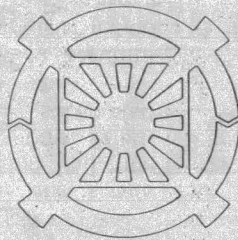


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Unification News



Volume 11, No. 12

The Hometown Newspaper of the Unification Community

December 1992



WOMEN'S FEDERATION for WORLD PEACE

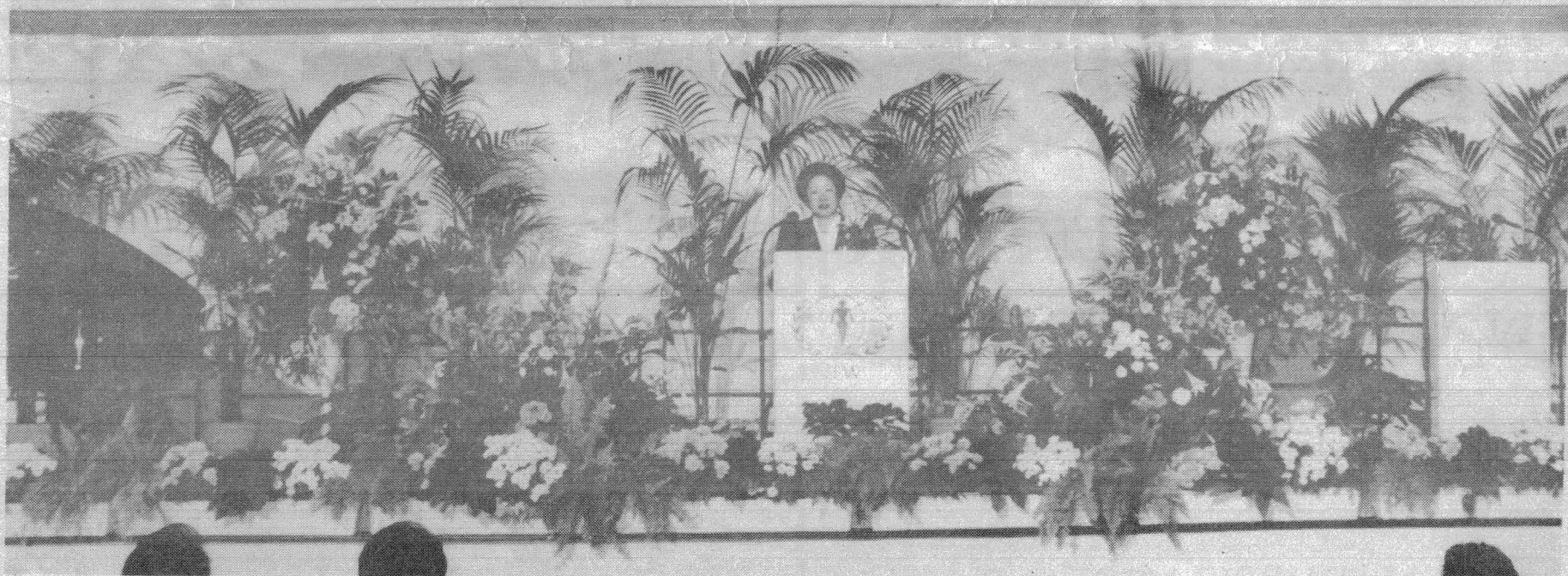


Mother Speaks to Europe

FRAUEN FÖDERATION FÜR WELTFRIEDEN

„Die Bedeutung der Frau für den Weltfrieden“

Kongreßhalle im Messegelände * Frankfurt/Main * 11. November 1992, 19.30 Uhr



GERMANY

By Ann Schaffner

In the Federal Republic of Germany, located square in the middle of a soon-to-be "sociopolitical" unified Europe, you might have seen these headlines in the newspapers recently: "Refugee centers attacked by Molotov cocktails", "Desecration of Jewish cemeteries", "Aggression in the classroom", "Increase of separation and divorce", "Heroin IV Needles Found in Playgrounds."

Into this disastrous climate the wind of peace descended on this ravaged country in the form of our beloved True Mother.

She came at the suggestion of our True Father, following very successful speaking tours in Korea, Japan and America, where she had introduced the Women's Federation for World Peace to hundreds of thousands of women. Inaugurated on April

see GERMANY on page 4

FRANCE

By S. Gravrand & L. Ladouce

When we first received the news that True Mother would be coming to Europe on such short notice, we could hardly believe it! The Women's Federation was already associated with large numbers of people, many of whom were VIPs, in Korea, Japan and the USA.

So it was hard to fathom how we could prepare and bring the same kind of success here in Europe, and particularly in France.

Nevertheless, all brothers and sisters gathered together, centered on Catherine Weber to mobilize all our time, effort, energy and money to make substantial preparation for Mother's coming.

We could even experience a beautiful give and take action with our sister nation

see FRANCE on page 5

ITALY

By A. M. de Concilio & P. Olivero

It was an amazing event! True Mother here in Europe—in Italy after eleven years!!

As soon as we knew True Mother was coming, on Sun., Oct. 25, we were worrying in our hearts, wondering how we could bring a victory to our True Parents! But our initial worries turned into joy, when we started to work together and saw the results coming.

The first real blessing True Mother brought to Italy was to see our nation united in one, working together for the same goal. This special unity brought us to a victorious end!

We all felt that, besides our unity, this great victory for the Women's Federation came on the foundation of the results of Mother's successful tours in Korea, Japan,

see ITALY on page 5

GREAT BRITAIN

By Brian Warner

Mrs. Hak Ja Han Moon landed at Heathrow airport, London, on 13th November 1992 to fulfill the second leg of her eight city European speaking tour.

Following an extremely successful tour of the U.S.A. during October, Mrs. Moon had already spoken in Frankfurt on the 11th and Berlin on the 12th. Her two day stay in Great Britain was to be followed by speeches in Paris, Lille, Rome, Milan and Moscow. Quite a punishing schedule for anyone, let alone a mother of thirteen and grandmother of fifteen.

On the evening of the 13th November, an overflow audience of over one thousand attended the New Connaught Rooms, Covent Garden Exhibition Centre in London.

see GREAT BRITAIN on page 6

Un Jin Nim and Hyun Jin Nim at the Barcelona Olympics

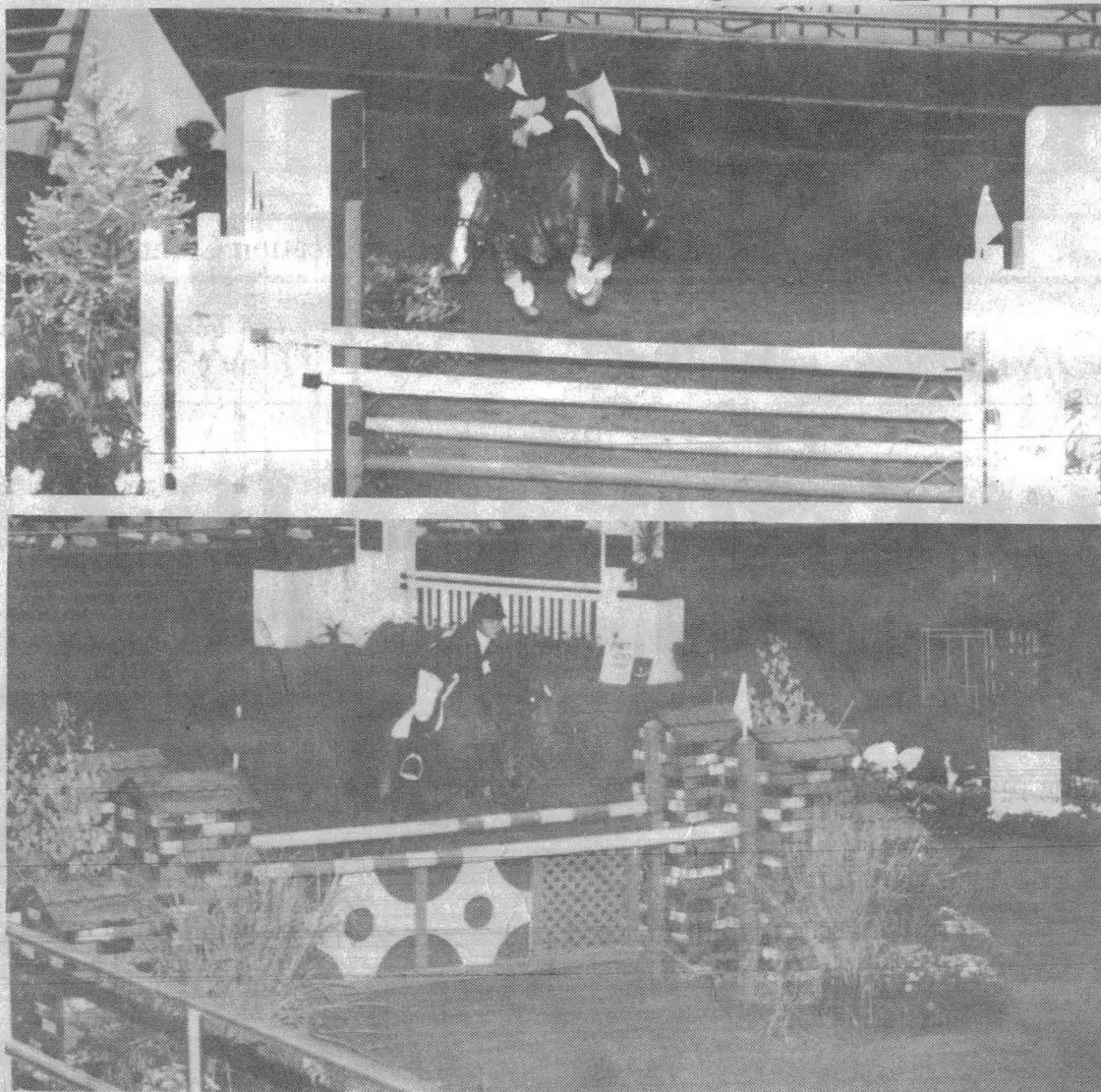
By Mark Turegario

As in 1988, Un Jin Nim and Hyun Jin Nim once again earned the right to represent the nation of Korea in Equestrian Show Jumping at the 1992 Olympic Games in Barcelona, Spain.

The road to the Olympics for all the competitors in the equestrian disciplines consists of two major hurdles. The first is that those who wish to qualify for the Olympics must compete in and successfully complete a "World Cup" Grand Prix class according to the stringent criteria set by the International Equestrian Federation (F.E.I.). Because most nations do not have riders who can meet this standard, ultimately, there were only 28 countries who qualified to send riding teams to the Barcelona Olympics.

The criteria is very simple actually. The rider must score no higher than 12 faults (3 rails) in a World Cup class. Accomplishing this, however, is another story, particularly at one of the more competitive World Cup events. Un Jin Nim and Hyun Jin Nim opted to go through their qualification rounds at the Winter Equestrian Festival in West Palm Beach Florida, one of the most challenging circuits of all the World Cup contests. They chose this circuit because of their desire to train for Barcelona on Olympic caliber courses, even though the difficulty of the circuit meant a more strenuous qualification.

In the end, both Un Jin Nim and Hyun Jin



ride in the top two positions on the national team at the Olympic Games.

In all, the field in Barcelona consisted of the 112 best riders in the world. The rules of the Games specified that only the top 35 individual scores could qualify for the Individual finals (medal round) on Sunday. Those scores were to be compiled from the 2 rounds of team competition the week before. As was expected, the course was exceedingly difficult and saw the elimination even of some of the gold medal favorites (such as "Milton" of England and "Big Ben" of Canada).

Ultimately, Un Jin Nim and Hyun Jin Nim were the only Korean riders to successfully complete the course, though they did not make the final cut into the medal round. Un Jin Nim finished 48th and Hyun Jin Nim around 60th. They, of course, were disappointed as they had both worked ex-

tremely hard to get to the finals as representatives of the Unification Community. Nonetheless, their efforts were recognized and praised on the NBC Triplecast by the commentator who himself had been an Olympic rider at the 1960 Games and has followed both Un Jin Nim's and Hyun Jin Nim's riding careers here in America.

Un Jin Nim said after the Games that she would very much like to compete in Atlanta in 1996 and has already mapped out a four year training schedule around her university and family (she is a mother now) obligations. Hyun Jin Nim will continue riding also but will be focusing on his college work, second generation projects, and the equestrian business. He has

Nim rose to the occasion and easily navigated their Olympic qualifying rounds almost fault-free (and in the rain, no less). However, since four other Korean riders had also met the F.E.I. qualification standards at World Cup competitions in Austria and Australia where they had been training, there was a need for national selection trials to nominate three finalists for the Olympic team. The Korean Equestrian Federation, who oversaw the selection process, built the course for the selection trials even higher than the World Cup qualifying classes, and the course proved the undoing of most of the Korean contenders.

Among the four other Korean riders, the best 3-round composite score was 75 faults.

CHURCH CALENDAR



DECEMBER 1992

- 16 Un Jin Nim's 25th Birthday
- 22 35 Couples' Blessing (Belvedere, 1976)



JANUARY 1993

FOUNDERS ADDRESS ON UNIFICATIONISM

Restoration From the Origin and Rebirth

By Reverend Sun Myung Moon

This is an excerpt from the speech given at Belvedere on September 20, 1992. The translator was Sang Kil Han.

There is only one origin. There cannot be two origins. So since we came from one origin, we must also go back to that same origin in order to be born again. We all know why it is necessary to be restored: It is because of the fall of mankind. Then what was the fall, what is the fall? What was that fall which brought to mankind such an incredible amount of suffering, such indescribable misery. What could have brought all the catastrophes to mankind? No one could have known the consequences of the rather simple act of the fall, but those consequences to human history were staggering. Now we all know that all the sadness and misery were the consequence.

Then one could have imagined that at some time the results of the act of the fall would be realized for everyone to see those results. Now is the time. We can see the consequences of the fall. Then what is that manifestation today? What kind of country is it? That country in which all the typical manifestations of the fall are very obvious is the United States of America. Americans do not know; the world does not know but America is the example. They see, but they do not understand. It is coming down, plummeting downward to degradation.

This morning, if all the American people here were seated together and I asked you, "Are you happy? Are you secure?" I wonder what would be your answer. Are you answering firmly "yes" or is that a firm "no"? When the answer is no, we yet may not know how much more miserable it will continue to be.

Maybe you Americans think, "Well, we have the magnificent Empire State Building, we have the White House, we have the most sophisticated weaponry and jet planes. What do we have to worry about? We will be all right." Yet, deep inside there is no one, including the President of the United States, can deny that there is something very wrong with this country. They feel that the country is sick and is getting worse, not better.

We might ask this question to the President: "Do you see a clear future of yourself, or do you have the viewpoint of the world?" The answer would have to be, "I do not know what tomorrow will be." Suppose we asked, "Do you possess the value which represents the entire country, in other words is your value equal to that of all individual Americans? Are you confident that you are one citizen of this country who can lead the nations and people of the world and inherit that tradition and continue to foster that tradition?" Then he would have to admit, "No, wherever Americans go in the world today, they are not seen that way. Americans are always told to go back home, that America has nothing to offer them."

Signs of decay

The formidable illness of AIDS started in this country and has since spread all over the world. People do not welcome that. What about free sex? What kind of idea is that? Is free sex something which God would welcome and say, "Oh, yes, do more of that." Would a man of character, as opposed to a decadent man, value free sex? (No.) Is it the human wish to see a baby born to a woman who doesn't even know who the father is? This happens to many children. This doesn't happen very often even in the animal world. We can go on

and on citing examples of the things which are greatly wrong with this society. Therefore, we say that such an America should perish. Can anyone who seriously looks at the moral degradation in this country disagree with that conclusion?

This country used to be great, but now it has no concept of the world. The people should have much awareness of the world, but now they are not even thinking about the country. They have been reduced to mere individualism. The ultimate future of extreme individualism is for a person to try to kill himself. Suicide. Choosing to die. Why do you think Reverend Moon has to come to such an America? What am I trying to do here? Why do you suppose I don't just get out of here, like so many others have done? As you know, Reverend Moon came here to protect Christianity from falling into the decadence which is all around. To revive Christianity. Unless we revive Christianity, there is no way for America to get back on the track.

When we speak of Christianity, people have a different idea about it. But we are speaking of Christianity which is concerned with reform, Christianity which is more alive, Christianity closer to the true spirit of Christ himself, the Christianity that is rational. A religion of people who have firm beliefs, who can spell out clearly what they believe in, very consistently. All these qualities are needed in Christianity today; in short, a new breed of Christianity. Also this world needs Christians who have knowledge, Christians who have reason and spirit adequate enough to lead the world, even to save the world. That kind of Christianity. All of these qualities which Reverend Moon has enumerated are qualities which Reverend Moon possesses.

What is the value of Reverend Moon? From God's perspective, Reverend Moon is so valuable that He would not trade him for even 240 million Americans. Not even for the 5 billion people of the world.

I know these things; I have a clear understanding of my own value. Since Reverend Moon came here to America, how much persecution has come from America and the rest of the free world? This country has truly put itself in the position of enemy country to me. America has done such disservice to the world and mankind, as well, because it has led Christianity into degradation and decline. If Christianity was washed down the drain, where would God be? God would lose His foundation.

Knowing this, Reverend Moon came here and received tremendous persecution. But he has loved Christianity because God loves Christianity. Ironically, it is traditional Christians who have most strongly opposed Reverend Moon. Still, as Christianity has tried to support itself and it looks all around to where the social power might be, they see no one except Reverend Moon for their hope, even though they don't like it. You know about the activities of the USA project, United to Serve America, don't you? Through that activity, traditional Christians as well as the rest of the people of America are coming to realize, "Oh, this is the true spirit of Christianity,

the true nature of Christ's teaching."

Since the Unificationists are representing the teachings of Reverend Moon, other people are watching them and trying to assess, judge them. They want to know what we are all about and they are watching carefully. They conclude, "They are a different breed. They are not like us. They are better." We may not realize this, for whatever reasons. Maybe we are too humble, or too indifferent or don't care to think we are better than other people, but other people look at us and say that we are different, that we are better.

They do not understand

This is a country which truly has no attraction for Reverend Moon, since whenever I go through the Immigration Offices at the airport, the officials look at me with squinted eyes and say, "Oh, so you are Reverend Moon." That kind of unpleasant treatment by officials toward the person who is bringing new life to this country. Those men belittle me. According to the traditions of this world, anyone who is belittled like that would turn and land a big punch on them. They look at Reverend Moon as the worst person who exists on

of the Unificationists to hold Reverend Moon here, in spite of all the injustices done to him. You say, "Father, we know America is doing terrible things to you, but please do not leave this country."

Korean Festival

The festival last month in Korea was more than just a Blessing. It also included the Summit meeting, the Junior Olympics, a total of eight major events. Top level leaders from the political world, economic world, scientific world, media, academics. They all gathered for that Festival. There were more than 12,000 people in the gathering when Reverend Moon proclaimed Messiahship, telling them they must follow the True Parents. I told them, "Different religions such as Confucianism, Islam, or Christianity have different leaders and therefore different messiahs but there is only one, absolutely one set of True Parents in the world." For some, my statements were truly shocking. They felt they were hit in the head and had a concussion, they were so flabbergasted. It took some people 24 hours to recompose themselves.

The following day the Blessing of more than 30,000 couples took place. They saw it. How is it possible that Reverend Moon could match so many people, and by photograph moreover? And not one couple opposed his decision. Observers wondered, "What kind of man is Reverend Moon?" Such a thing is unheard of. In fact, Reverend Moon is the first and only person to do such a thing on the face of the earth. Then all the visitors saw the event and heard me saying, "Next time, we will bless more than 300,000."

How many of those 300,000 couples will come from America? If we drew America as one individual, he would have a very large head with big bulging eyes, because that is the way

individualism looks. Calculating people always look at things from that perspective. They would come to the conclusion, "Oh, I can never do that." But they cannot dismiss the words they heard in Korea: Savior, Messiah, and True Parents. The two most awesome words for even the most individualistic American people are: True Parents.

Bad root

What is it to be restored by origin? What is the restoration by origin, by root? Because of the fall, we are in a different place from where we are supposed to be, from where we originally were. To do that, that means to be born again. In other words, if you change the expression, because we were born of fallen parents, to be born again or to be restored by origin means we be born again from the parents who have not fallen. Is that absolutely necessary or just sort of necessary? (Absolutely.)

Then how can you believe, how can you prove that mankind has fallen. Many people do not believe that mankind has fallen. They say, "This is the way mankind has always been. This is the way God meant the world and man to be." Really

see RESTORATION on page 4



Grand Father

Charles Patterson

earth. You must understand how the world is treating Reverend Moon.

How would you feel if they picked you out of the line at the Immigration Gate, allowed one hundred people to go through first, and finally, you were the last guy allowed through? That is how they treat Reverend Moon. How miserably this country is treating me. You have to understand. The average person would simply refuse to have anything to do with this country.

What can Reverend Moon do about such situations? I can only persevere, pretending I don't notice, just trying to forget and do more. I feel that I have more to do in this country, more to give, more foundation to make, so day by day, I go on without thinking about those kinds of things.

What would that mean? Don't you see that when Reverend Moon one way or another leaves this country, all God's dispensation and blessing around the dispensation will follow and go with me? It will not remain in this country, although American people don't realize that. They don't understand the way God's blessing works. If Reverend Moon leaves this country, the consequences would be unthinkable. All the blessings will flow away, like the tide ebbing. It is the responsibility



WOMEN'S FEDERATION for WORLD PEACE



Now the True Unification of Germany Can Begin!

GERMANY from page 1

10, 1992 at a rally of 150,000 women in Seoul, Korea, the events in Frankfurt and Berlin launched the German chapter of the WFWP.

Therefore, in order to prepare for this remarkable visit, blessed sisters were mobilized from throughout the Central Region of Europe (Germany, Netherlands, Austria, Switzerland, Belgium, Luxembourg, Liechtenstein) to Frankfurt and Berlin here in Germany beginning on Nov. 2. In Frankfurt ten children were taken care of by one mother, enabling others to be mobilized. One sister stated that if True Mother came to Europe she had no excuse but to totally support her.

Nov. 9, 1992 marked the arrival date of True Mother, accompanied by In Jin Nim and Jin Sung Nim, on the European continent—the start of her tour through Germany, Britain, France and Italy. After recuperating from her trip from Korea, she asked on the following day to visit the Rhine river and the famous Lorelei, proceeding north to the cathedral in Limburg. In the afternoon she walked through the shopping district in downtown Frankfurt and stopped at the table where the mobilized sisters were witnessing.

European Vice Pres. Kwang Kee Sa, while in Kodiak recently, was made responsible by our True Father for True Mother's speaking tour throughout Europe—an amazing feat to accomplish on such short notice. There was so little time—only eleven days to prepare for our True Mother's arrival! Without question, it was difficult to find an appropriate facility where the Frankfurt event could be held; this created a feeling of tension.

Frankfurt

On the day of her public appearance in Frankfurt, Nov. 11, the spiritual atmosphere peaked—as guests, brothers and sisters, associate members, parents and family arrived from Denmark, Holland, Luxembourg, Belgium, Switzerland, Liechtenstein, Austria, Hungary, Czechoslovakia, and of course throughout Germany, both the old and new federal states.

It was as if suddenly, almost overnight, Europe became spiritually one—the needed catalyst being the words of our True Father to the European leaders during their stay in Kodiak, Alaska last month: "Europe is one nation!"—the bonding power behind this reaction being our True Mother's presence.

RESTORATION from page 3

only the Christians have the strong notion that mankind has fallen. Other religions are not so keen about that. In Christianity the fall is primary. To other religions, it is a secondary consideration. They don't care. But care or not care, this is a serious matter of importance. How do you believe? You have to believe because you have no idea. You have to begin to believe. Why are they fallen, what is the cause of the fall? The Bible teaches that it was the fruit of the tree of knowledge of good and evil. Bible is absolutely necessary and Bible we have to abide by, really, but more importantly, what does Bible say? That's the main thing. If we misunderstand the Bible, then the Bible itself becomes unuseable. So what did the Bible mean by eating the fruit of the tree of knowledge of good and evil?

The Congress Halle, MesseGelaende, was the site chosen for this European event, directly in the center of Frankfurt. Filled to capacity, the hall abounded with countless theologians and VIPs in attendance.

The banner read "Die Bedeutung der Frau fuer den Weltfrieden" (Woman's Role for World Peace), and beautiful flowers flooded the stage, as Mrs. Annette Bentele, general secretary of the WFWP, welcomed the guests. Kaoru Fuse then entertained those present with a violin piece, followed by Mrs. Rita Seewald, president of the German chapter of the WFWP, who gave the opening address, tickling the public's ears to the concept that women must play an active role in the advancement of peace in today's world.

same time, sincere.

As is usually the case, True Mother called True Father in Korea after the rally, bringing an intimate atmosphere to the gathering. True Father was so proud of Mother for having brought this victory. She went over the Wall into East Berlin, an unthinkable thing three and a half years ago in the summer of 1989.

Liselotte Perrotte, responsible for NewERA-Europe, and senior advisor to the WFWP-Germany, was asked to speak to True Father on the phone. She told him that Mother so beautiful that the guests could hardly concentrate on her speech!

Inner unity

True Father stated that this was the first

in Frankfurt and Berlin, not allowing Satan to invade." Their undeniable unity was crucial to the victory. For this Germany and all Europe are immensely grateful! And in reporting to True Mother following the event in Berlin, Dr. Kim announced: "Now the true unification of Germany can begin!"

Three years after the fall of the Berlin Wall, the bonding of East and West can commence—between East and West Berlin, East and West Germany, and Eastern and Western Europe. The needed spiritual impulse has been given, given by the Bride of the Lamb, the Wife of the Messiah, Mrs. Hak Ja Han Moon!

Mrs. Sugiyama was struck by the fact that Mother was very relaxed with the speech that she delivered, was more confident, and able to commune with all the guests, developing a good give and take. Consequently, the audience listened very attentively to our True Mother.

The final comment of the event was offered by Mrs. Gertrud Thiel, vice president of the German chapter of the WFWP. Gertrud went on to introduce Dr. Maria Riehl, vice president of Forum Ost, the non-profit organization to which the profits gained by means of the entrance fee, were offered. More specifically, the funds gathered will benefit refugee children in war-torn Bosnia, formerly a part of Yugoslavia.

In addition, Mrs. Bentele introduced Mrs. Won Pok Choi, president of WFWP-Korea, Mrs. Motoko Sugiyama, president of WFWP-Japan, and Mrs. Nora Spurgin, president of WFWP-USA, to the audience.

Margarete Staudinger presented two vocal selections to close the evening, only the beginning of WFWP activities here in Germany.

Needless to say, the guests were nailed to their seats at the conclusion of the event. Spiritually they were captivated by our True Mother, unable to leave the auditorium.

Berlin

However, before anything could really get off the ground substantially in Frankfurt, a second event was held in former "East Berlin" on the next day, at the Berlin Hilton. The rally itself was the same as in Frankfurt, yet the surrounding circumstances were quite unusual, to say the very least!

When word got out that such a momentous event would take place, uncompromising letters were written to the Hilton's

see GERMANY on next page



Mother looking down from the Loreley to the Rhine.

Mrs. Ingrid Ebling from Duesseldorf offered the guest speech, stressing the feminine power which lies in each woman. This power must be extracted and used in her role as mother, wife, daughter, neighbor and working associate.

Mrs. Louise Rawlence-Mailbot, from Great Britain, presented one musical selection; then a video was shown, portraying the life and activities of Mrs. Hak Ja Han Moon, before our True Mother was introduced onto the stage.

Reflecting on the two German events, Mrs. Motoko Sugiyama, president of WFWP-Japan, commented in Berlin that here there was a different atmosphere than in Japan and America, as the audience received our True Mother's message. In Japan they were sincere and quite intense, whereas in America, the public was more relaxed and had a lighter feeling. It was a combination of the two here in Frankfurt and Berlin—open and friendly and, at the

time direct communication took place between Seoul and Berlin, creating a unified conference. He went on to say that a love wave has begun in Europe. We should strengthen this wave and not allow it to die out. This was and is the second—and last—chance for Europe!

It should be mentioned that during this Berlin meeting Father called over 100 second-generation church leaders in Korea together, praying together with them, and reading True Mother's speech. This unity contributed to the eventual dispersing of demonstrators. Literally, on all levels, this was a unified victory—unity between True Father and Mother, unity between True Parents and the Korean leaders—joined together with the unity of all European members.

In conclusion, comments from Mrs. Sugiyama and Dr. Kae Hwan Kim, an elder Korean member, seem only fitting. She said: "True Parents' unity brought victory

That means mankind contracted illness, whatever that is, fall, illness. But that origin of the illness, the cause of illness, is eating of fruit of knowledge of good and evil. To cure that, we have to have an antidote. Now, do Christians know what "fruit of the knowledge of good and evil" mean? Does any Christian know that means? Ask any Ph.D. or double Ph.D. Or hundred times Ph.D. You ask that question. What is that fruit? What serious wrong did they do which made God, such a loving Parent, chase that son and daughter away from His own home? What is it? The magnitude of that means it must have been a very, very valuable fruit! More than an apple, more than an orange.

We see, according to Bible, they ate with their hands. So the hand and mouth in that story were the only parts of the body which were used in that crime. Then what did they cover after they ate? They covered up the lower parts of their bodies. We can see

today in children. Whenever a child does something wrong, they express it, they show it. They are naturally honest. So if their mother says, "Don't eat that," and the child eats it anyway and then the mother comes and confronts the child. What does the child do automatically? He hides his hands, doesn't he? He doesn't hide his lower parts or other parts. Have you ever seen a child by reflex hide his lower parts when he has eaten something he shouldn't? They don't do that. That is simple enough and easy to understand.

Again, another proof. It must have been the lineage which was involved, so God panted, puffed and suffered for thousands of years to correct that. If it was merely the eating of a certain substance, then God could have found a remedy for that easily. It would not have taken so long. So no matter how much you try to correct yourself, no matter how hard to work to correct this and that weakness and stop

doing certain sins, and let's assume you could work hard enough to correct flaws in your character, you could never change your blood lineage. You cannot do anything about the blood that flows inside you. It just cannot be denied. You could cut off your arm, but so long as that bad blood is flowing in your body, another part of you will commit sin. Another bad thing will be done by your body. By the same token, you have to go where the origin of that growing evil, evil after evil. We have to know where the origin comes from.

Now we know so we can come quickly to the conclusion that it was bad lineage, wrong blood lineage. So the blood flowing in all mankind, all individuals is bad blood. We cannot say it is perfect God's blood. It is Satan's blood, in other words. We inherited Satan's blood. That means your body is Satan's.



WOMEN'S FEDERATION for WORLD PEACE



France: A Sort of Miracle Took Place

FRANCE

from page 1

of Poland. They responded most generously when we needed help by sending 30 Polish members and associate members here to take care of children, in order that more blessed wives could be free to offer their service during the campaign.

In Paris and Lille, we quickly found halls for the meetings. Even contracts were signed and all was in order when suddenly and shockingly, the contracts were annulled and our requests to use the halls rejected.

It was tempting to justify the difficulties by saying, "France is the sixth country visited by Mother, and the city of Lille is the sixth of her European tour. Furthermore, France is a Lucifer-type nation."

The problem with this kind of explanation is that it doesn't help you bring success. It's only good at justifying failures. Mr. Shibanuma, our regional leader, dismissed this kind of justification during a leaders' meeting, upon hearing that the contracts with the halls had been broken under the pressure of negative parents, said during a staff meeting:

Foundation

"The problem is not the existence of negative parents, who don't know our True

Parents. The problem is the absence of positive parents who have received enough education to understand our True Parents and even become members. You once had many positive parents in France and you organized big meetings for them. Where are they now? There has been a lack of continuity. Elderly people don't like sensational events which are not followed by a continuous after-care. If we had established and maintained a strong association of positive parents, we could easily defeat a handful of negative parents."

During the same meeting, one local church leader shared his difficulties to mobilize some of his members, who were reluctant to donate money or bring guests to Mother's speech. "What can we do with this kind of member?" This leader argued. "They are so far from the True Parents. I don't see any solution."

"The problem in any organization," Mr. Shibanuma replied, "is not the bottom people, the problem members, if you prefer. There will always be bottom people anyway. The problem is when the top people do not grow any more and become unable to guide, educate, motivate the middle-people. When the middle-people cannot grow, cannot go higher, there is a risk they might be pulled down by the bottom people. This should be our concern."

Throughout the mobilization, Mr. Shiba-

numa and his wife took full responsibility for the mistakes of the French community, even though they were also responsible for Italy. Seeing our difficulties in mobilizing people, he said with some sadness that we once had a very good foundation in our country, but that we had lost it due to a lack of continuity. Therefore, we had to pay much indemnity.

Heavy atmosphere

A few days before the rally in Paris was supposed to take place, the atmosphere was quite heavy among the staff. Many felt guilty for the situation or started to be discouraged. And yet, everyone continued to work hard until the last moment. Mr. Shibanuma had explained something to us: "According to the principle of returning resurrection, God will use evil spirits and evil people to hit the good side when it becomes lazy or has to reach a higher level. If, under the persecution, you repent for your mistakes and really change, you will receive the blessing, and the evil side as well."

Finally a sort of miracle took place. On Nov. 15, in Paris, we managed to gather 1100 people in the conference hall, whereas our most optimistic estimates were about 700 people. Furthermore, we had a few diplomats, as well as Ayatollah Rouhani, the leader of the Shiite community in the

Western world.

Victory

The next day, our rally did not take place in Lille but in the small city of Arras, the birthplace of Robespierre, 40 km from Lille. Not knowing this modification, a group of 100 opponents were waiting for the "Moonies" until late in the evening, in front of the canceled hall. While they were shouting in the wilderness and under the rain, True Mother was quietly giving her speech in a brand-new hall, receiving two standing ovations and a lovely bouquet of flowers.

After that, Father and Mother had a long phone conversation, and when Mother declared that the meetings in France had been very successful and we could see her smiling and loving face while speaking to Father on the phone, we were so grateful and proud to have been able to overcome our past difficulties.

Father announced that our national leader, Dominique Dedours, will now have time to study in Barrytown, while Mr. Henri Blanchard will resume his position as national leader.

We are grateful for Dominique's love, faith and work. We hope that we can make a new start with the Women's Federation for World Peace, and with Henri Blanchard, back from three years of intensive studying in Korea.

Italy: Last Victorious Stop on Mother's European Tour

ITALY

from page 1

USA and in the European nations she spoke in before Italy. Italy was the last nation, Milan the last city, and because of that we were pushed internally to make it a "gran finale!"

Moreover, as is common knowledge, Italy has been the nest of Christianity for hundreds of years, and throughout its history many great people, saints and sages gave their lives in order to advance God's providence for the world; some of them were liberated by Heung Jin Nim in 1988. We prayed for their support and help—and help they did!

In Rome all members started to invite their closest contacts right away, even without leaflets. After the leaflets were ready, everyone started the second round of contacting relatives and friends and often visiting them personally. Meanwhile, an organizational headquarters was established, collecting on a daily basis the number of possible and confirmed guests. About 10 days before the event, Mr. Shibanuma gave a talk explaining that in the preparation it is most important to inherit True Mother's heart; this was very stimulating for all of us.

Teamwork

Mr. Shibanuma asked us to form a sisters' team whose task it was to contact the various embassies, foreign communities

and women's associations. This was quite challenging, because for many sisters it was the first time—after years of dealing mostly with friends and relatives—going out to meet representatives of groups, ranging from left-wing feminists, women trade-unionists, women's art groups, preparation-for-giving-birth groups, and Christian women's groups.

Portugal sent one sister and one brother to help in the preparation period. Besides contacting their embassy, they supported us in many ways. We received help also from Malta and members from South America. On the evening itself, many brothers and sisters from (former) Yugoslavia attended, arriving by bus.

On the evening of Nov. 17, we had an audience of 1050 people, of whom at least 700 were guests. The foundation built quietly by different families really had a chance to shine. One family, in which the husband works as a concierge, brought many guests, including a general and his wife, the cultural attache from the Korean embassy, and Rome's chief of police, who is also responsible for a section of the Ministry of the Interior. Another family, in which the husband is a policeman, brought the deputy chief of police. Another brought the president and numerous members of a cultural circle, and yet another brought the guest speaker.

One husband, who works in a travel agency, obtained special permission to be able to welcome True Mother right inside

the airport. Many families brought friends and neighbors, of course. One, on the foundation of RYS and IRFF work, brought their local town choir, which performed at the WFWP event and, in addition, more than 200 guests from that same town.

With all these contacts, a VIP reception was not such a challenge to organize. More than 70 guests attended the reception preceding the program. Many leaders of women's organizations were among those who welcomed Mother and they were very attentive as she spoke.

Recognition

Toward the close of the event, four plaques were presented to Mother by representatives of various associations: the National Association of Italian Women for Europe (ANDIT), the regional coordinator for women's affairs of the CISL, Italy's second most important labor union, and two youth groups—the Italian Atlantic Committee (NATO) youth section, and the "Asso Raiders," a national scouting association. The presidents of these associations, who gave these plaques to Mother, warmly expressed their congratulations to her, and their interest in further cooperation with the WFWP. They were truly impressed by our True Mother's greatness!

Indeed, although many wanted to know our specific plans to follow up practically on the evening's program, absolutely everyone was struck by the life and presence of our True Mother.

Also, an award was given to a woman from the Salvation Army who deals with sponsorship of children in the Third World and with missing persons. This very special evening was success based on True Father's daily prayer for 40 years for our nation, the foundation of the martyrs and saints, and on each individual's effort.

The next day we all arrived in Milan, led by our True Mother. All Italians are aware of the big difference between Romans and their northern counterparts in Milan, and we members as well felt rather apprehensive about the way Milan would respond to Mother's call. Fortunately, our fears proved unjustified, for in Milan we could bring the best result to God and True Parents.

Actually, if one can move Milan, one can be sure it's going in the right direction!

First, Milan's weather welcomed Mother with blue skies and spring-like temperatures for four days, until she departed, and we could welcome 100 VIPs, 700 guests and 450 members, totaling 1250 people, a success which made our True Parents really happy! In Milan, as well, a plaque was offered to Mother by the Italian branch of the "Pan Europa" association, as well as a beautiful sculpture representing the universe by an Austrian artist.

A beautiful gift

Soon after the conference was over, we all gathered around Mother in a special room prepared with a phone connection to Father in Cheju-do. Father and Mother were so happy about the victory in Europe! Father sang many songs, and Mother too. She sang the famous song "Santa Lucia" with a perfect Italian accent!—such a beautiful gift to all of us!!

The atmosphere was very intense. And it was indeed Heaven on earth! Once again we were witnessing the incredible love uniting our True Parents!

True Mother congratulated us for the victory we brought in Italy, and everyone was truly impressed with the success we had achieved—indeed, God's and True Parents' success. We just hope to be able to keep the same spirit and maintain the same standard!

At the end, Mother spoke very seriously, saying, "Do not exult too much, for this is just the beginning. We all start now from zero, and this is the last chance! God's will be with your nation! True Father and I are waiting to see who will be the first!"

Mother kept bestowing her blessings in our nation by visiting Milan and Florence before she left for Moscow on Nov. 21, leaving behind an emptiness which can only disappear if we will successfully fulfill our new responsibility.

Anne Marie de Concilio and Patrizia Olivero are the vice-presidents of the WFWP in Italy.

GERMANY

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manager, and a demonstration outside the hotel was announced for the night of the event.

Because of a possibility of damage to the hotel, and concern for its image, the manager of the Berlin Hilton canceled our event, thereby putting into action a full array of countermeasures. Among others, Amb. Douglas MacArthur wrote a letter on our behalf supporting True Mother and the WFWP.

The hotel manager then reversed his decision, though our Father had told Mother that if we were not allowed to meet in the hotel, she should stand and speak on the street—so important was this public talk in Berlin to our True Parents!

Just to note: 160 members and guests came from Poland, driving a long distance to Berlin just to attend this function!

Numerically, both in Frankfurt and Berlin the halls were filled to capacity, with well over 1200 and 500 guests respectively, and success was ringing out from throughout Germany.



WOMEN'S FEDERATION for WORLD PEACE



Mother Launches WFWP in United Kingdom

GREAT BRITAIN from page 1

The atmosphere was charged with expectation as the introductions were made and Mrs. Enid Metcalfe testified to her attendance at the inauguration of the Women's Federation for World Peace in Seoul, Korea.

"In April this year," said Mrs. Metcalfe, "I went to Korea to hear our founder Mrs.

water she said, 'I have never felt so happy! We are at the beginning of something really good! God must love us!'

"As a mother of three sons and a grandmother with seven grandchildren, I eagerly joined this movement in the hopes that mothers and grandmothers from all over the world will unite to make our voices heard! We can see that ordinary systems do not work! Men alone have been

to Mrs. Moon's speech and, in the tradition of British politeness, listened in silence. However, as the speech progressed so did the volume and frequency of applause, culminating in a standing ovation, which brought her back to receive more applause.

Finally the presentation of an engraved silver salver by a representative of the British Academy for World Peace brought another spontaneous ovation.

Anthony Flew—distinguished, British Philosopher)

"One Canon from the Church of England, who had been very antagonistic some years ago, promised to be on his best behaviour and attended. He mentioned that he will be studying about us for his dissertation. Four Black Bishops attended including one of the Presidents of the Council of Churches in Britain and Ireland. Two distinguished



The overflow audience at the Connaught Room, London, and Mother being presented with a silver salver by Mrs. Ruth Brann (PWPA).

Photos courtesy Brian Warner, HSA Publications, London

Hak Ja Han Moon speak at the inaugural meeting of the Women's Federation for World Peace. I was one of 150,000 women from 72 nations. These women like myself are desperate for a different world, a world that consists of love, peace, good family values and morals.

"The meeting was at the Seoul Olympic Stadium and it was packed! The whole of the time that Mrs. Moon spoke it poured with rain. Some women were in the dry, but many sat in the lashing rain and wind. Such are women's serious feelings today for world peace. I am proud to say I represented Great Britain. There were 71 other women representatives. We sat on the stage with Mrs. Moon and were soaked to the skin.

"A wonderful Irish lady of 76 years old was sitting next to me. Dripping with

unable to solve the world problems! Women must be the healers—they carry life. They are life bearers and as such must have the wisdom to balance and harmonise in their own family life and in the outside world.

"Men have obvious strength," she concluded, "but women have inner strength and qualities which can move mountains. We have to move mountains, and at the same time, keep the balance of wife and mother to fulfill ourselves, and the wonderful role God has given us."

Mrs. Moon faced a gathering from many different walks of life and many ethnic and cultural backgrounds. Her charm and presence were immediately apparent and her youthful appearance was a surprise to many.

The audience was completely attentive

Bonny Scotland

After a night's rest at Livingstone House near Chislehurst in Kent, the whole entourage flew off to Scotland where the Balmoral Hotel in Edinburgh had been prepared as the venue for the 440 who attended the second of the speeches. Recently refurbished at a cost of several million pounds, this was a suitable place to express the heart of Scotland. The reception area even boasted a great open fire and a harpist.

"The atmosphere built up during the day, and True Mother was present in the hotel. The stage was beautiful and brightly lit. The flowers were lovely and all the colours seemed to harmonise.

"As Mother walked onto the stage it was as if all the creation leapt for joy and a love bomb exploded in the room. As Mother came to the lectern and we all rose spontaneously, it was like a loving husband and wife meeting after a long absence. The tears filled my eyes and those of many others. This was the most beautiful moment, like no other I have ever experienced. She looked so beautiful, and spoke so well in English." Thus summed up Mr. Martin Warner who was venue organiser for the British speeches.

Hearts were opened

For the Unification Church members who were mobilised for the occasion, this was an opportunity to feel God's enduring love for all the people we could re-contact. These old contacts went back as far as the time of True Parent's last visit here in 1978.

One sister received strongly in prayer the words 'feed my sheep' and later this connected deeply with Mother's plea to us to follow up all those who attended in both venues and bring them all to God's family.

Many parents and relatives were approached and could attend. Their hearts were opened by the warmth of the atmosphere and our True Mother speaking such profound words in English.

Sir Edward Heath, former Prime Minister, and Sir Rhodes Boyson, former Education Minister, amongst others, expressed their genuine interest in attending, but were prevented by prior engagements.

Many of those who did attend were moved to comment on their experience and a few of these comments are set out below:

"Mrs Moon is the most fascinating and magnetic lady I have met." (Mrs Nobuko Somers—President of the UK Japanese Women's Society)

"I enjoyed the meeting and Mrs Moon's speech. The problem as I see it is the real work of making women do the task. I will be very interested in hearing about the projects of the Federation." (Professor

London Imams attended and expressed their appreciation and desire to support this work." (Mr. Marshall de Souza—Ecumenical and Inter-Faith Department of the British Unification Church)

"Mrs Moon's talk was so wonderful. It is the Principle as I have studied it on many occasions, however coming from Mrs Moon herself made it so poignant. The problem now, as it always has been, is putting it into practice." (Mrs K. Puri—UK President of Asian Women's Society, and UK Woman of the Year 1984)

"I appreciated the talk of Mrs Moon especially as it pertained to the family, because we in Africa give a lot of importance to family values." (Alhaji Abubaker Alhaji—Ambassador of Nigeria)

I would like my country to be interested in such a project, and will send details on to Egypt. (Gamal Tawfik Abdel Allah—Egyptian Embassy)

"We have always seen Rev. Moon speak and initiate a lot of activities. It is very nice that Mrs Moon now comes forward to help the women of the world." (Dr H. Fatmi—President of Cybernetics Society, London University)

"I could have stopped the whole event, but you have been here before and there has been no problem! Such lovely people have come and such a mixed group. Please know that you are always welcome to use the Connaught Rooms in future." (Manager of the London venue, who received negative letters, but who finally wanted to get a photograph of himself beside True Mother to add to those of himself and Princess Anne and John Major, which are on the wall in the entrance lobby!)

"Through True Mother's speeches in Britain I now know how, substantially, we can save our nation. As True mother has given us a new beginning, with her fresh and powerful spirit, so we can inherit from her and give rebirth to others, reaching out to all the corners of our land. Thank you True Parents!" (Barbara Zaccarelli—Chairwoman WFWP in Britain)

"Was it a dream, or was it true? There we were, nine Bulgarian sisters, sitting in the same room as the True Mother, and listening to True Parents sing to each other. As we sang a Bulgarian song to them, I could hardly stop the tears falling down like a river from my eyes. We had all been members for just a year or less, and now we felt that True Mother was giving us rebirth then and there! (Albena Popova—Bulgarian Sister)

"I feel the land of Shakespeare and Sir Walter Scott should acknowledge, not only Mother's clear English, but the fact that she was REAL, that her expression rang true and had great depth. (Christopher Davies—Stage Director)

Great Britain Receives Mother

By Ginger Nicholls

Friday, Nov. 13, 1992 was an historical day for Great Britain, as it was the third day of True Mother's speaking tour to inaugurate the Women's Federation for World Peace in Europe. Held at the Connaught Rooms in London, brothers and sisters had worked diligently in the several weeks preceding the event to gather family, friends and professional contacts to receive and welcome our True Mother.

The evening began with a lovely performance by our guest entertainers from New York, Sheila Vaughn and Kevin Pickard. They were followed by our guest speaker Mrs. Enid Metcalfe, and opening remarks were given by our national chairwoman for WFWP in Britain, Mrs. Barbara Zaccarelli. A video was then shown of highlights of True Mother's life and then—the moment we were all waiting for—True Mother appeared, as beautiful and radiant as ever.

It was a tearful moment for some—but they were joyful tears—as True Parents hadn't been to Britain in 14 years; and now, here was True Mother, speaking before a crowd of 1000 people with standing ovations. Due to the unity and hard work of the members, about 70% of the audience were guests, of which the nation was well represented. There were diplomats, re-

ligious leaders, barristers, women's groups, parents and relatives. Some of our teenage U.C. members, who were seeing True Mother for the first time, brought their friends to join family efforts in supporting True Mother.

After the keynote address, True Mother was presented a silver plaque by Mrs. Ruth Brann, of the British Academy of World Peace. Truly on this most special occasion, our members forgot their differences, uniting together to attend and serve our True Mother, allowing her heart of unconditional mother's love to touch many people, giving rebirth.

On Nov. 14, True Mother continued her speaking tour at the Hotel in Edinburgh, Scotland, to a gathering of about 800. Northern European nations sent members to support this event, including Finland, Sweden, Norway, Denmark and Iceland. There was also present a group of eight Bulgarian sisters who had arrived in London a week earlier, to help with outreach and childcare.

After the Edinburgh program had finished, a group of members attended a private reception with Mother. These same eight Bulgarian sisters were asked to sing a song for Mother. As it was their first time to see Mother, their song ended with tears of joy and gratitude. The final highlight came when True Father telephoned Mother. They each sang songs, creating a give and take of love, felt by all in the room.



WOMEN'S FEDERATION for WORLD PEACE



Role of Women in the 21st Century

By Josette S. Shiner

This is an excerpt from the address given on the recent WFWP tours of Korea, Japan, America and Europe.

As an editor of *The Washington Times*, I am often invited to address conferences and to speak on television in the United States. And, as mentioned, I have had the privilege of interviewing many of the world's leaders such as Ronald Reagan and the president of North Korea, Kim Il-Sung.

During these events, my opinion is asked on all the current events of the day, and I have heard those events addressed by the men who are currently leading the world. But I am most pleased to address women, especially on the issues of the role of women in the world. Why?

I have found that in many ways women share a common language. No matter what our culture, no matter what our background, we can understand each other. Isn't this true?

I am a wife and mother of three children. I am sure many of you have also had the experience of having a life grow inside of you. Can you remember the moment you held your child in your arms for the first time?

There is no more revolutionary moment in a woman's life than this breathtaking event. The world becomes silent as we are filled with the awesome wonder of this small, innocent miracle of life placed so trustingly in our hands.

In an instant we become inseparably linked to the human chain of life, the human quest for a better world, this endless quest of hope and dreams.

My dear friends, Mrs. Moon has so eloquently spoken of women's responsibility at this time in history. Can it be otherwise? Can we sit by and not ensure a

world of hope, a legacy of peace to our children?

I have been asked to speak today on the role of women in the 21st century. This was not an easy topic, I discovered. In preparation for this speech, I read the words and pronouncements of many leading women in America. And I was most surprised.

As these women leaders went out and spoke to the young women of America, they addressed only one topic over and over again: how could women more successfully compete with men and learn to behave more like men?

These speeches were often filled with resentment and anger. They were urging women to be tougher, to learn to fight, to learn to "play the game" in the world like men.

But I find it very interesting that when I meet with other women in media and in politics—many of whom gave up having a family to pursue their goals—I find them asking themselves whether their career achievements really add up to the sum of a successful life. The more I studied these ideas and have seen the results of this philosophy, the more I am convinced that women's value will not be in trying to imitate men, or in becoming more like men.

Our value will be in honoring our womanhood and femininity, and offering to the world the wisdom that is held in this other, vital half of humanity.

My dear friends, at this very moment, in every single city in the world—from Nigeria to Nepal—a girl is being born. These young ladies will become women in the new century. They will soon be looking to us for guidance

on what their hopes, dreams and responsibilities will be in this new world.

So what shall we tell them?

We must be able to answer this question. That is why what we are doing here today is so vitally important. That is why we must be very serious about the example we set and the legacy we leave.

There are many people today who believe that we are on the verge of a worldwide crisis, unprecedented in human history. Anyone who picks up a newspaper anywhere in the world reads of racial riots in Los Angeles; genocide in fragmented Yugoslavia; politically-motivated starvation in some parts of Africa. And there is not a major city in any country on this earth that is not plagued by the growing moral diseases of crime, drugs, immorality and hopeless poverty.

No one nation has an answer to these problems. No system of government has proven so successful that it can avoid these problems.

We should be celebrating a worldwide spring of new hope. The countries that were enslaved by communism have fallen under the weight of their own lies and deception.

Yet, despite early hopes of new freedom, the people in the former Soviet Union and Eastern Europe find themselves in growing chaos, unabated economic crises and now violence and bloodshed.

Role of religion

Most people on this earth worship God in one form or another. Whatever we call this Supreme Being, we believe that the best of human nature comes from our Creator. Yet how many wars have been fought, how many people have been killed in the name of religion? This is not a page out of history but as recent as today's front pages.

I come from a nation which has been blessed with great abundance. In America you can drive in a car for days and see nothing but miles and miles of golden fields—corn, soy beans and wheat stretching as far as the eye can see. Yet today, as we sit here in this room, thousands of innocent human beings will die of hunger.

We are not here to blame men for the current state of the world—although this is a refrain often heard from bitter feminists around the world. But let us realize that the hope for the 21st century will be determined by how much women are willing to work with men to influence the direction of the world's nations.



Josette Shiner

NEW FUTURE PHOTO

see 21st CENTURY on page 8

Getting in Touch with the Heart of True Mother

By M. Agres & J. Johnson

Maria Agres and Jonatha Johnson traveled from DC to Houston to serve as volunteers in the sixth city of True Mother's eight-city tour of America introducing the Women's Federation for World Peace.

Within four hours from the first phone call that told us what was happening, we were on our way to the airport. The situation was usual—so great the expectation, so few the volunteers. We had both served on the invitation committee for the inaugural event in Washington DC. Now in our hearts, each of us made the commitment to go and serve as an offering, to divide and separate our private lives for the greater public purpose, and to put the needs of others first. When considering the sacrificial life led by Mrs. Hak Ja Han Moon, our four days was merely a dot. A few phone calls later we had solved the logistical problems—child care, least expensive airline tickets, canceling previous commitments, and securing the blessing from family and friends. Each of us sought to comprehend the inner meaning of our journey.

We knew Mother's tour of eight American cities was following 18 years after Father's Day of Hope tours in 1974. We remembered the consequences his tours brought, the great spiritual magnetism that drew in most of the American membership now standing as blessed couples today. And now the Women's Federation for

World Peace message radiates the feminine, healing qualities of God's embracing love. Mother's tour brings the opportunity to sow that blessing to ever-widening circles of women and their families.

Maria's story

Why did I go? To get in touch with my feelings, to develop my relationship with Mother. All these years I've been focusing on Father, and sometimes having difficulty uniting with his nature. This was good and necessary, but I really longed for the nurturing spirit of True Mother. I couldn't go to every city, but the least I could do was to help Houston. Beatrice Steeghs called asking for volunteers, especially for me, because of our friendship—to come and help. She wanted someone from Washington, the first city on the tour, to come in order to bring the victory to Texas. It was hard for me to glean exactly what victory I was bringing personally, because working in Washington DC had been such an exhausting experience. There were 400 special VIP guests, and I came away with the feeling that we were trying to do too much in too short a time.

In contrast, I liked the way the VIP reception was handled in Houston, where the numerical goal was smaller—so it was more intimate. They were escorted up to Mother's suite to greet her, and it was obvious they felt honored, as if they had been in the presence of royalty—something wonderful!

In my life of faith I'm always repentful that I don't do enough. When we live in a position of questioning, wondering if God is really using us, it makes it difficult for

God and spirit world to be mobilized around us. And that is when we experience confusion. I believe as we become tribal messiahs, we must never question whether God is using us.

Through prayer God is giving me understandings overcoming my lack of self-confidence, but if I fail to act on those inspirations He gives me, there is no benefit at all. So that is how I was inspired to go to Houston. I felt that very familiar voice calling and asking me, and I'm learning how to act on it. And when I do, it is always a glorious experience.

For me the whole experience of going to Houston was a powerful lesson. Hearing Mother speak reaffirmed in me the belief that anyone can arise from nothing, just as Mother herself came from humble beginnings in North Korea, to become someone worthy to command respect and honor from people all over the world. That alone tells me I should not limit myself, but by continuing to develop my relationship with God, I must let Him use me to become all that I can be. I've learned that every time I offer to do the simplest task, I am put in a position to deal with special guests and VIPs. This tells me that even though I do not have much faith in myself, God has a lot of faith in me.

Jonatha's experience

Upstairs after the speech, another very special meeting had begun. About 60 Unificationists were gathered, sitting on the floor and packed against every wall. Mother was speaking on the phone with Father in Kodiak, where he had gathered his foreign missionaries. We could hear his

deep guttural voice full of satisfaction coming over the speakerphone. Mother began to sing. Her voice filled the room with the sweet familiar sound of "Sarang-hae"—the Korean love song Father always asks her to sing on Holy Days.

The substantial love between them was so strong, it felt like the very essence of the air we were breathing. Tears filled me, thinking of all the people, all the families who never knew this kind of love. And I regretted all the times we were unable to accomplish the things we were asked to do to fulfill God's will. To be here now was more powerful than any previous time at Belvedere or elsewhere, because the tenderness of Mother's presence inherently contained forgiveness.

The quiet joy of her victory is what I needed; it is what the women of America need as well. Peter Kim summarized the contents of the message Mother gives to members at the other cities, emphasizing that the burden is now on our shoulders. It is now our responsibility to bring revival of the Christian spirit in America. Father had led the way and now it is Mother's time to lead.

And although we have previously been unable to bring the desired results, now the Holy Spirit descending through Mother is granting us all a second chance to transform ourselves and our families into the people God needs us to be. Our mission is to transform our nation back to its ideal of "One Nation Under God" and ultimately "One World Pleasing To Our Heavenly Father."



WOMEN'S FEDERATION for WORLD PEACE



THE ROLE OF WOMEN IN THE TWENTY-FIRST CENTURY

21st CENTURY

from page 7

How well can we use our natural abilities as peacemakers and mediators to begin to turn the tide against war and conflict? How well can we use our natural abilities as harmony-seekers and nurturers to insist that starvation and homelessness are unacceptable?

How long will it take to demonstrate that the attributes that link us all together as brothers and sisters are stronger than the external differences which set us apart as enemies?

Can any of you imagine two women sacrificing the lives of everyone in their nation because of some boundary dispute? Would women risk all they hold dear to satisfy some political slight? It's just not our nature. And history is now demanding that we quickly play a key role in solving our world's ills at this critical time.

So how can women play their part? Frankly speaking, this is a question I ask myself every day. As I leave home each morning, I know I must have a good reason and a good motivation to go into the world and leave my children.

But I am very fortunate. I work for a great newspaper—*The Washington Times*, founded with incredible vision by Reverend and Mrs. Moon just ten short years ago. *The Washington Times* is a newspaper of historic courage—standing alone against the waves of defeat and negativism that pound our moral shoreline.

Media

In this world today the media—television newspapers and radio—is the modern-day pulpit where the average person goes for their daily sermon. Some children in America watch up to six hours of television a day! This is where our children are learning about moral values, the future.

And what are they being taught?

A recent survey of the top 100 Hollywood producers—those people who determine what is played on the televisions and in the movie houses of America and much of the world—revealed these attitudes: 93% of these top executives say they seldom or never attend religious services. 75% describe themselves as left-of-center politically. 80% do not regard homosexual relations as wrong. More than half said they do not regard adultery as wrong.

Most importantly, two-thirds of these executives said they feel it is their job to promote these ideas—their vision of the world—through the media.

But there is one man, one couple, in the world which has taken on the power of the anti-values media. That is Reverend and Mrs. Moon.

The Washington Times promotes the

values of family, virtue, world peace, and reconciliation. It is a lone voice in a wilderness of violence, sex and immorality. *The Washington Times* has become the sole source of media power—in the world's most powerful city—defending those values which will lead the world out of darkness, panic and fear. And as a wife and mother I am deeply motivated to help fight this noble battle.

We are as a trumpet of truth in these days of confusion. Having worked at the heart of the media, I have learned that we must not be intimidated into cowardice by those who despise truth and deplore values. As women we must be bold in our commitment to defending traditional values and those things we hold sacred and dear in every aspect of life.

When I speak to women's groups there is one question I am asked most often. "How can I play a role?" they ask. Many women will tell me that they do not have confidence they can contribute. They tell me they have no Ph.D.—no great career—no experience in the workplace.

I have a very simple answer. It is clear to me that what the world needs most urgently is not another business executive—not another Ph.D.—not another lawyer. These things may be important, but they alone will not bring us a world of peace in the next century.

What the world needs—very simply—are individuals with commitment and genuineness of heart. The world is starving for this heart! And as women of commitment we must have confidence that we can—and will—make a difference.

When I interview heads of state I often find them very weary. They see the troubles in the world and feel the suffering of those around them on their own hands. They are desperate for encouragement and help from those committed to the ideal of peace.

My grandmother is from the tiny village in France where the Catholic saint, Jeanne d'Arc, was born. I was raised as a young girl with the stories of this brave young farm girl. She was able to do what no man could do—move a weak and defeated king to take on his responsibility and finally fight the enemy. She saved her nation!

But there was one thing that always struck me about this story. Saint Joan had no formal education. She had no credentials. She had no friends in powerful places. She only had a simple faith in what was right and a simple faith in the power of God.

Leadership

So we can—no matter what our background—make a difference as women. Just as a family needs a father and a mother, so too must these qualities be available to complement each other in

every aspect of society.

I believe we are entering a new age where men and women—couples—merge their best qualities of leadership.

I must say that in my experience the pioneers in this new era of joint leadership are Reverend and Mrs. Moon. Reverend Moon teaches that men and women are equal before our Creator, and with distinct and unique characteristics. While these qualities are valuable unto themselves, they can only be manifest in their fullest form when they complement each other and work together in harmony.

Over the years I have had the privilege to watch Reverend and Mrs. Moon work together. As I mentioned earlier, ten years ago Reverend Moon had the vision to bring a new media voice to America through *The Washington Times*. From the earliest planning meetings where Reverend Moon outlined his vision, to his recent planning of our tenth anniversary celebration—attended by key leaders from all over the world—Mrs. Moon was always by his side.

And last December when Reverend Moon initiated what was to become the historic thawing of relations between North and South Korea with his personal visit with Kim Il-Sung, Mrs. Moon went with him.

They both knew the personal danger involved. Reverend Moon never hesitated to take this courageous step and Mrs. Moon not only did not counsel him to be cautious or to stay back, but she went bravely forward with him.

Now this new movement, represented by today's conference on the Women's Federation for World Peace, has been initiated by Mrs. Moon.

She has traveled thousands of miles, speaking all over Asia, and soon all over the world, trying to awaken women to take their historic role as peacemakers. Tens of thousands of women have now heard this message and are responding. They are responding with enthusiasm because it strikes a chord of truth in their hearts.

Over the last two decades in America, women have been struggling to find their true role. Many women used the new feminist movement as an excuse to release years of resentment. In many ways, it has become an anti-men's movement.

Recently *The Washington Times* magazine wrote about the fruits of this feminist movement, saying that women were no closer to finding internal peace, and men had begun a backlash of their own resentment against these women.

A movement based on anger, resentment and hate can never bring good results. That is why this Federation and the hope of this new philosophy of complementary leadership is so needed.

Women and men must work together. Women and men need each other. I am so encouraged when I see Reverend and Mrs. Moon working together. She supports his work. He uplifts and encourages her in hers. They work as a team.

Let us remember that with our special qualities as women also come special responsibilities.

Only a woman can bear a child. Only a woman can be a mother. In addition to bearing, nurturing and raising our own children, we share a united responsibility to maintain, uplift and improve each of our home towns, cities and nations at this crucial time.

In my own culture we have a very romantic image of the pioneer cowboys of the old West. Men of various occupations would be the first to pioneer the new territories, courageously encountering unknown physical dangers.

Individual frontiersmen, trappers and hunters, soldiers and cowboys sought their personal fortunes as they pushed the American border ever westward. The small frontier towns which they established were well known for their lawless nature. It wasn't called the wild West for nothing!

But as the hunters and cowboys moved

on to further western adventures, they were followed by families of settlers and farmers. Now women brought their civilizing influence and began directing the building of churches and schools to compete with the earlier saloons and gambling halls. The American West was won by men, but it endured because of women.

Internal war

Today, as I mentioned earlier, we are faced with a worldwide moral crisis. The physical threat of a third war between the major superpowers has been rendered virtually nonexistent by the breakdown of the former Soviet empire.

But if the dangers of nuclear war have dimmed, the threat of internal collapse has grown. In country after country and culture after culture, we—as mothers and as leaders—fear for our children's future.

Drugs, drinking, careless sex without love and violence without cause has made life very cheap in many areas. Our children are making choices which may preclude a hopeful future and in doing so are risking the very future of our earth.

As in the early American West, we as women must step forward at this time to fill the moral gap. We must remind our cultures of the religious, spiritual and moral values which empower us and protect us.

We must help our children and our families return to God. We must also seek a way to heal the wounds and erase the racial, religious and cultural animosities which allow our brothers to kill each other.

The world is so small today. At the end of this conference it will take less than a day for each of us to return to our homes—no matter if our journey is 100 miles or 10,000 miles.

I hope that we can use the bonds of our sisterhood also to bind this world together so we can truly create a new peace movement.

My dear friends, the day I held my first child in my arms, I changed. I could no longer hear of wars, starvation, violence and suffering with a sense of personal distance. I looked at the whole world as the legacy I would pass on to this beautiful innocent life I held so tightly.

And I remember at that time, when I turned on the television news, and saw the hollow, lined face of a starving child in Africa—with young, innocent eyes devoid of hope—I cried. I cried for that child's mother because now I knew her heart of anguish as she watched this life, this miracle of God, snatched from her weary, loving hands. And I knew she was helpless.

My dear friends, let us determine today that we will in our lifetime see the last child ever to die from starvation. Let us determine that we will see the last bereaved mother to lose a son in a senseless war. Let us determine that we will see the last school-age child denied an education because that child's family or nation is enmeshed in poverty.

It is in our power to do so. Let us awaken this sleeping giant—this silent half of humanity—to open the eyes of the world to what is possible. Let us dream—but more than dream: let us ensure that the new century will bring an era of peace and prosperity to all.

Josette S. Shiner is the Managing Editor of The Washington Times.



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A 'Skin-Touch' Experience with Father In Alaska

By John Morris

The call relaying the request to attend a "meeting" with Father came suddenly. The top level of American church leaders, regional leaders and their assistants were yanked out of their office chairs into the great outdoors for fishing with Father in Alaska. But fishing with Father is not just putting in a few hours behind a rod and reel on a leisure boat. It is living and working, listening and talking, eating and only briefly sleeping with him for as many as 22 or 23 hours a day. One night we slept for 45 minutes after a late-evening session, and then up again in the bitter cold pre-dawn Alaskan air. And yet none of us felt tired—quite the opposite.

I have had many occasions to be close to Father, attending meetings as a city, state and regional-level leader, and I studied him very closely each and every time. I have never seen Father so openly relaxed, so easily imparting his expansive and visionary thoughts with us. Father was active as always, but not with the usual tension that motivated his efforts in the past. The intimacy with which he welcomed us into his life was more grandfatherly than fatherly. His love came flowing without the stern correction that has been his role as a father more concerned about our eternal spiritual growth than for our feelings of the moment.

This time, however, Father was substan-

tially different in heart and action toward us. He listened a great deal of the time as the Western leaders gave either a Divine Principle lecture or personal testimony directly to him. He never judged, even though many of the lectures and testimonies were not of the best quality. He received everything with incredible patience and graciousness.

The staff in Alaska was absolutely superb, outfitting more than 100 of us at times in fishing clothes and gear. We were fed and comfortably housed in one large modest mansion. Many of those who served us were brothers and sisters from Korea and Japan who have toughed out the severe winters of Kodiak for several years, some going on for more than a decade. This experience has given them a unique ability to attend to Father and may be one reason why he spends a great deal of time there whenever he is in America.

We fished for salmon and halibut up to eight hours a day, either from the river banks or on boats close to the coastline. Father said over and over that this was not merely fishing for us, but "training for life." He sees everything that we do as training for our lives, here on earth and eternally in the spiritual world.

While we were with Father, Mother was speaking for the Women's Federation for World Peace in Japan. Father would listen

to the entire speech, word for word, which Mother had learned in less than two months. This was remarkable because Mother did not know any Japanese during her first tour in Japan. The Japanese people were very amazed because they remem-

bered that she had spoken with the aid of a translator just the year before.



John with Father & Rev. Chae Hee Lee in the early morning of the 11th day of the workshop.

bered that she had spoken with the aid of a translator just the year before.

After each speech, we would listen by speaker hook-up to Father and Mother's

conversation. Even those of us who did not understand Korean could hear the warmth, intimacy and truly excited love that True Parents have for each other. The sixth city was the most difficult one for Mother, but Father shared that difficulty every step of the way with her. He was very sick, but even so he sat through the evening meal in his wet fishing clothes. He was in great discomfort, but there were no distressing words from him. He did not shower or change. It was clear that he would only become sicker, but no one ventured to say anything to him. It was obvious that Father considered this WFWP tour to be a matter of life and death, and he was setting the kind of conditions needed to help Mother create an absolute success.

We concluded our "meeting" with Father that night, fishing until nearly 2:00 the next morning. We each had the blessing of standing next to Father, one by one (with our fish), and having our photos taken in the pitch-black freezing air. We all had smiles, however, and each smile was truly felt and meant. This meeting, this training time, was the most memorable that I have ever spent with Father. It was a time of

experiencing him, shoulder to shoulder. Most importantly, it was a time of experiencing him heart to heart in a wonderfully open and natural way.

Training in Kodiak with Father

By David Stadelhofer

Just one day before it was to begin, I was notified that Father would be having an eight-day training workshop in Kodiak, and that I was invited to participate. My central figure told me, however, that I would have to come up with the money for travel and registration. At first I entertained the thought of not going, but then realized that if I didn't go I would always regret it and would be missing an historical situation. As soon as I got on the plane, all my apprehensions left me, and when I arrived in Kodiak, I knew with certainty that I had made the right decision. It was such an absolute blessing to be there.

The very first day, October 3, I found myself with 40 other participants eating dinner together with Father. It was shocking. I didn't know whether we should talk among ourselves or not. Somehow Father looked lonely while all of us Americans ate. There were no translators or security there—just Father and us. He ate silently. Finally, he began casually to speak to us. He spoke about catching salmon and the attitude we need to have. We need to repeat actions in order to succeed in our endeavors, but Americans especially don't like to do that. Father was speaking so personally: he walked right up to us, loving us, guiding us.

The next day was Foundation Day for the Nation of the Unified World. Father led the pledge and prayer and gave a speech. It seems to me that Father's life is that of speaking. He is always speaking and giving of himself; and in each speech he puts his utmost sincerity.

Fishing

That same day we all went out fishing. The team captain of our small Good Go boat didn't tell us where we were going. We traveled on the Kodiak coastal waters for a long time. The freezing ocean spray went right into our faces. We made our way up the mouth of a river, then we got into a very small rubber raft with an outboard motor and continued upstream. The river became very shallow and even the bottom of the small dinghy was scraping bottom. The mountains rose steeply on both sides

of the river, and there was only about ten feet inland of standing room.

We approached a few people up the river who had built a small fire and were fishing. As we passed the first couple of people, we realized to our amazement that it was Father with Mr. Inoue. We got out of the dinghy and began to fish. I kept looking over at Father just a few yards away to see what he was doing—to see if he was looking over at us. But Father concentrated on fishing. He didn't seem to pay much attention to us. I watched Father casting his line and catching many salmon. His two grandchildren, Shin Won Nim and Shin Gil Nim, were playing around the campfire.

A Japanese sister called a lunch break and handed me a large, steaming bowl of ramen and a few sandwiches. For some reason, that food tasted so good! Sitting there eating, watching Father fish (Father didn't take a break), smelling the smoke of the fire, looking at the gorgeous scenery of Kodiak...I will never forget it. No camera will be able to capture that moment better than my own mind and soul.

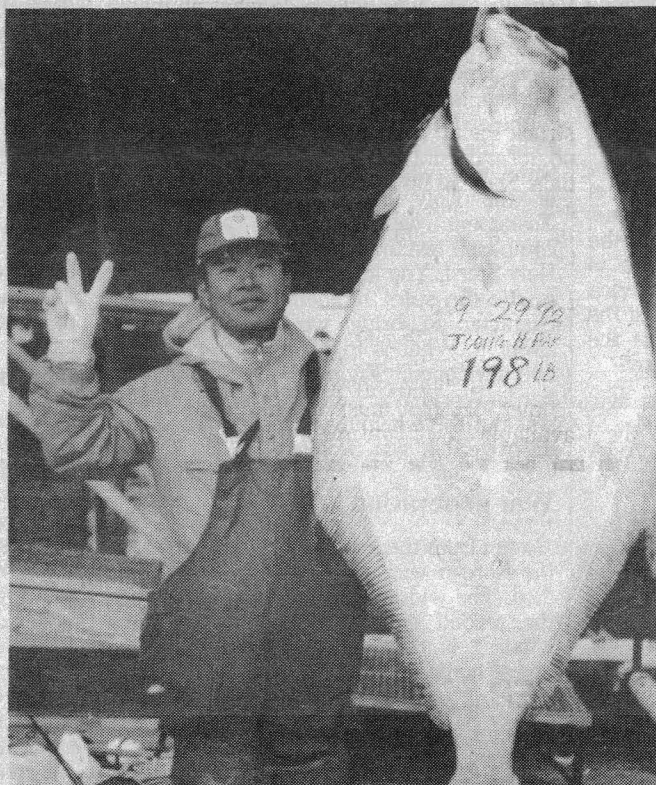
That night Father held a lottery to decide who would lecture the Divine Principle to him. There were 40 of us and Father wanted 10 lecturers. I was hoping I wouldn't get picked because I had not taught Divine Principle in years. But fate would have it otherwise. My number was 3. The next morning I would be standing in front of Father, and teaching for a minimum of 75 minutes. But somehow I was not too alarmed. I stayed up all night preparing my notes. When the time came the next morning I was ready. Before I began to lecture, I showed everyone a picture of my wife with whom I was just blessed in Korea. I told everyone that she was the perfect match for me.

The only challenge is that we don't speak the same language; everyone laughed, including Father. For some reason I

didn't feel afraid. Father watched and listened to my lecture with interest. I felt his love and best wishes for me. For that reason I wasn't very nervous. Of course, my lecturing needs a great deal of improvement.

Guidance

Father spoke to us every morning and every night. I felt my spirit slowly but



Rev. Pak with his 198 lb halibut caught off Kodiak.

surely rising up. Father's words were reviving and nurturing. I began to feel good. My legs and back didn't hurt so much sitting on the floor when hearing and feeling Father's words and spirit. I fought against falling asleep. Considering that we were getting from two to four hours of sleep a night, I was not that tired.

True Mother arrived from Japan along with Hyo Jin Nim and Kook Jin Nim. Before

we left, Mother personally handed each of us a beautiful sweatshirt with pictures on them of scenes of Kodiak. My sweatshirt had a picture of a bear on it.

I really came to love the staff members. They are all so kind and accommodating. I expected the staff to be somewhat authoritarian and a bit distant. But just the opposite was the case. I think that the staff's attitude must be a reflection of the basic spirit and disposition of our True Parents.

We heard testimonies from some of the Korean elders. Rev. Kim, who is the missionary to Brazil, gave a powerful and moving testimony. We also heard the testimonies of the other Korean elders.

I especially came to respect and like Mr. Choi, the director of Kodiak fishing operations. His personal and loving style of leadership and human interaction is something I will never forget. Our team went fishing on a cold and raining day. We hiked to a rendezvous point at the mouth of the river. When we arrived Mr. Choi, a few staff members, and elder Korean brothers were waiting for us. They had made lunch and built a fire. Mr. Choi kept shouting, "Eat, eat!" He took one of the fresh salmon we caught and roasted it on the fire in aluminum foil. He said, "Taste it...it's delicious." I did taste it: there is nothing in the world that can compare with it. It was so good! What was more delicious and memorable than the food was the personal and loving treatment we were getting from our elder Korean brothers.

My experience in Kodiak is a milestone for me. I am now re-examining my priorities in life and rethinking how I can be a better son of True Parents and an American leader. I would like to learn Korean as soon as possible, study the Divine Principle in depth with a mind to lecture, and learn to get by with less food and sleep.

★ REGIONAL DIRECTOR'S SERMON ★

A Generation of Peacemakers

By Rev. Joong Hyun Pak

St. Paul worked in Corinth for three years, it was actually very difficult for him to work there. He wrote a letter to Rome to the early Christians. He hadn't gone there yet but he had a dream to go there so he could bring a victory for God and Jesus Christ.

This letter to Rome was the most important of his letters. This was what supported Martin Luther's reformation works and many early Christians were truly inspired by Romans, especially chapter 17:14.

When we ask Christians what their goal of faith is, we get many answers. Yet, when we ask Unificationists, their answer is the Kingdom of God, to establish the Kingdom of Heaven on Earth. To change from the satanic world to the ideal world, to repudiate the satanic world, that is the ideal of the Kingdom of God.

In Matt. 4:17, Jesus Christ witnessed for the first time. He said "Repent, for the Kingdom of Heaven is at hand." This is the most important Bible verse. In this verse, he announced the Kingdom of Heaven, the Kingdom of God. In this tradition, we, as Unificationists, inherit this tradition. We want to dream and fulfill this ideal of Jesus Christ. This is our determination.

So St. Paul said to Rome what the Kingdom of Heaven is, in Rom 14:17. Actually, he explained this in great detail. We could speak many hours, maybe 10 hours, Father could speak 1000 hours on the Kingdom of Heaven. The trouble is, when we have too much information, we forget everything. So, St. Paul made it easier to remember by indicating that the Kingdom of Heaven is peace, righteousness and joy. He was a very wise man, a man of faith and love.

We learned in school, only one point makes a dot, with two points, we make a line. Yet, for a solid base, we need three points, this is the minimum. A microphone stand needs three legs to be solid, that is the minimum.

So a trinity is the minimum aspect to explain the divine nature of God. The divine nature of God is more than just three points, but four, maybe five million, trillion, but the trinity is the minimum. This message was very important to Rome. Why? Because Rome was the center of the world at that time, much as America is today. So, this message pertains to America today, because America is the center of the world. In America, we must become the center of peace, righteousness, and joy.

St. Paul said of Rome, 2000 years ago, that they should become the center of peace, righteousness and joy. We forget everything but this is the main point.

Pax Romana

During this time, Rome ruled the world through force, in the Middle East and Northern Africa. At that time, they had the Pax Romana, the Roman peace, the Roman justice system and they sought joy. How did they do this? First, they would conquer a country then they would tax and collect riches from it. They would build wonderful palaces out of marble from these riches. They would also become fat and alcoholic. That was the Romans joyful life.

But Jesus Christ and St. Paul did not follow that type of life. What Jesus Christ asked was that you become peacemakers. That was in Matt 5:9, in 5:10, he said you must become righteousness-makers, 5:11 and 5:12, he said you should be persecuted for joy and gladness. This was very important, so St. Paul's understanding and Jesus Christ's teaching was the same. This is very important. So the seventh beatitude about peace, is the seventh stage. The

eight beatitude about righteousness is the eighth stage and the ninth beatitude about joy is the ninth stage, persecution for joy.

So, the Roman empire thought the Christians were against them. They crucified Jesus Christ, and cut the neck of St. Paul. St. Paul, in the letter to Rome, taught them the points for the Kingdom of Heaven. Peace, righteousness and joy.

Do we see a need for these today? Let's look at the riots in Los Angeles. The police wrongly beat a black person and then the court said they were innocent, so there was no righteousness. Then the people started to riot and there was no peace, because of no righteousness or peace, there was no joy.

Every day, in the news, we hear about the problems in Yugoslavia and the middle east. Even today, there are two, three million people in Yugoslavia dying in camps. Even today, we have another holocaust. Because there's no peace, there's no righteousness and there's no joy.

What about America. America has a justice system and looks peaceful, they kill each other but it looks externally peaceful. They're seeking joy, but the root of this joy is drugs and alcohol. They buy illegal drugs so they lose their peace. Jesus and St. Paul resisted this, they said that joy is not from food and drink. Not drugs or immoral acts, the Kingdom of God is peace, righteousness, and joy in the Holy Spirit. This means in God, in God's principle.

So, as Unificationists, we need to become peacemakers. Automatically, we will be persecuted for righteousness, and have to make an effort to create a joyful atmosphere.

Father is working for peace through the sisters. Why was the Women's Federation of World Peace created? Why is Father making the mission of bringing peace by the women. One very old scholar, he's now in spirit world, he said the old testament age is the age of God. If you see in the old testament, God directly communicated with Adam and Eve, Noah, Moses, Abraham, Isaac, and Jacob. New Testament is very different. He connected through his son. God never spoke directly to the early Christians, Peter or Paul. Jesus Christ witnessed to Peter, and Paul was witnessed to by the Holy Spirit. All of this era was the same, they were witnessed by Jesus Christ or the Holy Spirit. In the Completed Testament, we are in the age of the completed testament. This is the age of the Holy Spirit. You know what the Holy spirit is, it's the spirit of mother. It is mothers character to bring world peace. Think about it. What is man's character. Man is overdeveloped. Fighting each other in battle. World War I and World War II, who was out there helping to rebuild what men destroyed? It was women.

War generation

I am from the Korean War generation. In the Korean war, millions of young people died. The widows are the ones who raised the second generation and made Korea what it is today. Women are really an image of peace.

We need to understand, what is the true meaning of peace. We think the true meaning of peace is to remain calm and not fight each other. Yes, in the physical world, peace means no fighting, like Pax, in Pax Romana. This meaning is under the Roman dictatorship under the fear of Rome. This is not true peace.

Jesus never used the word Pax, he used shalom. This means harmonization, no fighting, and unification. In the bible, the word used the most is "God", the second is "shalom", and the third is "blessing".

Peace, happiness, harmonization, joy, no fighting is all included in the word "shalom".

The meaning of the trinity is unity, what that means is that you cannot separate it. It is one. So joy cannot be without peace, and peace cannot exist without righteousness. Peace has a deeper meaning in the word "shalom". Therefore, when the Jews greeted each other, it's not good morning or good evening, it's shalom. This is a very serious word.

We need four things for world peace. First, we need peace between man and woman. Man is half of the world for world peace. They need to be equal for harmonization. Women have always been persecuted by men. It has been unbalanced. Men have used and abused women. Some sisters are misunderstanding, "OK, Women's Federation of World Peace, now it's time for me to get my revenge." That's not what it means, what we need is harmonization where men help women and women help men.

Second, we need God. For a long time there has been no peace between God and man. Man says, "Who is God?" God has received 2000 years of persecution, rejection from man. This is the problem.

Also, we need peace between parents and children. Today in America, the second generation has completely rejected the first generation. The first generation is powerless. They have no idea of how to influence the second generation. So they only hope for television or the school systems to influence them. This type of support is supposed to come from the parents, from the family.

Also, we need peace between God and the second generation. These minimum points are the foundation for peace.

Last August, there was a blessing with 30,000 people, and what was the motto? Ideal family for world peace.

Peace means also developing and modifying the tribe, nation, world and cosmos. What is the meaning of righteousness? Of course, righteousness is including justice. Most important is that righteousness comes from practice.

Joy is coming from love. Love is like the other side of a coin from joy. With joy, there is love.

The meaning of peace is more than no fighting, but more important, is multiplication through peace of the tribe, nation, world, and cosmos. Also development, development of our lineage. So far, our Father's main topic that he's spoke about for a 1000 hours, the center point, is love, life and lineage. What we need, is to understand lineage.

Parents

Life's meaning is like a seed. Where does the seed come from? The seed that comes from the man makes a woman pregnant, and for nine months, she carries the baby and gives it nourishment. From the parents we pass on our generations, intellect and will. Without lineage, we cannot have multiplication. So peace is connected to lineage. Life comes from the source of Gods love. From the fathers life, the seed, and the mothers life, lineage, comes a new life. Next comes children, sons and daughters. So the father is the seed and the mother is like a field. If a seed comes out but doesn't have the moisture and sun, it cannot grow.

Besides what did Father say is the meaning of life. Divine vitality, energy. That is what makes love. You cannot see love. You can see hugging and kissing, but that takes energy. That energy is love. Our lineage is in the women's charge, so peacemakers are women, the Women's Federation for World Peace. So far, we've received a satanic lineage from fallen Eve. A satanic lineage from generation to generation. We all have a Cain nature. Each nation has its own nature, but all of it has the same background. We're all from the

first mother. Why is True mother important? When we invited the WFWP to New York, many people said "If Rev. Moon is coming, I'm interested, but who is Mrs. Moon?" They don't know the value of Mrs. Moon.

Outside the church, a single minister marries people, but very important in our church is that Father and Mother give the Blessing. We need, True Mother, without her, the blessing will never work. We need the complimentary nature of the messiah. Many women scholars ask this question, "Why is the messiah a man, why isn't the messiah a woman? How can a man help a woman?"

On October 28th there was a lot of predictions that the Christians would go up into the sky. That was very spiritual though, we know why that happened. Because Mother finished her tour on October 28. True mother is an amazing hard worker. True Mother not only brought true lineage. She also inherited the lineage of over 100,000 couples in the church. She herself had 13 children. She had 13 children in 25 years, the whole time, she was pregnant. True Father was so busy, she was always without support. She always had to give her motherly love. Yet in 30 days, she was able to bring about an absolute victory.

True Mother is now 49 years old, she became the mother of creation, through True Parent's holy wedding. There is 33 years since the Marriage of the Lamb. She was able to overcome the 33 years of Jesus' life. Father's life is important, but without True Mother it wouldn't have worked. True Mother brought the victory. This is inherited in the Women's Federation for World Peace. She initiated the Worlds Federation of World Peace. She truly became the founder of world peace.

In the Garden of Eden, Satan came and made trouble for woman and then woman made trouble for man, and through Adam it was passed on to their children. True Mother, when she started this, she started it in Japan, then she went to Korea and then America, Europe and Asia. She went to many places, speaking and traveling. She went forward with Father.

The role of peacemaking is very important. The foundation for peace is righteousness and the atmosphere for it is joy.

We have a peacemaker position. The peacemakers was an important message of the Sermon on the Mount. The seventh beatitude is to be a peacemaker, the eighth is to be righteousness maker and the ninth is for a joyful world.

In Matt 15:9, Jesus said to be peacemakers. This means man and woman together. Through the True lineage, the true meaning of peace is lineage of expansion and multiplication and joy and happiness.

What we need is pledge, family prayer life, witnessing, education and serving, this is what can create a joyful, external life. This is righteousness. We have to put energy for this result. We have our responsibility, to live a life of love, practice love, and act on love. This is how joy comes. If joy is here, love is here.

True Father brings righteousness life. True Mother brings a love lineage. God is joy and happiness. All are united in one.

Our number one life is a life of prayer, number two is worship, number three is witnessing and education, number four is practicing love and sharing.

After True Mother spent 33 years of sacrifice, in 1992, she became the champion of Peace maker, and inherited it to us. I think we should appreciate 1992.

My conclusion is that this is Jesus Christ's dream. Early Christians, early pilgrims and Unificationists dream of the Kingdom of Heaven on Earth. It is a peaceful, righteous and joyful world. We are now co-workers with God and True Parents. We can bring a new generation. A second and third generation.

★ INTERNATIONAL CONFERENCE ON THE UNITY OF THE SCIENCES ★

19th ICUS Held in Seoul

By Gregory Breland

Dr. Tor Ragnar Gerholm, Conference Chairperson and Professor Emeritus of Physics, at Stockholm University, noted in his welcoming remarks at the Opening Plenary that some may think the conference theme of the 19th ICUS, "Absolute Values and A New World Order" is a misnomer.

The world in the last year has experienced many problems from Yugoslavia to the riots in Los Angeles. But, Dr. Gerholm maintained, the world is a better place; the former communist countries and republics are starting to heal and more people are not starving today than in anytime in history. We have the resources to solve many of today's problem, what we need is time; we have the power, what we need is the courage to use it; we know what to do, we lack the want to do it. This is why the founder, Reverend Moon started ICUS 20 years ago.

Dr. Gerholm pointed out that Reverend Moon strongly believes in scientists, he quoted him, "If science had not developed, economic prosperity such as we have today could not have occurred." But in order to bring this new world order, Reverend Moon insists, science must adopt a "unified character dealing also with the field of moral value." Thus the two recurrent themes of ICUS, "Unity of the Sciences" and "Absolute Values." Dr. Gerholm concluded, "Reverend Moon firmly believe that we, the scientists, can make the world better by providing solutions to the pressing problems humanity is up against."

As Reverend Chung Hwan Kwak, Chairman of the Board of ICF and Chairman of the World Culture and Sports Festival, explained in his opening remarks at the Joint Opening Plenary of ICUS and PWPA, Reverend Moon received his inspiration concerning the World Culture and Sports Festival during the 1988 Olympics which were held in Seoul, Korea. Far from being merely a collection of sporting events, the central purpose of the Olympic Games should be world unity and peace. This celebration should become the central defining point for a new world culture.

In Reverend Moon's vision the leaders of every facet of culture should gather and participate in a new movement for establishing a new culture of peace, in which there is harmony between all members of the human family. This is the significance of the various meetings occurring during the World Culture and Sports Festival, which include not only hard science and political science, but also religion, media, politics, women's issues and sports.

Reverend Kwak went on to note that today's youth are at risk because there is no common world view that supports individuals, families, businesses and nations. Each social unit gets studied in isolation; and the tensions between the interests of each get emphasized at the expense of their common goal of creating a good and harmonious society. We are challenged to find out how each sphere of life can serve the others harmoniously. To quote Reverend Kwak, "This is why the Reverend Moon sees scholars as essential to the creation of a better world. He

genuinely believes that you professors here today have the potential to change the world for the better in ways more dramatic than he has seen it change."

Reverend Kwak closed by noting that ICUS and PWPA have a long way to go before a unified science centered on absolute values is created or that new solutions are developed to address the underlying social problems that keep us from peace. He challenged the scholars assembled to take responsibility in finding these solutions.

Founder's Address:

Reverend Moon is his address, "Absolute Values and the New World Order," laid out for the participants of ICUS and PWPA his

This is hell on earth. Only a few individuals have followed the voice of conscience, emanating from the mind, which teaches to pursue truth, beauty and goodness and to resist the temptations of the body. This would be heaven on earth.

Amid the clamor of politics we can see that the voice of moral and spiritual values is only faintly heard. Those politicians who have tried to find prosperity in economic and political policies without God have come, up short. God blesses those nations that are practicing faith, morality and the principle of living for the sake of others. Communist leaders tried for seventy years to establish prosperity without God, and now their nations are bankrupt. Likewise, the West is plagued with recession, crime

Stadium. Since these couples would be dedicating their families to God, this fundamental building block of society can also be the source of solving many of the social problems of today. People pledging to become exemplary God-centered couples, and creating blessed families will provide a substantial model of ethics and morality. In this way, ideal families, societies, nations and the world, representing the fruit of true love, will be realized.

In conclusion, he introduced two exciting new projects. The first is the beginning of an encyclopedia that emphasizes spiritual values by the International Cultural Foundation. The other is the creation of the World University Network to promote the worldwide exchange of knowledge, as well

as the exchange of professors and students. These two new projects will provide a great impetus for the advancement of the global village culture of the future.

The speech was received very well. Claude A. Villee, Professor of Human Reproduction at Harvard University, said, "I have been coming to ICUS for over 10 years and that's the best speech I ever heard Reverend Moon give!"

Minister's Kim's Remarks

Minister Jin Hyun Kim, the Minister of science and Technology of the Republic of Korea, addressed the Opening Plenary Session. He noted that though the

Cold War is finished, the world is not yet free from the problems which have been the sources of conflict and dispute. And because there are problems that demand solutions, this conference is all the more significant. He noted that science and technology have led to industrialization and this in turn has brought about world economic affluence. Korea is a prime example of this, in that in the last three decades the per capita income has grown

from \$150 to \$7,000. Still, there are many challenges to be faced, the leaders of the world and scientists should be more attentive to equitable allocations of resources and advanced countries should share their technologies with the developing and underdeveloped countries. He expressed his hope that the scholars assembled would bring these concerns to the world leaders and persuade them to work for the betterment of all mankind.

Alvin M. Weinberg's Plenary Address

Later that day Dr. Alvin Weinberg, Distinguished Fellow at Oak Ridge Associated Universities in Oak Ridge, Tennessee gave the first plenary address entitled, "Social Institutions and Nuclear Energy II." In his address he reviewed the successes and failures of the first Nuclear Era as well as the Social Institutions that accompanied it.

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True Parents with officers, advisors and staff of the ICUS.

NEW FUTURE PHOTO

blue print for the new world order. He mentioned his creation last year of the Inter-Religious Federation for World Peace and the Federation for World Peace. The aim of the religious organization is that through dialogue and harmony the religious bias that has created such hatred and animosity over the years can be dispelled. Even though each religion regards its teachings and traditions as superior, there are universal elements in them all that come from God. Namely, "living for the sake of others." Applying this principle to the cooperative federation of politicians and national organizations, the Federation for World Peace can forward the ideal that national pride and self-determination are good and right only when they are dedicated to serving the world community. This trend is emerging in the European Economic Community movement.

He went on to say that "The New World Order will consist of communities of nations, each bound together by a common religion and culture and joined in economic and political relationships." Critical to this happening is for leaders of every religion to recognize that to substantiate a world of peace, all religious people must center on the original teaching and take positive steps to make harmony with each other. Throughout the ages, selfishness has ruled leading to oppression of others for one's own pleasure.

and social decay; its problems will not be solved until its leaders open their eyes and discover their true cause.

Reverend Moon went on to note the role of scholars in the New World Order. He said, the greatest task of our generation is the problem of how to implement well-rounded education in our pluralistic village. Education should foster close communication between all segments of society. He affirmed that a teacher's students



Rev. Kwak greeting one of the dignitaries.

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learn more from the person you are than from the knowledge you teach. Thus, professors must become desirable examples for the future.

Reverend Moon alluded to the upcoming Holy Blessing (marriage ceremony) of 30,000 couple on August 25 at the Olympic

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He then looked to the future and the possibility of a second Nuclear Era.

The first Nuclear Era (roughly 1950-1990) has shown that nuclear energy is inexhaustible, cheap and non-polluting, but the other side of the "Faustian Bargain" is that it requires vigilance and longevity of our social institutions. Even though there have been cases of cost overruns, the vast majority of nuclear plants have come in within budget, and the strong probability of making safer reactors that last much longer, say 60, rather than 40 years, makes the future look even less expensive than the past.

Waste disposal, quite unexpectedly, has become one of the most difficult for our social institutions, namely the government, to deal with. No one seems to be willing to have the waste placed in their backyard, even though scientifically there appears to be little risk. As far as nuclear arms being made from nuclear reactors, the technology does not lend itself to that use.

Dr. Weinberg noted that only 6% of the world's energy supply is provided by nuclear reactors. And the question arises could not the world have managed some way with out it. The problem though lies in the future, with expanding world population and energy needs. But the ultimate case comes from the increase in carbon dioxide in the earth's atmosphere. Though disputed by some scientists, can the atmosphere withstand a three-fold increase in carbon dioxide? The question remains unanswered, but ominous nevertheless. He also mentioned that because of the Chernobyl and Three Mile Island accidents, the national and international regulatory agencies have increased their vigilance.

Based on these needs and the increasing safety of nuclear energy, Dr. Weinberg called for a more than 10 fold increase in large nuclear reactors by the middle of the next century. Concerning the threat of a major catastrophe, his calculations indicated that one every 100 years could occur, and that the public would find that acceptable. He went on to predict the rebirth of nuclear energy in the 21st century.

to God or religion. The underlying assumption, as unexamined as it is unscientific, is that "that which cannot be made an object of our scientific knowledge cannot be true." The progress made by science in the last two hundred years was accelerated by freedom from religious control and by liberation from consciously held religious presuppositions. Unfortunately, the system as it now stands is incapable of providing lasting solutions.

If we look at three areas of society, we will see the seriousness of the problems facing the secular state. In healing, which began wholly integrated with religion, the "scientific" secular principle has separated them. The wholesale reliance in the West on chemicals and antibiotics are examples of this. In addition the licensing by the state of only "approved" secular systems is being offset by private individuals opting for the holistic approach. This method infringes on the fundamental rights of citizens by imposing secular system of healing on them.

In another area, education, we find a similar secular bent. Though the schools cannot bear the whole responsibility for

distortion at the root of both the secular principle and the false claim of science to be pure and without pre-supposition. It is the facile, adolescent, unthinking and unscientific elimination of the Source from its understanding of existents.

What is called for is a new faith that realizes that the world belongs to God and that it is not our property.

One way to prevent a new domination of society by the clergy is to make sure that whatever role religion is assigned, that that role is not given to any one single religion. In fact he promoted the idea of having representatives of all the religions, secular people, including women, young and old involved in the democratic decision making process of society. In the new kind of society we want to come, we want people to care for each other, law and institutions being subordinated to the primary reality of healthy human relations in every sphere of life.

In conclusion Dr. Mar Gregorios made reference to Rev. Moon's emphasis of the family as a paradigm for human relations in the future.

Alexander King's Plenary Address

Dr. Alexander King, President Emeritus and Co-founder of the Club of Rome, presented an address entitled, "The Long and the Short of It; The Need for a Generational Approach in the New World Order." He began his address that within mankind there is often a desire for immediate gratification at the expense of long term solutions to pressing problems. This is often carried over in our government and even our corporations.

In this era of rapid change it is often difficult to deal with the many-faceted aspects of a problem in a short span of time. The Club of Rome has coined the phrase, "the world problematique" to describe the untidy tangle of contemporary problems - political, economic, social, cultural, psychological, technological and environmental. Many problems are inter-related, not least of all because the global systems we depend on are becoming more and more interdependent.

As an example of a world-wide problem that has far-reaching consequences and whose solutions will take the participation

only hope lies in common action provoked by common understanding of the perils ahead and of the communality of self-interest of all men and women. He saw little hope in religion, due their past history of little success. To construct a holding position, it can only be achieved based on the cultivation worldwide of an enlightened common self-interest in the survival of the human society.

Closing Plenary

During his closing remarks on the final day of ICUS, Dr. Gerholm posed some questions and offered his answers to the purpose of ICUS. Can anyone really hope for the "unity of the sciences" when scientists themselves are barely able to keep up with the rapid progress in their own narrow fields? Can there be anything like "absolute values" in this world of relativism of all human values? According to Dr. Gerholm, we should not expect to arrive at some final product through ICUS, but, rather, understand it as an ongoing process. Unity of the Sciences should be taken to mean a united action by autonomous disciplines. We are promoting unity in the true academic sense: the quality of being one in spirit, a cognitive and emotional whole - in short a University. It must be admitted that this is missing in today's universities. Thus the current intellectual elite cannot fulfill its major social obligation: to provide intellectual and moral leadership.

This unity must ultimately rest on a set of commonly shared values, in order to serve the unifying purpose, the values must be absolutely adhered to. Thus we call them "absolute values." Reverend Moon's vision of a New World Order is not another summit meeting, but transforming the world by transforming one's self.

The six committees assembled here have a certain structure, though their topics are diverse. We may distinguish three different, but mutually related, subject areas: the material world, the large society of communities and markets and the small society of family and friends.

Committee I chaired by Dr. Michael Higgsberger, Professor of Physics and Reactor Physics at the Institute for Experimental Physics at the University of Vienna, was entitled, "The Nuclear Option in the Past, Present and in the Future." Fifty years after the first self-sustained nuclear chain reaction in 1942, it seemed



Dr. Gerholm

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creating moral consciousness in a society, the family and government play important roles, they have in their role of molding the young, a significant opportunity. The formative or education systems constitute a mighty secularizing and alienating force. This is a major factor corroding our civilization, and the adding of a little "value

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migration and the flooding of information? It is hoped that in forthcoming ICUS meetings we can return to the social aspects of these problems.

At this juncture Dr. Gerholm pointed that the discovery of nuclear fission and the New World, 500 years ago by Christopher Columbus, came about through the dedicated efforts of devoted individuals. These world transforming achievements were the results of the initiative, creativity and resolve of individual scientists and explorers.

The next category in which two of the committees fit was the one of the larger society where we as individuals in myriads of ways interact with people near and far. Committee VI chaired by Dr. Gerard Radnitzky, Professor of Philosophy of Science Emeritus at the University of Trier in Trier, Germany, was entitled, "Values and the Social Order." There is a growing realization worldwide that democratic ruling is in serious crisis. The threat is from within, not from without, from what appears to be malfunctions of the democratic decision-making system itself. Almost all democracies operate in troubled coalitions between contending political parties or fractions generally depending on a narrow margin of votes. The ebbs and tides of international economics defeat most attempts to check inflation and defeat unemployment. The increasing national debt robs the government of necessary revenues that could be spent on social problems. Dr. Radnitzky reminded us that order is a necessary condition for a democracy and, following Hayek, argued that freedom is the central value for a New Open World Order. The difference in freedom in two societies is reflected by the difference in the areas reserved in each for individual as opposed to collective, decisions. A Constitution of Liberty can be maintained only if in that society the climate of opinion is informed by these values. This precondition of an Open World Order, these values will be upheld if the values have a religious backing.

The second committee in this category was chaired by Dr. Tamas Kozma, General Director of the Hungarian Institute for Educational Research in Budapest, Hungary, entitled, "The Modern University in Transition." Dr. Kozma maintained that the real challenge of the universities is their relation to power and politics. How can they contribute to the future of the world, and if so, on what basis? Academics, scholars, etc. always have a strong faith that they know the future better than others. It is precisely this demonic challenge that may mislead us. The New World Order needs commitments, not only knowledge: values, not only information. A university education leads us to the future only if we have the value base for it. Our universities must reestablish the connection between the two realms of reality. Papers on the Latin American experience show clearly that universities, even with their great heritage of over 300 years, cannot survive if they decline into the stage of simple knowledge transferring institutions.

The third category our committees dealt with, that of the small society of family and friends, is first represented by a committee that is a continuation from last year, Dr. Norge Jerome's committee on the "The Global Empowerment of Families." Dr. Jerome is a Professor of Preventive Medicine at the University of Kansas School of Medicine in Kansas City, Kansas. The committee found that the family concept as imbedded in various religious traditions displayed many common features. Though under serious stress from modernization, it appears to be remarkably resilient. Still it is in urgent need of support, and much of this committee's work studied the ways and means this is being carried out. It was noted that the family is the primary care-

giver and performs essential social functions neglected by any other governmental or social organization. In addition the family is the main agent for maintaining and transmitting human values and it is the most important source of norms. Dr. Maria Carmen Jimenez proposes that "empowerment comes from within and begins with the realization by the individual of his/her value and abilities...the person comes to recognize the self as an efficacious and valuable agent."

As Reverend Moon has said on many occasions, Dr. Gerholm pointed out, the transformation of the world at large into a New world Order must begin with a transformation of the individual self.

The last committee addressed also falls into this third category and was chaired by Dr. Richard L. Rubenstein, Distinguished Professor of Religion at Florida State University in Tallahassee, Florida, and entitled, "Theoria and Praxis in Unification Thought." Dr. Rubenstein maintained that the work of the committee constitutes a unique and perhaps unprecedented example of the scientific study of religion. He said,

"At a very early stage in its development, a religious movement has invited philosophers, historians of religion, and sociologists of religion to undertake a critical analysis of its fundamental ideas and teachings. This enterprise is radically different from the kind of ecumenical dialogue that has flourished between religious traditions since the end of World War II in which members of each tradition share with each other the ways in which their respective traditions apply their insights and their values to contemporary political, social and ethical problems or to broader questions of the meaning of human existence. In ecumenical dialogue, the participants are committed members of the traditions involved; in the work of the ICUS committee, the critical analyses are offered by scientifically-trained scholars who are chosen for their scholarly and scientific achievements without regard to their religious backgrounds. Quite naturally, the analyses are followed by responses by Unification scholars."

Dr. Gerholm thanked everyone for their hard work and participation and expressed his hope to see everyone at ICUS again.

Tribute to Morton A. Kaplan

Dr. James A. Baughman, Secretary-General of ICUS, explained that though

out an award. He went on to say that, "Nowhere in the history of the intellectual movements has there been a series of conferences so concerned with interdisciplinary matters that affect the human condition as this one." He also noted that, regrettably, in today's university often, because of the emphasis on specialization, a physicist cannot communicate with a chemist, and even talking with another physicist is difficult. Has any other foundation done anything about this, not Ford, not Carnegie, not Johnson nor MacArthur. "Only one man had the vision to put these conferences together, Reverend Sun Myung Moon. And it has been my privilege to serve in this organization."

Congratulatory Banquet

The next major event for the ICUS participants was the Congratulatory Banquet held at the Little Angels Performing Arts Center on the evening of August 24. In addition to ICUS attendees, invited guests included those who participated in The Professors World Peace Academy, The Assembly of the World's Religions, The World Summit Council, The World Media Conference, The Women's Federation for World Peace, as well as several local dignitaries from Seoul.

After greeting everyone in attendance Reverend Moon addressed his topic, "Becoming Leaders in Building a World of Peace." After noting that he had received a special revelation from God while still a teenager in the 1930's and the terrible effects of war that he had experienced first hand through the Japanese occupation of Korea and World War II and the Korean war, he explained that all wars since the beginning of human history have been, in essence, struggles among brothers. From Cain and Abel in Adam's family, they have escalated to the family, tribe, nation and world levels.

The original cause for these struggles lies in the disobedience to God's commandment by Adam and Eve which was the original sin. Adam and Eve engaged in an illicit sexual relationship that passed on false love, false life and false lineage to their descendants and eventually to all of mankind. There is only one way for humanity to escape this world of evil and struggle, and that is to be reunited with their true parents and be reborn through them. This is the mission of the Messiah.

Reverend Moon explained that he had been imprisoned six times since he began

of God. It is within the context of this ceremony that we can give birth to peace that enables us to realize the ideal of the great brotherhood of humanity that transcends race, nationality and international boundaries. This movement must be a family-saving, nation-saving, world-saving movement.

The problems the world faces are well known, but the solutions seem difficult to find. Reverend Moon maintained that unless we are able to resolve the crisis we face through a love that transcends all national boundaries and ethnic differences and encompasses all the world's people, we have no hope. He then went on to declare that he and his wife, Hak Ja Han Moon, were the True Parents of all humanity, in other words the Messiah that God had been wanting to send for 2000 years. He and Mrs. Moon are coming to restore the failure of Adam and Eve and end the human history of sin.

Mrs. Moon has taken on the presidency of the Women's Federation of World Peace. Women are important because they are the central point for the love, peace and spirit of service that protect our families, and it is the healthy family that must be the starting point in our work to build world peace. The establishment of God-centered family ethics and the education of our children lie at the innermost core of his teachings as the person who has declared for himself the responsibilities of the Messiah. The family is the holy sanctuary that must cleanse this defiled world. He then remarked, "This declaration today is an exhortation and notice to all who follow my teachings to join Mrs. Moon and me in our attendance to God on the path of sacrifice and service for the salvation of this world."

He then concluded his remarks by proposing a structure to insure the peaceful unification of the world more effectively, namely, "The House of Unification for World Peace." This is not meant to be a political party. The purpose of this house is to provide new impetus to the work of giving opportunities for meaningful exchanges and education on a God-centered vision for world peace to people of all countries and all walks of life, including political leaders, scholars, religious leaders, journalists and educators, as well as leaders of women and youth.

On behalf of himself, the Chairpersons of ICUS and PWPA and those who agreed with Reverend Moon's proclamation, Dr. Richard L. Rubenstein responded to Reverend Moon's declaration. In his response, Dr. Rubenstein, noted the Founder's extraordinary messianic vision which has enabled so much to be accomplished in such a short amount of time. He also said,

"No one has reached out so extensively, consistently and universally to bring intelligent men and women together in shared endeavor as have you. Indeed, your entire life has led up to his culminating moment. It is for that reason that men

and women of many faiths and traditions can turn to you and accept your leadership in the establishment of The House of Unification for World Peace."

Encyclopedia and University Project

At this Plenary held during the Professors World Peace Academy Congress immediately following ICUS, the Encyclopedia and World University Projects were explained by Dr. Andrew Wilson and Dr. Anthony Guerra, respectively.

Dr. Wilson explained that the modern encyclopedia has been heavily influenced by Enlightenment thinking and the result being a dominance in secular, materialistic values being promoted through the articles of such well known encyclopedias as the *Encyclopedia Britannica*. The aim of this new ICF encyclopedia will be to, of course, cover all the pertinent topics, but give opportunity to the "absolute values" perspective, as well as the non-Western perspective, to be expressed.



The opening plenary session.

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Morton Kaplan chaired four ICUS' in 1980, 1981, 1982 and 1983, he had never been officially recognized for his work. Dr. Kaplan was called upon to take the chair of ICUS during a time of tremendous growth and controversy. During his tenure he chaired the largest ICUS of over 800 participants and their spouses in 1981 in Seoul, Korea in 1981 at the 10th ICUS. During that conference Reverend Moon announced the International Highway Project. The theme "The New Cultural Revolution" though controversial was introduced and carried out under Dr. Kaplan's tenure. Also during his time as chairperson, the International PWPA movement was begun at ICUS and largely with ICUS contacts, that network has expanded to over 100 countries, and Dr. Kaplan is the President of PWPA International. Rev. Chung Hwan Kwak, Chairman of the ICF Board of Directors, presented the award.

In response Dr. Kaplan was completely surprised, stating that he did not know why he was receiving an award because serving ICUS was such a pleasure the he felt he was the one who should be giving

proclaiming his message in 1945. The First World Culture and Sports Festival, 47 years since he first proclaimed his message, is a holy celebration. It is an occasion to let the entire world see, and to offer to God, the harvest reaped from the seeds sown and nurtured for the liberation of God and humanity and for the realization of a world of peace. Reverend Moon's whole life has been for the purpose of confirming the fact that all people in the world are brothers and sisters before God, our common Parent. The International Marriage Blessing of 30,000 couple at the Olympic Stadium is a testimony to the fact that humanity is one great family centered on God.

The purpose of founding so many various organizations are for the purpose of building a world of peace in which we, the human family, centered on God, can rejoice in our freedom, ideals and happiness.

The International Marriage Blessing of the Unification Church, which Reverend Moon confers is the blessing of resurrection. Through this ceremony, humanity is able to cut itself clear from original sin and recover the love, true life and true lineage

World Scripture Conference Sparks Hope in Richmond

By Rev. George Russell

On Monday, Nov. 2, the day before the presidential election, a one-day conference was held at the Virginia Commonwealth University (VCU) in Richmond VA under the theme of "The Vision of *World Scripture* and the Quest for World Peace." The event was co-sponsored by the Unification Campus Ministry of Virginia and the Council of the World's Religions (CWR), along with the Religious Studies Program and the Religious Studies Society of VCU.

Attending the program were about 170 people, mostly professors and students. Others present were representatives of the various faiths in the Richmond city area and interested people of the general community. The broad appeal and the base of scholarly prestige connected to the publication of *World Scripture* was a drawing point for many. Five local newspapers including the main paper in the Richmond city area—the *Richmond Times Dispatch*—carried articles publicizing the event. Members of nine religious groups from the Richmond area participated: United Methodist, Baptist, Catholic, Jewish, Unificationist, Native American, Baha'i, Islamic and Buddhist.

The conference was organized and co-moderated by Dr. Cliff Edwards, head of the Religious Studies Program of VCU, and Rev. George Russell, the Unification campus minister in Virginia.

In his opening remarks, Dr. Edwards explained that the conference was the first of several attempts by the university to help Richmond realize that it is no longer a town of "Catholics, Protestants and Jews, but also of an increasing diversity of other religions and ethnic groups."

The program effectively harmonized six elements: 1) a keynote address; 2) videotape showing of the Assembly of the World's Religions (AWR) conference in San Francisco, Aug. 1991; 3) recognition of regional contributors to the completion of *World Scripture*; 4) the signing of a joint statement of cooperation among the religions; 5) public readings from *World Scripture*; and 6) entertainment by the Broad Rock Baptist Church choir.

Dr. Frank Kaufmann, executive director of CWR and the Inter-Religious Federation

western society. He said the time has come when the religions of the world should unite so that the restoration of traditional religious values can be effected. "In this sense," he said, "*World Scripture* has a significant role to fulfill."

Quoting Rev. Kwak, Dr. Kaufmann said that "*World Scripture* is designed to underscore the universality within all religions and to demonstrate that there exists a vast sphere of spiritual common ground...(wherein) we can learn from and inherit each other's spiritual foundation and prepare for mutual cooperation."

Dr. Kaufmann's speech was greeted with deep and serious questions from the floor. For example, one professor asked how to respond to her students who wanted spirituality but without institutionalized religion.

Those who attended the conference responded affirmatively to the seven-point *Joint Statement of Cooperation* which emphasized mutual respect and the challenge to practice true

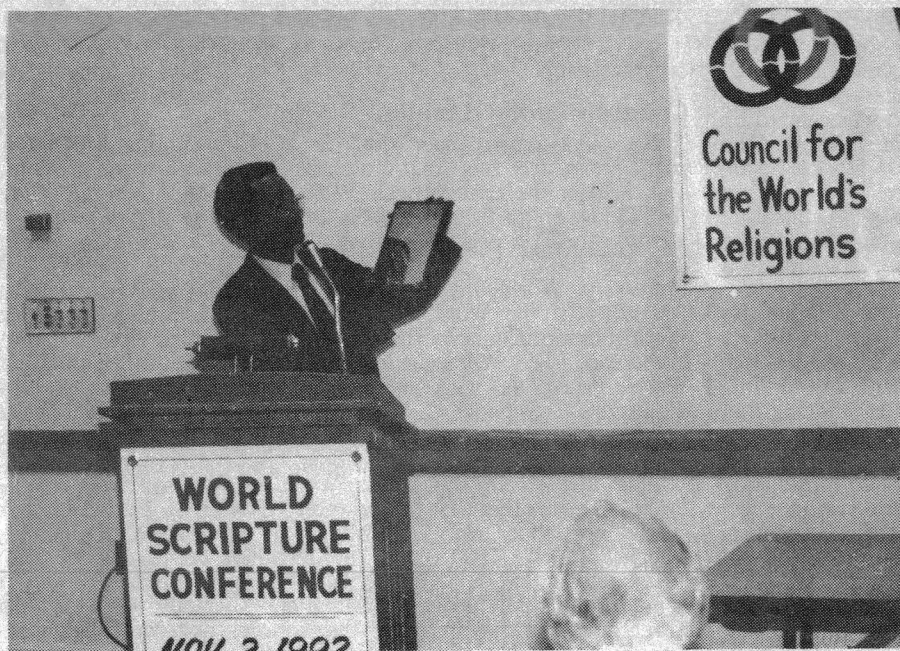
love. Three contributors to the publication of *World Scripture* were honored with plaques: Dr. Frederick Jelly, a Roman Catholic professor at Mount St. Mary's Seminary in Maryland; Dr. R. L. Sesagiri Rao of the University of Virginia, Charlottesville; and Dr. David Manning White, professor emeritus of VCU.

A special feature of the conference was the public readings from *World Scripture* by representatives of the various faiths including the Native American religion. This was done centering on the conference's theme of world peace. The participants were able to experience the richness of each religious tradition contained in the *World Scripture* and how each expressed the universal longing for eternal peace.

The *Richmond Times-Dispatch* carried a report on the event under the heading "Specialist Urges Religious Leaders To Work Together." The reporter cited Father's international projects to foster harmony among the world's religions and Dr. Kaufmann's rallying call to the religious leaders to work together to confront the common threat of consumerist materialism.

Plans are now being made to organize an awards event for individuals and groups associated with the area's religious and social-based organizations. This will be carried out in the spirit of the combined effort of the representatives of the religious organizations which participated and with the co-sponsorship of the United to Serve America (USA) program.

There will be further information on this event in next month's issue.



Rev. George Russell reading a plaque recognizing the publication of *World Scripture*.

for World Peace (IRFWP) gave the keynote address on behalf of Dr. Andrew Wilson, the editor of *World Scripture: A Comparative Anthology of Sacred Texts*.

Religion & culture

Dr. Kaufmann deeply inspired the audience with his profound and insightful explanation of the relationship of religion to culture, the relationship among the world's religions, contemporary attitudes towards religion, and the relevance of *World Scripture*. He said that our century is the only one in which man is attempting to live without God, and that in former times there was always a concept of the Transcendental Ultimate. He noted that in "our century two forms of materialism have challenged religion; these are dialectic and historical materialism, and consumerism."

He further explained that, centering on the former Soviet Union, dialectic and historical materialism has collapsed; however, consumerism—which had its genesis after WWII—has become predominant in

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7th Grade in Korea

By Dale Garratt

Every year 20 children come from countries around the world to spend one year (sometimes more) in Korea. This is a kind of pilgrimage for children of Unification Church members—as Korea is the Fatherland of our faith.

For the students, it's an amazing experience. It's probably best to let them tell it in

their own words—as you will read here.

If you are interested in receiving a yearbook of the 1991-92 GOP program of Blessed children in Korea, please send \$5.00 (includes postage and handling) to: Mr. Stephen Wright, 10 Dock Road, Barrtown, NY 12507.

If you are interested in having your child apply, applications are available from your regional headquarters.

The students at the Rock of Tears in Pusan.

Attending the Little Angels School

By Yukari Takashima

On Sept. 2, 1991, I arrived at Kimpo airport in Seoul, Korea. As I went through the gate, many *onnis* came up to me and welcomed me to Korea. I was really glad to see many of my *onnis* I had known before.

As I was riding the bus heading to my new dorm, I looked outside the window being grateful to Heavenly Father for letting me be here in Korea—in the

Fatherland.

On the first day of school, we had to introduce ourselves in Korean to many new people. I was very nervous as I saw the other students introduce themselves one by one. And then it was my turn!

In the beginning of the school year I knew hardly any of my classmates, but as time passed I really got to know all of them. We were all pretty close to each other, but we did have some problems. School work was easy for me at first, but gradually it became more challenging, so that was pretty hard. But because I studied

every day, I was able to catch up with the class.

The happiest thing about being here in Korea is that I am studying with blessed children. In America I was never able to study with any blessed children. So school wasn't really easy for me. Now that I'm here with them, however, I am really able to express my own feelings to them and each one of us can share our hearts together. Also in school we learn about True Parents and True Family more.

I have learned about many things in school and also at the dormitory. Our dorm is in an area called Suyu and it was built in a very nice neighborhood. The neighborhood is quiet but our dorm is pretty wild, because of the many students we have here.

We occupy two buildings which stand side-by-side of each other, called A-dong and B-dong. Each dong has three floors in it. Since A-dong was the first building we used, it has the dining room. They always serve hot, spicy food here for side dishes, but they serve Western food a lot, too. The food in Korea is different from American food.

We wake up at 6:00 every morning and leave to go to the school bus at around 7:10. The bus ride from our dorm to school is about 40 minutes.

I really got a chance to have give and take with the Japanese students here. I've become very close to them, too. I feel that the Japanese students really understand me a lot.

We have parties for special days like Christmas and Halloween at our dorm.

On Christmas all of us Westerners go to a buffet at the Hotel Intercontinental to eat breakfast. There, we are able to eat and pick whatever we like.

It is a very nice time. They serve all kinds of food: Western, Oriental, European, etc. We all come home with a full stomach then!

Here in Korea at our dorm we celebrate Halloween. On Halloween we always paint our windows and dress in costumes. Each of us has our picture taken in our costumes and we also have a contest for best costume. One the same night we celebrate birthdays for that month.

Speaking about birthday parties, we have them every last day of the month. In every birthday party there are games after all the ceremonial stuff is over. It's really fun.

During my GOP (General Orientation Program) year, I went mountain climbing a lot. In the beginning, I wasn't used to climbing mountains—because in America

I'd never climbed one. It was hard for me at first, but because we climbed so many times during the middle of the year, I came to love climbing mountains.

Mountain climbing is very popular in Korea. Every day I see many Korean hikers going to the mountain. Once you get to the top, if you look around, it's just like green mountains all knitted together.

Near our dorm there is a mountain named *Phukhan-san*. We go there a lot to play at the waterfall. At the waterfall, I found one rock which I like; I always lie on it and listen to the nature all around. We blessed children sometimes go there to read the Divine Principle together or swim in the pools. It's really a beautiful place to be.

Mr. Sorak is also one other mountain climbing place we went to on our field trips. We slept in a hotel and went to the beach. We also were able to see the sunrise as well as the traditional Korean temples.

In the last month of the year, the first-year Japanese and Western GOP students all went to Pusan together. At the mountain there we were able to see many of the places where True Father stayed and worked. One of my favorite places was the beach! We went swimming for about two hours. We swam with some jellyfish, but they didn't do any harm to us.

We also went to the Rock of Tears. There we prayed, cried and took many pictures. I've always wanted to go there and I was really happy when I heard that

A Canadian Teen in Korea

By Victoria Wilding

I came to Korea in September 1991 along with 18 other blessed children from the U.S., Japan, Germany and England. Some of us knew each other from before, but most of us didn't. At first I didn't like living in Korea so much because of the difference in culture and surroundings. I also wasn't so used to having tests or studying for them.

As the months passed I grew closer to everyone and came to realize how much I loved everyone else. We also studied the Divine Principle and had a three-day workshop. But I guess just living with blessed children is what really helped us to grow spiritually and to understand God better. During our year we went to different places around Korea, such as Heung Jin Nim's wonjun, Incheon, Mt. Sorak (a famous mountain in Korea), Pusan, museums, and more.

I had expected that living in a dormitory would be really strict with all the beds in one big room, and only a small place for your belongings, but I sure was wrong! Our current dormitory is in northern Seoul right next to the mountains, and it's not meant to be a dormitory. Built to be two apartment buildings, each dormitory has six apartments: three boys' apartments, four girls' apartments, and three teachers' apartments (some students live with the teachers). One apartment is used for practicing the piano and other instruments and for the library. Each apartment has both Japanese and Western students, and there are 12 to 14 people per apartment.

On school days we wake up at 6:00 to make it on time for our 6:30 morning service. Then we quickly eat breakfast and get on the school bus at 7:15. Classes start at 9:00 with six periods of 50 minutes each. There are 10-minute breaks between classes and a lunch break of 45 minutes. After school we get home around 4:30 and have dinner at 5:30. Dinner is usually rice with some side dishes. It is not always Korean-style foods, but sometimes Western- or Japanese-style, too. After dinner there is a

study-hour where you have to stay at your desk and study or do quiet things. Evening service is at 8:30. After evening service we study the Divine Principle in groups for about half an hour. And after that, you do what you want until 11:00 unless you have to study.

School isn't so hard, except during midterm or final exam times. Sometimes we do have a lot of homework, however; we have three Western and three Korean teachers. We have four major tests in the year, so I wasn't really used to studying so much, but I guess I got used to it. The thing I was most surprised about was how much Korean I knew at the end of the year compared to the amount I knew when I first came. I only knew the alphabet and a few basic words, but by the end of the year I could basically have a conversation and get around.

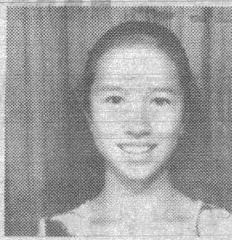
Being a Westerner in Korea

Another thing about being in Korea is that Koreans stare at you especially if you look Western. Sometimes they even try speaking to you in English. And it's usually pretty hard to understand what they're trying to say.

Whenever we have a church holiday, we usually get a chance to greet True Parents and some of the True Family members before the entertainment starts. We all gather at the Little Angels Performing Arts Center and stand at the entrance, waiting until True Parents come. When they come we greet them in a loud voice and give them flowers. Then we follow them up the stairs and go to watch the entertainment. It's a really good feeling to see True Parents; it makes me feel uplifted, and you can just feel their love in the air.

All in all, I really think that coming to Korea was good for me. It gave me a chance to grow spiritually and I'm trying to grow more every day. I really hope that in the future there can be blessed children from every country in the world studying and living together in the fatherland.

Victoria Wilding is a 13-year-old Canadian student studying at Sun Hwa Arts School.



Victoria



Yukari



we were going! We stayed at a hotel which looked rather ancient! The country tour to Pusan, etc., was one of my happiest trips.

Near our dorm there is a store most of the students go to in order to buy snacks. But we have a policy that we are not allowed to go after 9:00 PM.

Life in Korea is hard in a way, because whenever you have to go somewhere, shopping or whatever, you must ride the bus. That means you have to wait outside for some time.

But overall, living in Korea is fun and interesting if you really use your time well.

Yukari Takashima is a student at the Little Angels School in Seoul, Korea.

Close Encounters with the Heart of Russia

By Bjorn Ottosson

I had the wonderful opportunity to go to the Crimea in the former Soviet Union to help with the Divine Principle seminars from Nov. 1 - 9. I have spent a lot of time in the New York ILS office the last 2 1/2 years, managing ILS and sending brothers and sisters to the new C.I.S. to help with seminars.

I have heard and read many countless wonderful testimonies and seen videos with brothers and sisters in tears upon departure from newly made friends. My previous visits to the C.I.S. have not involved so much personal contact with the Russian people and the Divine Principle seminars there. This time I could experience it on a very personal level.

There were almost no students in the Crimea at this seminar. Only a few that had come to help as staff. The majority of the guests were directors of schools and school districts, teachers and representatives from the Ministry of Education in Moscow and other Russian republics.

The feelings among the staff were very mixed as we received and greeted the officials upon their arrival. On one hand it was great to see so many people coming from far away to study the Divine Principle. On the other hand, we all wondered how many of these high level people would really appreciate singing songs before the lectures; how would we be able to convey the "Day of Heart" to these "Bureaucrats"?

I was giving the orientation on the first evening, presenting the purpose of the conference, and wishing them a wonderful time in the Crimea. As I was finishing

explaining the "3 Nyets", one distinguished man stood up in the back and challenged: "What are your credentials?" I remembered also on the first evening, the lady who introduced herself with only "I am from the Ministry of Education" and then looked at me with the expectations of a full bow.

There was one very interesting incident where a lady from Krasnodar did not show up in the lecture hall the first morning. None of the staff knew why until the end of the workshop. She had come from far away, having asked no questions about the nature of the program or the sponsors behind it. She came because the Ministry of Education in Moscow sent an invitation to her saying that there is a very important

the conference that she had spent two days traveling to, her heart stopped! When she recovered from the heart attack she attended the lectures regularly and became very interested in the content.

The atmosphere gradually turned warm as the guests began to realize that we were there to give them something and not to take their time. Hearts began to open and we found that the lectures were well received. As more lectures were presented, their questions became more and more sincere, turning into requests, and eventually demands, for further education and immediate transfer of missionaries to their school districts.

We continuously had to meet with heads

these meetings.

I will remember the closing ceremony forever! All of my carefully considered plans and logistics for an organized evening with song, testimonies, and gift presentation (in that order) went out the door as we became objects to the delegations taking charge of the stage. Personal written poetry, newly composed songs, and an abundance of gifts and fresh flowers were abundantly showered upon us. Educational background and position in society meant nothing when the delegates fought over who should be on stage next and who could present their cultural riches. There was no demand for "credentials" as they received, with eyes red from tears, our gift in the form of a Russian Divine Principle book and a small solar calculator.

The departure became very emotional as we were standing in a circle and singing waiting for the buses. All of a sudden they broke out into dance, and we danced together on the parking lot to the sound of handclaps and masculine voices singing old Russian folk-songs. We didn't speak each others' language but we had so much to share after only four days together. One teacher from Kaluga broke down in tears and sobbed so deeply that we had to comfort her and tell her to calm down. One staunch old bureaucrat who rarely smiled eventually melted and strongly hugged the mother figure of our workshop before he boarded the bus.

My first deep contact with the Russian people resulted in my learning several new Russian words. "Beautiful", "very good", "wonderful", "happy" and "thank you very much" are among the many I heard all week.



conference in the Crimea and that she should come.

When she heard in the orientation that Rev. Moon was the founder and sponsor of the conference she had a full fledged heart attack in the lecture hall! She said she had spent her whole life fighting against Rev. Moon whom she used to call "the number one enemy of the people of the Soviet Union". When she heard who was behind

of delegations and hear about difficult situations in different parts of Russia. They sincerely believed that what they had heard in this seminar had the power to solve their struggles. It was very uplifting and moving to see such a sincerity and dedication among educators and teachers to really want to create a good society for their children. I was amazed at the kind of humility that began to surface through

Symposium on Family Values for Principals, Parents & Teachers

By Betsy Orman

When Father asked that we each take responsibility to help fulfill the goal of developing 2,500 USA programs by the end of the year I felt somehow I was excluded from this mission. I had just had twins, and was now going back to work, my husband has two full time jobs and works in the evening part time. Where could we possibly find the time or energy to put together a program?

We prayed and gathered our local community together and asked what members would like to do. Some members felt they wanted to do something but had no foundation to begin working with USA. Others couldn't speak English but also wanted to unite with Father's direction. So as a tribe we began a prayer condition.

Then my husband and I left for our hometown to make preparations for returning there. Driving through the Pennsylvania mountainside at 3:00 am I was struck with a clear vision of what we could do. We didn't want to just have something as an excuse to have a program. We wanted to make a very positive impact in Vienna and Fairfax County, Virginia where we lived.

Somehow we had to reeducate the educators. I felt Father wanted to educate Principals, Parents, and Teachers about their responsibility to create and be examples of value centered ideals.

When I shared this with our community at the next meeting everyone was excited. The Japanese wives were very concerned about what their children were learning in

school but didn't know what they could do to change things.

The next time we met, Mrs. Yokoyama asked Burt Leavitt to come and show the slide presentation Richard Panzer had created on AIDS prevention. The tribe watched and were stunned and shocked. None of us had any idea the gravity of the plague the world was facing and the future path of destruction AIDS would carve in our society. The presentation was so well put together. It painted a clear picture of the hope of true love and the ideal family. It also showed what would lie ahead, possibly the very early deaths of America's young people if they made one wrong decision. The program had the power to save lives.

We decided to present this along with another program on values centered education, Teen choice. This eight week curriculum had already been approved by the Department of Health and Human Services to be taught in the Fairfax County school system and provides an excellent long term approach to bringing family values back into the schools.

After deciding on a date and an agenda we found a great auditorium where we could meet that was very inexpensive. The room was so large we decided why not mail our invitations to more than just the Vienna educators? We then included in our mailing all the cities neighboring Vienna in Fairfax County.

We invited the Northern Virginia community members to call or visit their Principals, PTA Presidents and Educators as well. Our tribe concentrated on calling those who received invitations in Vienna.

The response was very positive and many educators wanted to attend and were interested in the idea, but didn't have time before school started. The PTA representatives were very also inspired. Many asked us to call for the next program if they could not attend at this time.

The group that responded was clearly hand picked by God. Twenty-one participants including four principals, the Chairman of the Fairfax County PTA health and Parenting association, a representative of one of the county Supervisors, a woman who organized a group of young people to sign an abstinence pledge in the area High Schools and many of the women in our church who are concerned about the future of public education and the effect it will have on their children.

We pushed all the tables together so everyone could share together at lunch. It seemed everyone had the common desire and determination to bring values back in the schools. We made a plan to meet next month, to bring more people to hear the information available and to support one another in this effort. People who had felt so alone were very grateful to USA for bringing them together and for bringing new hope to such a seemingly hopeless situation. We too were given hope as we saw how much this group needed us and what we had to offer. The power in the room that morning seemed strong enough to move all of Fairfax County.

More than anything people felt somehow the presence of God. God had someone prepared everything already, the people, the place, and the agenda. He only needed our commitment and willingness to take

responsibility to make the program happen

The evening before the program the tribe did a 40 minute prayer condition. I was especially moved by one Japanese sister, Mrs. Takamura who although she could not speak any English lead the prayer and all of us to tears. She watched many of our children so we could work to help the conference in other ways.

At 11:30 that night our Guest Speaker, Dr. Jerry Leighton called and me and said he would not be able to speak. He faxed over to me a seven-page speech he was working on. I knew I could never pull off his speech. He was much too articulate and I didn't have time to memorize it.

My husband had just left for Korea, the babies got up for their 12:00 am feeding, at 1:00 am I sat down at the computer and in less than five minutes God and spirit world had given me my introductory speech.

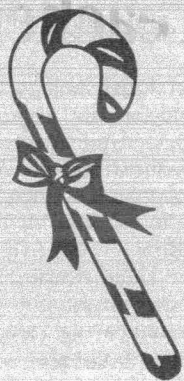
I could of gotten very negative. When I prayed Heavenly Father said, Betsy, I want you to give a speech. I have trained you for many years but you are always afraid. Now is the time for you to just do it. Mother made the foundation for you to speak, her indemnity condition was for us, and for America. Everything in the spiritual world is already prepared. God is waiting for us to decide that we are willing to take responsibility and move forward.

Now as USA and WFWP moves forward I realize all the UC women will be asked to stand up and speak on behalf of our True Parents and their teachings about the strength of the family. We must somehow go beyond our own family level to give the same hope, peace and happiness to others that True Parents have given to us.

O COME ALL YE FAITHFUL!



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Seminars in Early January for Teachers and
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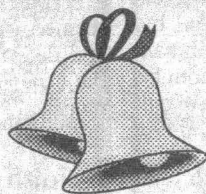
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★ CONTEMPLATING UNIFICATION THOUGHT ★

Exploring Our Comprehensive Philosophical System

By Dr. Jennifer P. Tenabe

I decided to write this series of articles while teaching a course on Unification Thought at the Unification Theological Seminary with Dr. David Carlson. As we neared the end of the course, I realized that the ideas which had been discussed during the term should be made available to more than the thirty or so students and two professors participating in the course.

I am sure that many have struggled, as I did, through several generations of texts on Unification Thought, sometimes inspired and sometimes confused, and left in the end with questions on what to do with the ideas. Through this series of articles I hope that clarification may come, and that Unification Thought will become more real and alive to many people.

For those who become interested in further study, I recommend the latest text *Essentials of Unification Thought: The Head-Wing Thought*, published by Unification Thought Institute, 1992. As an introduction to some of the basic concept, *The New Cultural Revolution and Unification Thought* by Sang Hun Lee, Unification Thought Institute, 1987, is a useful little volume. And, for those looking for additional material, *Unification Thought Supplementary Materials*, Unification Theological Seminary, 1992, which I prepared may prove useful. The *Essentials* text is available from the Unification Thought Institute, 481 8th Avenue, New York, NY 10001; all three are available from the Unification Theological Seminary Bookstore, 10 Dock Road, Barrytown, NY 12507.

As in studying Divine Principle, it is not enough to read the book(s) over and over, we also need to study the speeches and life of Reverend Moon himself. Although Unification Thought is the thought of Reverend Moon, and Dr. Lee is the first to make this clear, accepting no personal credit for this philosophical system, nonetheless it is

helpful to know more about Dr. Lee himself. This first article, then, introduces not only the system of Unification Thought but also the person primarily responsible for its development, Dr. Sang Hun Lee.

Dr. Lee

Dr. Lee is a man of great dedication to truth. Before he met the Unification Church he was ready to commit suicide if he could not find the answers to life's question. After he joined the Unification Church he was told that God's heart was filled with suffering because of the situation of the world. As a man of intellect he found himself unable to shed tears for fallen humanity and for the creation, and he did not feel God's suffering heart. Therefore, he determined to fast until he experienced God's heart. His testimony of how he experienced God's heart at the time of Adam and Eve, Noah, Abraham, Moses, Jesus and Reverend Moon's life was given at a seminar in 1984, and is reprinted in *Unification Thought Supplementary Materials*.

After the First International Seminar on Unification Thought and VOC Theory for Special Lecturers, held in the summer of 1989, Reverend Moon invited all the participants to lunch at East Garden. Reverend Moon told us that he had chosen Dr. Lee to develop Unification Thought because he was the most serious person he found, serious enough to die if he could not find the truth, like Reverend Moon himself. But Dr. Lee is not only serious about truth, he is also humble about his own abilities. For many years, he confirmed everything with Reverend Moon before writing it down.

Finally, Reverend Moon told him that he did not need to do that any more, but that through prayer Dr. Lee would find the truth himself. The experiences I have had with Dr. Lee, which I have written about in earlier articles in *Unification News*, are rare and precious ones which I will never forget.

Dr. Lee's determination to understand Reverend Moon's thought and present it to the scholars of the world moved me to tears. And his faith in us, his students, as the vessels God had prepared to receive Unification Thought and bring to the world is truly an inspiring responsibility.

A new view of life

So what is Unification Thought? Reverend Moon has described it as "a new view of life, a new view of the world, a new view of the universe and a new view of the providence of history that has never before existed. It is also a principle of integration that can encompass the whole into one unity, while at the same time preserving the individual characteristics of all religious doctrines and philosophies." He explained further, "God's truth is sent to earth as revelation given through certain providential persons. God's truth is the absolute truth, which is an almighty key capable of solving any problem, no matter how difficult it may be. I have encountered the living God through a lifetime of prayer and meditation, and have been given this absolute truth. Its remarkable contents clarify all the secrets hidden behind the entire universe, behind human life and behind human history."

The character of Unification Thought, which is the philosophical systematization of this truth received as revelation by Reverend Moon, is described by Dr. Lee as: a philosophical theory dealing with questions of being, logic, cognition, value, art, history, and practice; a theory assuming theological nature in that it deals with the attributes of God, creation, providence, etc.; a theory of standards for settling actual problems; a reform theory which is aimed at restoration to the original world; a complementary theory which recognizes the truth in existing philosophies and theologies; a theory for cultural revolution which provides the basis for the culture of the Kingdom of Heaven; and the true liberation theory which aims to liberate all humankind from Satan and thus to liberate God.

This is a formidable list! Clearly, Unification Thought sets itself a great task, and the foundation for this work is the understanding of God. As Dr. Lee has said, "Unification Thought begins with God in its logical development. That is to say, this thought system starts with the theory of the attributes of God and the theory of His creation. Thus the first premise in the establishment of Unification Thought is the clarification of the attributes of God. The second premise is the creation of the universe, and the third premise is creation according to the law of resemblance. The reason why these three points are chosen as the premises for its logical development is that Unification Thought is revealed for the salvation of mankind through the settlement of actual problems."

Faith and Reason

Thus, the proponents of Unification Thought claim that it provides the basis for a global society in which true love is actualized, and all actual problems of the individual and society can be solved. However, does the very nature that forms the foundation for these claims give it a different status from other theories developed by philosophers and scientists, i.e. does it become a matter of faith to accept Unification Thought?

Dr. Lee has addressed this issue, and

argues that when subjected to the hypothetical method Unification Thought proves tenable. He shows that two major hypotheses in the Theory of the Original Image are verified by scientific observation. These are that God is the harmonious Subject of the dual characteristics of Sung Sang and Hyung Sang, and of the dual characteristics of Yang and Yin. Since all things created according to the Law of Resemblance resemble God, they should reflect these two dual characteristics of God. By examining the characteristics of human beings, animals, plants and minerals, these hypotheses are verified. Thus, it need not be a matter of faith to accept Unification Thought.

Unification Thought is a comprehensive philosophical system. It begins with the Theory of the Original Image, an understanding of the nature and characteristics of God, the creator of the universe. A major feature of this theory is that God's central aspect is "Shim Jung" or heart, the source of love, that God's purpose in creating was to produce joy through love. Secondly, Ontology is covered under two headings: "Ontology," which deals with all created things except human beings, and the "Theory of Original Human Nature," which deals with human beings.

According to Unification Thought, all things were created to be the object of humankind with the purpose of producing joy. Human beings were created in the image of God, as God's children with eternal spiritual life, to bring loving dominion over all creation and to be objects of love to God. (Note: the term "object" in Unification Thought does not refer only to things, but may also refer to human beings. This point will be discussed more fully in subsequent articles.) These three theories form the root from which all other theories are developed, namely Axiology, Epistemology, Logic, Education, Ethics, Art, and History.

Unification Epistemology deals with issues of cognition (its origin, object, and method), while Unification Logic complements the insufficiencies of traditional logics. Axiology, the theory of values, provides the foundation for the theories of Education, Ethics, and Art, which correspond to the values of truth, goodness, and beauty, which are sought by the three functions of mind which are intellect, will, and emotion, respectively.

The theory of Education proposes three types of education, of heart, norm, and intellect, which correspond to God's three blessings in Genesis 1:28 (to be fruitful, multiply, and have dominion). The theory of Ethics states that the most fundamental ethical system is the God-centered family. The theory of Art details the elements of beauty, the conditions for creative work, and the conditions for appreciation. And, finally, the theory of History shows God's providence of restoration working in history through the laws of creation and restoration.

Thus, Unification Thought is a system which provides the basis for a new culture, the culture of the Kingdom of Heaven on Earth. This series of articles will address the major tenets of each of these ten theories in Unification Thought, beginning with the Theory of The Original Image. Problems raised, both by participants in the recent ICUS conferences, and by students in the UTS course, will be discussed. I hope that the articles will be enlightening, and inspiring to the reader, and that through this series Unification Thought will become familiar to a wider audience.

Seminar on Unification Thought

The Unification Thought Institute and the Unification Theological Seminary are jointly sponsoring a seminar on Unification Thought.

The program will be conducted at the World Mission Center (Room 917) and will extend through a 10-week period beginning January 8, 1993.

Participants will meet twice a week: on Fridays 7:30 p.m.—9:00 p.m., and Saturdays 9:30 a.m.—11:00 a.m.

Tuition for the 10-week program is \$185.00 (please make checks payable to the Unification Thought Institute).

To register, please fill out the form below.

For further information, call UTI at (212) 947-1657.

Send completed form and tuition payment to UTI, Attn.: Paul J. Perry, 481 8th Ave. F26 New York, NY 10001.

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★ UNIFICATION THEOLOGICAL SEMINARY ★

UTS: Choice for a Better Future

By Eric Holt

I became a member of the Unification Church in 1971, when I was a second year physics student at the University of Edinburgh in Scotland. At that time, I decided to discontinue my studies and pursue full time church missionary work.

A few years ago I heard about the Regents College program of the University of the State of New York. It struck me as very appropriate for a person such as myself who had experienced a variety of piecemeal university education stretching over two decades. I have to admit that at first I was skeptical as to whether my schooling from twenty years ago would provide present-day academic credit, and I wondered whether British academic credentials could be translated into the American credentials.

Nevertheless, I made up my mind to go through with the Regents application. Contrary to my expectations, it turned out to be relatively easy to gather all the information required, such as obtaining my old high school transcripts from Scotland. Much to my surprise, in the end, my college-equivalent high school classes, my university experience and some business classes which I had taken at a university in New York City came to a grand total of ninety-six credits, only twenty four credits short of a degree!

I decided to pursue the Regents College B.S. degree in business. Over the course of several months, I studied hard and took several exams and tests. During this time, I was working full-time in business activities. In addition, I was active as a volunteer in church witnessing and community activities, not to mention spending time with my family and my two energetic young sons! How did I find time for study? I examined all of my "free time" and made a plan for study: I woke up early, I stayed up late, I studied during my lunch break, and I took a book with me wherever I went. I tried not to lose any opportunity to study. I found out that I had a lot more free time than I originally thought. Once I began, the momentum built, and finally I was able to graduate several months later.

Streamlined education

Some might wonder about such a non-traditional approach to obtaining a university degree. Well, during a recent speech at the Unification Theological Seminary (UTS), the founder, Rev. Moon, spoke of future trends in education. He referred to the future streamlining of education, saying that it was not necessary to spend as long as four years in acquiring a degree. In addition, he referred to new technologies such as video, etc., which will make higher education available to more people without the necessity of always being physically present in a university.

The decision to attend the Seminary was made after considerable thought and consultation with others. For ten years, I had been involved in business. I remember reading the testimony of our late church elder, Dr. Young Oon Kim, who wrote of her decision to change the direction of her life during her younger days. She had been involved with financial work and was quite capable. However, she felt God leading her to work with people and in the area of religion rather than with "dry numbers".

Her words struck a familiar note for me. I was faced with the choice of pursuing an opportunity at the Seminary, or remaining in business. I concluded that either choice

was acceptable for God and for myself: it was not a choice between bad and good, but rather between good and better. In the end, I decided that I would rather go to the Seminary and pursue spiritual educational work. Finally, before attending the Semin-

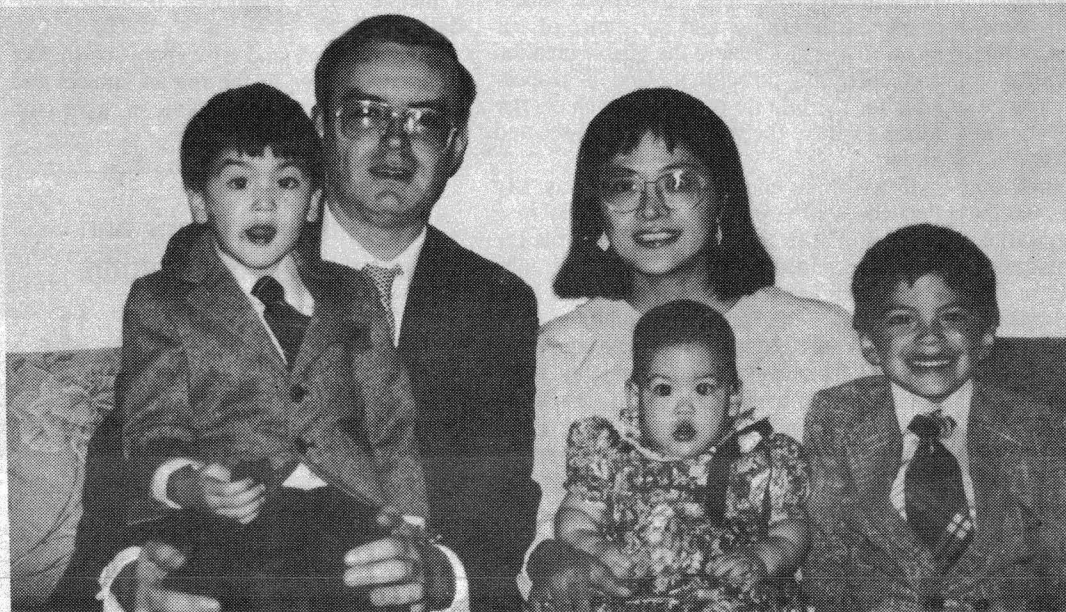
This includes public speaking, counseling, education, ministry, etc. In essence this involves communication and experience with people. The Seminary offers opportunities to improve in educational areas such as delivering Divine Principle lectures, etc.

personality.

In the Bible, we read that Moses was called by God to lead His people although he, Moses, lacked certain professional skills, such as public speaking! Like Moses, Seminary students feel called by God, and the Seminary provides students with professional training in areas such as public speaking, so that they can better fulfill their God-given calling. In addition, the rigors of Seminary life provide the opportunity for me to change my undesirable habits and to acquire more desirable ones.

Finally, the Seminary environment allows students to develop lifelong friendships and bonds. The value of this should not be underestimated. For years to come, I hope that my fellow Seminarians and I will network with each other, all over the world, sharing our experiences, good and bad, for the furthering of God's ideal.

If you are interested in attending UTS, please contact: Admissions Office, UTS, 10 Dock Road, Barrytown NY 12507. Phone (914) 758-6881 exts. 291-3; fax (914) 758-2156. If you have not yet got a college degree, this office also has information on the Pre-Seminary Program. Call now!!



Eric and wife Kanae with their three children.

ary, I wanted to receive the blessing and good will of those persons and leaders with whom I had been working. One by one, each person expressed support for my decision. My wife, too, was very supportive, and she has been working very hard to help support our family during my stay at UTS.

As a Seminary student, I am realizing the importance of deep thought and reflection about religious and philosophic matters. After twenty years with relatively little attention paid to study, the Seminary is a breath of fresh air. In this regard my forty years of life experience provides a valuable well of experience from which to draw. I will touch on three areas of Seminary study.

Biblical roots

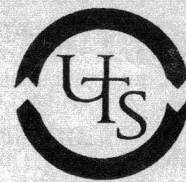
One aspect of the Seminary curriculum is theology and philosophy. Unificationists understand that the Divine Principle rests on the foundation of the religious and philosophical thought of several millennia, and most specifically Judaism and Christianity. Through understanding how different figures in history tried to grapple with age-old questions, I am coming to see Divine Principle in perspective, and I am beginning to understand and appreciate the history and valuable contributions of major Christian figures. I can understand the philosophical roots of our modern civilization, and therefore become better equipped to converse with others in a meaningful way.

Another area of the Seminary curriculum is Biblical studies. The Divine Principle makes extensive use of the Bible, and Unificationists see Divine Principle as a new revelation with a Biblical foundation. The Old and New Testaments lie at the foundation of the Western world. In the past two centuries, scholars have begun to apply "historical-critical" methods to study the Bible. In essence, the scientific method has been used to understand the origins of the Bible and its components. Although I have studied the Bible since I was a small child, the Seminary experience represents the first time for me to study the Bible in depth and in a systematic way.

Yet another aspect of Seminary studies is the area known as professional studies.

In the area of human relations, we can learn from studying modern theories and techniques of counseling. This can involve learning how to become a better listener, or how to understand the fundamental human

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wishes you all a

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Holiday Season

and a very happy

God's Day, 1993

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DIVINE PRINCIPLE STUDY

Nature of God and Man; the Purpose of Life

Volume One • Part 3

INnumerable studies of modern culture have been done, but it hardly takes a trained scholar to detect the profound malaise which permeates much of twentieth century western society. The title of Carl Jung's well-known book, *Modern man in Search of a Soul*, suggests one level of this malaise while Stanley Kubrick's *A Clockwork Orange*, a 1970s film replete with senseless violence, is a cinematic indication of the moral sickness of modern society.

Alienation, spiritual emptiness, meaninglessness and powerlessness are words which for many characterize the situation of modern man. The lack of meaning and loss of belonging strike particularly at the spiritual roots of modern city dwellers, especially in teeming, impersonal metropolises like New York, Los Angeles and London.

Divine Principle uses the concept of give and take to express one dimension of what is missing in the experience of modern secular man. The Principle explains that, for lack of proper give and take, we are missing the core relationships for which we were created. Indeed, since everything exists as part of a pair system, each aspect is created to relate to the other. This occurs through giving and taking, both in human society as well as in the natural world.

An atom, for example, exists because of the exchange of energy between positive and negative charges. Give and take between stamen and pistil creates new seeds for plant life. Zoologists speak of a vast web of life in which each part plays both a productive (giving) and receptive (taking) role. Throughout the universe, give and take provides the energy for the existence, development and multiplication of all things. It is the action whereby the polar aspects of all things can be harmonized and unified.

God's Energy

Beyond the interaction within the natural world, Divine Principle suggests there is a giving and taking of energy within God Himself. When Moses asked God for a name by which He could be called, He replied, rather enigmatically, "I am who I am" (Ex 3:14). Since God is the First Cause and the primal source of all that exists, we may think of His Being in terms of perpetually self-generating energy. This ultimate energy is the outer form of God, as heart is His inner character. The give and

take between these polarities with the Godhead form the foundation for the Lord's eternal existence.

The late Paul Tillich is famous for having removed God from His throne in the sky and having identified Him as the "ground of being." Divine Principle would sympathize with this assertion. God's energy is the source and substance of our physical world. Causing the visible creation and operating through it, God is responsible for the infinite patterns which energy forms to make the world we touch, see and know.

If we think directionally, we may say that the source energy from God is in a vertical relationship to the world while the energy produced through give and take between different earthly polarities is horizontal. Since the energy emanating from God operates to stimulate give and take between distinct horizontal elements, there is no creation in which God's spirit is not at work. The universal law of give and take is an aspect of God's omnipresence; nothing can exist without this connection to the living, ever active God.

Flow of Love

In line with the principle of polarity, Divine Principle points out that wherever giving and taking occurs, two positions are established, one we may call the position of "subject" and the other the position of "object." Generally speaking, the subject projects an initiating and creative energy, while the object is to be stimulating and responsive. As the positions complement each other, both are needed for interaction.

Examples of subject and object relationships are many. In human affairs, these positions can be seen, for example, in the relation between director and actors in the theater, or—in a family—between parents and children. Husband and wife may also be thought of in terms of these categories, with the mates playing different roles at different times. In his most famous work the Hasidic scholar Martin Buber termed these two positions *I* and *thou*.

Since love requires "two" (the lover must have his beloved), the positions of subject and object ultimately exist in order that love might flow. As in the exchange of love two persons change places and alternate roles, we may think of love as occurring in a circulatory motion. Love is the power which unites. Therefore, in love the subject and object ultimately unite and become one. This can be true of man and woman, parents and children, or even an individual

and God.

The Four Positions

Polarity, give and take, subject and object, God and man: do all these elements fit together? Yes; they converge in an interconnected whole which the Divine Principle terms "the four position foundation."

When a man and a woman—or in fact any two entities in the role of subject and object—have a relationship of give and

"There is a giving and taking of energy within God"

take, they form a unit of four positions. We may think of this unit as the basis for everything which exists; indeed, it is the foundation upon which God carries on His creative work.

In the natural world, give and take between a proton and electron, for example, establishes a four position unit consisting of God as the Source, proton and electron and the resulting atom. Similarly, interaction between two atoms produces a four position foundation among God, the two atoms and the resultant molecule.

In human society, give and take between mind and body centering on God creates a four position foundation on the individual level. In a family, a four position foundation consisting of God, husband, wife and children is established. When a person enters a God-centered relationship with the things of the universe, he realizes a four position foundation on the universal level.

The ultimate in a series of give and take relationships is the exchange of love between a man and a woman, husband and wife.

For Divine Principle, the four positions on the family level, including parents and children with God in the first position, provides the natural foundation for human society. Indeed, this is the pattern for all other bases of four positions. On the community level, the four positions would be God, the leadership, the people and the community formed among them. Societal,

national and international relationships are also based upon this pattern. Indeed, in the view of Divine Principle, the four position foundation provides an operative model for the realization of societal harmony. If social leaders were centered on God, embodying His heart and seeking to bring His love and truth to their people, then an ideal community would begin to be within reach.

As we all know, however, the give and take principle in action in society at large leaves much to be desired. Satisfying four position foundations are not being realized. This is the result of the quality of the relationships as well as the content. Certainly, if the content of our give and take were love, and if it were given with understanding, then a world of harmony and cooperation could result. The reason why Christianity historically has flourished, for example, is that it emphasizes the primacy of love: "so faith, hope, love abide," writes Paul, "but the greatest of these is love" (I Cor 13:13). The New Testament envisions a loving fellowship which through love binds together very disparate kinds of people:

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love...and he who abides in love abides in God, and God abides in him (I Jn 4:7-8).

Divine Principle stresses that harmony among people can be achieved when such people first love God. We may say they then have access to a warehouse of love and can pass the cargo of God's love to their neighbors. When the Apostle Paul was spreading his new faith throughout the Hellenistic world, he was well aware that, in Jesus' eyes, the commandments to love God with all your heart and to love your neighbor as yourself were the most important of the hundreds in the Torah. He knew that harmony on the horizontal level was dependent on the vertical relationship with God, that give and take flows freely between people only when it flows between individuals and God, and finally that "Where the spirit of the Lord is, there is freedom" (II Cor 3:17).



DP on TV

A series of Divine Principle educational tapes is being shown on the following Cable TV stations.

[Please contact the UNews office if this schedule is incomplete or inaccurate.]

AZ	Phoenix	32	Fri	7:00p
CA	SF AREA:			
	Concord	19	Thurs	7:30p
	Freemont	TCI	Thurs	3:00p
	Pleasant Hill	19	Mon	10:30p
CA	LA AREA:			
	Bell Gardens, Bellflower	Cont. 51	Wed	8:00p
	Beverly Hills	Century 3	Fri	8:00p
	Costa Mesa	Copley 68	Thurs	7:30p
	Culver City	Century 3	Fri	8:00p
	Downey	Cont. 51	Wed	8:00p
	Hollywood	Century 3	Fri	8:00p
	La Miranda	Cont. 51	Wed	8:00p
	Lynwood, Maywood	Cont. 51	Wed	8:00p
	Paramount	Cont. 51	Wed	8:00p
	Pasadena	Pas. Com 56	Sun	2:30p
	Santa Barbara	KCTV 19	Fri	noon
	Santa Fe Springs	Cont. 51	Wed	8:00p
	Santa Monica	Century 3	Fri	8:00p
	El Monte	Liberty 3	Tues	8:00p
	El Monte	Liberty 3	Thurs	8:00p
	South Whittier	Chan. 53	Wed	6:00p
	Venice	Century 3	Fri	8:00p
	West LA	Century 3	Fri	8:00p
	San Diego	COX 24	Mon	5:30p

CA	San Diego	SWest 16	Mon	8:30p
	San Diego	Daniels 38	Mon	5:00p
FL	Miami Springs	Dynamic 50	Mon	5:00p
	Miami Springs	Dynamic 50	Fri	10:00a
GA	Dekalb county	12	Sat	3:00p
	Fulton county	12	Mon	3:00p
HI	Honolulu	Olelo 22	Tues	10:30p
IL	Chicago	United 52	check local listings	
	Chicago: Far West Suburbs	United 52	Mon	10:00p
LA	New Orleans	47	Fri	8:00a
	New Orleans	47	Sun	noon
MA	Newton	NEWTN 13	Wed	9:00p
	Newton	NEWTN 13	Fri	3:00p
NC	Raleigh	CAP 10	check local listings	
ND	Fargo	CableCom 2	Sun	2:30p
NJ	Belleville, Bloomfield, the Oranges	Suburban 3	check local listings	
	Dover & Whippany	Sammons 3	Sun	7:30p
	Newark	Gateway 26	Sun	7:30p
NY	Buffalo	32	Mon	8:00p
	Poughkeepsie	32	Thurs	6:30p
	Queens	56	Sun	9:00p
	Rome	NewChannels 19	Tues	7:00p
	Staten Island	CTV 24	Thurs	4:00p
	Schenectady	11	Wed	9:30p
	Staten Island	CTV 24	Sun	9:30p
TX	Austin	32	Fri	8:30p
	Austin	32	Sun	6:00p
	Dallas	15	Wed	4:00p
	Dallas	15	Thurs	midnt
	Dallas	15	Fri	10:30a
	Fort Worth	44	Mon	8:30a
	Fort Worth	44	Wed	1:30p
	San Antonio	34	Wed	11:00a
VA	Arlington	33	Wed	6:00p

★ TRUE PARENTS' HISTORY FOR CHILDREN ★

The Boy and the School Bully

By Vicki Henri

This is the third in a series about True Parents' life written for children and first published in the Blessing Quarterly.

When Father was a little boy, even though he was so young, he understood goodness and wickedness very well. Father could not stand to see wickedness. Whenever he saw something bad happening, such as someone stealing or being mean to somebody else, he just had to stop it. Sometimes, this meant he had to fight with his fists, even though he didn't want to.

First, Father would always try to talk with the person who was doing something bad. He wanted them to understand that it was wrong to do those things and stop doing them. If the person would not listen to him, then Father felt he had no choice but to fight.

The only time Father would fight was if someone was very evil. You see, only goodness and righteousness belong to God. There should be no room in the world for anything evil, because God wants it to be a nice place for everyone to live. And Father wanted the same thing. Also, Father would only fight someone who was stronger than himself. It would not be fair, he felt, to fight someone who was weaker than he.

At Father's school, there was a very mean boy, who always hurt the other children or made them cry. He was known to every one as the school bully, and the smaller children were afraid to go to school because of him. Father tried over and over to convince him to stop hurting the children, but the boy would not listen. He just laughed at Father with a very mean laugh. The bully was four years older than Father, and so he was much bigger and stronger.

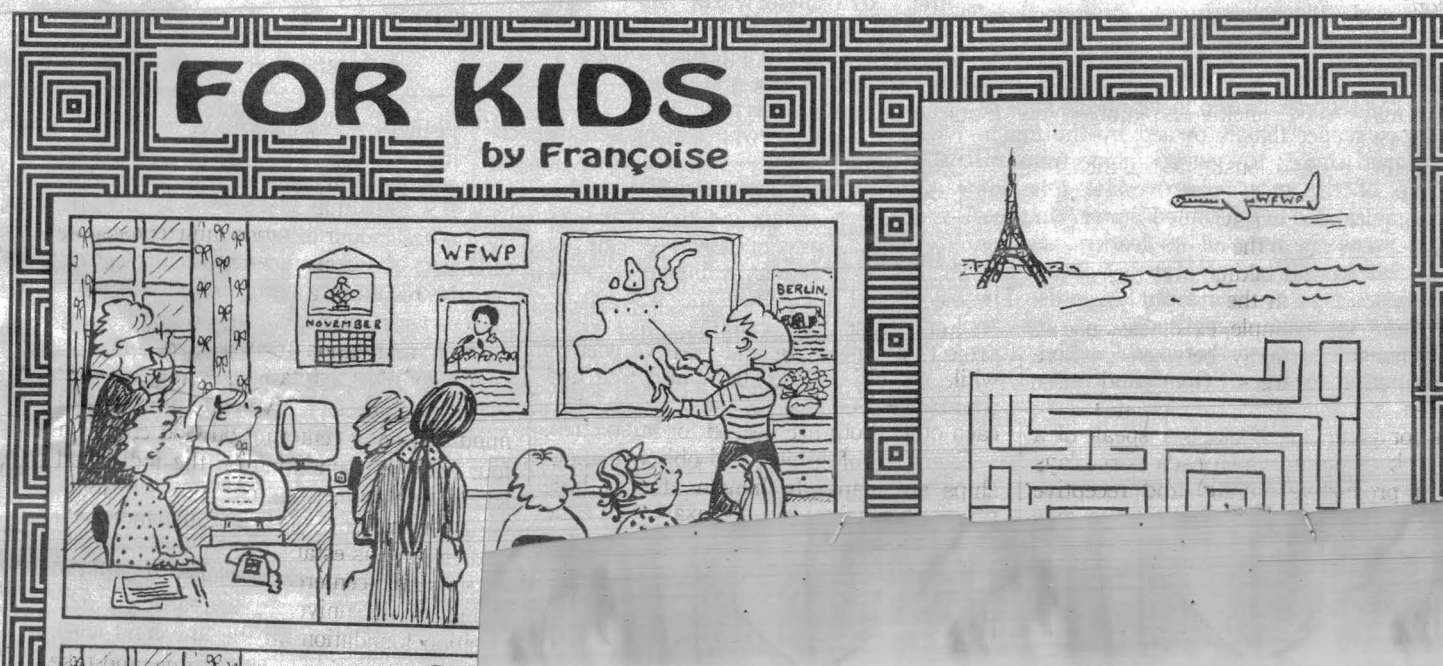
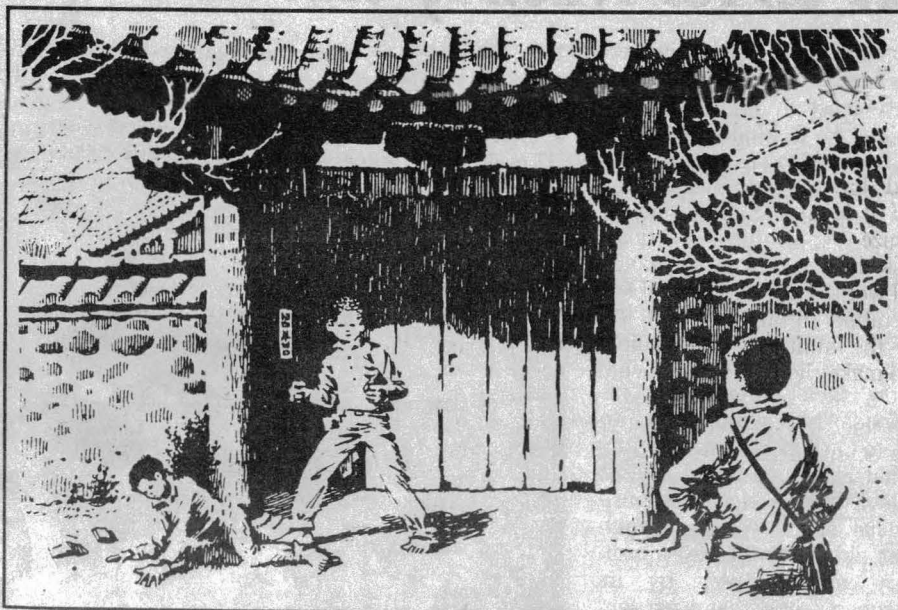
One day, Father decided he had no choice but to fight with this boy. The bully

the bully once more.

Next morning, Father got up, packed his lunch and set out for school as usual. But when he arrived, instead of going to class, he went to look for the bully. Father was not going to let such an evil person be free to do bad things to the other children any longer.

Father soon found him, marched up to him, and once again told him he must stop hurting the children. The bully just laughed his very mean laugh and did not listen. So Father had no choice but to fight with him.

Again the fight began. The bully was soon surprised to find that Father's arms had become very strong and his fists as tough as nails. The bully got more serious, and tried to finish Father off quickly. But he had met his match. This time Father won the fight. After that, as long as Father was around, the bully could never hurt the other children or make them cry again.



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what he found are best stated in his own words:

"The Unification Church, its leaders and followers were and continue to be the victims of the worst kind of religious prejudice and racial bigotry this country has witnessed in over a century. Moreover,

violence that are directly related to intolerance and bigotry. From Anne Hutchinson to Joseph Smith, Jr., to Sun Myung Moon to the nine Buddhist monks who were recently slaughtered in Arizona, we hear episodes in our history of the persecution of those whose beliefs are different from ours.

The Quakers and Shakers and the Hare Krisnas are self-effacing symbols of our national urge to brutalize those who are not part of the mainstream. Of course, all of this began with the early Puritans—those who fled persecution in turn became ruthless persecutors themselves. Also, Native Americans have paid a heavy price, to the point of becoming exterminated, for the mere fact that they were and are different. Religiously and racially.

The Reverend Sun Myung Moon paid the price for being different on both scores in spite of all the guarantees enshrined in the First Amendment. Perhaps what makes

Inquisition more than worthwhile reading is that it brings to the fore the idea that there is something in our national character that makes us recoil at wanton, arbitrary, and mindless violence and hate. We celebrate the life and achievements of Martin Luther King, Jr., precisely because he exposed our everyday hatreds and pettinesses. We revere Lincoln because he made us confront our racism.

The Los Angeles racial riots are a testimony to our intolerance of color and race as much as their aftermath is a challenge to our ability to live together. In some basic ways, American society is a fragile society where the best is held in tension with the worst, and the sublime is held in check by the profane. And there is always hope—witness the unending barrage of laws guaranteeing fairness and equality that roll out of our legislatures—the hope that our idealism will be the harbinger of a better America that is racially and religiously more tolerant.

That hope is at the heart of Carlton Sherwood's *Inquisition*. It is also at the heart of the price that the Reverend Sun Myung Moon has paid.



Dr. Seshachari at an early ICUS.

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virtually every institution we as Americans hold sacred—the Congress, the courts, law enforcement agencies, the press, even the U.S. Constitution itself—was prostituted in a malicious, oftentimes brutal manner, as part of a determined effort to wipe out this small but expanding religious movement."

Inquisition is a thoroughly researched story of the persecution and prosecution of the Reverend Sun Myung Moon. The charge against Moon was that he had used nearly \$8,000 of church money for his everyday use, something that mainstream churches have historically done. Sherwood details how certain members of the jury were "Mooney" haters and how some others were manipulated. He narrates other grueling tales of iniquities and injustices that were heaped on the Reverend Moon in the name of law and justice. But the significance of the book lies elsewhere.

Telling indictment

Inquisition is a telling indictment of the racial intolerance and religious bigotry that, like some bloody scourge, defiles the national American character. Our national history is often told in terms of blood and

A Letter From Tanzania

Dearest Brothers/Sisters,
It is of great delight that we now write to inform our brothers and sisters that we are now working for our Heavenly Father and True Parents in Tanzania. Our approach is more to the student and family members—i.e., home church. The atmosphere is conducive; lots of changes have taken place of late.

Our purpose of writing is to request for a subscription to the Unification News. We will be happy to receive back issues, as well as monthly news for our world church. Remember, UC hasn't been active in here for the past; the situation has now changed

and a lot can be done today. Thanking you all for your work, we remain yours, world family.

ITN, Boniface Otieno, representative/missionary.

Bonifas Otieno, P.O. Box 33359, Tel. 051-73210, Dar-es-Salaam, Tanzania

While we would be most happy to respond to this request, the Unification News has to survive solely on subscription and advertising revenue and there is no money for this. Is there anyone out there who would like to sponsor this request? If so, please call Richard Lewis at (212) 997-0050 xt 208 and we can talk about it.

Appreciating Children

This was sent to Heartwing by a wonderful first-grade teacher—a good reminder for this holiday time—Victoria Clevenger.

We each need to remember that EVERYTHING we say to a child has an impact, whether positive or negative. Especially during the

summer, when more children are around, please consider the impact of your words and actions.

"Spend lots of time with your children! Have them near you day and night and love them. And let yourself be loved in these wonderful years that never will return!"

—Leopold Schafer (German poet)

Reflections on Being a Blessed Child

By Egiko Hiraide

When you hear the words "blessed child," what do you imagine first? Many people will imagine a child who is very pure, always has a positive mind and attitude, loves and forgives others, has 100% faith in Heavenly Father and True Parents, has no selfishness, etc. But is this true? Are all blessed children around the world like this ideal? The answer is no. Even though we're blessed children, we still have fallen nature. But why are blessed children like this?

I think this occurs because of the environment we live in. There are certain movies, music, books, magazines, and comics, which influence us every day little by little. For example, most TV programs and movies show kissing, sex and dating even though the couples are not married. Most music and books talk about love—false love, not true love.

Also, in school many students—from around fourth grade and up—smoke, drink, date, talk about gross subjects, express hatred often toward each other, hurt

people's feelings or make fun of others. For some or most of the people, these ways may seem natural. But we should realize what's wrong and fix ourselves.

Most of the people around the world only think about themselves. They think, "I want this and that," "I want that person to do that for me," and so on. Thus, we blessed children pick up that kind of fallen nature not knowing sometimes that it means you are only thinking about yourself. For instance, it's really easy not to respect your parents. When they tell you to do something, do you listen to them at all times? Without complaining? If your parents tell you to wash the dishes, or massage them when they come back late at night, do you say yes and do it? Or do you say no, adding, "Why me?"

Also, when your parents tell you that you're doing something wrong, do you listen to them right away and stop it? Or do you purposely do it more? Some blessed children wonder, "Why do I have to listen to my parents? I want to do what I want to do. Why can't I live the way I want to?" Do you think it's O.K.? NO!

Why do you think we must respect our parents? First of all, they joined our church

in the early days, then got blessed by True Parents, centered on Heavenly Father. It must have been really hard for our parents to join, coming from the fallen world with original sin. They gave up their dreams and jobs and joined. Imagine yourself doing this. How would it be? Also, accepting a new religion is very difficult. Overcoming themselves through many troubles, our parents went through a lot in the church. They suffered and sacrificed so much for Heavenly Father, True Parents, the world, and also for us. Compared to them, we're going through nothing. So far, most of us have had a very easy life. Thus we should really be thankful to Heavenly Father and True Parents for guiding our parents, and to our parents for joining so that we could be born without original sin and raised in the church.

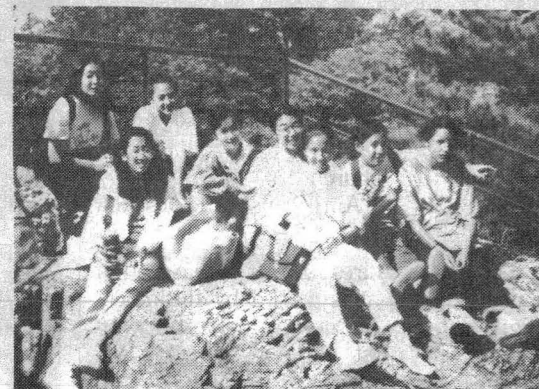
Some blessed children wonder why we can't smoke and why we can't date. I think it's because it would harm our physical body—a body God gave to us—and weaken it. Also, you won't be able to have dominion over yourself and it would be hard to quit smoking. Another reason is that you won't be able to fulfill the third blessing, which is to feel joy through God's creation of all things to be objective to human beings. God gave His whole heart for

us, and if we damage our body, how much sorrow we bring to Heavenly Father. I think it would be wrong to date or to have a boyfriend or girlfriend because we have a future spouse. If that spouse finds out that we went on a date, it would hurt him or her a lot. We must always keep ourselves pure for the blessing. Dating or having a boyfriend or girlfriend would destroy the preparation for your blessing. The purpose of going on a date is basically to have fun for yourself and it could be conceived as being selfish. That means you're not thinking about your future spouse. Also, even though your original mind tells you it's wrong to date, if you do it anyway you're not taking dominion over yourself.

Egiko Hiraide is a student at Sun Hua Arts School.



Egiko



Our Ideal of Nature: Wilderness or Garden?

By Roger Fuehrer

During the last year we have read on several occasions that our founder, Rev. Moon, has said that the Third Blessing must be restored. The Third Blessing refers to man's relationship to the natural world. More specifically, Rev. Moon has mentioned that the human race can no longer keep polluting the land and the air.

It is time to look at the implications of this challenge of restoration. What does it mean in relationship to the Principles and how should we apply ourselves to it? This article will only discuss the former question—the environment in relationship to the Principles.

God created the earth and environment before He created man. With literally millions and millions of years preparing the earth and with all the energy God spent far beyond our comprehension, it must have been for very good reasons. Because of the fall of man and the consequence of man's distorted history, it is very difficult for us today to properly relate and conceive of the true way man is to relate to the natural environment. Man's fallen history has been one of great abuse and misuse. Man's fallen history is mainly a continuous list of wars and destruction not only of human life but of the natural environment as well.

Because of the fall and Satan's domination of the earth, un-Principled division has occurred. Division has taken place at all levels of existence; therefore, can we really and fully envision how man would be living today if the fall had never happened? Our best efforts can only allow us to see in the right direction without clear detail. We can be thankful that the "environmental movement" came in earnest in 1970 to give us renewed vision with some detail. However, because of our still fallen and self-centered existence, even more division has taken place and more confusion and conflict have resulted.

Conflict Identified

Today, this conflict has grown and can be easily identified. Philosophically the secular world is battling over the question:

"Was man created for the earth or was the earth created for man?"

Because of this question, clear polarization is now in force between the business world and the environmentalists. The business interests insist the earth is man's and man can "use" it as he pleases. So since man has become an economic being and cannot exist without things, and since things come from the earth, the earth must be used as long as it benefits man economically.

On the other side, the environmentalists say that the earth is a part of man and must be treated with the utmost care. They insist that the business world has a long track record of developing things for short-term economic benefit for a few while leaving the environment in a pile of ugliness and pollution. They insist the land, air and water of the earth are being negatively changed and will have detrimental consequences for the future. They also say that the spiritual value of the beauty of the natural world is one of the greatest values of life itself. Therefore, we should only take—from the most beautiful parts of the earth—photos and memories.

The anti-environmentalists say these extremists even believe living things, such as the birds and animals, are as important as man himself! And the environmentalists call their enemies "greedy, self-serving destroyers of the earth." They distrust what the business world does and have history as proof. And the business world feels that the environmental community insists that all business is bad.

The conclusion is simple: *This is a real war!* And billions of dollars are being spent on fighting this war every year. Environmental organizations have stopped economic development in its tracks by legally protecting the smallest of biological species. And many large businesses maintain legal staff just to fight the environmentalists.

Resolution

How do we solve this dilemma? How can we love the earth and all life, and yet still have sound economic projects? How can we get these warring factions to see through their conflicts before there is war in the

fields themselves? We can be thankful for several things: God provided an incredible home for man; we have the business world to provide economic well-being; and, most importantly, we have the Principles and Rev. Moon's direction.

man was directed by God in the Bible to have "dominion" over the earth and all living things. "Dominion" is a word from the Latin "dominus"—lordship or master. We all know that man has been a poor "steward" of the earth, let alone a good "lord" or "master". And because of the Principles, we know that man in his most fallen state is far from being given the position of lordship over all things.

So we are in that tough time period of restoration. Restoration has a specific process. First, the recognition that there is a problem. Second, repentance for mistakes that have been made. And third, uniting with God's heart. Through this uniting, a more clear picture can be made to understand God's original purpose and direction.

Concerning the war over the environment, we can assume that neither side is completely correct nor completely wrong in its perspective. And most likely the ex-

treme points of view on both sides are incorrect. We also know that the environmental point of view is more correct and more and more power has been given to them in recent history. But both sides must rise above their own points of view and, in a spirit of true harmony, come to a position where a higher vision can be seen and identified. Until this happens—which always is a most difficult step when solving a conflict and restoring a bad situation—this war can only get worse. (I will discuss this process in detail in a future article.)

Let us pray that more steps can be taken soon toward the restoration of the Third Blessing—that this conflict can be restored without bloodshed and further destruction—and that this process can lead to a peaceful and harmonious world where all men can united in love and the "lion can sit beside the lamb."

Roger Fuehrer is a member of the Colorado church. He has run his own business for over two decades and has traveled the world extensively. He was one of the environmental movement leaders in the Rocky Mountain region from the late '60s to 1990.

RESOURCES



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WFWP: A HEAD-WING MOVEMENT

A Bird With One Wing Cannot Fly

By Rev. Donna Ferrantello

The vision for the Women's Federation for World Peace is not that of just another women's movement such as we have seen before. It is not a left-wing group espousing ultra-liberal values. Nor is it a right-wing group voicing reactionary conservative values. The vision is, in fact, something we have not quite seen before. Mediated by a head-wing philosophy, Unificationism, the vision can unite the best of both sides into one God-centered "house" of unification.

National Chairwoman Nora Spurgin's Oct. 21 speech, in which she introduced Pres. Hak Ja Han Moon's keynote address, highlighted the historical models for American reform, two famous women, Harriet Beecher Stowe and Eleanor Roosevelt. Most interestingly, these women exemplified the unity of the best of these two worlds—family values and liberation for the dignity of women in the society at large.

As Spurgin noted, both women were persons of great compassion. Godly, motherly love for people motivated them to concern for the oppressed and the suffering. While upholding traditional family values, they each stood for radical liberation for women in their contributions to the community and country. Both integrated their vision of family with the vision of world peace.

Harriet Beecher Stowe's famous novel, *Uncle Tom's Cabin*, which appeared in 1852, spearheaded the movement against

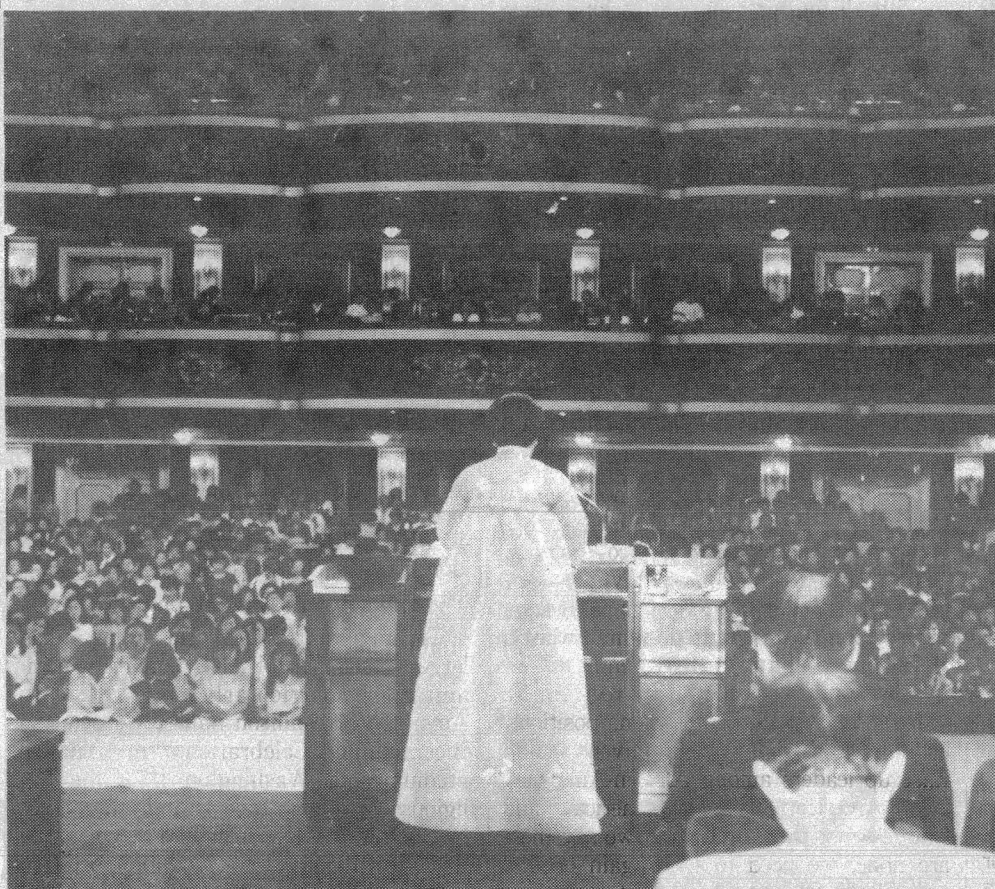
slavery. According to American historian and literary critic Dr. Jane Tompkins (whom I had the good fortune to hear speak

at CUNY Graduate Center in 1984), Stowe's novel was "in almost any terms one can think of, the most important book of the

often painful and difficult to face. We all are responsible to face the process of healing and change, regardless of our external status and successes. There is no hiding from God. Those who think they don't have anything to work on internally had better take a second look. Rev. Moon himself said in a July 1992 speech to leaders: "I have to die to myself every day."

The second example of American women reformers mentioned in Spurgin's speech was Eleanor Roosevelt. The wife of Pres. Franklin Delano Roosevelt, she devotedly loved her husband and assisted him in his presidential activities. When he became physically handicapped, she spoke for him, delivering many speeches. After his death, she carried the torch of social reform. Her most famous accomplishment was establishing the United Nations Charter on Human Rights in 1948. Despite her often being taunted by high-ranking men who patronized her, devaluing her ability to contribute to the general "humanities" committee of the UN—which they felt wouldn't amount to much—she surprised them all.

When Eleanor Roosevelt spoke, she was "down home," very sincere and motivated by a heartfelt conviction to help others. In her address to Wellesley College students, she encouraged women to "be true to themselves," to "have confidence" and to "be strong." Her at-times squeaky voice was overshadowed by the sheer strength of her conviction and desire to give her message for the sake of others.



"Women of the world ..."

century." Stowe elevated the ideals of family and domesticity as the salvation for the ills of society. She cherished the nurturing family as the "salve" to heal the wounds of people.

Stowe was a writer who called for reform in American society. Living at a time when New England theology began to lose its vital effectiveness and religious institutions became very administratively oriented, as though the religious life were but a set of rules to follow, Stowe constructively criticized the church, advocating a return to a religion of "heart" and Christ-centered love.

Personal conversion

Stowe was profoundly religious. She saw through existing programs, institutions and policies. Her call was for personal conversion:

"There is one thing that every individual can do—they can see to it that they feel right. An atmosphere of sympathetic influence encircles every human being; and the man or woman who feels strongly, healthily and justly, on the great interests of humanity, is a constant benefactor to the human race. See, then, to your sympathies in this matter! Are they in harmony with the sympathies of Christ? or are they swayed and perverted by the sophistries of worldly policy?" [quoted in Thompson, "Sentimental Power: *Uncle Tom's Cabin*," *Ideology and Classic American Literature*, New York, Cambridge University Press, 1986, 276]

As Tompkins pointed out, "Stowe was not opposed to concrete measures such as the passage of laws or the formation of political pressure groups; it was just that, by themselves, such actions would be useless." (idem.) Real change, Stowe said, must be based on the internal conversion of the spirit.

As many of us living in today's world know, this kind of internal reform is indeed the most difficult for all of us to do. But it explains why many of our programs and activities have often been slow to succeed. The work of internal restoration of heart is

Role models

How do the role models of these two American women reformers affect the new formation of the Women's Federation for World Peace? We need to reflect deeply on how to mediate to women from all different backgrounds. We need to mediate beyond the false divisiveness of ultra-liberal and reactionary conservative women. A "head-wing" movement must include the best of both worlds: family values of true love, marriage and parental responsibility, along with the extension of these values into the community by supporting women's contributions in service, education and leadership.

Pres. Hak Ja Han Moon spoke about true love as containing "the three great attributes of 'inheritance', 'participation' and 'equality'." She went on to say, "Thus, if you truly love God as He loves you, you then can possess what God possesses, you can participate in everything that he does, and you can share in His infinite value." Women deserve their dignity and value. Emerging at the beginning of the 21st century, the WFWP is a movement to encourage liberation of true love and the original potential of women everywhere. We should hope that if Harriet Beecher Stowe and Eleanor Roosevelt were here today, they would join our federation.

Why a head-wing movement? To Orientals like Rev. and Mrs. Moon, head and heart are connected. For many Westerners, head and heart are disconnected. This head tries to separate itself from the rest of its body. This is why, stereotypically, the "left-wing" sometimes represents compassion (heart) without truth (head) and the "right-wing" represents truth without compassion. Moon's head-wing vision embraces the goodness in all wings, right and left. Nature shows us: a bird with only one wing simply cannot fly.

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Media and the Restoration of Race Relations

By John W. Robbins

The fifth section of the Children's Pledge declares: I am proud of the one Sovereignty, proud of the *one people*, proud of the one land, proud of the one language and *culture* centered upon God, proud of becoming the child of the One True Parent, proud of the *family* who is to inherit one tradition....

Over the years these words have inspired me, as I'm sure they have moved within you as we recite them as part of our spiritual tradition every week, every month and every holy day.

At the recent World Media Conference, True Father said in his founder's address, "You journalists are specialists in your field, but before that, you are all God's children."

The World Media Association (WMA) was founded to bring about a change in society by creating A God-Centered Media. One challenge has been how to go beyond the barriers journalists have and enter into the realm of true love where we can work together with common understanding and goals.

For me, the best way to cultivate friendships with people who are comfortable enough with my identity and who are willing to work with me is to get together in a loving, embracing home. So recently with the help of several Korean sisters from the Washington, DC area my wife, Hyobon, and I hosted a dinner in our home for professional contacts of the WMA. With a few friends we viewed a video tape speech by Hyo Jin Nim on the subject of "Restoring America" and discussed its content.

Of the many points in his talk, I want to mention two themes: 1) race relations and the need to pay indemnity to resolve historical wrongs and 2) the role the media can play in building one true family.

My interest in these areas stems from my personal history, years of service to True Parents and my work at WMA — particularly organizing two fact-finding tours to South Africa. As you probably know, the Apartheid System in that country institutionalized White supremacy in every segment of human society. When I saw the discrepancies between the have's and have-not's this greatly disturbed me and I determined to do something about it.

Personal experience

In order to understand why, you need to know a little about me. I was born in Birmingham, AL. and grew up in New Orleans, LA. My father is a Southern Baptist professor and minister. When I was young, my family traveled throughout the United States where I saw the poverty and squalor of Native-American reservations. I have never forgotten that.

Reflecting on my life and the wonderful

blessing of knowing True Parents, I could not ignore the history of either of the cities I call home — Birmingham, the heart of the Civil Rights Movement and New Orleans, the one time center of slave trade.

With all the rapid changes taking place

"We are advocating a spiritual crusade"

in the world, the thought continues stirring within me that unless White people take the position to serve and raise up their minority brethren and reverse the racial/cultural discrimination that society has perpetuated, we cannot realize God's ideal.

Nor can White's be truly free unless minorities are free from all their enmity and envy. The Divine Principle describes the ideal of God as a world of co-existence, common cause and co-prosperity. For these to become a reality on the earth restoration must begin within myself, it must begin within the Unification Movement.

White members who have received so much: experiences, recognition, positions, etc. need to share everything given them to raise up leaders among African-American, Asian-American, Hispanic-American and Native-American members. If we say there are none, we need to look again or find individuals who can be taught and given the means, the responsibility and the authority to promote True Parentism.

This is imperative for the future of America, as it is expected that within the next twenty years Whites will be in the minority.

It is unfortunate that so many Western members have experienced True Parents from a distance or through the filter of someone else.

It is unfortunate that so many Western members have experienced Father mainly as a leader delivering sermons, instead of as a parent in intimate contact. It is unfortunate that so many of us are still like children, hungry for parents love. Even though these and other unfortunate circumstances exist, we cannot excuse ourselves from practicing his words or living the example we have seen.

We are also blessed to have the True Children with us to continue leading us into the way of Heavenly tradition and heavenly love.

Christian foundation

As a young boy I was taught to have a robust love relation with Jesus and his words. That personal bond of love is the strength of Christianity. My love for Jesus

has not diminished, nor has it been replaced by True Parents. The love for True Parents is unique. The personal love between True Parents and oneself must be the core of our lives and we must proclaim that to the world.

It is not what "I" as an individual can accomplish that is important, but what God can do through me. We must be cautious/prayerful so as not to block the True Love and Truth of God from reaching out to others.

We must show that True Love power is far greater than political power, that we are advocating a spiritual crusade to the problems confronting America. Each one of us represent not only ourselves, but our families, our society and different parts of its history.

The dominate White culture in America has perpetuated collective sin by accumulating selfish power and wealth at the expense of minorities. We must begin a repentance movement and change the environment and heart of America so that it is aligned with God's Will.

True Parents' history in America has largely been supported by minority communities, particularly the African-American in: Madison Square Garden, the Bicentennial Celebrations in Yankee Stadium and Washington D.C., the Religious Freedom rallies and the I.C.C. mobilization to Korea. It is no coincidence that racial tensions are mounting between the Adam (Korea) and Eve (Japan) societies and African-Americans.

With these various cultures colliding in

the Satanic world, the only real solution is to create unification by True Parentism. The more Unificationists teach Divine Principle and show our multi-cultural families to the world, the more we will be able to fill the void of moral leadership.

I believe a Unificationist's life mission is to bring people to God and to introduce others to *their* True Parents. God is a personal parent, who loves each individual as His child, regardless of their position or station in life. We, who have the authority to represent True Parents must develop personal friendships, gain people's trust and respect and establish long-term (eternal) relationships in order to bring others into the family of True Parents.

In order for this world to be transformed, the blood lineage must be changed. To accomplish this, the marriage blessing ritual has been established.

With the fulfillment of God's ideal and the establishment of True Parents and their lineage on the earth, the time of White supremacy is coming to an end. The words to the famous children's song is now more pertinent than ever, "Jesus loves the little children of the world, red and yellow, black and white they are precious in his sight."

As journalists inherent True Parents' love, life and ideals we will see the rapid change of attitudes toward True Parents and the establishment of one world family under God. May we be guided by the love of God as we "follow our Father's pattern and charge bravely forward into the enemy camp."

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Birth Control Clinics: High-School Hypocrisy

By Haven Bradford Gow

By their sophomore year in high school, nearly one in four American teenagers has engaged in sexual intercourse. By age 17, 51 percent of boys and 44 percent of girls have lost their virginity. Each year in the United States, one out of every seven teenagers contracts a sexually transmitted disease; in Chicago, teens are experiencing an AIDS and STD epidemic.

By the time they finish high school, one in four girls has been pregnant, many more than once. Indeed, the United States has the highest rates of teen pregnancies and abortions of any industrialized nation. In fact, 400,000 teenage girls undergo abortions each year in this country.

What can parents, churches and social organizations do to help promote responsible and moral sexual behavior among young people?

According to Rutgers University social scientist Dr. Perry London, the solution is the establishment of birth control-good health clinics in public schools throughout the United States. Dr. London says these

clinics are much needed not only to provide sex counseling and contraceptives but to help young people stay away from drugs, alcohol, bad health habits, and the kind of thinking and depression that culminates in suicide.

It is true that such clinics in the schools may result in a reduction of teenage girls giving birth, but that is because many of the teenage pregnancies already have been terminated through abortions. Also, school-based clinics duplicate what churches, social service agencies and medical facilities already are doing in the areas of suicide and drug-abuse counseling.

Proponents of birth control clinics in school really are advocates of the misguided and deadly myth of "safe sex." Concerning the notion of "safe sex," Dr. Thomas Lickona, professor of education and psychology at the State University of New York (Cortland), points out that, "If you have sexual intercourse, no matter what type of birth control you use, the girl can still get pregnant. It happens. You can still transmit or catch a venereal disease. You can still get emotionally hurt.... So, just using birth control doesn't make sex morally responsible. Real responsibility means caring about yourself and the other

person. If you're taking risks, are you really caring?"

Mixed Message

Dr. Lickona also exposes the notion of birth control clinics in schools to a trenchant philosophical and moral critique: "The arguments people give for doing this

"They reveal themselves to be double-minded"

are that teenagers are not going to stop having sex, and that making birth control available in school will reduce teen pregnancies and venereal disease. The argument against schools distributing contraceptives—which I think is the stronger argument—goes like this: The experts and the general public agree that

sex is not for teenagers; it's clearly not in their best interest.... The school is first and foremost an educational institution. It should be educating students to understand that sex at their age is not in their best interest, and to act accordingly."

When public school educators advocate "safe sex" and distribute contraceptives, they reveal themselves to be double-minded. On the one hand, they are telling young people, "You are too young to have sex; it's not in your best interest." On the other hand, they are saying, "Sex is okay as long as you use contraceptives and don't get pregnant or contract some disease."

When educators warn young people about the deadly effects of drugs and alcohol, they do not say, "Here's some alcohol; just drink it in a safe place" or "Here are some drugs; just make sure you know how and when to use them."

The question is: Why do educators and counselors adopt a two-faced and double-minded approach when it comes to sex?

Church of England votes to ordain women priests

By Gustav Spohn
Religious News Service

The Church of England last month voted to open the priesthood to women, an action which is being hailed as the most important event in the church's history since the break with Roman Catholicism in 1534.

By a slender margin, church leaders overturned a centuries-long teaching that only men can be priests because Jesus chose only men to be apostles.

All three branches of the church's General Synod—bishops, priests and laity—gave the required two-thirds majority. The vote was closest in the House of Laity: 169-82. Bishops voted in favor 39-13; clergy, 176-74.

The decision was expected to create an exodus of priests, perhaps as many as 1,000, who are bitterly opposed to female clergy.

The decision is also expected to set the tone on the issue of women priests for affiliated churches in the worldwide Anglican Communion where the issue is still being debated.

In a solemn ritual, following hours of debate, members of the three houses voted by filing out of the elaborate Synod Hall and passing through "yea" or "nay" doors. Then they filed into separate rooms where "tellers" counted the votes.

When church leaders returned to the Synod Hall, the crowd of observers, including many women deacons who attended in clerical garb, were greeted by Archbishop of Canterbury George Carey, primate of the church, with a call for silence. Such a call is customary when receiving synod votes.

Though crowds outside the hall were jubilant and noisy at the news of the vote, inside the hall the joy was registered in a quiet display of emotion and many tears.

It is expected that it will be at least a

year before any women are actually ordained to the priesthood. The next step is up to Parliament, where both houses will have to approve the measure before it is passed on to the queen for royal assent. If those approvals are forthcoming, as observers expect, canons implementing the decision will have to go back to the synod for approval.

During pre-vote debate, Carey weighed in on the side of those who favor opening the priesthood to women. He told a cheering audience, "We must draw on all available talent if we are to be a credible church engaged in mission and ministry to an increasingly confused and lost world. We are in danger of not being heard if women are exercising leadership in every area of our society's life save the ordained priesthood."

He reassured opponents of female clergy that they "could continue to play a full part in the life of the church."

But the bishop of London, David Hope, predicted that opponents will increasingly find themselves marginalized.

Bitter debate on the issue has embroiled the church for more than two decades, and the battle heated up in the waning days leading up to the synod, the church's top policy-making body.

The Anglican Communion is made up of 29 churches, including the Episcopal Church in the United States, which voted in 1976 to ordain women.

The Rev. Nerissa Jones, an advocate of women priests, told the Radio Four Sunday program that she had received "a stream of anonymous letters, threatening decapitation and all sorts of things." She said police surmised the threats came from a disturbed clergyman.

Had the vote gone the other way, proponents of women priests had predicted that many priests on their side would leave the church. In addition, some had threatened not to offer communion if the priesthood of women were turned down.

Clinton Winner on Religious Landscape

By Albert J. Menendez
Religious News Service

Bush won decisively among the 17% of the electorate that called itself "white born-again Christian," taking 61% of those voters to Clinton's 23% and Ross Perot's 15%. Bush's two strongest states were Mississippi and Alabama, which are the two most heavily Baptist states.

In both states, white Baptists and other Protestants, for a variety of racial, cultural and religious reasons, have deserted Democratic presidential candidates over the years. Even a Baptist governor of Arkansas could not bring them back.

Bush's third strongest states was South Carolina, which shares similar characteristics. The more religiously homogenous regions of the Protestant South—North Carolina and parts of Florida, Georgia, Texas and Louisiana—also favored the Bush/Quayle ticket.

In 96 heavily Southern Baptist counties in 11 Southern states, Bush won 46% to Clinton's 40% and Perot's 14%. In suburban areas of the South, Bush appears to have won 55% of Baptists.

Bush also won 45% in heavily Mormon Utah, which was his banner state with 67% in 1988, but Perot cut into the Mormon vote and ran second statewide with 29%.

While Dutch Reformed voters in rural Michigan and Iowa gave 61% to Bush, 22% to Clinton and 17% to Perot, Lutheran voters gave the edge to Clinton over Bush 40% to 35%, while Perot garnered 25%.

Anger at the Republican Party's capitulation to the "Religious Right" fueled Jewish defections to Clinton, who swept 78% of the Jewish vote, while Bush won 12% and Perot 10%. Bush won at least 30% of the Jewish vote four years ago. The Jewish landslide for Clinton helped to swing Westchester, Rockland and Nassau counties in New York and Broward County, Fla., to the Democratic column.

Among religiously non-affiliated voters,

Bush came in last with 15%. Clinton polled 65% to 20% for Perot.

Clinton triumphed in all 12 of the nation's most heavily Catholic states—from New Mexico to Massachusetts—the first Democratic sweep of those states since Lyndon Johnson in 1964.

A majority of Catholics based their vote on issues other than the church's strong opposition to abortion. Four years ago, Catholics were almost evenly divided. Clinton's emphasis on economic issues and social justice seemed to play well among Catholic voters, who voted for him over Bush, 44% to 36%. Another 20% of Catholics voted for Perot, who also advocated abortion rights.

Even in the Philadelphia area, where the church is led by conservative Cardinal Anthony Bevilacqua, who met with Bush just before election day, Catholics went for Clinton. Delaware County, a significantly Catholic Philadelphia suburb, went Democratic for the first time since 1964, as did St. Louis County, Mo.; Baltimore County, Md.; and Middlesex County, N.J.—all of which have a high percentage of Catholic voters.

Clinton also did well among all Catholic ethnic subgroups. Hispanic voters, who are 70 percent Catholic, favored Clinton 62% to 25%. The Hispanic support was extremely important in moving New Mexico to the Democratic column for the first time since 1964. Cajun Catholics in Southern Louisiana helped to carry that state for Clinton. He also carried Manchester, N.H., and other French-Catholic areas of New England.

Mainline Protestants, a mainstay of the Republican Party since 1856, were far less likely to support Bush than any previous Republican president. Republican presidential candidates traditionally receive 60% to 70% of mainline Protestant votes, but this year Bush received just 38% nationwide. Clinton won slightly over 38% and Perot won 24%.

Albert J. Menendez is a specialist on religious voting patterns and author of "Religion at the Polls." He served as a consultant for ABC News during elections in 1980 and for NBC News in 1988.

By Randall Balmer
Religious News Service

You've heard no tap-tap-tapping on a cathedral door, and no violence has broken out. Nevertheless, a Second Reformation in Protestantism has taken place in recent years.

Unlike the Protestant Reformation of the 16th century, this reformation has more to do with style than substance. But its effects Sunday after Sunday are just as dramatic as those unleashed when Martin Luther nailed his 95 theses to the door of

Reformation of Protestant worship

Wittenberg Cathedral in 1517.

Because of the Reformation, Protestant worship has given prominence to Scripture, sermon and song.

The second reformation in Protestant worship coincides with the rise of the so-called megachurches over the past 25 years. These large congregations, most of which fall into the category of evangelical, retain the basic elements of Protestant worship. But they have packaged those components in different ways.

The traditional Protestant hymnbook, with songs by Luther, Isaac Watts and Fanny Crosby, has given way to what evangelicals call "praise music"—simple, singable melodies that often repeat phrases again and again. The preaching is different, also. Instead of confining himself to the pulpit or podium, the evangelical preacher, equipped with a radio microphone, paces on a platform, gesticulating wildly and playing on the emotions of his audience. More often than not, the modern evangeli-

cal preacher is a showman and his message is a far cry from the unvarnished instruction that Martin Luther had in mind.

In fact, the primary characteristic of Protestant worship in the television age is performance. Evangelical churches entertain in order to attract and keep crowds. In this, the Willow Creek Community Church in South Barrington, Ill., has been something of a pioneer. The church has a full orchestra, several choirs and smaller musical groups, as well as a drama troupe.

By Paul Carlson

DANGEROUS SCHOOLS

Undermined

This month, we'll take a brief look at America's schools. It's a subject much given to discussion, and to stereotypes. As our own blessed children grow older, we Unificationists are finding this subject to be one of increasing interest.

We've had much debate about "which schools should our blessed children attend?" Many go to public schools, while many who can afford it attend Catholic schools. Some families, especially in outlying areas, are "home schooling" their children (as mentioned previously in the UNews). Rev. Moon has encouraged us to found our own schools—which we've done in areas with a large local Church membership.

There is a lot of "conventional wisdom" regarding education—much of which is dead wrong, unfortunately. The public almost always votes "more money for education," and does all it can to support America's schools. Yet, in the words of a famous report, "America is at risk," and many schools are failing in their task.

Myself, I attended only public schools through sixth grade. My parents taught me to read early, so I didn't risk joining the ranks of illiterate school graduates. Actually, my teachers were good people who did their best with their classes. But these days, when teachers themselves are tested, some fail even a sixth grade reading test—not to mention scientific or specialized subjects!

There are clear reasons for this "crisis in education." Much is explained in Rita Kramer's new book, "Ed School Follies: the Miseducation of America's Teachers." She tells of the education schools' infatuation with "pedagogy"—the *methods* of teaching—as if it were some ancient, mysterious secret! Rather than bothering with little things like "knowing facts" to teach the kids....

She also mentions that, in spite of America's growing diversity, America's teachers remain mostly white and female. Also, teaching is the *most highly* unionized profession in America!—with the famous National Education Association, and its smaller rivals. They are big and powerful—and quite opposed to things like testing the teachers themselves. They seem to foster an "us and them" attitude among teachers, with school administrators playing the role of "greedy management." Thus we see kids sitting at home during "school strikes." And there is a powerful ideological aspect to their leaders' activities and goals! If this were better known, the American people would be shocked, to say the least.

In my contacts with European and Russian students, I was very impressed with their education and attitude. They far outstripped typical K-12 American students, in literature, math, languages, and more. Their attitudes were good—as not widely seen in this country for several decades. And there are concrete reasons for this.

I recommend a book by Samuel Blumenfeld, *NEA: Trojan Horse in American Education*. It is well documented—almost half the text consists of footnoted quotes from the professional "educationists" themselves. In brief: practical, freeminded Americans have *always* been almost 100% literate, even in our earliest years. Excellent private schools of many varieties flourished, and local charities paid the tuition for poor students. Back then, the *entrance exams* for high schools were tough enough that they can now stump many of today's college students. No kidding!

Large-scale public schools were founded mainly by the followers of Robert Owen, a founder of socialism and "utopian collectivism." After failing with a series of communes, they decided that older people were too "contaminated" by their free upbringing—and that a wise and powerful utopian elite should "raise the children *correctly*" through compulsory (legally required) attendance at tax-funded public schools...which they would control. It took many years, but from 1818 they pushed their program through, first in Massachusetts and then nationwide. I know it sounds unbelievable, but the full story is even worse. Check it out.

My new Russian and European friends have a hard time believing just how bad American schools are. (I'm *not* talking about colleges—not today.) That so many graduates could end up illiterate and abysmally ignorant, or that millions of students would flee to "home schools." I tried to explain it to one Ukrainian friend. One of their most notorious rulers was T.D. Lysenko, a trusted aide to Joseph Stalin. He was in complete charge of Soviet agriculture, and he had some really bizarre ideas about how plants grow and flourish. He managed to ruin their farms for many, many years. I told my friend that "the Lysenkos have been running America's schools"—and ruining our crop of children.

About 40 years ago, there was a best-selling book called *Why Johnny Can't Read*, by a European educator. He exposed the "sight-memorization" method of teaching reading. Yet this absurd method is *still* being pushed by "ivory tower" experts who live far from the demands of the workaday world. This is one reason why "more money for education" won't solve the crisis in our schools. It's like asking "How much gas to you throw on a fire to put it out?" My parents are both lifelong educators, both in public and private school teaching and administration. That book was one of the first ones I ever read!

Local schools

You might want to check out the schools in your own area. Many schools have gotten a dose of common sense, or some exceptionally good leadership, and have done some amazing things! But most continue to devour vast amounts of tax money—and turn out very mediocre re-

sults.

You can apply some simple tests to your local schools. Most states now "redistribute" school taxes between rich and poor districts. So compare the amount the state takes away with the amount that comes back. One rural California school district sends off *two and a half* times more than it gets back! Thousands of state educational department bureaucrats consume much of it—and without "educating" a single child! And the financially "favored" districts—what are they getting for the money?

Apply another simple test to your district. The teachers are doing the real work, right? Do some basic math. What is the total budget of the district? How many classrooms are there, total? Divide to see the "amount per class." Subtract the average teacher's salary. Check the costs of pencils—even of good computers. Then ask, "Where does all the money go?" If typical, the teacher only gets a small fraction of it. Equipment counts for a little more. Then check the "expense accounts" of the school boards and administrators, and the salaries of "consultants." You may be in for a rude shock. In fact, many districts creak along with *more* "support personnel" than they have actual teachers!!

The "educationists" have a ready reply to this. They have a raft of "special programs" they are required to provide. These are designed and mandated by federal and state education bureaucrats, and administered by their district and school counterparts. Some schools have had to install complex computer systems, just to keep track! But all this has few, if any, appreciable results—often *worse* results, in fact. I think it's simply a "job assurance program for paper pushers."

Some people are pushing for "choice in education." Conventional wisdom says it can be done with tax-funded "school vouchers." The "educationists" will point out that public schools would "get the dregs": the horrible kids whom private schools wouldn't accept. But is it true? I went to a private high school where most of the kids had dropped out—or been expelled—from the regular schools. They were basically "nonconformists", and most of them managed to learn quite a bit. Also, there are some famous inner-city private schools which are doing wonderful things with the toughest ghetto kids—without a dime of tax money.

I'm worried about this proposed "voucher system." Any school which takes these holds the government's purse strings. Those "strings" are like candy—tempting but sticky. And they can harden into chains! In France, the government used this pretext to seize control of their private schools! But in Indiana, one civic-minded local company has been issuing *private* vouchers to inner-city kids—and with great results!

One more time—money alone won't do it. In fact, the states which spend the *least* per student have the *best* results—and the

opposite is also true. High-spending states are dealing with more problems—yes. But "more free money" has fostered "dependency", and helped *cause* those same problems!

The future

One last thing about money. Most people feel that "teachers aren't paid enough." Considering what they're up against, that may well be true—assuming that they're doing their best. People say, "Sports stars get paid millions—it isn't fair!" Still, those stars can hold the attention of millions of fans, day after day for years. Teachers have a smaller and perhaps less enthusiastic audience.

However, with new technology, this may no longer be the case! With satellite linkups, video conferencing, computer nets, and other hi-tech methods, one teacher can reach thousands, even millions, of students at once. And even take their questions! Schools can find the best, most exciting and informative programs. I'm proud to note that our own Unificationist computer wizards are helping to develop this technology.

In this country, there are millions of concerned parents and educators with whom we can work. To meet America's school rules—no God or morals allowed—our members are developing some excellent *secular* programs in fields such as AIDS awareness, drugs, and personal responsibility. In the C.I.S., our members have done more—becoming teachers themselves and even designing curricula which include moral values.

Best of all, we continue to form and improve our own schools—free and independent of any bureaucratic or ideological influence. We can give a better education to our kids, let them socialize with a positive peer group, and be sure we pass along the values and faith we hold dear. We can work from the Principle of Education, from *Unification Thought*. So I say, "Keep up the good work!"

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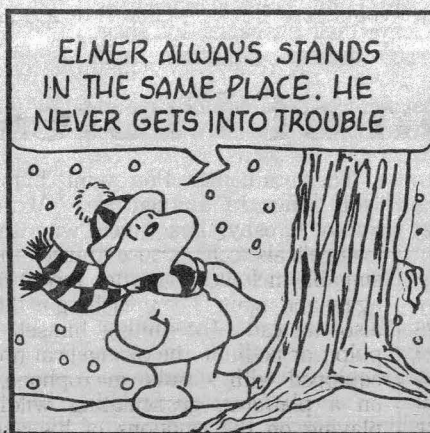
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DARWIN
by Sue Exler



Recent Happenings in the World of Religion

These briefs are taken from the weekly reports of the Religious News Service.

Robertson's CBN cuts Better Business Bureau ties

VIRGINIA BEACH, Va. (RNS)—The Christian Broadcasting Network has cut its ties to the Better Business Bureau, having failed in numerous attempts to meet the bureau's 22 standards for non-profit organizations.

In a statement released Wednesday, the network of broadcaster Pat Robertson said it was ending its association with the bureau because of "unreasonable and unacceptable" demands.

As it has every year since 1988, CBN in February was again put on a list of charities that failed to meet the bureau's standards, which cover everything from fund raising to accountability.

Frankie Abourjilie, a spokesperson for the network, said Thursday that CBN had provided complete financial reports to the Better Business Bureau but not in the form the bureau requested. The Better Business Bureau is a private, non-profit organization that monitors business practices.

When CBN was listed in February, the bureau said the network had failed to provide a roster of its governing board, a listing of total income with a detailed breakdown of expenses or an end-of-the-year balance including total assets and liabilities.

Gene Kapp, another CBN spokesperson, said it would cost "tens of thousands of dollars" to restructure CBN's entire accounting system in order to comply with the bureau's standards.

"We consider it an unwise use of ministry money," said Kapp.

Bennett Weiner, vice president of the bureau's philanthropic advisory service, acknowledged that the bureau requires extensive paperwork but maintained, "The information we're requesting is not overburdensome. Most are things that charities already have on file."

He said the data requested on fund-raising practices, solicitation materials and finances are "basic facts that donors want to know."

Abourjilie said CBN will continue to report financial information to the Ethical and Financial Integrity Commission of the National Religious Broadcasters organization and to supply its annual financial report to donors who request it.

CBN was founded in 1959 and claims to be the world's largest television ministry, with programs airing across the United States in 9,000 communities and 56 foreign countries.

Economics links Baptists and 'Sex'

WASHINGTON (RNS)—For some Southern Baptists, Madonna may be getting too close for comfort. The word is out that the printer and bindery doing "Sex," the controversial Madonna book, is the same one that prints materials for their denomination.

The company, J. J. Donnelly of Chicago, prints the Southern Baptist Convention Annual, the SBC Book of Reports and does extensive business with the denomination's Sunday School Board.

For members of one of the nation's most conservative denominations, that irony is undoubtedly painful. It also discloses an unacknowledged tension, if not downright contradiction, inherent in values central to the conservative philosophy.

James Dobson, founder and head of Focus on the Family, a conservative Christian organization, puts it starkly: Madonna's book is part of "a civil war of values." The book's publisher, Warner Books, and its parent company, Time Warner, are already the targets of morality-based boycotts.

But exactly what values are at war.

In what, over the past political season or so, has come to be called a "culture war," the combatants are usually

labeled "liberal" or "conservative." But the history of the publishing of "Sex" suggests otherwise. It suggests that, at a deeper level, the cultural clash in fact pits money against morality, capitalism against conscience.

That is a conflict conservatives deny when they argue that no contradiction exists between conservative economic philosophy, which favors free enterprise, and conservative moral principles—those "family values" we've heard so much about of late.

But free enterprise economics can as often work against traditional values as uphold them.

Says Lamar Cooper, director of denominational relations for the Southern Baptist Christian Life Commission, "The \$50 price tag on this obscenity leads one to conclude that Time Warner and Madonna are out to make a fast buck," he said. "The book costs less than \$8 per copy to produce."

Aside from the fact that the book is unlikely to be found obscene, Alexander has touched the vital point.

The Madonna book, a cultural phenomenon with a first run of some 800,000 copies in six languages, is really about commodities and marketing. And within the free enterprise system, marketing has little to do with morality.

Those branded liberal question the morality of plant shutdowns and their effect on family life. Those branded conservative oppose the decision to print "Sex."

But for J. J. Donnelly, which has 25 plants and 29,000 employees in the United States and several plants overseas, printing "Sex," like printing Sunday School Board material, makes money. In the amoral world of economics, the primary value is profit. Otherwise, all is equal, whether the enterprise is publishing a racy book, binding the SBC Annual, shutting down a steel plant in Pennsylvania or shipping jobs overseas.

For companies in a free enterprise world, the morality of liberals or conservatives is irrelevant unless it causes economic harm.

James Draper, president of the Sunday School Board, said his agency will reconsider its involvement with the two companies.

James Ratcliffe, Donnelly's vice president for public relations, issued a statement saying the firm is "sensitive to the fact that from time to time people may be offended by the content of materials we print."

"But we are not—and do not seek to be—a censor," he said. "We cannot reject work simply because it may be controversial to some. Rather, we seek relationships with publishers whose reputation and standards of quality and content are consistent with the values and standards of our company and our people."

Morality and the market are always in tension and Madonna's book, more a commodity than an artifact in a cultural war, and the printer's contradictory customers only underscore that tension.

Voters weighed moral issues in many states

WASHINGTON (RNS)—Moral and social issues ranging from the beginning to the end of life played a significant role in Tuesday's elections in a number of states.

In many cases, the initiative and referendum issues generated heavy religious involvement. And in some cases, the issues came before voters as the direct result of efforts by the Religious Right.

Here are the highlights of how voters handled the moral issues before them:

—Abortion: Voters, by a 2-1 margin, rejected a proposal in Arizona to outlaw abortion. In Maryland, more than 60 percent of the voters approved a measure that would keep abortion legal in the state even if the Supreme Court reverses Roe vs. Wade, the decision that made it legal.

—Euthanasia: California voters rejected an "assisted suicide" measure.

—Death Penalty: Voters in Washington, D.C. decisively rejected a referendum that would make the death penalty legal. The referendum had been ordered onto the ballot by Congress and predicted to pass. In New Jersey, however, voters approved a measure that would add a number of crimes to those in which the death penalty may be imposed.

—Equal Rights Amendment: Its supporters lost when an effort to bar discrimination against women by adding language to the Iowa state constitution was defeated. Pat Robertson, luminary of the Religious Right, had labeled the proposal part of a "socialist, anti-family political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism and become lesbians."

—Gay rights: In the most fiercely debated initiative of any social issue, Oregon voters soundly defeated a measure that had strong support from the Religious Right. The measure would have amended the state constitution to label homosexuality "abnormal" and "perverse" and barred gays from holding teaching positions or government jobs that brought them into contact with children. Most recent vote estimates projected 65 percent of the voters opposing the measure.

But voters in Colorado rebuffed three cities that outlaw discrimination against gays by passing a measure amending the state constitution and repealing those laws.

—Martin Luther King Day: Voters in Arizona finally approved a measure establishing a Martin Luther King Jr. holiday. Mainstream religious groups have been campaign-

ing for the measure for years, and the state has been a boycott target because of its failure to honor the assassinated civil rights leader.

—Gambling: Idaho and Utah both rejected gambling measures but voters in Missouri approved a proposal that would allow riverboat gambling.

Church cited in complaint for anti-Clinton ads

WASHINGTON (RNS)—A church-state separation group filed a complaint with the Internal Revenue Service on Wednesday citing a church in New York with violating federal tax law in the presidential campaign.

Americans United for Separation of Church and State filed the complaint against the Church at Pierce Creek, a congregation near Binghamton, N.Y. The congregation took out newspaper advertisements opposing the presidential candidacy of Democrat Bill Clinton.

The full-page advertisements accused the now President-elect of "promoting policies that are in rebellion to God's laws."

The advertisements appeared in USA Today and the Washington Times and encouraged allied churches across the nation to follow suit in their local newspapers.

The ads accused Clinton of violating biblical injunctions by supporting abortion on demand, rights for homosexuals and distribution of condoms in schools.

"The Bible warns us to not follow another man in his sin nor help him promote sin—lest God chasten us. How then can we vote for Bill Clinton?" the ad said. It also solicited "tax-deductible donations" to help pay for the ad.

In the complaint filed with the IRS, Americans United legal counsel Steven Green noted regulations forbid churches and other tax-exempt groups to participate in any political campaign on behalf of or in opposition to any candidate for public office.

Earlier this year, the IRS issued a statement warning churches and other non-profit organizations that partisan politicking is forbidden by tax-exempt entities.

Green called the ad an "especially egregious" violation of the rules.

"Its message is not even subtle, and it flies in the face of the above regulations that are intended to keep religious matters—and religious organizations—out of the political fray," Green said.

He said its solicitation of "tax-deductible contributions" is also false because the donations are not deductible. "Thus the advertisement presents a gross violation that the IRS cannot ignore lest the regulation become a mockery," Green said.

"Churches have a constitutional right to address public issues, but they should not violate federal law in the process," said Barry Lynn, executive director of Americans United.

"In this instance, the Church at Pierce Creek has gone beyond prophetic witness into the realm of partisan politicking," he said. "We feel obligated to call on the IRS to act."

Morality in Media endorses Time Warner boycott

NEW YORK (RNS)—Morality in Media, a media watchdog group based at the Interchurch Center here, has added its name to a growing list of groups that are calling for a national boycott of communications giant Time Warner.

Morality in Media said in a statement that it was joining the boycott to protest the publication of celebrity Madonna's new book "Sex" by Time Warner Books.

Robert Peters, president of the organization, said, "A responsible corporation should not be acting to introduce sick, violent pornography into mainstream America at a time when sexual violence has become epidemic."

Morality in Media, co-founded by three New York clergymen in 1962, includes in its leadership representatives from Protestant, Catholic, Orthodox and Jewish faith groups.

In endorsing the boycott against Time Warner, Morality in Media joins the conservative American Family Association of Tupelo, Miss., which called for a boycott in the spring.

In the summer a number of police organizations around the country endorsed a boycott after Time Warner defended its marketing of the singing group Ice-T's "Body Count" album, which includes the song "Cop Killer."

All Time Warner products should be boycotted, Morality in Media said, including magazines such as Fortune, People, Sports Illustrated, and Time.

NBC apologizes to bishops for Sinead O'Connor

WASHINGTON (RNS)—The head of NBC has apologized to the president of the National Conference of Catholic Bishops for pop singer Sinead O'Connor's tearing up of a picture of Pope John Paul II.

In an Oct. 15 letter to Archbishop Daniel Pilarczyk of Cincinnati, made public Monday, Robert Wright, president and chief executive officer of NBC, wrote: "on behalf of NBC, please accept our apology for airing the image of Sinead O'Connor destroying a picture of Pope John Paul II."

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Reevaluating the Legacy of Malcolm X

By Edric Debos

About a year ago when I began wearing a hat with a big "X" on the front of it, many people would ask me what it stood for. It is all too obvious now that the movie is out—magazine and television interviews abound. And let me say this first of all, if you haven't read *The Autobiography of Malcolm X* or if you're too lazy to read it, definitely go see the movie.

If you have read the book, go see the movie and read the book again. If you decide to act on none of the options that I have suggested above, then please question yourself as to how concerned you are with understanding the black/white dilemma or the elimination of racism. I sincerely believe that the life and words of Malcolm X are that essential. You cannot take responsibility for something you do not understand.

Teaching Hate

For the longest time Malcolm has been, generally speaking, greatly misunderstood. I remember a meeting about a year and a half ago where one of our own prominent Unificationist ministers, while talking about race issues, criticized "people like Malcolm X who taught hate." Malcolm was acutely aware of his critics. His own words provide the best rebuttal. From a speech given less than one month before his tragic assassination he lays it out:

"Every effort we make to unite among ourselves on the basis of what we are, they label it as what?—Racism. If we say we want to form something that's based on black people getting together, the white man calls that racism. These are the traps that he creates. If you begin to talk about what he did to you, he'll say that's hate, you're teaching hate. Pick up on that. He won't say he didn't do it, because he can't. If you speak in an angry way about what has happened to our people and what is happening to our people, what does he call it? Emotionalism. Pick up on that. Here the man has got a rope around your neck and because you scream, you know, you're accused of being emotional. You're supposed to have the rope around your neck and holler politely. You're supposed to watch your diction, not shout and wake other people up. They have another trap wherein they make it look criminal if any of us who has a rope around his neck or one is being put around his neck—if you do anything to stop the man from putting the rope around your neck, that's violence."

The Prophet—Saint

In the minds of many Malcolm X has replaced Martin Luther King as the definitive voice of black consciousness, and this shift has taken place for undeniably valid reasons. Peter Goldman, author of *The Death and Life of Malcolm X*, speaks accurately of this when he writes:

"Malcolm's victories, as it happened, had to wait until history caught up with him. He was playing 'A White Man's Heaven Is A Black Man's Hell' on side street jukeboxes while the massed chorus was singing, and almost believing, that they would overcome someday. Malcolm's rediscovery and beatification happened only with the disappointment of that dream—with the exhaustion of white will and black's hopes and the gradual return to neglect, benign or malign as one prefers, as a national policy on race. The dream was ennobling but doomed. It was Malcolm's curse to see this before most of the rest of us; it was the beginning of his sainthood that when Black Americans reached that point—when they arrived, that is to say, at their blackness—Malcolm was already there."

African-American

Malcolm was "already there" on many other fronts as well. In 1963 he laid the groundwork for the current insistence upon the use of the term African-American:

"Whenever you see somebody who calls himself a Negro, he's a product of Western civilization—not only Western civilization, but Western crime. As long as you call yourself a Negro, nothing is yours. The word Negro doesn't tell you anything. It doesn't give you a language, because there is no such thing as a Negro language. It doesn't give you a country, because there is no such thing as a Negro country. The land doesn't exist, the culture doesn't exist, the language doesn't exist, and the man doesn't exist. They take you out of existence by calling you a Negro."

Many people today find the term "minority" just as offensive.

Racism in Scholarship

With regard to racism in scholarship and the misuse of this "knowledge" he speaks crudely but nevertheless with accuracy when he says:

"Actually Caucasoid, Mongoloid, and Negroid—there's no such thing. These are so-called anthropological terms that were put together by anthropologists who were nothing but agents of the colonial powers. They were purposely given that status, they were purposely given such scientific positions, in order that they could come up with definitions that would justify the European domination over the Africans and the Asians."

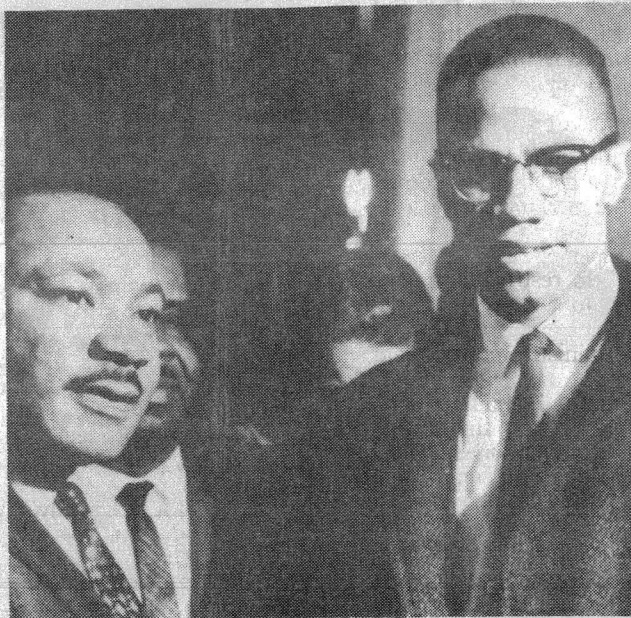
Molefi Asante, in his book entitled *Afrocentricity*, more eloquently states what Malcolm implied, "Race is neither a biological or anthropological fact, it is a political concept. Its origin, like that of nations and states, is rooted in the will to command power over other people, and power is predicated upon distinctions and differences. Much more than political science, anthropology is a European discipline. In its inception and later in its conspiracies with sociology, it attempted to define the rest of the world in its relationship to the European world."

Alexander Thomas, M.D. and Samuel Sillen, Ph.D., authors of *Racism & Psychiatry*, write about a report given at an international medical conference in 1887 which cited "enlarged freedom" as the reason for an alleged 285% increase in reported cases of insanity among "Negroes". This information was used well into the early 1920's "to emphasize that freedom was pathogenic for the black man because it violated his natural need for submissiveness to authority." This is but one of many

examples of abuses chronicled in this informative and well-written book.

When we look at the historical omissions of the contributions of African people to the development of world civilization or the negative stereotypes perpetuated by this same racist bias, and even the disrespect which is generally accorded black scholarship (black scholar being a term which subconsciously strikes many minds as an oxymoron), we see that Malcolm encapsulated these observations when he said:

"Having complete control over Africa, the colonial powers of Europe projected the image of Africa negatively. They always project Africa in a negative light: jungle



Malcolm and Martin.

savages, cannibals, nothing civilized. They try to make it look like we were never ready, that we never were in history a people who occupied a responsible position on the cultural tree, or any other tree. It made us feel inferior; it made us feel inadequate; made us feel helpless. We began to hate ourselves and our hatred for ourselves stemmed from our hatred for things African. We didn't think a black man could do anything except play some horns—you know, make some sounds and make you happy with some songs. But in serious things, where our food, clothing, shelter, and education were concerned we turned to the white man. We never thought in terms of bringing these things into existence for ourselves, doing for ourselves. They try to give us the impression that we were never qualified, therefore we can only qualify today to the degree that they themselves qualify us. And they trick us this way. Trick us into going to them and asking them, 'Qualify me, you know, so I can be free.' Why, you're out of your mind!"

Self-Determination, Self-Defense

I have quoted Malcolm at length because I believe that he speaks best for himself. Also, for those who have not read many of his speeches, I wanted to offer enough of sampling that one might catch the flavor. For me personally the teachings of Malcolm X tend to be summed up in two concepts that he constantly emphasized: self-determination and self-defense.

Self-determination has to do with being able to see beyond the stereotypical roles set up for one by the larger institution and using one's own intelligence to create an identity or plan which is congruent with goals that are beneficial to one's own best interest. In other words, you are only inferior/minority/dis-advantaged so long as you allow that definition (and those who perpetuate that definition) to limit your ability to create goals and employ the means to succeed.

Self-defense has to do with understanding that there are those who seek benefit

(either economically, politically, or psychologically) at your expense. It is therefore only intelligent to arm yourself properly in order to protect your person, your property, or your community against those who position themselves as your enemy.

The Man, The Movie

Volumes have been written about Malcolm X and we can expect more in the future. This latest movie directed by Spike Lee offers a heroic portrait of a greatly misunderstood man. I don't intend to review the movie here, but I would like to bring up a few things. One thing that I appreciated particularly, was a scene that dealt with the firebombing of Malcolm's

house by radical elements of the Nation of Islam. As we watch the family scramble to get out of the house to escape being burned to death, there are several flashbacks to an earlier scene where Malcolm as a child is being snatched up in his father's arms along with his brothers and sisters as they scramble to get out of their house which has just been set afire by the Ku Klux Klan.

I think that the message here is that ignorance and paranoia are our real enemies. Also, there is a desperate need for heroes; heroes that are real people. Malcolm fills the bill. His life is exemplary in terms of his personal integrity, his commitment to his wife and family, his emphasis on education and critical thinking, and his religious dedication. I strongly feel that one of the most overlooked aspects of Malcolm's life is

the fact of what a deeply religious man he really was.

Finally, I feel that Malcolm's life was an example of what it means to be a man (please trust me here, I'm not talking about any sort of macho posturing). I think that "being a man" really has to do with standing up for what you believe in (in his case at the cost of his life) and at the same time having the willingness and intelligence to be open to the truth. It was his commitment to truth that was both his making and his unfortunate undoing. That commitment lead him to the ultimate realization that we are all one, in spite of differences in color, and that living together in peace was a real possibility.

His commitment to truth also made him a threat to those who were less truthful, be they black or white. It is sad that such an articulate voice was cut down. Few were capable of communicating with the clarity, the integrity, and the cool passion of Malcolm X. In my mind we lost someone as significant and providentially necessary as Martin Luther King.

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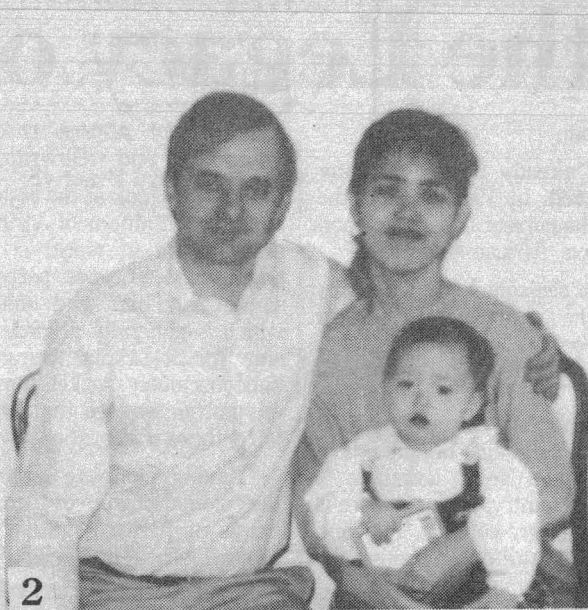
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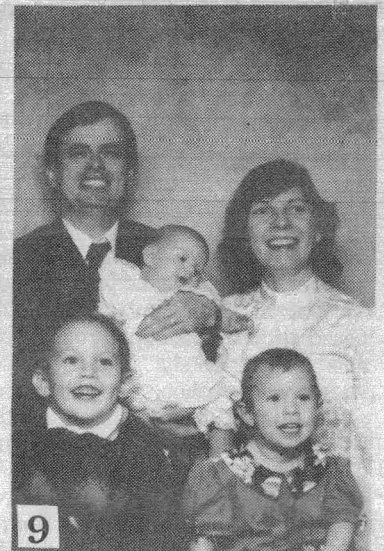
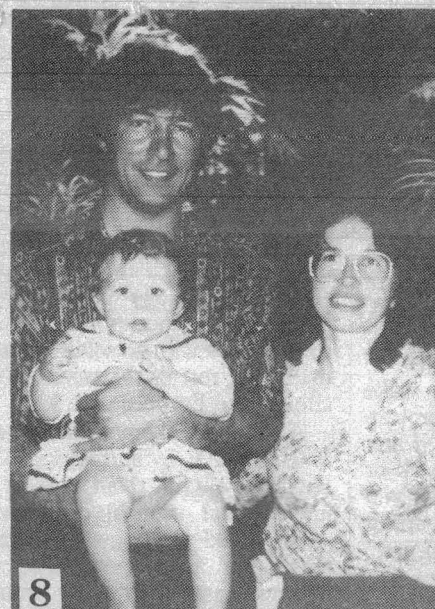
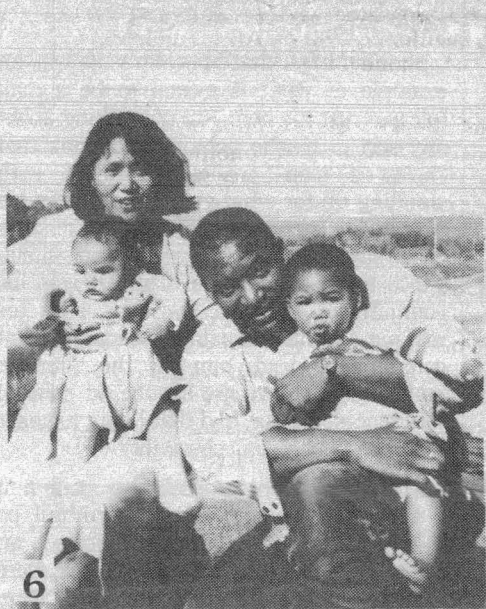
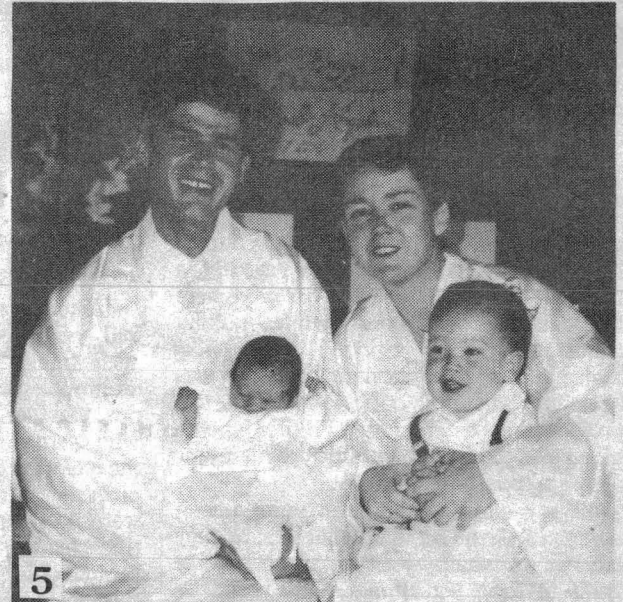
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Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York, NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith.

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