy camper. His only consolation was that next year he could come back with a truckload of slimfast and a long piece of rope to tie up Gary.

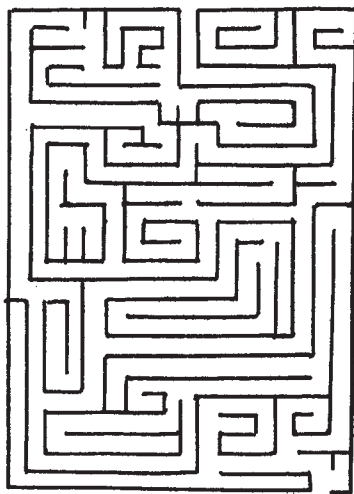
So all you campers and parents of campers, and especially Gary, beware, next year things will be different... ❖

FOR KIDS

by Françoise



Find the seven differences between these two drawings of autumn in the forest.



Help them find the nuts.

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The Joy of Fundraising

Notes from an average dad to his above-average daughter who is joining STF. The names are fictional, in order to spare my daughter a world of embarrassment. I share this with all parents and young people out there on the streets day after day, fundraising with MFT.

Dear Daughter: So you are entering into the toughest time and the most wonderful time. Each day will be a huge challenge, to get up out of the sleeping bag in the morning and hit the streets again and again. Like I said when I gave you the books, you will narrow down your life until there is nothing but you and God. And, oh yeh, Satan. But basically it's you and God. [The books refer to a Divine Principle and Bible that I gave her when she left.]

You will see how the Principle works. It's a living principle, it is the way that events and actions and decisions play themselves out in life. When you are fundraising, you see it unfold in front of your face as you walk up to people. You will realize that their response isn't just up to them; it is determined mostly by the conditions you have made (plus their ancestors and their own condition, but mostly it's *your* conditions). Then you find out that suffer-

ing, or accepting defeat, rejection and persecution gratefully and maintaining your steadfast determination, is the key to success.

So the best result days always begin with NO results, and with lots of troubles. The days that started out with a lot of results right away always made me anxious. It's the opposite of what one would think, but in the black culture it's called paying your dues (or it used to be).

Focus your mind and feel God in your body. Well, I used to, once in a while, on MFT. Once I felt as if I were a horse, galloping around the parking lot. It was so easy to run, I could run forever without getting tired. Someone shouted to me, what's your name? I shouted back, Tommy. And he said, "Tommy Moon?" I've always felt as if Satan were saying that I'm part of Father's family, 'cuz he gave me the same last name.

There will be incredibly beautiful mornings, but the best time is the evening of a good day, when you have an hour to go before pick up and you've done well and are just picking up the last few sales. And you're in a pleasant neighborhood, or peaceful parking lot, and everyone seems pretty happy about life, and you are part of their life in a natural way and of course, they

give money. Money is *love*. Money is *love*. If you love them, they will love you back through giving you money. Now, they are giving you money not just out of love for you, or in response to your love to them, but it is the cosmos giving you money because of the way you've loved everyone all day and they way you loved God and the creation. To love means to appreciate, value, enjoy it all, including enjoying your own mind.

Then you get in the van and count up and there is such easy, beautiful give and take between brothers and sisters, because you all went through the same thing and are offering 100% of everything to God. The most holy sanctuary I ever was in, more holy than EG or Chung Pyung Lake, or Father's house in Korea, was a motel room somewhere in South Carolina. I guess it was a holy day; I'm not really sure. But the team mother had put out a sheet from the motel bed, and made an offering table, and we prayed there and heard a little sermon from our team captain. It was so holy; I'll never forget that white sheet in the motel room.

Everyday, for a while, I would wash my feet—just my feet—before the closing prayer meeting in a motel or wherever. I did so to purify myself. Purity—it goes far beyond the PLA marches

and chants and cheers. It reaches into your soul's relationship to God. Purity is to have one single focus of your mind and life. Soren Kierkegaard wrote an essay called "Purity of heart is to will one thing." That sounds abstract, but it is real on MFT. What is the one thing that you will? To love everyone and everything, centering on your task—fundraising. You don't get involved with the people, because they take up God's time. You belong to God; your time and life and mind are not your own; you are the hyung sang of God. So you fundraise, and that's all you do, and in that *condition*, that *environment* that you have created, you love people. They can enter into that environment for a few moments, and if they donate, then a piece of them stays in that place forever. God really never forgets the person who donates to True Parents' work, through you. That one moment may be their only foundation to be in Heaven in the next life. Even if they refuse you (maybe out of anger, or maybe because they really don't have money), if you forgive them, even *that* may save them.

This is testimonial, but I hope you experience it and much more.

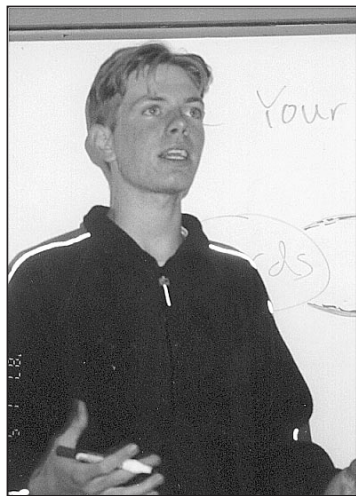
ITN, your good old dad ❖

Bay Area Leadership Training 2001!

by Catherine Dufour

Leadership training 2001 was if I had to define it in one word about bonding. This being my first leadership, I didn't know what to expect. At first I was kind of disappointed because a lot of people were complaining about not drilling a lot and, it seemed like everyone was that the 1st leadership was the best ever instead of focusing on making this leadership great. Plus no one really seemed to be giving 100% including myself.

An example of this was on 2nd day of the workshop, we were doing unity activities. One of which was hitting a volleyball to each



other and with out it touching the ground have everyone hit it. Sounds

simple but it took us an hour or so. After many, many ideas didn't work, including the creative idea of hitting the ball on a roof and having it roll to the next person. After a while we finally got into a circle and everyone shared their ideas. Final-

ly the winning idea, get in a circle and when someone hits it have them step out of the circle.

I think the first real bonding experience for me was the night on the beach during the heritage hike. After a few people shared their testimonies, the brothers and sisters broke into two different groups. The brothers went into the woods and drilled while the sisters stayed by the fire and told testimonies. I can't speak for the brothers but after hearing them talk about how much they bonded, makes me sort of wish the girls did something more intense. The testimonies were really good, A bunch of the sisters really opened their hearts and shared themselves. The next night we had more testimonies



even though only a couple gave testimonies, it seemed like everyone was opening up. I gave a testimony and it felt so good to just open up and share.

So by the end of leadership after working together and sharing we had bonded and built a great foundation for One Heart Camp. ❖

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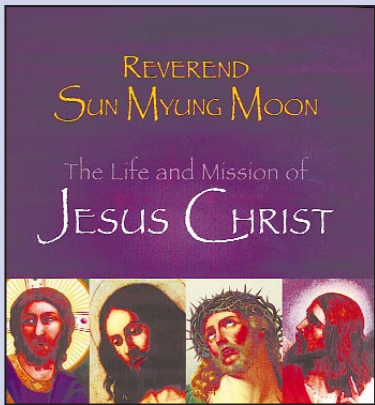
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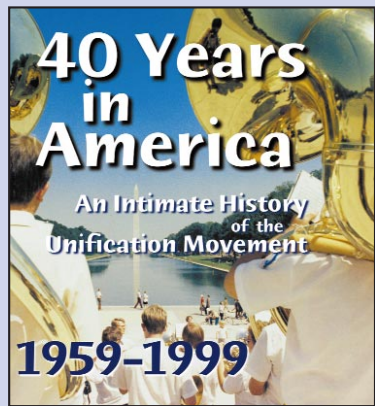
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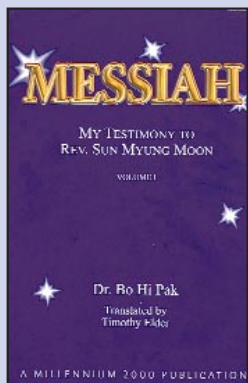


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