

Unification News

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FOUNDER'S DISCOURSE ON UNIFICATIONISM

INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE

FOUNDER'S ADDRESS

Assembly 2000: Renewing the United Nations and building a Culture of Peace

This speech was given on August 18, 2000 at the United Nations Headquarters, New York

Ladies and gentlemen, honored guests, and respected leaders! Today, in this beautiful and solemn building where the United Nations General Assembly meets, I greet you with deep gratitude for the opportunity to express my passionate concerns and views about the future direction of the world and the United Nations.

The sole purpose of all my undertakings in many areas over the past forty years has been the realization of a peaceful world that is the desire of God and humanity. This longing for a peaceful world has also been the core reason I have dedicated myself to the promotion of interreligious harmony and cooperation.

In the twentieth century, humanity has experienced many severe conflicts and unspeakable acts of violence, especially through the horrors of the two world wars, and through the seventy years of the Cold War and communism. When the Cold War ended, the world had a brief moment of celebration, as if peace had arrived. But, then, very soon humanity realized that the end of the Cold War did not automatically mean the advent of an age of peace. Even at this moment, fierce wars and brutal massacres are going on in numerous places around the globe.

Conflicts arise for many reasons. But one of primary factor contributing to their emergence is the deep-rooted disharmony that exists among the world's religions. Therefore, when we witness the many global tragedies occurring around us, we should recognize how critically important it is that the religions come together, dialogue with one another, and learn to embrace one another.

In the modern age, in most nations, religious ideals have come to hold a place wholly separate from the centers of secular political power, and most have come to accept this reality as the way things ought to be. I believe, however, that it is time that international organizations whose purpose is to support the ideal of world peace reconsider their relationship with the great religious traditions of the world.

On this point, the United Nations, more than any other international organization, can set a good example and lead the way. The world has great expectations for the United Nations as an organization embodying humanity's aspiration for peace. In the United Nations, the representatives of all nations work in concert to promote peace and human prosperity. Of course the conscientious efforts to establish peace, undertaken by these national representatives at the United Nations, often meet stubborn resistance. The accomplishments and achievements

attained through the United Nations have been significant. However, there is much room for improvement. I believe there is an urgent need today, within the United Nations and through its many activities, to encourage mutual respect and increased cooperation between the world's political and religious leaders. The original ideal for human beings is that we live with our mind and body united in resonance with God's true love. It is because human beings resemble God as His sons and daughters that the mind and body of each individual can truly unite without struggling against each other. Within God there is no disharmony between internal and external characteristics. This is so because the absolute God has no contradiction or conflict within Himself.

The human ideal to achieve oneness of mind and body can be realized only when people completely possess God's true love. The biblical verse, "Blessed are the peacemakers, for they will be called children of God," illustrates this point. Peacemakers are persons whose mind and body are in unity centering on the true love of God.

As a result of the fall, human beings lost the standard by which our minds and bodies could be brought into oneness and harmony, and humanity has lived in internal strife and self contradiction. The clashes of the mind and body within the individual have expanded and now manifest themselves in the family, society, nation, and the world. For example, this unresolved struggle between mind and body is what precipitated the elder brother Cain's murder of his younger brother Abel.

All the conflicts and wars in history have been essentially battles between a Cain camp -relatively tending towards evil - and an Abel camp -relatively tending toward goodness. Humanity must end these struggles between Cain and Abel camps and restore the original state of harmony and love. To do this, each of us must end the conflict between our mind and body, and bring them into harmonious union.

The principle that mind and body must be united should be applied and practiced not only by individuals, but it should be applied on the worldwide level. For this purpose, I founded a number of organizations to achieve world peace. For example, I established a number of interreligious initiatives, such as the Inter-Religious Federation for World Peace, to promote cooperation among religions, which represent the internal world of the mind. Also, to address the external management of human affairs, representing the body, I have worked to promote harmony among nations through the activities of The Federation for World Peace, the Federation for Island Nations for World Peace, the Federation for Peninsula Nations for

World Peace, and the Federation for Continental Nations for World Peace. Most recently, signifying the emergence of an era when mind and body, or religion and rational governance can work

together: cooperatively, I founded the Interreligious and International Federation for World Peace. At their root, human problems are not entirely social or political, and so social and political

C A L E N D A R

AUGUST 2000

- 1 Hee Jin Nim's Ascension
Day of Returning to the Home Country (1993)
- 4 Hye Jin Nim's Ascension
- 6 Chil Pal Jeol: Declaration of the Realm of the Cosmic Sabbath for Parents of Heaven and Earth (7/7/97)
- 7 Unification Theological Seminary founded (1971)
- 11 Shin Goon Nim's Birthday (7/12/83)
Shin Kwon Nim's Birthday (7/12/89)
- 16 Il Sung II: Total Victory Day (1985)
- 17 In Jin Nim's Birthday (7/18/65)
- 18 Hwa Jung Nim's Birthday (7/19/77)
- 20 Declaration of the Providential Age of Salvation by Love (1989)
- 25 30,000 Couples' Blessing (1992)
- 3 60,000 Couples' Blessing (1995)
- 28 Federation for World Peace (1991)
- 29 Shin Ji Nim's Birthday (7/30/94)
- 30 Shin Joong Nim's Birthday (8/2/93)
- 31 Pal Jong Shik: Day of the Settlement of 8 Stages (1989)

SEPTEMBER 2000

- 1 Declaration Day of Heavenly Parentism (1989)
- 3 Hyung Jin Nim's Birthday (8/6/79)
- 6 Young Jin Nim & Hwa Jung Nim's Blessing (1997)
Hyung Jin Nim & Yun Ah Nim's Blessing (1997)
- 8 Sa Sa Jeol Declaration (1998)
- 12 Soon Ju Nim's Birthday (8/15/72)
- 18 Foundation Day (1976)
Ultimas Noticias Established (1981)
- 27 Day of Dispensational Reversal Toward Unification (1988)

OCTOBER 2000

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

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FOUNDER'S DISCOURSE ON UNIFICATIONISM



approaches will always be of limited effectiveness. Although secular authorities rule most human societies, religion lies at the heart of most national and cultural identities. In fact, religious faith and devotion have far greater importance in most peoples' hearts than do political loyalties.

The time has come for religion to renew itself and manifest true leadership in the world. People of faith should feel responsibility for the plight, suffering and injustices experienced by the world's peoples. Religious people have not been good examples in the practice of love and living for the sake of others, and for this reason should engage in deep self reflection. It is time for religious people to repent for their preoccupation with individual salvation and narrow denominational interests. Such practices have prevented religious bodies from giving their utmost to the cause of world salvation. Our age more than any other demands that we go beyond faith, and the interests of particular religions, and put our love and ideals into practice for the sake of the world.

In particular, God calls upon us leaders - especially religious leaders - in hope that we will stand against the injustices and evils of the world, and bestow His true love upon the world. Hence, all people of faith must become one in heart in order to give full expression, in both words and actions, to God's passionate desire for humanity's restoration and peace. World peace can be fully accomplished only when the wisdom and efforts of the world's religious leaders, who represent the internal concerns of the mind and conscience, work cooperatively and respectfully with national leaders who have much practical wisdom and worldly experience about the external reality or "body." In this light, it is time for us to give serious consideration even to the prospect of restructuring the United Nations. For example, perhaps it is possible to envision the United Nations as a bicameral institution.

The existing United Nations structure, composed of national representatives, may be regarded as a congress where the interests of each member nation are represented. However, I submit that serious consideration should be given to forming a religious assembly, or council of religious representatives within the structure of the United Nations. This assembly or council would consist of respected spiritual leaders in fields such as religion, culture, and education. Of course, the

members of this interreligious assembly will need to have demonstrated an ability to transcend the limited interests of individual nations and to speak for the concerns of the entire world and humanity at large.

The two chambers, working together in mutual respect and cooperation, will be able to make great advances in ushering in a world of peace. The wisdom and vision of great religious leaders will substantially supplement the political insight, experience and skill of the world's political leaders. Even at this moment, more and more conflicts are breaking out across the world over disputed borders. As a result, the world is sustaining substantial loss of human life. In addition, the money poured into war-making and peacekeeping runs into the billions of dollars. So many resources and efforts are being wasted. Yet, comprehensive solutions have not been fully achieved with respect to

any given conflict. To solve this problem, I would like to make some proposals for your consideration:

Peace Zones

I propose today that the United Nations and religious leaders join their hearts and work to create peace zones in areas of conflict. Whether the disputed borders pass through rivers, mountains, fields, or the sea, we can create buffer zones or peace zones along these borders.

These zones could be governed directly by the United Nations, and people from around the world dedicated to the establishment of peace will be allowed to settle in these zones. The United Nations will be responsible to provide guidance to those living in these areas so that they come to embody the founding ideals of the United Nations and comply with its declarations for peace. These peace zones will be havens that

exist for the sake of peace, prosperity, and reconciliation. They will be free of racial and sexual discrimination, human rights violations, and war. These areas must also be ecological and environmental havens for the entire natural world. To create such zones of peace, freedom, and ecological harmony, the concerned nations will have to be willing to provide the necessary land. This

is not a simple matter, for there will be resistance to the surrender of land, even for a peace zone. I have dedicated much effort toward finding solutions to this problem, particularly as it applies to my native land, Korea.

I have taught that there is a providential significance to Korea's having been a victim of the Cold War. As you know, both the division of Korea and the war that followed are outgrowths of the Cold War. The Korean War, in which the youth of sixteen countries shed their blood under the United Nations flag to protect freedom, was a righteous war unprecedented in history. I remain ever grateful to the United Nations and those sixteen nations. And yet, the peaceful unification of Korea still remains to be accomplished. For this reason I have continually pondered about the United Nations' solemn mis-

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sion for building a world of peace and how this relates to God's providence.

I sincerely hope that the current mood of reconciliation and cooperation between South and North Korea, which began last June, will continue. I hope the entire demilitarized zone along the 155-mile military demarcation line that crosses the Korean Peninsula can be turned into a peace zone under U. N. jurisdiction. I believe the United Nations will take the lead in this effort and build exhibition halls, museums, educational sites, and peace parks in this zone in order to teach visitors important lessons regarding peace.

I am purchasing almost 1.2 million hectares of fertile land in South America's MERCOSUR countries to help compensate countries for any land they may lose as a result of the establishment of U. N. peace zones. I have already notified leaders of North and South Korea that I am prepared to turn over to them portions of that land in South America for their use. As I make this proposal public, it is my fervent hope that world leaders of good will can understand this purpose and join with me. In particular, I hope that they will join me in willingly donating their land and money for use in creating U. N. supervised peace zones. These zones, under U. N. leadership, will give rise to ideal moral societies where nature and people live in harmony.

Already in December 1998, I proposed the founding of an international Peace Fund in an address I gave to world religious leaders gathered for an international conference that had as its theme, "Realizing the Interfaith Ideal: Beyond Dialogue into Practice." All the leaders who participated in this conference resolved to initiate a movement for the world's religious people to lead the way in making donations for world peace. I proposed that donations we give in amounts related to the number seven. Because various individuals and countries face differing economic realities, one person may find it difficult to give even seven dollars, whereas someone else may be able to give even \$7 million. I believe that if all religious peo-



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ple on earth become one in heart, they will actively participate in this fundraising effort. The funds thus created will be used to establish peace zones and to teach the ideals of peace and the methods to achieve it. In addition to religious people, the United Nations too can encourage all nations and their peoples to make annual contributions to this fund. These funds might be donated under the name of the "White Cross Fund." Wealthy philanthropists, business leaders, and industrialists, leaders in other fields, along with individuals, and organizations, can actively participate in the construction of U. N. peace zones. In this way, they can

lead the way in creating an atmosphere of peace and in raising the necessary funds.

An Interreligious Council at the United Nations

Furthermore, one of the reasons I founded the Interreligious and International Federation of World Peace was to help create an interreligious assembly to serve as a senate or council with-

in the United Nations. To implement this plan, I propose that each nation, in addition to its current ambassador, can send a religious ambassador to the United Nations to serve as a member of the religious assembly, or U. N. senate. The mission of the representatives to this U. N. senate requires that they have a genuinely ecumenical or interreligious consciousness and that they have the training and ability to teach a universal, trans-national ideal of peace. The nature of their purpose and mission would prohibit their promoting the narrow interests of a particular country. Rather they are to carry out their duties for the ideal of peace in the world and for the sake of all humanity in accordance with God's Will.

The interreligious ambassador appointed as a member of the United Nations senate or council should have a global consciousness and take responsibility to represent the United Nations' global vision and agenda. In this sense, these persons can be thought of as global ambassadors from the United Nations. Wherever they go in the world, these ambassadors will promote movements dedicated to the realization of peace and social welfare. Moreover, in all nations, they will serve as conscientious guardians of lofty ideals such as justice, security, and peace.

This will provide hope to the citizens of the world, and especially the youth. People will then have the opportunity to see with their own eyes the emergence of young people around the world seeking true love and lasting peace.

Those selected as ecumenical and transnational ambassadors will also be able to help guide and supervise various U. N. sponsored projects in health, education, welfare, and other fields.

True Love, True Parents and True Families

I have worked through many groups and organizations to educate people around the world in the meaning and value of true love and true families, transcending religious denominations and nationalities. By use of the term "true" I mean centered on God's original

will and purpose. My continuous investment in this area and ongoing efforts for dialogue and reconciliation over the last decades have demonstrated beyond any doubt that the strongest foundation for the unity of humanity is the universal and essential love generated through the ideal of the true family.

Based on these considerations, I urge all the organizations connected to the United Nations to act in order to uphold and promote the ideals of true love and true families. For this reason, I would like to make another proposal - that the senior decision-makers at the United Nations proclaim, in accordance with existing procedures and regulations, a special day to be commemorated worldwide. I understand that the United Nations has made proclamations such as the International Year of the Family, and that it has declared various ten-year objectives such as the "Decade to End Poverty." Along these lines, I propose that the United Nations establish an official commemorative day to uphold the ideal of the family, so that the world can remember and celebrate this day every year.

Specifically, I propose that True Parents' Day be established as a day of global celebration. I have already initiated such a day that has been signed into law by the United States Congress. Each year, in America, model parents and families from throughout the nation are honored. By celebrating such a day each year, transcending barriers of

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INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE Assembly 2000

by Dr. Thomas G. Walsh—Louisville, KY

On August 17-20, 2000, with sessions at the United Nations, as well as at the Waldorf Astoria, the Interreligious and International Federation for World Peace, convened Assembly 2000, bringing together more than 400 world leaders—including former heads of state and government, United Nations Ambassadors, religious leaders, scholars and representatives of a wide range of non-governmental organizations—to discuss the theme, “Renewing the United Nations and Building a Culture of Peace.” The Chairman for Assembly 2000 was Amb. Makarim Wibisono, the Permanent Representative of the Mission of Indonesia to the United Nations, and the President of the UN’s Economic and Social Council (ECOSOC). Three missions to the United Nations co-sponsored Assembly 2000: the Mission of Uganda, the Mission of Mongolia, and the Mission of Indonesia.

The conference theme, “Renewing the United Nations and Building a Culture of Peace,” was selected in order that the speakers and delegates could reflect on the ways in which the United Nations might be renewed. This theme of UN renewal had been advanced by the Secretary General, Kofi Annan, in his recent “We The Peoples” statement. In addition, the United Nations also proclaimed the year 2000 as the international year for a “culture of peace.”

In 1988, at the time of the Seoul Olympics, when Father announced plans for the establishment of the World Culture and Sports Festival, he stated that the WCSF should promote the building of “a new culture of peace.”

The idea of a “culture of peace” carries the meaning that peace has its foundation in a variety of internal dimensions of human experience, that is, peace is built on the foundation of individual moral character, family life, patterns of social relationships, religious beliefs and practices, etc. Peace cannot be secured merely by law or through peace agreements or peacekeeping forces. In order to establish world peace, there must be a new consciousness, and a new vision for global culture. The IIFWP is in full agreement with the United Nations on this point.

The Opening Plenary for Assembly 2000 featured a number of very distinguished, world renowned speakers, including, H.E. Oscar Arias, former President of Costa Rica and Nobel Peace Prize Laureate; Sir Edward Heath, former Prime Minister of England; Sen. Robert Dole, former US



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duction by President Kaunda, Mother spoke briefly on the work of the FFWPU, the WFWP, the IRFF and the importance of women and family. Father’s speech was the keynote of the session at the United Nations.

In his speech he articulated the vision of the IIFWP and proceeded to outline a series of very specific and concrete proposals for bringing peace to the world and for revitalizing the United Nations. These included proposals for: 1. establishment of a council or senate of religious leaders at the United Nations, with a member of this council appointed by each member state as its religious or spiritual representative; 2. the establishment of peace zones on the borders between states locked in conflict; Father recommended that such a peace zone be established at the DMZ standing between South and North Korea; 3. the establishment of an international “True Parents Day” endorsed by the United Nations and celebrated each year. These proposals were widely acclaimed as insightful and worthy of implementation.

The program sessions at Assembly 2000 centered on the following themes:

1. Renewal of the United Nations: Opportunities, Obstacles and Options; Speakers: Dr. Thomas Ward, University of Bridgeport, Hon. Richard Thornburgh, former UN Under Secretary; Dr. Bruce Russett, Dean Acheson Chair of UN Studies at Yale;

2. International Organizations and the United Nations; Speakers: Dr. Gordon Anderson, PWPA, Dr. Douglas Bandow, CATO Institute, Dr. Thomas Weiss, City University of New York, Dr. Wally N'Dow, Convening Chair, State of the World Forum;

3. The Moral, Social and Global Significance of the Family; Speakers: Dr. Thomas Walsh, IIFWP, Mr Don Eberly, National Fatherhood Initiative, Ms. Maggie Gallagher, columnist and author, Amb. Semakula Kiwanuka, Ugandan Ambassador to the UN;

4. The United Nations and Freedom from Poverty; Speakers: Mr. Antonio Betancourt, Summit Council for World Peace, Dr. Norman Bailey, Economic Advisor to the Reagan Administration, Dr. Gary Quinlaiven, Center for Economic and Policy Education, Rev. Dr. Walter Fauntroy, New Bethel Baptist Church;

5. Ideology and Religion in Issues of Conflict Resolution; Speakers: Dr. Cheryl Lau, Har-

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Senate Majority Leader; H.E. Kenneth Kaunda, former President of Zambia; Rev. Chung Hwan Kwak, Chairman of the IIFWP; Mr. Taj Hamad, Director of the Office of UN Relations for IIFWP; Amb. Semakula Kiwanuka, Permanent Representative of Uganda to the UN; Amb Yuli Vorontsive, former USSR Ambassador to the UN and current Under Secretary at the UN; Amb. Anawarul Chowdury, Permanent Representative from the Mission of Bangladesh to the UN.

The highlight of the Opening Plenary, however, were the speeches delivered by the Rev. Dr. Sun Myung Moon and Dr. Hak Ja Han Moon. After a fine intro-



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race, religion, and cultural differences, and loving and cherishing each other, we will be able to fully experience our true and common human roots, and understand the preciousness of true families. This day will be a special of truly global commemoration and a beginning of the celebration of the oneness of the world, as one global family, leading us beyond all confrontation and strife.

Respected world leaders, we must join hands and hearts and improve our systems



and organizations so that the precious wisdom of religion, along with scholars, statesmen, and people of insight and knowledge, can be mobilized to solve the serious and urgent crises of the world.

I believe solutions to world problems can come about if we establish the proposed council composed of religious leaders in cooperation with the political leaders and diplomats of the current United Nations. The Interreligious and International Federation for World

Peace will promote this ideal, for religion can offer great service in providing guidance in matters concerning the Absolute Being, the world of transcendence, our eternal life and the spirit world. For this purpose, the IIFWP will make devoted and sacrificial efforts to attain the goal of world peace. It will strive to establish the Kingdom of Heaven of eternal love and harmony and the fatherland of God, where the United Nations' efforts for peace are honored, and where all humanity form one universal family as brothers and sisters under God, the Parents.

I believe that the world leaders and officers of the United Nations, who possess knowledge, experience, and wisdom, can offer many recommendations for implementing the proposals I've presented to you today. If we work together and make continuous efforts, peace and happiness will surely be realized on Earth. I pray that God's blessing be with your families and your endeavors. Thank you. ❖

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vard School of Government, Ambassador Yuli Vorontsov, Under Secretary at the UN, Dr. Frank Kaufmann, Interreligious and International Federation for World Peace, Dr. Douglas Johnston, Center for Religion and Diplomacy;

6. The Environment in the Age of Globalization: Partnerships for Sustainability; Speakers, Dr. Noel Brown, Friends of the UN, Ms. Hilary French, Worldwatch Institute, Dr. David Randle, Wellness Health and Lifestyle Center.

On the evening of August 18, in the Delegates Dining Room at the United Nations an Awards Banquet was held. At this time an organization comprised of several UN non-governmental organizations, recently formed under the name of the World Association of United Nations Non-Governmental Organizations, presented Dr. and Mrs. Moon with the first Universal Peace Award. Prior to the presentation of the award, there was entertainment featuring Mr. David Eaton, Mr. Kevin Pickard and "MZuri," after which a video was shown reviewing some of the achievements of the award recipients.

Following this, Dr. Neil Salonen, Dr. Noel Brown and then Dr. Nicholas Kittrie presented moving and eloquent accounts of the incredible accomplishments of the Rev. and Mrs. Moon. The award were then presented individually to the recipients. Joining Dr. Kittrie and Dr. Brown in the presentation of awards were President Kaunda, President Carazo of Costa Rica, Mrs. Mohini Giri, Dr. Cheryl Lau, and Hon. Betty Okwir of Uganda. Upon receiving his award, Father delivered a profound speech on the need to break down the barriers that stand between peoples and nations. It was a beautiful and historic evening at the United Nations, as the delegates dined overlooking the East River.

Assembly 2000 officially closed at a luncheon at the Waldorf Astoria on August 19. Following this close there was a series of follow-up sessions designed for IIFWP delegates and which focused on examining the founding vision and ideals of the IIFWP as expressed through the words of its founder, the Rev. Moon.

Also, on the evening of August 19, True Parents invited all the international par-



ticipants to their home at East Garden for a final banquet. On this occasion, Father spoke on the meaning of true love. True Parents also presented each guest with a beautiful watch. In addition Hyun Jin Nim and Kook Jin Nim spoke, Hyun Jin Nim sang "La Bamba," and both Father and Mother sang, which made everyone begin dancing together. Several participants moved forward to offer gifts to True Parents and to try to have a picture taken with them. The spirit was euphoric and intoxicating. No one wanted to depart.

Even Father entered the busses to shake hands with participants and wish them bon voyage. On the busses returning to New York city everyone was joyful.

An Executive Summary of the proceedings of Assembly 2000 was immediately prepared, by Dr. Mark Barry, after the conference, and was followed quickly by a publication of the entire proceedings, edited by Dr. Andrew Wilson and Dr. Theodore Shimmyo. These publications are being widely distributed around the world and particularly to the UN community, which is hosting the Millennium Summit and General Assembly in early September. In addition to the circulation of conference reports and proceedings, there was active media coverage of Assembly 2000, coordinated by Media Director for Assembly 2000, Ms. Karen Judd Smith.

Assembly 2000 was an unqualified and stunning success, far exceeding anyone's expectations, especially given that it was brought into being in a matter of weeks. A team effort of heroic proportion made all things magically fall in place. Special thanks to everyone, especially Mr. Shunichiro Yoshida, Patrick Kirkbride, Frank LaGrotteria, Tomiko Duggan, Yasu Tanai, Bill and Donna Selig, Greg Breland, Ed Fleck, Robert Sattinger, Jonathan Gullery, June Maxim and, magna cum laude, all members of the Japanese Public Relations team, and the entire staff. ❖

40th Wedding Anniversary and the Second Annual International Summer Fishing Tournament

by Gunnard Z. Johnston, Jr.—
Vilnius, Lithuania

Some people say Alaska is America's final frontier, but I feel in many ways that Alaska is America's first frontier for the building of God's ideal world. Only a place like Kodiak, with its monumental abundance of natural beauty and resources, the sheer power and humbling enormity of Alaska, could qualify as a new starting point. Only an environment that features True Parents' personal initiatives as the number one ocean-related enterprises on that island can be recognized as a new beginning.

The spectacular majesty of the mountains, the boundless energy of the Pacific Ocean, the extensive array of fishing opportunities with so many good fish available, the clean crisp air, the relatively unspoiled atmosphere — all this and more make Kodiak the ideal place to meet True Parents, the New Beginning of the Human Family. We were all invited — on very short notice, as usual! — to join with True Parents in celebrating Their 40th Wedding Anniversary and Second Annual International Summer Fishing Tournament in this place that takes your breath away, Kodiak. Not only that, but we also celebrated the 12th Pal Cheong Shik (Day of the Settlement of Eight Stages) on August 31st, and the 12th Champu Ju-ui (Declaration of Heavenly Parentism), the former along with our True Parents, the latter after True Parents had already taken flight to return to Korea at 4:30 AM on September first.

For those who arrived early, on the 29th of August, we had the very special opportunity to actually be with True Parents in a most intimate setting for Hoon Dok Hae on Wednesday morning, August 30th. Only about 30 of the eventual 250 members had arrived by this time, and Father and Mother were able to see each one of us individually. Although very exhausted from their grueling schedule between Korea, South America, New York, Washington, DC, and now Kodiak, Alaska, Father and Mother poured out all their love to us at this beautiful morning gathering. And although the Hoon Dok Hae was read by Mrs. Won Ju McDevitt, and commentary was added by Rev. Hong

(?), National Messiah to Uruguay, Father could not help but share some of his deep heartfelt thoughts with us.

Father's main points:

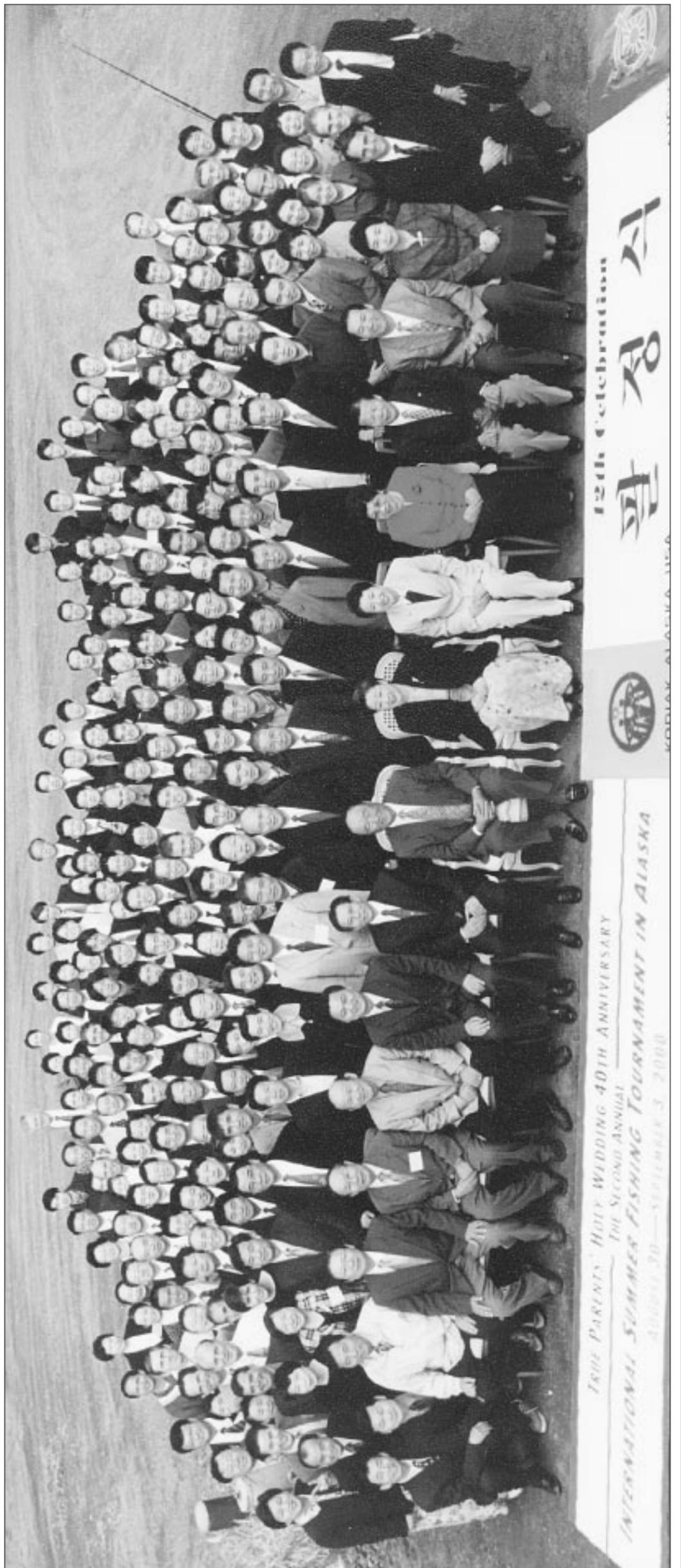
Learn Korean — it not only is the language of True Parents, but it also conveys a meaning of thought that is much more deeply connected to the realm of heart than any other language. The meanings of the words, the way of expression, the structure of the sentences, everything joins to make an communication that invites a sensitivity to the heart of love that no other language can duplicate.

Lineage is most important — from the providential perspective lineage contains everything, love and life, and therefore it is most important. Humankind fell under Satan's lineage, but from now we must willingly move to be under God's lineage. We must pass this Godly lineage down to our children and grandchildren. Satan divided humanity by using the fall to cause enmity between Adam, Eve, and the children. God unites the lineage by making a vertical relationship between parent and child. From the vertical family we can expand out (horizontally) to the tribe, nation, and world.

Purpose of Kodiak — all nations need to inherit the spirit of Kodiak. Kodiak has (one of) the four best fishing and four best hunting places in the world. Through the hobby industry all nations can unite in peace. Father said tournaments should be held in every nation three times a year; and then one grand tournament should be held here at Kodiak, with Father presiding. Father will do this, even in the spirit world. Hunting and fishing both release the blood of the animal (like the Old Testament offerings), and this releases stress among men. Much better than fighting and releasing human blood. Eventually we all do become an offering, as our death is the release of our blood for the sake of the spirit world. Our time on earth is preparation for that moment of offering. All people of all nationalities, races, and religions can join in the tournament of offering fish and animals, as a way of preparation to join together in the spirit world. All joy, no sorrow.

The 12th Anniversary of Pal Cheong Shik commemorated the

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first Pal Cheong Shik, which occurred four years after Father's release from Danbury prison. This marked the end of the indemnity periods of the Old Testament Age and the New Testament Age, and opened the Completed Testament Age, which is also the age of the Fourth Adam. This marked the beginning of the age of the Family Messiah, the Tribal Messiah, and then the National Messiah. Satan cannot claim the family any more. True Parents overcame all the evil rumors against him by communists and even Christians. Now Father can call people to join him anywhere in the world because of the victory of True Love. Now Unificationism looks like nothing,

but in 20 or 30 years it will be the shining example for the world to follow. External appearances are not important; the internal connection with True Parents can overcome anything. Father-son unity is the beginning of the age of love. Son must walk with the Mother and make Mother-son cooperation, also. The parents are one, and the children are one with the parents.

Father continued to speak about this age as the "harvest time", about the Hoon Dok Hae seminars all over the world, raising up world leaders in Heavenly thought, even in Russia, China, and North Korea. Russians have Western faces but Eastern hearts, Father said. North and South Korea are meeting now, moving together; it must be under God's blessing, however. The Family Pledge flag is spreading all across America. The National Council of Churches (under the World Council of Churches) is opposing the Family Federation, so we have started the United Church Federation. Black Muslim leader Louis Farrakhan is making the Million Family March, and he has come to visit Father three times, very humbly, very reverently, like a child. After all these years, starting from a mud hut, Father is now speaking at the United Nations. Leaders from around the world listen to Father, admiring his work. But the goal is to reach the youth, for without the young people, all will pass away. The world tumbles into free sex, but we must pull them out with True Love through the Blessing. We must save the youth of the world. There is no greater calling than that.

We must re-build the world through the United Nations and the United Church Federation based upon Absolute Faith, Absolute Love, and Absolute Obedience. The Million Family March has been five years in the making. Would have happened sooner but Minister Farrakhan got sick. Now he is 85% well, and on this course he will get completely healthy. Father has invested in



the resurrection of the world by concentrating so much on America, the one nation that represents the world. Even Japanese sisters came to America to revive and resurrect this nation. White people have opposed Father, even the CIA has been blocking Father, but many people know what Father is doing and they want to support him. Father will give a book on fishing to each nation, to help us get started in our hobby industry. (End of Father's main points.)

Fishing competition

Only True Father could even begin to think of holding a gathering of people from all over the world with the panoramic view and heart to embrace each one of us, set us on fire once again, then turn us loose to realize the dream. The fishing itself was an incredibly wonderful and joyful experience. Even if one did not catch the prize-winning fish, there was great joy in seeing a brother or sister pull one in! On our last day on the big boat, a 70 foot ten-

der boat carrying 35 fishermen wall to wall, we caught a half dozen nice halibut and about the same number of silver salmon. One of the Korean elders started to filet the fish to make some of the most delicious sashimi I've ever had. Doesn't get any fresher than that! Another couple of Western brothers got busy setting up a charcoal grill for more salmon and halibut, roasted this time. Superb! Even made the tangled fishing lines and sometimes merciless ocean currents completely bearable. The sun shined on all of this, as we drank in the latter days of the summer.

Whales blew their geysers and danced on the waves, giving everyone another reason to whip out their pocket cameras. Slow times motoring on the big boat going to the next "fish haven" gave us time to get to know one another, to listen to life stories we'd normally never get the chance to hear. If we needed time just to be alone and think, or even to share a cup of coffee with someone, it was all there. I had the feeling that

the Kingdom of God must be a lot like what we were experiencing.

God calls, we respond. We don't know what's in store for us, but each time it seems to get just a little bit better. Each time we just "go on faith" there seems to be far more waiting for us than we have any right to expect. In the end, we could all see that Father's idea to hold annual fishing tournaments like this is really a brilliant idea. Just one more of the many other brilliant gems he always seems to pour out upon us. Even though True Parents had to leave us in the dark early morning hours of September first, so they could fly back to Korea to be with the sisters meeting at Chung Pyung, we could feel our Parents spirit lingering with us each moment there, washing over us with love and appreciation, comforting us with their deepest affectionate embrace.

What a time. What a memory. What a blessing. I'm signing up now to go back next year! ❖

And the winners are...

Halibut

- | | |
|---------------------|-------|
| 1. Ju Bong Jun | 237lb |
| 2. Takamitsu Sakuwa | 165 |
| 3. True Mother | 116 |
| 4. Kang Young Seok | 115 |
| 5. Moon Ryong Re | 113 |
| 6. Hiranasa Yamaoka | 108 |
| 7. guest | 107 |
| 8. Pyoun Young Shik | 106 |
| 9. Yoshie Takashima | 105 |
| 10. True Father | 104 |

Salmon

- | | |
|---------------------|---------|
| 1. Katsushi Fakatsu | 15.20lb |
| 2. Shinichi Sirase | 14.64 |
| 3. Yasuhiro Futono | 14.40 |
| 4. Clifford | 14.06 |
| 5. Y. Yamamoto | 13.90 |
| 6. Nakayama | 13.76 |
| 7. Y. Tamaoka | 13.64 |
| 8. Tamaoka | 13.62 |
| 9. David | 13.50 |
| 10. Man Sung Heo | 13.36 |

Hyun Jin Nim on World CARP Tour

The Only Way is Up

by Michael Balcomb—NYC

One of my favorite books of spiritual inspiration is *The Great Divorce* by C.S. Lewis. In this fascinating work, Lewis explores the possibility – somewhat radical for mainstream Christianity – that lost spirits in hell can be resurrected into heaven, but only if they are willing to change themselves, just a little.

The story begins with the spirit candidates lining up at a bus stop in a grimy, gloomy rain-swept town (which we learn much later is Hell) for a bus that swiftly takes them into a land of brightness and sweet breezes. This turns out to be Paradise; the waiting room for the land Lewis calls 'Deep Heaven.' However, it is far from a comfortable place for the spirits newly arrived from hell, because they find themselves to be just thin, vapor-like ghosts in the world of ultimate substance. Raindrops pierce them like bullets, and even the lush grass hurts their feet.

To become solid spirit beings, they must first be confronted with one personal challenge to overcome if they are



to be allowed to continue their journey. Of course, these are different for each individual. For one, it is sexual impurity, for another, arrogance, and for yet another it is faithlessness and cynicism.

Spirit guides soon appear to help the freshly awakened souls, but they are not always successful. The main problem is that the spirits from hell must humble themselves to their spirit guides, who were individuals with whom they had had difficulties while on earth. Lewis, himself a passenger on the bus, watches helplessly as several of the spirits give up and get back

on the bus for the return journey to hell, convinced that the task is beyond them.

Yet some do succeed. And we learn that all they really needed to do was to let go of their past, their attachment to hell. Once they have set down the accumulated baggage of sin and guilt, the rest was easy. To borrow a Principle term, God had already done 95% of the task. But without their

responsibility, they could not remain even though they had left hell behind and stood at the very gates of heaven.

As Lewis so dramatically illustrates, letting go of spiritual baggage, which seems such a simple task when viewed in the third person, is far from easy when you have to do it yourself. Over the years, we accumulate so many habits, concepts and opinions that little by little obscure the sunshine of hope that illuminated our early spiritual life. If anyone suggests that we should shed our load we become confused and defensive, to our own enormous detriment.

This has been exactly my experience during the past few months. I have had the opportunity to witness our elder brother, World CARP President Hyun Jin Moon, as he travels the world bringing the *Inheritance and Development* CARP revival tour to nation after nation. He is bringing all of us in the Unification Movement a clear message of hope and revival, but it took me a very long time to really digest it and to see the real possibilities for the future. Time and again I was back on that bus, ready to take the return trip, but gently and patiently God coaxed me out into the sunshine.

How difficult it is to lay down our baggage, when we don't

even want to admit that we have any! Surely that's someone else's problem, not mine, there must be some mistake? No, no mistake, Hyun Jin Nim says. We need a new mindset that recognizes that we are our own biggest enemy.

The real obstacles to the growth of our movement are not opposition from governments, nations, religions or other vested interests, but rather from our own anemic faith in the progress of True Parents' work and the immanence of God's Kingdom. Doubt, weariness and creeping cynicism are the real enemy. How do we root them out?

This was precisely the message that Hyun Jin Nim brought with him on the recently completed second phase of the World CARP tour in Russia, Moldova, Hungary and Frankfurt. I'd like to share with you these reports from our travels.

Moscow

Hyun Jin Nim's first schedule in Russia was to speak at the third *Lasting Love* conference, held July 28-30th. He used the opportunity to encourage more than 1,200 students and professors that young people should take the lead in bringing about a moral reformation for the 21st century. "Don't ever tell me that one person can't make a difference," he said, "because it is not true. Yesterday I visited the tomb of Lenin. I was surprised at how small and physically unimpressive he was – yet this little man influenced the lives of a hundreds of millions of people for nearly a century. Why couldn't one of us do more?"

Why not indeed? The *Lasting Love* conferences bring together hundreds of young people from nations that were enemies for much of the last century, and make possible new bridges of understanding. But they are meant to be much more than just another student symposium. They should be the beginning of a new revolution of love.

The very next day Hyun Jin Nim challenged the Russian and CIS CARP members at the Moscow CARP Convention with this issue. "You are young," he said "and you stand in the position of Abel. Abel's job is not to save himself but to save Cain. There are hundreds of millions of young people in the position of Cain. Can you restore them and bring them with you?"

This is the kind of rhetorical question that we in the West are usually quick to answer with a superficial "Yes!" but Russians are a little different. They took the question seriously and hesitated to answer. Hyun Jin Nim tried again to encourage them. "Russian people tend engage in self-criticism, which if not controlled can lead to doubt and

see **HYUN JIN**
on page 10



HYUN JIN from page 9

confusion" he said, "but in another sense, the ability to reflect honestly on one's performance is a great asset. I think it means that you are closer to the heavenly tradition than you think!" Smiles broke out on all faces and a new sense of unity emerged.

Moldova and Hungary

We left Moscow the following evening and took a flight in an old Soviet-era Ilyushin jet down to Kishinev, the capital of Moldova. Why Moldova? True Mother had been there a few months before and recommended this small Transylvanian nation to Hyun Jin Nim. The members were anxious to welcome True Family back, and so came about the Moldova CARP Convention, the 18th held in less than four months since his inauguration.

More than 600 members and guests showed up at the Palace of Youth Culture for an exciting speech and concert program that also included *Catharsis*, one of the top rock bands in the tiny Balkan nation. After the Convention, Hyun Jin Nim called on the small group of members and missionaries to aim for 10,000 CARP members in just two years.

This same goal was given the next day at the 19th CARP Convention, in Budapest, Hungary. Hungarians are proud of their long history at the center of Europe, and the great heroes of Hungarian history are the kings and princes who resisted invasion or fought for freedom from successive waves of Mongols, Turks, Hapsburgs and other foreign powers right up until the Soviet era. Since breaking free from the communist grip ten years ago, the Hungarian people have made astonishing progress and the capital, Budapest, gleams with renewed national pride.

Yet our movement in Eastern Europe



has been going through difficult times. In the first rush of enthusiasm after the fall of the iron curtain, our church prospered as missionaries emerged from the underground and new forces went in from the West. Hundreds, thousands of young people joined the Unification Movement and it soon seemed that the East would overtake the West. But as relative prosperity and material success followed political reforms, young people started to be more concerned about their careers and their futures than in transforming their countries. Gradually, the growth of new membership started to decline.

There's one question that Hyun Jin Nim always asks at a CARP Convention, and that is "How old is everyone here?" He does this not

only to assess the immediate audience but also to get a feel on whether the movement is still growing and attracting young people or not. In Hungary, the average age was twenty-eight, and rising. "Though this is still better than in the more established Western churches," he said. "It is still a clear cause for concern. The first focus of CARP must be to find more new young members who can fully dedicate themselves for kingdom-building."

Germany and Western Europe

Our brothers and sisters in Western Europe would be the first to admit that our movement there needs a revival. Over the years, opponents of our church and of religious freedom in general have succeeded



in closing the borders of many nations to our True Parents. Lacking the base of support from ministers and clergy that has been such a prominent feature of True Parents' foundation in the United States, the way forward seemed to promise only a slow, grinding struggle to secure even the most elementary human rights.

Somehow, Hyun Jin Nim managed to come into this very difficult situation and bring some genuine prospects of change. Spending a good deal of time with Rev. Kwang Kee Sa, FFWPU President in Europe, and his three regional leaders, Hyun Jin Nim encouraged them with accounts of spectacular turnarounds that he had witnessed and studied during his time at Harvard Business School.

"Companies that were totally lost, losing billions of dollars, are being turned around to become enormous-

ly profitable," he explained. "It happens all the time, and it all comes down to the willingness of the key management to throw off the past mistakes and do whatever it takes to make a new beginning. Don't you think it can happen in other fields as well? You have to see these issues of religious freedom and human rights not simply as an obstacle but as an opportunity to engage a much broader network of friends and allies. We need to forge alliances based on shared concerns, not

retreat further."

Certainly, a new spirit of hope was burning at the 20th CARP Convention in Frankfurt. Almost thirteen hundred people crammed into a hall intended for eight hundred. The jam-packed crowd, which included more than 300 teenagers from Pure Love Alliance European tour, found plenty to cheer about. After a comprehensive convention speech, Hyun Jin Nim, his voice hoarse from over-exertion, launched into his high-octane concert routine with J-CARP band *Axe 6*, which accompanied him throughout Russia and Europe as well as the earlier tour in Asia.

The only way is up

On the final day, about 150 CARP and second generation members joined Hyun Jin Nim for a refreshing hike in the hills around Frankfurt. After scaling the 2,500 foot *Grosse Feldberg* in record time, Hyun Jin Nim appealed to everyone who had made the ascent with him to continue climbing the higher mountain of building a new and revived CARP movement. "I know the golden days of CARP are supposed to have been in the past," he said, "but we can quickly surpass those old records."

World CARP is quickly emerging as a real world-level organization. Chapters have already been set up in Korea, Japan, Philippines, Thailand, Taiwan, the United States, Russia, East and West Europe. We are building a real sense of community and shared purpose. Even though the Russian and European tour literally finished on top of a mountain, I can truly say that for World CARP, the only way from here is up. ♦

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My Chung Pyung Odyssey

210 Days in the Garden of Eden!

by Sylvain Millaire—Hackensack, NJ

Daemonim urges all of us—specially the church leaders—our churches can receive a lot of blessings—to perform our Ancestors' Liberation Ceremonies, bless our ancestors and pick them up under the tree of love...(along with the 40 days workshop in Chung Pyung!)

How many of us ever thought that father is not infallible? "If father can make mistake, it means I can make mistake. So I don't need to worry about not being absolute myself; It means also that father is not absolute; Than how can I sincerely believe God himself is absolute?"

With this kind of thinking, we open the door for evil spirits to attack our faith; Step by step, we set up, this dangerous mind pattern, where we can justify any of our desire to not obey and love as True Parents do! I discovered with sorrow, that my fallen intellect can be so helpful, to convince myself of "anything that is convenient for me to believe!"

In Chung Pyung, through uniting with Daemonim's words and Father's schedule, it is possible to reconnect our heart with the original ideal and straighten up our deviating thinking. Over there, I could understand that the spirit world is absolutely ruled by the Heavenly Law. Daemonim explained to us that even Heavenly Father can't do anything about it. She says that we are building now the kind of house we will have eternally, depending on our life style on earth:

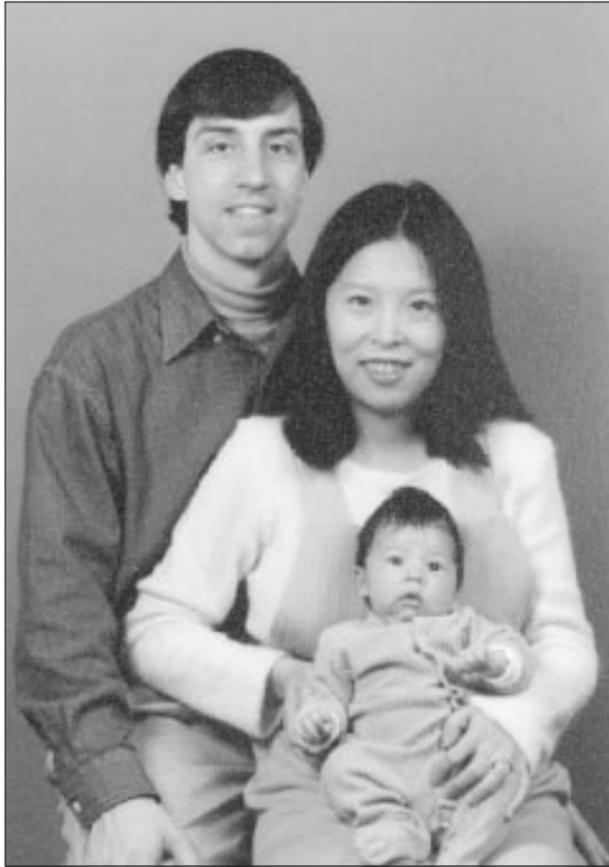
"I don't have time; I don't have money" are our favorite slogans to forget my own filial duties of absolute love, absolute faith, and absolute obedience!

Have you met Daemonim personally? I had this chance, a few times. Great Mother and Chung Pyung helped me to save my blessing: the least can do is offer this short testimony, right?

When I met Daemonim (substantial holy spirit), even before she had spoken any words, I felt like ice under the sun—melting in front of her con-

soling love: She is very different than us, because even if she makes us know clearly that she can see all our problems; Our Great Mother absolutely doesn't judge but embrace us with an almighty vibrant smile; Moving our hearts from top to bottom!

During this Second visit at "the restored garden of Eden", I also expe-



rienced the love and mind of the holy spirit in personal manners, when praying under the five holy trees!

After many days of prayers, I came in this point in my heart, where I could feel the establishment of a connection between my ancestors' lineage, myself, my future descendants and the blood lineage of True Parents;

After many weeks of prayers and repentance, God made me aware of His forgiveness by giving me the deep spiritual feeling of his desire to offer me everything. At that time, I knew that heavenly father was so sad. Because "my" attitude was wrong, he couldn't

give me freely his unlimited and tremendous blessings for the prosperity of my family...

"You should understand clearly that the way of blessing is to liberate the seven generation and 120—generation direct ancestors, separate the spirits dwelling in your bodies, and live according to Divine Principle. Your ancestors saved will be deeply grateful to you for saving them and will extend concern and love to you in order to help you by all means." (From: *The ancestor liberation Providence—New World*, P.79.)

At the sight of myself representing also all my ancestors, with my head covered with a hard block of concrete, I was shocked for about 12 hours! Mrs. Richardson (westerners staff) told me: "You will never forget about your ancestors again; That is how they want to remind you of their difficult situation in the spiritual world!"

Daemonim explained to us that we need to be very concern about hitting our head, because our heavy sins create a very hard rock around this head: After having this experience, I believed it!

I felt so sorry for True Parents, to have to sacrifice his own children because of the irresponsible heart of mankind: And the desire to do something about it was naturally being born inside of me.

The new and huge prayer room "Jungshimweon" or "Shiminnig garden" was my main attraction* spiritual world inside; angels take our prayers directly to God. When we can find a sincere heart of repentance, they also help us to be liberated from the evil spirits associated with all our past sins. I had many very meaningful spiritual experiences inside this cherished place of mine.

Inside this splendid prayer hall, some ancestors came to me and told me: "You are so lucky now you can study Hoon Dok Hae." Making me realize how much our ancestors suffered while searching for the truth, but unable to find it—How lucky we are, unification family!

One of the highlights of my last 40 days was the 400 Ancestor's Liberation Ceremony, performed by Daemonim. At that time, all the rest of the angels that were not fallen came down in Chung Pyung' Daemonim said that before this event, a person needed in average 3 years to liberate all the evil spirits stuck in our body! But now, with the full power of the angels, we can accomplish this in a much faster way!

God descended among us, using spiral shaped white light, right after the 400 Ancestor's Liberation Ceremony: Daemonim told the members present, that it was a special grace given by God, to heal our physical problems After a few days my back pain disappeared!

Soon after the descent of the shower of angels, I felt as a white blanket of peaceful and joyful feelings coming down on Chung Pyung! Brothers and sisters were also able to relate to each other in a more clear, simple and truthful manner than before,

Father visited Chung Pyung when I was there, since there was the "First sisters special 21 days workshop for the registration of the kingdom of heaven" (Between other ones): I witnessed father teaching elder couples about how they can become a part of and built the kingdom of Heaven. I deeply feel it is a very important providential time for all the blessed families.

I was very satisfied to witness the fact that fathers words are in harmony with those of Daemonim.. To have father present among us, within the Providence of the Substantial Holy spirit, let us no room for doubts about Daemonim's important works on earth!

True Father emphasized the necessity of breaking the boundaries between nations and I feel personally, that in order to do this we brothers and sisters, need to break the barriers among ourselves; prejudices against each others, complexes of superiority or inferiority."

We must allow ourselves to really try to trust each others, listen to each others personal needs and start to build communities where blessed couples will be able to create Ideal environments for our children, families and the world. The kingdom of heaven is as near as we believe it is, within our own heart!—As it is said in "Exposition of the Divine Principle"; A family establishing the four positions foundation, centered on God can built the kingdom of heaven!

My best experience was having father spiritually waking up with me, out of a sleeping bag! I could understand how much he wants us to feel his total omnipresent love with us—we can call this True Love! The same day, just after I was finishing to play drum during the "ansoo" session, True Parents appeared in front of me, passing very closely, while climbing the stairs leading them to the stage of the palace of the heavenly presence:

At that time, all the sufferings I went through since I met the church, became naturally connected in my mind. Which now I can understand, represented the path of restoration of my whole ancestry! My whole being was shedding tears of joy, as I was impatient to hear them speaking. I feel truly grateful to "my True Parents" for saving us from hell; I can say with confidence that in my heart of hearts, Daemonim helped me to make True Parents truly my "own": THIS WAS MY REBIRTH!

"The true parents remove our original sin though the Blessing, and expunge our collective sins and hereditary sins by separating the spirits from our bodies and liberating our ancestors through the Chung Pyung providence. Hence, we members simply have to take care of our individual sins." (From: *The Providence of the Substantial Holy Spirit* p34) ♦



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Schools Flourishing at Jardim

by Christine Hempowicz—Bridgeport, CT

On the sprawling grounds of New Hope East Garden, Brazil, lies the campus of a private school founded at the direction of Rev. Moon: *Centro Educacional New Hope*. A facility housing grades pre-school through high school, *Centro Educacional New Hope* opened its doors on February 3, 1999 with 65 students and has grown in its short eighteen-month existence to its current enrollment of 2000 students. A driving force of this successful project is Mrs. Gloria Ferneda, a 25-year veteran educator from Parana state's capital city, Curitiba.

In a recent interview, Mrs. Ferneda explained what inspired her to start this new school. In March 1995, Rev. and Mrs. Moon spent over a month in Brazil on the property of what was to become New Hope East Garden. At that time, Rev. Moon spoke from morning until night to a gathering of representatives from 34 countries about his desire to found such a school. At that time everyone was housed in tents and shacks, yet Mrs. Ferneda, who was there, was able to taste Rev. Moon's vision and passionate concern for the education of young people.

Later, school buildings were constructed at the same time that the international 40-day workshop facilities were being erected.

In late 1997, Mrs. Valeria Mazucato, the founder and 10-year teacher of the Unification movement's *Sung Hwa School* located in Sao Paulo, joined Mrs. Ferneda and together these educational pioneers, who both were Blessed with their husbands in 1989, decided to substantiate Rev. Moon's vision expressed in 1995. Due to their extensive experience in education, these two women knew what needed to be done to meet government requirements for such a school and they initiated that process. The school received its official registration and accreditation in time to open for the beginning of the 1999 academic year. (Brazil's academic year is February through mid-December.)

Mrs. Ferneda and Mrs. Mazucato created the motto of the school with Rev. Jung Roh Yoon, President of New Hope East Garden, based on Rev. Moon's words from 1995. That motto is "Love God, love humanity, love country, love nature." This motto simply and concisely, yet powerfully, expresses the mission statement of *Centro Educacional New Hope*. Mrs. Ferneda

explained, "We should love God first because when man is connected to God vertically, he will have a good relationship with humanity horizontally. With correct vertical and horizontal relationships, he will automatically love and defend his country and automatically love and preserve nature." This thought serves as the cornerstone upon which the school's curriculum and activities are built.

Centro Educacional New Hope is, in a sense, "three-schools-in-one." The *Primerio*, or primary school, includes pre-school through fourth grades. Fifth, sixth, seventh and eighth grades

Primerio each have one teacher and one assistant. In grades kindergarten and one through four, one teacher per grade covers the core subjects of Portuguese grammar and composition, mathematics, science, history, geography and English (as a foreign language).

The same subjects are continued in the *Ensinio Fundamental* and *Ensinio Medio*, but each subject is taught by a specialized teacher. Finally, philosophy is added to the core curriculum in *Ensinio Medio* and subjects are further specialized. For example, Portuguese literature is included, and chemistry, physics and

biology replace the general science course of the lower grades.

Centro Educacional New Hope's academic week is Monday through Friday. The pre-school program is offered from 7:30 - 11:00 AM. *Primerio* and *Ensinio Fundamental* classes meet for core academic subjects from 7:00 - 11:25 AM daily, with additional subjects and extra-curricular activities offered two afternoons per week. Remediation is also offered for recommended

are part of the *Ensinio Fundamental*, or middle school, and the high school, *Ensinio Medio*, houses the three upper grades. Brazilian law requires that children begin school by the age of seven and complete eighth grade. However, in order to be accepted to institutions of higher learning, completion of high school and passing scores on the *Vestibular*, or university entrance examination, is required.

The three pre-school classes of the



Faculty and staff of Centro Educacional New Hope

students an additional two afternoons weekly. Religious education, Japanese, Spanish, computers, sports, judo, ballet, marching band and board games are offered in the afternoon programs for all grades. However, *Ensinio Medio* covers core curriculum subjects full days on Monday, Tuesday and

Wednesday, from 7:00 AM - 4:00 PM.

As mentioned earlier, English (as a foreign language) is a required subject in Brazil. *Primerio* students study English twice a week. This is increased to three times a week in *Ensinio Fundamental* and five weekly sessions are taught in *Ensinio Medio*.

Since the school is located 30 kilometers from Jardim and 25 kilometers from Jardim's sister city Guia Lopes, school children from the towns are transported daily in the three school-owned buses. Students arrive at 6:30 AM and have breakfast before classes begin. Schools throughout Brazil provide breakfast, snack and a substantial mid-day meal every day to schoolchildren. The ample kitchen of *Centro Educacional New Hope* is staffed by a head chef, assistant and three employees.

Two large classroom buildings and one gymnasium make up the current physical campus of the school. However, *Centro Educacional New Hope* is slated to move to an already-purchased property within the next few years, located between Jardim and Guia Lopes, since a university is being planned that will occupy *Centro Educacional New Hope's* current facilities. This move will also make the school more accessible and cut the current transportation cost for children in Jardim and Guia Lopes, with populations of 20,000 and 10,000 respectively. Dr. Yong Suk Kim, Rector of *Centro Educacional New Hope*, is responsible for the development of the university.

As a private school, *Centro Educacional New Hope* charges a modest tuition of 40 Brazilian Real per student per month, with family discounts and a slightly higher tuition for students in *Ensinio Medio*. This is a subsidized tuition since the school is generously funded by Rev. Moon. Schoolbooks, the required uniform, and an inexpensive bus fee are additional.

The current student body of 200 includes approximately 70 second-generation children of New Hope East Garden staff and area missionaries. The majority of these children attend *Primerio* classes, and their diverse nationalities and languages challenge the teachers who speak and teach in Portuguese. The school has done some advertising to attract students, but the

see JARDIM on page 16



Ballet class at Centro Educacional New Hope



Centro Educacional New Hope's Marching Band at practice

Creating the Culture of Peace: RYS Sri Lanka

by Rev. R. Thillairajan, Mr. Ravi Galhena and Rev. John Gehring

To start the millennium with a new heart and attitude towards peace and peace building is an important goal of the Religious Youth Service (RYS). While many see the opportunities and great hope that the millennium brings, it is still an unfortunate reality that people in various parts of the world are genuinely crying out for peace and reconciliation.

In numerous villages in Sri Lanka, East Timor, Bosnia and elsewhere a disturbing pattern of violence exists. In these communities the decades, even centuries of friendship and cooperation which existed as the norm among neighbors of different ethnicity and religion has often been shattered as political, community or religious leaders turn one group against another, often for the most base and selfish reasons.

Violence and hatred are frequently the result. This pattern of misuse and abuse needs to be reversed if their is to be a different future for humanity. To build such a future requires many inputs including better education, training, economic and political opportunity, religious freedom and a vision of how a future of peace and cooperation can become a reality.

The RYS is a model of how ethnic, religious and even political differences can be bridged. The RYS program brings young adults from all races, cultures and faiths together for the purpose of living for the sake of the larger community. The RYS community is an environment in which participants remain faithful to their religious and cultural traditions while they are given the opportunity to share and learn from that of others.

this experience expands the horizons of each participant. In the process, a relationship of trust is built between people of various faiths and cultures and the walls of isolation and mistrust that strangers construct are torn down in active actions of caring.

The exchange of goodwill, ideas and the substantial service offered by the RYS is an important antidote to communal mistrust. In a sense, the RYS becomes a way for people with long time grievances to see others in a new and refreshing light. Former enemies and aggressors undergo transformations so that they become simply neighbors and friends. The RYS is an antidote to a culture of fear and mistrust as it works to address historic and contemporary wrongs in ways the point people's hearts and minds to the road that is the pathway to a Culture of Peace.

As Friends Project

Sri Lanka's religious and ethnic grievances between parts of the Tami and Senhalese population have provided the fuel of a tragic civil war over the last two decades that has lead to thousands of

deaths and massive destruction. Numerous areas of Sri Lanka are not safe to travel because of the threat of violence or kidnapping. It is also a fact that the island is full of deeply religious and kind people with a strong urge for peace.

RYS has the goal of building peace through interreligious dialogue and action and choose to have a project in Sri Lanka that would pull together youth from the warring communities as well as representatives from other Asian nations. On the week of the projects opening, travel in and out of the capital Colombo was stopped because of terrorist threats on the President (she lost her eye the month before in a bomb blast). The RYS hoped to show a better way to move towards the hope of justice for all.

The Sri Lanka Project:

From January 10-14 in the deep green mountain area of Bagahawatte, a part of the tea growing district of Nuwara-Eliya, nearly fifty youth and staff from six nations and all regions of Sri Lanka joined the RYS program. During the program all participants lived together and contributed their labor and services to the community while participating in a wide variety of cultural programs and discussions on issues relating to peace,



faith, and development.

The RYS spent time researching communities that had educational needs and choose to work at the Bogahawatte Tea Estate in Pattana because of the need both working mother's and children had for a nursery school. The community was composed of tea workers and most of the women had spent most of their lives picking the green tea leaves and hauling them to the factory. To provide a life with better opportunities for their children they requested that we help build a nursery school. RYS also thought that the children should also have a fun playground to use during study breaks so we helped but that together.

Although the work included heavy shoveling and moving rocks, roots and soil the beauty of the scenery and the cooler mountain air provided extra stimulation for many who were used to the heat of the lowlands. Each person had various jobs to do and as the school building got closer to completion the feelings of accomplishment grew.



The RYS program:

Prior to the work portion of the RYS program the International Director, Rev. John Gehring arrived to guide the education program and the staff orientation and training. Among the staff were a number of RYS alumni and they were trained on how to guide the participants through the RYS experience.

The two senior staff leaders that took the most responsibility to put the project together in Sri Lanka belong to the ethnic groups that are in conflict. The Project Director, Rev. R. Thillairajan (Tamil) and the Project Co-ordinator, Ravi Galhena (Sinhalese) created a strong bond of unity and cooperation that was critical for the success of the project. As participants observed their cooperation many commented on how it provided a model for establishing a solution for ethnic, cultural and religious issues in a multi-racial community.

During the orientation participants were taken through a learning process that is designed to help create team solidarity from a religiously and cultural diverse group. Participants develop team vision statements and design posters that depict their vision of RYS. Through brainstorming and other team activities participants got to know each other well and they come up numerous creative and innovative ideas.

Participants who were initially skeptical started to open up during this

process. One Sinhalese Buddhist monk and a Hindu Tamil became very friendly and developed a caring relationship towards one another. The tone set at the orientation helped make everyone feel responsible for the project. It is one of the reasons everyone could work so hard with a feeling of being part of an extended family.

On completion of the orientation process, the group was taken to the work sites which were a forty minute drive through the mountainous roads with its numerous waterfalls and rustic. Three teams were engaged to complete the pre-school building and to arrange the compound.

The primary school work included paving and fixing playground equipment and the landscaping was done by two teams during the three morning sessions of work. A third team worked to remove a small hill and fill in a steep area as part of the effort to enlarge the play area of the nursery school. This work was very strenuous but everyone accepted the challenge. The young volunteers worked very hard with enthusiasm and dedication on both sites and the community and the estate management were very touched when they saw the contribution and the spirit of the young people from so many different ethnic backgrounds.

As part of the RYS tradition, each day is started with a morning devotion from a participant from each of the faiths represented on the project. After work and a period of free time, the participants

see **SRI LANKA** on page 15



by John Gehring—NYC

Peace and stability are critical components for the successful future of a nation. In recent decades Africa has been torn by political instability and war and the result has been a relative decline in the standard of living for many of her people. Uganda, which was ripped both by civil war and misrule in past decades has managed to find a new political stability which has helped the nation make great strides economically and socially.

In Uganda, one major threat to the stability of the nation and the social and economic boom is the terrorist activity of the northern region that borders Sudan. This year, the IRFF has initiated successful agricultural programs in the state of Lira which has been the scene of bloody terrorist violence.

The IRFF program focused on 'Returnees', former rebels that have returned home and renounced violence. Over seventy Returnees have been given the opportunity to dramatically increase their economic well-being through taking part in the IRFF program for each person was taught ways to enhance their agriculture output through sustainable planting methods and the introduction of higher grade seedlings.

In large part as a result of the success of the program two hundred additional rebels came out of hiding and became returnees. Currently, the former rebel leader is now a leader in the IRFF agricultural training program in the Lira district. This is significant for it shows that part of the problem of the rebels can be resolved if economic opportunities are made available to the population and people are willing to offer others a second chance.

Based on the success of this program and the 1998 RYS project in Uganda the RYS and the IRFF teamed

IRFF and RYS sponsor 2nd 'Africa Rising' Project in Uganda

up with Uganda's National Environment Management Association (NEMA) to hold an interfaith peace service project in Lira on June 8-18 training sixty youth leaders from Lira and an additional twenty five representatives from twelve nations. This project became the 2nd Africa Rising Project and managed to catch the imagination of both local and international participants.

Under the guidance of Dr. Betty Okwir the current Minister to the Vice President in Uganda, the Africa Rising program had substantial support from schools, religious institutions and local government. The NEMA provided a team of professional agricultural trainers who spent time teaching how the youth leaders could bring to their communities coffee and higher yield banana seedlings. The methods were technologically suited for the local community and could help to more than double their family income.

The host Cannon Lawrence College (an Anglican College) where participants slept, ate and had lectures had only a year before been the scene of a tragic shootout with the rebels in which a local policeman was killed. The school provided a deeply personal hospitality and let the participants use the school's gardens practically demonstrate the teachings after being instructed in the classroom.

On June 9th at the opening meeting of the Africa Rising Project at Canon Lawrence College all the key leadership of the state government attended and the event was covered on national radio and local newspapers. Throughout the project we were visited regularly

by Minister Okwir and she also hosted a special lunch at her home for all the international participants so that each could understand more deeply the warmth of Ugandan hospitality.

The RYS was very fortunate to have such a fine assembly of young adults on this project. The Lira youth leaders, half men and half women were highly recommended by local colleges and service organizations for their excellent character and skills. The international participants showed a unique seriousness for they had to cover their travel to Uganda, for some it was a two day journey by bus. Each had a strong desire to bring the lessons they learned back to their local community.

During our time together participants from Ethiopia, Zambia, Zimbabwe, Rwanda, Brundi, Uganda, Kenya, Tanzania, Guyana, and Europe shared and learned from each other through their talks, friendships, work and through cultural sharings. The excitement of being together and doing something that would be beneficial to both one's family and the community helped every person feel as though they had accomplished much.

Another highlight of the project came when the Vice President of Uganda, Dr. Specioza Wandira Kazebwe, Vice President of Uganda addressed the RYS and other local youth at a special youth meeting. The Vice President's made a lively challenge to all the youth

calling them to create stability in their region while offering themselves in service. For many of the participants this meeting was a major highlight of the RYS.

As the reader knows, music and dance and messages of thanks are a rich part of the African culture. On June 17, the final evening of the program a special community gathering occurred which was filled with the unique flavor of African hospitality. In front of an entourage of VIP's seven local schools and colleges performed lively and heart warming songs and dances. While a host of dignitaries offered their congratulatory remarks both local and RYS teams provided a wide variety of entertainment. The music, dance, talks and comical performances drew over four hundred observers as the room filled and the overflow crowd had to peak through the windows to catch the celebration. It was a truly joyous and memorable occasion. A graduation ceremony concluded the evening as it marked the successful completion of the agricultural training. All the participants received certificates from both the RYS and NEMA.

The RYS and IRFF are now planning an Africa rising project for the Summer of 2001 in Kenya. We are hoping to receive your and many other applications. In Uganda, the Minister of Health, the Hon. Beatrice Wabudeya is cooperating by preparing a project that will include building a medical clinic. In Lira, the site of the recent project, the IRFF/RYS are in the process of setting a small office and is planning to provide war widows the agricultural training and high grade seedlings to help them and their families make a new start. ❖

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take part in team discussions, activities and talk about various aspects of community building. Often time is filled with song and friendly sharing.

On January 14th, we had the cultural evening and a meeting to hand over the building and the play equipment to the local community. It was a great help that the Sarvodaya Society agreed to help in the running and maintaining of the school. The Sarvodaya society is a very successful non-profit volunteer organization that takes care of thousands of Sri Lanka's local schools. Another important ceremony that evening occurred when the Lions Club of Elvitigalawich, one the project sponsors, presented new furniture for the pre-school.

The excitement and emotional level deepened as participants shared their testimonies with the community while and performed some dynamic songs and dances. Leaders from the community shared their thanks to the RYS, the Lions Club and to all the local volunteers. The evening was a special time to share, celebrate and appreciate our time together.



er.

The following morning was a time for spiritual reflection and commitment. Participants were given the opportunity to give their testimonies and evaluations of the project as well as determine their future personal commitments to build peace in their family and community.

The RYS participants and staff were then awarded their graduation certificates and officially became RYS alumni. During the conclusion of the project as people prepared to depart the flow of tears was

uncontrollable. People felt they were respected, and that their ethnic origin and their religion was also respected. Every one without exception felt a renewal when they left.

The ten participants from the eastern Sri Lanka (an area where the civil war is active) were very enthusiastic to find the ways and means of bringing the war to an end. The war, has in a way marginalized these young people as far as opportunities are concerned. They were very happy to associate with their fellow countrymen/women, with foreign participants of their age and to

experience good things happening around the world. This chance for exchange served to stimulate them to form a more optimistic view of life in the years to come

The civil war has been going on for about 17 years in Sri Lanka. A Tamil rebellion group called Liberation Tigers of Tamil Elam (LTTE) is fighting with the government's military in the Northern and the Eastern parts of the country for a separate state. The civilians are getting affected by both parties because of the war situation, some parts of the war-torn area of the country are in the control of the LTTE, so any one can imagine the disturbances This was a real historic achievement for RYS, bringing these young graduates and undergraduates from the eastern part of the island.

Asian Alumni Leadership Training

Soon after the conclusion of the project a select group of twenty participants that included all the foreign participants left to a special training site at Koggala Beach Hotel to partake in the 1st RYS "Asian Friendship & Service Training Program. The three day residential program was conducted to help explain to others how to organize and run an RYS project. Rev. John Gehring



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by Dr. Kathy Winings—Barrytown, NY

This is from a sermon given at the Washington DC Family Church on September 12, 1999.

This morning, for our teenagers, if I tell stories that sound familiar to you—don't worry. I didn't model it after your particular life, those that I know. If I tell stories out of hand here, just grin and bear it this morning because I want to talk to the parents about parenting.

I've often wondered what it must have been like to be a teenager in Israel in Jesus' time. It must have been very difficult, living within three cultures, really. For the young men, studying, then working with their fathers or the family business, girls working beside their mothers all day, preparing to become good wives and mothers themselves in the future. But what really made life difficult for a teenager then would be living in these three worlds at the same time—Jewish culture, Roman culture, and now a new and emerging Christian culture. Talk about confusion—that's confusion.

On one hand, living within a religious culture with its very strict traditions and prohibitions, and also a strict emerging religious tradition called Christianity—whatever that meant—and its clear teachings, yet on the other hand living under the Roman rule and Roman influence. Teenagers would probably find themselves walking a very thin line between these two worlds. Put yourself in the shoes of the teens. The Roman world must have appeared very enticing, very exciting. The forbidden fruits and their enchantment and allure. Exciting. Yet trying to be a good and faithful teenager, a Jewish Christian teenager, difficult.

Well, our teens today are in a similar

position, I think. The life of the world seems so exciting to them. It's full of surprises and interesting things, especially the more forbidden ones. Yet the life of a holy person, a religious life, seems by comparison to be dull, boring, lifeless, totally unappealing to teens and youth. Certainly not cool. Religious life is certainly not a cool life.

But should it be that way? Why does life with God seem so dull and unappealing to them? Of course, if we look at our scriptural reading for today, we can understand that to most of society's teens and children the standards set for a son or daughter of God is hard, is full of things you can't do. Don't do this, don't go there. It's almost an impossible dream. And if that isn't challenge enough, let's consider reaching out to other children in our society and community. We are confronted then with more horror stories and statistics. Did you know that of the over 23,000 murders that are committed in this country every year, more than 10 percent of them are committed by youth between the ages of 11 and 17? Then we have the shooting in Jonesboro, with 13-year-old Mitchell Johnson and 11-year-old Andrew Golden. Five people died because a 13-year-old girl rejected Mitchell's affections. Or we can talk about 16-year-old Luke, who killed three and wounded seven in Pearl, Mississippi. Fourteen-year-old Michael in Paducah, Kentucky, who shot and killed three students attending a prayer meeting. Fifteen-year-old kids in Oregon. And of course there's the tragic Columbine shooting this year.

We have a growing problem with children and teens who feel completely apathetic toward anything in life, numb inside. They tell me, nothing interests me. I just sit home and sit. That's all I do. Bored with school, friends, family, life. Nothing

is appealing to me. I have no interest in anything. I have no future. Or shall we talk about the rise of alcoholism among adolescents? Sobering trends, aren't they? And this is really a crisis of faith and a crisis of family. As we work toward resolving this crisis through offering the blessing now to adolescents and young adults, thousands of them across the country this year, I believe it's essential for us to understand what is influencing today's youth. And that includes our own young people. How can we address these influences as parents, and as a faith community?

In my experience working with teens, I have seen three very subtle but very serious changes in how the next generation looks at life. One of them is what people call a worship of technology. Secondly would be a rise and increase in a new understanding of consumerism, materialism. And the third and most dangerous is a worship of self. Our teens are growing up with all three trends around them, within their friends, influencing them, how they see themselves, how they see their families, how they see their identities, how they see their future. As long as these trends go unchallenged and unheeded, our young people, young adults of this nation will continue to feel lost and confused and unloved.

As one young man said to me in New York, when I asked him how he saw his future, "I'm 15 now. After I get out of high school I think I'll get a motorcycle, but I'll probably be dead by the time I'm 21

or 22. So what does it matter anyway? I have nothing to look forward to." A second generation story.

So let's look at these three trends. Let's look at the worship of technology. There is a story I saw on the Internet a few months ago. This is the joke that talks about how you know that we have technology burn-out. Mom is at home in the kitchen preparing dinner. She e-mails her son, who's upstairs in his room, says, "dinner's ready." The son e-mails back, "What's for dinner?"

For how many of you is this typical? Son comes home, drops his bookbag in the chair, or on the floor, goes into the kitchen, and you hear the refrigerator door open. Next he sticks his head in the refrigerator, opens a carton of milk, and as he drinks directly from the carton—which you've told him not to do—you call out from somewhere else in the house, "Jason, is that you?" and you hear mumbings in response. He grabs something to eat, goes to his room, closes the door, plugs into a CD, has earphones on, and turns on the computer. Now you have lost him for at least the next three hours. Sound familiar? For some it might.

For how many of you do your teens log on at night, and for about the next two hours either do instant messenger, five or six kids at a time on instant messenger, or they're answering their e-mails for the next two or three hours, or they're in the BC chat room for at least an hour and a half, swapping whatever they swap, CD lyrics, the latest rap lyrics, what's

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and Ms. Fazida Razak (RYS Asia Training Director) led these sessions with the support of the project organizers.

The future Asian RYS leaders were

given an opportunity to learn and discuss each aspect of preparing to organize and run and RYS project from the point of conceiving the project to the successful completion and evaluation of the project. Several alumni have the desire to have another RYS project in the Eastern part of the country which is heavily

controlled by the military and their are sporadic incidents with insurgents. The people there really don't have much hope and were undergoing immense hardship. The plan is well supported by the students of the Eastern University as well as their professor of comparative religion.

After the leadership training we all left missing the love and fellowship we shared with one another. Yet the spirit of the RYS was brought back to the communities of the participants.

Rev. Dr. Henry Victor, senior lecturer in Comparative Religion at the Eastern University heard the testimonies of the five student participants and wrote this.

"Listening to their experience which they related directly to me individually, and again in a two hour Seminar together with the rest of the students pursuing a special degree in Comparative Religion, I gather that RYS program had a great impact on all five of them. It looks that what we couldn't communicate for the last three to four years, your program has done it in a few days"

Quotes from RYS participants:

"When we worked together I felt one community and uniqueness of one heart and one family. Though I have experienced physical work in similar project in India, RYS is different for the participants forgot their own country

and gave fully and freely for the people of Sri Lanka" *R. Kalyanakrishnan (Youth leader, Gandhi Peace movement-Chennai, India)*

"I could experience high inspiration. This project is beyond my expectations. I was able to make my view wider than ever before. This is playing a great to effect the way of my life. I could absorb others spirit in a short time. So even though I was so tired I just clenched my teeth and resume digging. I really could see the hope of youth through our participation. They were the people who gave me tremendous inspirations." *Hannah Park, Korean-Philippines (participant)*

"I learnt a lot of things about humanity, hard work, sincerity and brotherhood. I feel RYS is a very good organization for the human beings. Because of this experience I would change all my negative thinking. I will serve with RYS in the future." *Ganesan - Gandhi Youth Movement, India*

"I have received a lot of experience and opened the door of my heart. We offered service without expectation. I could accept people of all races, religion and language as brother and sisters". It helped me to talk heart to heart to people of other countries and religions who have different kinds of future ambitions. I can say 100% this is very useful." *Venerable Balangoda Chandra Chandra Keerthi-Columbo Sri Lanka*

"It makes me realize the beautiful world we are living in is comprised of beautiful people from each faith and country and that we can together live with love and purity of heart! *Sharifah Shakirah, Professor, Malaysia*

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majority comes through word-of-mouth, through the families of students or through school employees.

The school's director, Mrs. Gloria Ferneda, is a graduate of Parana State University, where she majored in mathematics. As mentioned earlier, she worked in education in Curitiba, the capital of Parana State for 25 years before moving to the area where New Hope East Garden is located.

The faculty of *Centro Educacional New Hope* is comprised of thirty teachers, many of whom have studied in teachers' colleges or completed university programs in pedagogy. Some are currently pursuing masters-level studies.

The English teacher for the middle and upper levels is Carole Durnan Silva, an Australian nurse who joined the Unification Church in America in 1979 and

was Blessed in 1982. She and her Brazilian husband lived in the Amazon region of Brazil for eleven years before moving to New Hope East Garden, where her husband oversees maintenance.

In the Amazon, Carole privately tutored and worked as a translator for a prominent NGO headquartered in the area. The Silva's two children, an eight-year-old daughter and six-year-old son, attend *Centro Educacional New Hope*. Carole provided much of the information contained in this article, gave a school tour, and served as interpreter during interviews with school administrators and faculty.

For more information on the school, please contact:

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Carole and Sharon

Testifying to Love

going on, who did what, this and that, for two hours—usually preferably between 10 and midnight.

Technology is wonderful but it does have its downside. This generation does less reading, has fewer communication skills, and are more private and isolated from others than any other generation. So what is this worship of technology? It is a very subtle force which has changed how we view morality, how we view right and wrong. A couple of years ago I had to confront some young men and ask someone to leave our program for stealing. When talking with him about his actions, I asked him if he knew why it was wrong to steal? He just calmly looked and me and said, "It was wrong because I got caught. If I hadn't gotten caught, it wouldn't have been wrong."

As hard as this seems, this has been a commonly held view of right and wrong among some teens. Not ours all the time, but teens in general, until about a few years ago. Now with the worship of technology, our possibilities scientifically, technologically, have expanded beyond our wildest dreams. The cloning of Dolly, test-tube life, the kinds of remarkable breakthroughs in science. But this has caused what I call a technological morality, which says that right is anything that is technologically possible. As one fellow put it, "if it can be done, if it is possible to do, then it must be right." This is the new view of morality being absorbed by adolescents and young adults—if we can do it, it must be okay.

The worship of technology has also affected our next generation's ability to make significant choices in their lives. How? By taking away their will and volition. Advertisers target this generation with billions of dollars of advertising campaign money invested in products with high profile rock stars, rap stars, with high profile push and music, the latest in computer graphics and technology. And it lures them. Teens must have this latest style or they're not cool. They must have this brand of shoes, this hair style, this make-up. These are sophisticated, calculated advertising techniques and ploys. If you ask an advertiser, they will tell you that their biggest consumer market is the 13-21 age bracket. They do extensive studies on how to reach them.

Our teens are not making choices any more. These choices have been made for them. They are being told, this is what you need, so go out and buy it. That's not choice. They're not necessarily following parents. They're following someone else. They're following society.

Look at the rise in consumerism. In our generation, when we were back in the 70s, we experienced the problems of materialism. How many of you remember that age? The fear of materialism. But this age of consumerism is the next step in that progress. This is not only a worship of things, but it goes further. It causes people to begin treating each other as things. It's not a question of defining happiness by buying it, driving it, or having it, or smoking it. It's seeing themselves and other people as things, as a quantity.

What about the worship of self? What does this mean? Worship of self is this obsession with self-fulfillment. The standard is no longer "is what I'm doing right? Is it good for me to do this thing?" Now

ad on television—"feel good, drive happy"? You go down to Orlando, you're in an Alamo car, and it plays all the time, feel good. Feel good morality. Feel-good worship of self. This has also led to several problems. Young people have lost perspective. They're not able to take the perspective of other people. Because why? I'm worried about what makes me feel good. I don't care if it doesn't make you feel good. If it makes me feel good, I'll do it.

Look at Mitchell Johnson. I talked to his youth pastor, Chris Perry, from Jonesboro. In tears he explained to me Mitchell's situation. He said, "Mitchell did it and told me afterwards, 'I did it because I wanted to feel better.'" I didn't care that I took the life of a 13-year-old girl, a human being. "I did it because I had to feel better. I felt bad because she rejected me." It's a loss of empathy. Mitchell also said, "What I did was not wrong. It was a mistake but it was not wrong."

Kip, in Springfield, Oregon, right before he did the shooting, he told his friends, "Tomorrow I'm going to do something really stupid." You notice he didn't say, I'm going to do something wrong. I'm going to do something stupid, but it's going to make me feel good. And he shoots and kills his classmates. Loss of empathy.

If our young adolescents in society can't have that feeling and can't empathize, they cannot have moral feeling, moral knowing, and moral action. Feel good. To me this is the most dangerous trend. It can be as subtle as a feeling of indifference toward other people, or as strong as a growing callousness and total lack of concern for others. To live for oneself is not what God had in mind, as we know, when He created Adam and Eve, but that is the standard in our society.

So what is the answer? I don't want to leave you with all these negative trends and statistics and ideas. What is the answer? I believe a critical part of the solution is found with you, with all of us in this community and in this room. Parents, first. The answer is found in your own faith. When I asked how many of you could say when you woke up in the morning that this was a great day, that's an important question actually. What do your children see when you wake up in the morning, on a Sunday morning for pledge? What do they see as you prepare to come here to worship? What do they see when you prepare to do some providential work? How do they see your faith?

Father used to tell us, you should be serious on the inside but smiling on the outside. I never used to think about that seriously until I worked with teens. I real-

ized it is important how they see you. If we want our teens to feel happy about who they are, proud of True Parents, proud of their lineage, their heritage, and make something of themselves for God in the future, they have to see it in you, here. You are the first teacher of love. Your home is the first school of love. If they can see within you externally that you are—even though we have problems, even though we may not be able to pay the bills, even though we have this or that on our shoulders—at least if they can see that at the heart of everything we are happy about the path that we have chosen, if they grow up with that then we will do a great deal of good for them, helping them to walk that thin line of choice between society and its enticements and God's way.

When you throw a rock in a lake, the ripples go from the center outward.

Second, discipline your children. This is a Christian term and I think it's a good term. Its root is the word discipline.

The reason I like that is because discipline and disciple mean this: it's not punishment for wrong behavior, but training for right behavior.

It's training to become what they are all created to be—men and women of God. God is living and working with our children.

There is no question about that. From the moment they are conceived to the moment they become young adults, they are walking with God. They may not know it but they're walking with God.

Our challenge is how to disciple them into that awareness, so they have that strength to make those hard choices, and when someone comes up to them and says, "This is the coolest song I have ever heard," and it's one of the worst rap songs—then our children have a choice when they have been disciplined for right action and behavior. It also means helping them to be responsible, doing things together as a family. When you go witnessing and passing out blessing candy, go together

with your children, as a family, serving your community as a family. This is part of discipline for right behavior.

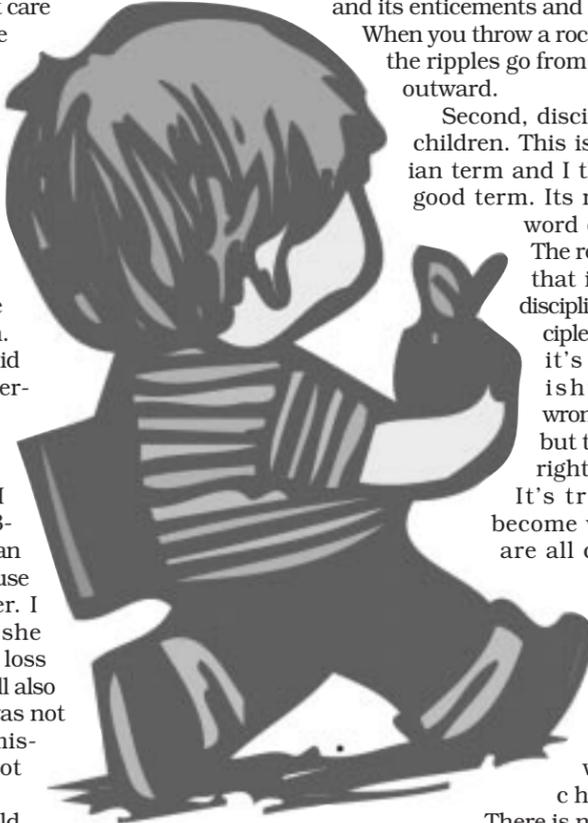
Third, and probably the most difficult is communication. Communicating with your children. How many of you know the three closest friends of your 15-year-old, or your 12-year-old? How many know the closest friends of your kids? Do you know what their favorite song is? Their favorite music group? Who they talk to late at night on e-mail? What they talk about, what they experience at school?

Do you want to communicate with them only when you are ready to communicate, or when they are ready to communicate? For some homes a typical scenario is you're sitting together at the dinner table and ask your 14-year-old, how was school? Yeah. What did you do after school? Yeah, okay. And how are things with your friends? Yeah.

This happens to me. In youth group I'll ask the guys how is this school or this and that, and they go—uh huh, whatever. But the question is, can you be there when they're ready to communicate with you? And you can't always predict that time. It means creating an atmosphere in your home and family in which they feel they can come to you at any time and say anything and you will still love them. Listening to your children and communicating are keys to having a strong relationship.

Finally, making your home a magnet for God's pure and everlasting love. Serving the community together, having the friends of your children come to your home, making your home the cool spot in town to be. That's one thing I like about one family in New Jersey. Their children and the friends of their children all like to be around their parents at that home, in that atmosphere, because of the magnet for God's love. This is our challenge—creating homes that can disciple, that can communicate, can listen, and can become a magnet for God's love. That's testifying to love. That's the great adventure.

There is an old saying about a wise man who, as he's walking through town, is seeing huge problems—bombing, death, decay, pain and suffering—and it gets harder and harder the further he walks and his heart is heavy. Finally on the other end of town he can't take it any more and he drops on his knees and cries out to God, "Why haven't you done something about this world? Please can't you do something?" And in the silence he hears a voice say, "I did do something. I made you." God made you and your families to testify to love, to God and to the hope of the future. Please go out this week and testify as strongly as you can. ❖





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Pure Love

Teens Tour Two Continents

by Robert S. Kittel—NYC

Pure Love 2000 was our 4th annual summer tour. It was also our largest tour and the first to span two continents – North America and Europe.

Starting in Chicago in the middle of July, the U.S. portion of the tour ended two weeks and seven cities later in Times Square, New York City (8 cities in all). From the Midwest to the Northeast, 360 teenagers rallied, marched, served, studied and taught other teens that abstinence until marriage is not only possible, it is also the best lifestyle choice. In the words of one participant, "Abstinence is your own personal Declaration of Independence. It is your guarantee of 'life, liberty and the pursuit of happiness.'"

On August 1st, about half of the U.S. contingent went on to Europe (on Virgin Airlines no less). They were joined by an equal number of Europeans and together for two weeks traveled to England, France and Germany. The total number of participants in both the U.S. and Europe added up to nearly 700 teenagers!

More than the size of the tour and its inter-continental nature, there were numerous important breakthroughs.

Outreach To Christian Churches

Churches opened their doors to welcome us. Imagine opening ones home, not only to one or two teenagers for an overnight stay, but giving the key to the front door to a group of 360 unknown teenagers to stay for three days and nights. During the course of the tour, it happened not once, but four times!

In America and in Europe, Christian ministers let us sleep in the sanctuaries of their churches and in their banquet halls. They fed us from their kitchens, hosted us on their radio broadcasts, featured the Pure Love Alliance (PLA) on their TV programs, and wrote about us in their newspapers. They invited us to church services



Washington, DC

and to revivals. More importantly, knowing that most of the Pure Love Alliance members were children of Rev. Moon's marriage blessings, they joined us at our public programs. On the issue of abstinence, doctrinal differences were set aside. Baptist, Evangelicals, Catholics, Mormons, Muslims and Bahi's marched with us on the streets and spoke at PLA rallies.

Community Support and Recognition

In addition to public awareness programs, the Pure Love Alliance has always

promoted community service along with the abstinence message. Abstinence is more than just virginity and more than the best contraceptive. Abstinence is preparation for marriage. Why? There is an element of abstinence even within successful marriages. When you say, "I do,"

to that one special person while taking your wedding vows, you are also saying, "I don't" to everyone else. In other words, after marriage instead of calling it *abstinence* we use another word; it is called *fidelity*.

Abstinence is also preparation for marriage because it builds character and teaches unselfishness. Refraining from sex until marriage puts the safety and well-being of others above personal sexual gratification. Basically, it is about self-control and public-mindedness, not sex-control. Therefore, community service is a part of the abstinence message since living for the sake of others is a learned ability. It is this willingness to sacrifice oneself for the benefit of others, more than being a virgin on your wedding night, which will create strong marriages and successful families. More than having sex, husbands and wives must create love between them. This can only be done through willing personal self-sacrifice.

In addition to constantly picking up after ourselves (you know how hard it is to get a teenager to clean his or her room), we cleaned football fields, parking lots, playgrounds, the undergrowth in national parks, and the banks of the River Thames. We painted school lockers and the graffiti on pedestrian under-



Paris, France



Chicago, IL



Birmingham, England

ve 2000

with Message of Abstinence



Frankfurt, Germany



Lansing, MI

passes. We also dedicated a day to organic farming where food was donated to the needy.

Seeing hundreds of teenage volunteers work so hard deeply touched the hearts of City Council members in many cities. In Columbus, Ohio representatives of the PLA were brought into City Council chambers during the City Council meeting and publicly thanked by the entire City Council. In Harrisburg, Pennsylvania the City Council supplemented the costs of our accommodation so we could stay at a 5-star hotel instead of camping out in a park (we budgeted \$5 per person). In Greenwich, England a member of the City Council set up five different service projects, visited each site and brought the local press with him. He was so inspired about the work of the PLA he invited us back to teach abstinence in their public schools.

Contact with the United Nations

In Paris, the PLA had its first ever program in the United Nations. At the UNESCO headquarters UN representatives organized a panel discussion pertaining to three



topics: the vision and work of UNESCO, cultivating a culture for world peace, and issues that deal with youth throughout the world. These presentations were followed by questions and answers. It was in this part of the program that PLA participants were articulate, clear, insightful and challenging.

For example, one UN representative described the need for world peace and the nature of peace. He mentioned that peace is more than the absence of war; it is not passive, it is active—it is about understanding, cooperation and caring.

Following this one PLA tour participant asked, "How can you talk of world peace and never ever mention marriage or family?" She continued by saying, "It is in the family that we learn the qualities of human nature that best foster peace. The family is the school where we learn to care for others, to be unselfish, sacrificial, and loving. In order to build good families, we need strong marriages. Why then do you avoid the subject of marriage and family when you talk about world peace?"

An overview of the problems young

people are facing worldwide was presented by another UNESCO representative. She stated that currently over 39 million people have the AIDS virus. Abstinence, she reiterated several times, was definitely the best policy. Without question it was the most effective means to control sexual diseases, including AIDS. She concluded by saying that people should delay sexual relationships for the benefit of themselves as well as their partners.

Image what was going on inside the see PLA on page 20



Chicago, IL



London, England

PLA from page 19

minds of PLA members, especially as many had taught abstinence in public schools. The obvious questions were inevitable, "If sexual abstinence is truly the best, then how much of UNESCO's financial budget is allocated to teaching abstinence?" "How much of the curriculum is dedicated to discussing the issues of abstinence and the related subjects of marriage and family?" This line of thinking prompted yet another question, "Delay sex until when?"

The UN representative shocked the audience by saying sexual intercourse should be delayed until a man and a woman can communicate openly and honestly about sex. Noticing the avoidance of the "M" word again, one PLA representative explained that without marriage as the goal abstinence has little appeal. When marriage is removed from the radar screens of a teenager's mindset, the alternatives would be a lifetime of celibacy or having sex. Equally damaging, the kids are left to decide for themselves if and when they want to have sex.

The misuse of sexuality is not a communication problem, it is an selfishness problem. Marriage is an act of total unselfishness; it is the total commitment to ones partner and the life that springs from that relationship and therefore the proper place for sexual activity. In essence, marriage makes sex unselfish.

In summary, the dialogue was real

and engaging. PLA participants could see the difficulty in which the UNESCO representatives were in because at one point their line of defense was, "This is the United Nation policy and we cannot change it." Assuredly, however, the UN panelists were taken back by the passionate hearts and high spirits of these "teenagers."



Teacher Training Seminars

Sex educators are selling our children short by telling us that abstinence is "unreal." These teens and thousands more are proof that voluntary sexual restraint is possible and beneficial.

Our abstinence and character education curriculum, *CLUE 2000*, has been taught in public schools in six states of the United States and in many other countries throughout the world. The acronym CLUE stands for *Creating Love and Uplifting Esteem*. This is the only character and abstinence education cur-

riculum created on a one-to-one basis complying with the guidelines of the U.S. Congress. Federal lawmakers passed abstinence education legislation in 1996 because the decades-old policy of condoms-for-kids failed.

Hundreds of principals, counselors, teachers and parents have endorsed the *CLUE 2000* program. For example, four teachers from Byrne Elementary School, in Chicago, IL (elementary school goes up to 8th grade) said the "ten-week program touches an area of sex-education that has been missing from schools for many years - the choice of abstinence." Another teacher at the Jonathan Burr Elementary School wrote, "I truly believe this program should be mandatory in part or in whole, to supplement or replace the current "sex education" programs..."

In addition to marches, rallies and social service, we planned a teacher training workshop in each city we visited to share this success with others. The program was so welcomed that in Harrisburg, Pennsylvania, a member of the City Council invited us to use the City Council Chambers to hold two abstinence seminars. One program was for teens from that community and the other a workshop to train teachers. The high back, leather cushioned chairs behind the dark-brown oak bench, similar to a

courtroom, created an environment that seemed to say, "This is what public officials should be doing... helping our youth make the right choices."

Second Generation Leadership

More than any previous tour, Pure Love 2000 was genuinely the result of the teamwork, sacrifice, and absolute investment of the Second Generation. Starting from the very top. With the change in the advisory leadership roles, Hyun Jin Nim's support was indispensable. From his success, experience and educational background in the business world, he brought a sense of fiscal responsibility to the tour.

Hyun Jin Nim took time from his schedule—and family—to be with tour participants on two occasions, once during the U.S. tour in Washington D.C. and again on the European leg in Frankfurt, Germany. Both times he emphasized the importance of marriage and family, reinforcing the idea that abstinence must be more than mere sexual purity. Abstinence education must inculcate elements of character development that are the basic tools for creating lasting marriages and good families.

Following the example of total investment, tour directors Bow Jones and MoSook Park, along with other PLA volunteers organized, planned and directed the entire tour. These leaders worked the hardest, slept the least and invested the most. In the end, many of their younger brothers and sisters renewed their commitment to abstinence and, more importantly, wanted to fulfill the last point of the Pure Love Pledge, to "encourage others to do the same."

Robert Kittel is the President of Pure Love Alliance. ❖

PLA in the Cameroon

by Mike Lamson—Cameroon

The Unification community in Cameroon has, as its focus, helping youth develop clear perspectives on their character and sexual behavior and its long-term effects on their future with the hope of curbing juvenile delinquency and most importantly, AIDS among the youth.

These are some of the events and activities we have been organizing.

The 34th National Youth Day Celebrations

PLA organized a huge parade on the occasion of the 34th National Youth Day Celebrations, on the theme "Youth and Moralization." During the Youth Week, PLA organized sensitization campaigns in secondary schools in and around Yaounde; featuring debates, conferences and workshops, all inspired from the C.L.U.E. Curriculum.

The Governor of the Center Province also invited PLA to a grand conference held at the Hilton Hotel Yaounde on 10th February 2000, to talk on the concepts of Responsibility and Freedom, as it should apply to youth.

Morality Festivals

PLA "Morality Festivals" organized in secondary schools in Yaounde, including Government Bilingual High School Yaounde, City Bilingual Academy, Yaounde and Government Practicing High School, Yaounde are continuing through 2000 and will cover all secondary schools in and around the Yaounde area.

Through short sketches, debates, exposes and brief workshops, the PLA mobile campaign team has been able to get the message out to its target group. The school authorities have been quite appreciative and the students very interested, that with every festival comes the creation of a PLA Club in these schools. Morality Festivals have been programmed for Secondary Schools on other towns of the South West and North West Provinces, through the year 2000.

Community Service Projects

Of vital interest is also the need to cultivate a spirit of responsible citizenship in PLA membership. We believe that part of character development is the ability to be of service to the community. "We don't ask what our country can do for us but what we can do for our country" is our popular adage. In this light, PLA does periodic clean-ups at the Cité Verte District Hospital and at the "Express Square", Biyem Assi. In our desire to reach out to those in distress and in need, PLA also manages education programs for orphanages and plan to extend handicap center too.

Inspirational Leadership Course

Because of the spontaneity and growth in size of PLA Clubs in secondary schools, Universities and social groups, Pure Love Alliance-Cameroon has initiated a series of Inspirational Leadership Courses, training heads of PLA Clubs and the PLA Communication Unit. The course entails an in-depth appraisal of the PLA philosophy, inspirational leadership and

group management. A monthly refresher course is then held to enable these trained leaders sustain the innovative but challenging mission of the PLA in Cameroon.

There are two levels of leadership training offered by the PLA Youth Leadership Program: Prestige Graduate, wherein the kids are lead through a self-examination of their leadership potentials, then encouraged and tested practically of their commitment and ability in community service. This is usually during a two or three-day retreat leadership course organized by the PLA-Cameroon management.

The second stage is The PLA Ambassador. The certification is recognition of the continuous involvement of Prestige Graduates in PLA and related community activities. To attain The PLA Ambassador, the Prestige Graduate should have proven his/her ability to organizing or co-organize at least 20 (twenty) PLA activities with close supervision of the PLA staff. The PLA Ambassador is a Recognized Officer of the Pure Love Alliance.

AIDS

This year and for the first time in Cameroon, Pure Love Alliance-Cameroon helped organize the 17th International AIDS Candlelight Memorial in Yaounde. Sponsored internationally by the World Health Council and commemorated on May 21st 2000, the "World's Largest Annual Grassroots AIDS event (acting like a sort of "icebreaker") is aimed at "...raising awareness of AIDS, supporting those living with HIV/AIDS and continuing the struggle to end the AIDS pan-

demic. The Candlelight can transform loss and grief into action and change." The event was attended by over 500 people, among whom were the representative of the Minister of Health, the President of the National AIDS Committee, representatives of WHO, UNAIDS and many diplomatic missions represented in Cameroon.

Locally, Pure Love Alliance-Cameroon is currently negotiating conventions with the Ministries of Health, National Education and Social Affairs, to officially include the PLA curriculum into their programs. The same relationship has also been initiated with the Presbyterian Church in Cameroon, with the possibilities of reaching a positive conclusion in the very near future.

On the request of many University students, we are already initiating the creation of PLA Associations at the Buea and Yaounde I Universities, the two most renowned Universities of Cameroon. The mission of PLA-Cameroon is becoming more challenging and we are expected to be truly innovative and dynamic in order to contain the growing interest in the Pure Love Alliance in Cameroon. The interests are quite diversified and complex, such that as we grow, there is the constant need to recreate and orient our strategies, in order to meet the needs of our country's youth and preserve the future of Cameroon. This begins with the need to educate them on the true values to cultivate as children; friends, brothers and sisters then husbands and wives, in such a way as to ensure a morally stable society of responsible citizenship. ❖

Does Homosexuality Have A Universal Basis For Existence?

by Ken Owens—NYC

For thousands of years, debates have occurred on whether Homosexuality should be a sanctioned way of life in human civilization. In order to answer this question, we must make a final decision on whether Homosexuality has a universal basis for existence. Let's us discuss this from six points of view.

Let us first investigate this on the basis of religion. There are many arguments based on religious beliefs, especially in the major religions of Judaism, Christianity and Islam. The three main examples, of course, are the fact God put Adam and Eve in the Garden of Eden, one of each, not two Adams and not two Eves. Another example is when God smote Sodom and Gomorrah for unnatural lust, especially when the men of the city wanted to "know" the two angels. And third, when God gave the Three Blessings, one of them specifically mentioned to be fruitful and fill the earth, which means have children. Since homosexuals cannot have children with each other, this excludes them completely.

Next, let's examine this issue from the basis of nature and science.

Throughout nature, everything has an opposite: Light, dark; right, left; front, back; in, out; morning, night, positive, negative, masculinity, femininity; subject, object; internal, external; visible, invisible. But, according to natural and scientific laws, opposites have a specific purpose, they are attracted to each other. There is a universal force or energy that draws automatically all opposites together. Through this energy, give and take action begins, and unity forms, creating harmony and creating something new. For example, positive ions and negative ions come together to form atoms. Then, these atoms come together with other atoms to form molecules. Stamen and pistil form to make plants. Male and female animals unite to make baby animals, and man and woman come together creating babies, thus creating fami-

lies.

Through this process, we come to realize that one cannot exist without its opposite or to put it more accurately, its counterpart. Therefore, the purpose for each being is to exist for the sake of its counterpart. Subject cannot exist without its object, a teacher cannot exist without its students, man cannot exist without woman, woman cannot exist without man, parents cannot exist without children, grandparents need grandchildren, the mind cannot exist without its body, the Solar System cannot exist without the sun.

Two magnets can show this to be true. The North Pole of a magnet cannot unite with the North Pole of another magnet. They, following the law of nature, repel each other. But, when the North Pole of one magnet comes closer to the South Pole of another magnet, a force draws them together creating give and take action with each other into one united body so tightly that it makes it difficult to pull them apart. This follows the law that opposites attract. The more the force that binds these opposites together, the tighter the bond will be. Without this bond of give and take that creates these unified bodies, nothing can exist, not even the universe.

Another viewpoint is an anatomical study of the human body. If we look at the male body, the central point of the male is the sexual organ. With its definite shape and the ability to manufacture, store and send male seed, we can know that the main purpose is impregnate the female and her egg. By this viewpoint, we can see that it was designed not for another male, but for its opposite, the female.

When looking at the female anatomy. There are several areas that we can analyze. The first area is the female breast. The main function of this area is to manufacture and give milk to her child. The second area, the sexual organ, is designed for two main functions. One is for the male to enter and impregnate her and the second is to deliver the baby to the outside world. The third area is the repro-

ductive system which sends the eggs to a position to be impregnated by the male seed and the womb which develops the fetus for its eventual delivery to the outside world. From this viewpoint, we can see that all of these areas were not designed for another female, but for its opposite, the male. Therefore, only through the sexual relationship between a man and a woman can children be created.

Another view point would be the relationship each member in the family. All human beings are, whether they like it or not, born into a Heterosexual family, or Nuclear Family, where there is a father and a mother. Only in the family, can True Love be found. The four main levels of True Love can only be experienced within the family. They are: children's love, which is experienced by the child to its parents; mutual love which is experienced through the relationship between brothers and sisters; conjugal love, which is the highest level of mutual love, is experienced between a husband and wife; and the greatest love found in the family is parental love, the love between parent to its child. Through these relationships, can love be formed. Then, through this love comes life, through bearing children, which continues the lineage of the family from one generation to the next. Therefore, through love, life and lineage, the family can sustain its existence, thus connecting the present to the past and continuing on to the future.

Homosexuality, which denies the love relationship between a man and a woman, prevents the love in the family to create life, thus ending the lineage of that family which has existed for hundreds or even thousands of generations. In other words, the purpose Homosexuality is the destruction of the family.

Lastly, we may theorize the future of Homosexuality by statistical hypothesis. Let's assume that we have three islands, called A, B and C. Each of these islands are perfectly suited for sustaining human beings for an indefinite period of time, with perfect weather, food, housing and even a hospital. On Island A, we will put

100 newly wedded, 21 year old heterosexual couples. On Island B, for the sake of argument, we will put 100, newly wedded, 21 year old Homosexual couples. And on Island C, we put 100, newly wedded, 21-year old Lesbian couples. All the couples of the three islands must follow only two rules: first is that all couples are limited to having only two children; and second, they will all be isolated on their islands, no one enters, no one leaves. Other than that, they are allowed to do whatever they please. The question will thus be: at the end of 100 years, what will the populations of each of the islands be?

Through simple mathematics, one would easily discover that the population of Island A, with its population of Heterosexual couples, flourished while populations of Islands B and C, with their Homosexual and Lesbian couples, ceased to exist due to the fact that, as stated in the anatomical study of the human body, it was impossible for the couples on Islands B and C to create life without their corresponding counterparts. Thus, the conclusion being that only through heterosexual families can civilization continue to exist. If Homosexuality is allowed to continue, the obvious result is the end of civilization.

In conclusion, anything that goes against these religious, natural, scientific and family laws is destructive to the existence of the family, which is the cornerstone of civilization and the universe. Homosexuality is a case in point. It proposes that two males or two females can exist in harmony with each other. But, as stated in the examples above, this not to be true. Homosexuals, in essence, deny their basic purpose in life. Only when a male and female come together can harmony be established. Two males or two females naturally, scientifically and automatically repel each other. Thus, Homosexuality has no natural, scientific, anatomical or religious basis for existence, and should and will be abandoned for the sake of the existence of civilization and the universe. ❖

McKnights Release Irish CD

Terry and Elise McKnight are a vocal/acoustic duo who specialize in Irish traditional music. This husband-and-wife team have performed extensively throughout central New York State and, more recently, in the Cleveland, Ohio, area...Elise's hometown. They met in 1978 as part of the New Hope International Choir, and have been performing together ever since. Classically trained, the McKnights studied 'voice' for seven years with Anita Firman of Hamilton College, in Clinton, N.Y.

Their repertoire also includes children's music, inspired by their four children, as well as original compositions. They've been performing for over ten years, in a variety of venues...open-air festivals, schools, libraries, coffee-houses and clubs. Locally, they've appeared at the Cuyahoga Valley National Recreation Area, Ohio Irish Festival, Cain Park Arts Festival and at the Beck Center.

The *Folk Times* has written, "This duo's beautifully rich and precise vocals,

as heard on their soulfully lyrical release, 'An Irish Collection,' range from spirited classics to haunting ballads." And the McKnights have just released their second album, entitled "Irish Crossroads."

Reviews

Heartistic music in Celtic tradition (from Pennsylvania...Aug. 18, 1999)

A more suitable title might be "Crossroads of the Heart." This CD, while true to the Celtic and Irish musical traditions, provides a deeply satisfying heartistic unity, in lyrics, harmony and instrumentation.

The singing and harmony is always 'right-on,' and stirs the soul in subtle and unnoticed ways, at first. You can always sense the relationship that this husband-and-wife team have—and this adds to their musical offering.

If you've thought that Celtic music was too sentimental—or the instrumentation too predictable—this CD will be a welcome change.

A brilliant selection of ballad, dance

and lullaby (from southwestern U.S...June 9, 1999)

Wonderful! Song and music for the soul the entire family will enjoy. I can imagine myself at the "Emerald Isle" amidst the heather-flocked, misty-green countryside.

It's a brilliant collation of ballad, dance and lullaby. If you thought Irish music was primarily

about drink and drunkard, you will be in for a most wonderful surprise!

The warm-hearted sound in these selections will penetrate the soul and create in you a longing for Eire.

I will be keeping an eye open for future morally good recordings from "The McKnights."

Anyone interested in purchasing the CD

can order by phone, mail or e-mail:

Terry and Elise McKnight

337 Runn Street

Berea, OH 44017

Tel: 440-239-8607 or 8608

E-mail: TMckn75327@aol.com ❖

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These are excerpts from the Sun Hwa Times, the newsletter for second-generation teens studying in Korea.

Chusok

by Miken Jenkins

Chusok is a Korean holiday when Koreans visit their relatives and ancestors' graves. It is kind of like Thanksgiving. More than half of Korea's population visit their relatives. Many kids from our dorm went to visit their Korean relatives. Because of Chusok we got to miss three days of school. We all received *man Won* (10,000 Won) for Chusok. The day before Chusok we had a free day. That was basically a day to do what you wanted, like sleep, go out and stuff like that. The next day was Chusok. For Chusok, all of us had to make Dok, a Korean food which is like muchi. It is made out of rice and is filled with a sweet grain. All the guys had to make at least one successful one, but the girls had to make three. We also heard that if a girl makes good Dok, she will receive a handsome husband. Then for lunch we all took the Korean money we had received to go out to a restaurant. We chose Chile's. The food was good and we all had lots of fun. That night we got dinner made by the high-schoolers.

Chusok

by Dorielle Caimi

Every year Koreans celebrate Chusok. Chusok is a holiday for Koreans when they celebrate the harvest. Most Koreans go and visit their relatives (major traffic jams!)—perhaps three-quarters of the people.

Here at Sun Hwa dormitory, we had Thursday, Sept. 24 through Sunday, Sept. 26 off from school. (Yeah!) On Thursday we just got to hang out, sleep and study a little bit. A lot of folks from the dorm went to visit relatives who live in Korea, so the dorm was very empty. After lunch the girls and some boys made Dok. It's rice cake with either potato or sesame seeds in it. It was difficult at first, but finally we made them right. The reason it was so difficult was because they need to be in the shape of a half-moon. Some girls put faces on the Dok. We listened to music and sang along. The Japanese girls were making Dok, too. The girls who make Dok are supposed to have a good blessing. So all the girls who were there made Dok.

On Friday we went to Chile's restaurant for lunch to have American food. It was verrrrrry yummy. Afterward we could go wherever we wished. Some went shopping, others back to the dorm. We wanted to see a movie, but one movie had already started, another was rated R, and third we didn't want. So we ended up not seeing any, and took the subway home.

Saturday we started our DP workshop prepared by the middle schoolers. We took notes on the speeches they gave us on "The Human Fall," "Our Fallen Natures," "Resurrection" and "Father's Life." There were more but those were just a few. We listened to three speeches per day for two days. In between the speeches we would join our discussion groups. Surprisingly, we were suddenly told to prepare skits in 45 minutes. They were very funny and inspiring.

Chusok

by Young-Il Loew

Usually Chusok (Korean Thanksgiving) is a time of relaxing, doing nothing, and enjoying the fact that there's no school.

But for the second and third grade middle-schoolers it was a time of dedicated planning and preparation. The reason we were working, instead of playing, was that for the last two days of our four-day weekend, it was our job to organize a DP workshop. For many of us it was our first time giving lectures, and even though we spent a lot of time preparing, it was really hard to stand in front of sixty students and give a lecture for the first time. Each middle schooler prepared a lecture. The first day, Risun Jager and David Freeland each did half of Chapter 1, and Mitsuru Kubo gave her lecture on the Fall of Man. On the next day, Young-Il Loew did Resurrection, Hanna Fuetsch explained the internal reasons for the world wars, and Anmar Cromwell told short stories about Father's life.

Even though it was difficult and we were inexperienced, everyone did their best and it turned out to be a very good workshop. At first it was hard because

people were tired and upset that we had to have a workshop over a holiday. It took a united effort to raise the atmosphere, and it might never have succeeded had it not been for Tamiko's touching testimony. The second day was much better, for people were alive and listening, and you can imagine our joy in seeing our transfixed younger brothers and sisters (*dongsengs*) learning and eager to learn more.

To wrap up our little workshop, every group prepared a short skit and performed it in front of everybody. In conclusion, it was a success and even though it could have been better, everyone learned something valuable, including the ones who prepared it.

Halloween

by Dorielle Caimi

On Oct. 31, our dormitory celebrated Halloween with a bang! We planned it out for a while and decorated liked crazy. So what we ended up doing was that the sisters' floor decorated their rooms like haunted houses, mazes, game rooms or whatever and the brothers did the same. Then the sisters went up to the brothers' floor and the brothers went to the sisters' floor to trick-or-treat. Afterward we had a party in the cafeteria. You weren't allowed to come unless you were fully dressed in a costume. There were gangsters, clowns, geeks, squooshes, woofs and qoofs. So sweet! We started the party off by introducing ourselves. Then we had two skits. The first was very long, done by the brothers, about how they got a band together. It was awesome. The second one was done by two girls (Dorielle and Linde). It was about how nerds can be good friends and how gangsters have

Western Teens

feelings. It was very deep. After the skits we danced to specially chosen music picked out by ourselves. Everyone was free and some of us totally let go and ran wild. We had punch (alcohol-free, of course) and homemade cookies. At the end of the party we chose the best costumes. The winner was a Prep girl dressed as The Hunchback. All in all, everyone loved the party and had a blast. I'm sure it was one of the best Halloween experiences we'll ever have.

Young Jin Nim's Seung Hwa Ceremony

by Patrik Karlsson

All the people in the Western program woke up at normal time (7am) on Fri., Nov. 12, 1999. We had morning service and ate breakfast. Then we went to Young Jin Nim's Seung Hwa Ceremony in the Sun Hwa school theater, and when we came into the main room, I saw a lot of flowers

Each middle schooler prepared a lecture. The first day, Risun Jager and David Freeland each did half of Chapter 1, and Mitsuru Kubo gave her lecture on the Fall of Man. On the next day, Young-Il Loew did Resurrection, Hanna Fuetsch explained the internal reasons for the world wars, and Anmar Cromwell told short stories about Father's life.

on and around his coffin and a picture of him on top of it. We started the ceremony with a song and then prayed. Later many people came one by one to give testimony about Young Jin Nim's life. After that people who knew him went to the front and bowed to him. We sang another song and closed with a prayer. They brought his body to the place where Dae Mo Nim and Heung Jin Nim are buried. True Par-

ents and many other people came to the ceremony. During the events I was thinking about how it was for True Parents to lose one of their sons, and it was a sad feeling.

Seung Hwa and Won Jon

by Hanabeta Deshotel

When we got to the Little Angels Performing Arts Center on Fri., Nov. 12, everyone was singing. We quickly found places on different balconies, and stood waiting. On stage was Young Jin Nim's coffin, surrounded by hundreds of flowerpots full of flowers, one for each country, and a huge photograph of Young Jin Nim. The atmosphere was sad. We were mourning the death of a True Child, and every heart felt the loss. We heard a prayer from Rev. Yu (the FFWPU leader of Japan), and then the True Children performed the *hun hwa*, the lighting of special urns. There were several speeches, and more leaders added to the flames of the urns. During one speech, it was explained exactly how Young Jin Nim fell off the balcony, and we also heard some words from Young Jin Nim which had been received through a medium. After the Seung Hwa ceremony, we followed Young Jin Nim's coffin outside to a van

beautifully decorated all over with flowers. It would bring the coffin to the True Family's graveyard, or rather *won jon* (palace), where Heung Jin Nim and Dae Mo Nim are also buried. Shannon and I caught a ride to the *won jon* with my church leader, and there we heard True Father speak and saw the True Children and the leaders throw earth on Young Jin Nim's coffin. True Father talked about how we shouldn't let Young Jin Nim's death just be a waste, and that we should channel our indignation, rise up, and build God's heavenly kingdom. Young Jin Nim will be with us.

Our Trip To Chung Pyung

by In Young Berry

On Dec. 4 and 5, we went to Chung Pyung. We'd already gone to Chung Pyung for True Children's Day, but this time was different. We were going to the workshop.

In the morning we took two public buses, then we took another Chung Pyung bus to the gate. We all met up in the basement. We settled down and put our bags down in the cabins where all the activities would take place. Dinner came, and then *ansu!* It started out with clapping. People sang as loud as they could and the drum kept a good beat. This first *ansu* was probably the one which hurt the most. Then we had some free time. We gathered again to watch a movie about Dae Mo Nim's life and the temple and future plans at Chung Pyung. I discovered so much from the movie. Then came the second *ansu*, just as powerful as the first. I felt so refreshed and full of energy. Inside I could feel like it was a new beginning and that the bad spirits were going away. It was getting close to midnight, so we purchased holy candles and gathered around the Tree of Love. At midnight we prayed very deeply. A lot of people started to cry. Everything lasted until about 1am. Before going to sleep we helped others get their sleeping bags.

At 6am we got up and prayed at all the trees. It was really early and pitch dark. We scrambled to go to each tree in order and drink the Water of Life. At each tree we prayed and repented for specific sins. There were five trees: the Tree of Love, Tree of Heart, Tree of All Things, Tree of Loyalty, and all the way up the hill the Tree of Blessing. After breakfast there was *ansu*, and then Dae Mo Nim talked to us. She talked about various subjects. Once she talked directly to us second generation. She said to keep pure and look at us Gop students the whole time. She talked for over two hours. We did our last and final *ansu*, and then came the ancestors' liberation ceremony. We put all of our effort into it to get as much out of it as possible. We were all sore when we had to leave.

Chung Pyung was such a great and cleansing experience. And when we go again, I hope we have a good attitude and experience.

Chung Pyung—a Good Spiritual Experience

by Masjo Ward

Experiences in Korea

On Sat., Dec. 4, we went to Chung Pyung for a very good spiritual experience. As we did *ansu* there, I believe we all got rid of some of our evil spirits. After this, we all felt that the spirit world surrounding us was very high. I will now relate this experience to you.

It started out one day before we left, when we were told that we were going to Chung Pyung for the weekend. Whoa! We had all heard stories about Chung Pyung and thought it to be bizarre. We were told about what would be happening there, what we would do, what to pray about, the attitude we should have, and so on. The following day we left for Chung Pyung.

We were crowded onto a bus headed for the main bus stop where we would catch a bus to Chung Pyung. It was fun because we were all standing up and the bus was bumping all over the place. When we arrived at the main bus stop we were loaded onto a much less crowded bus where most of us had seats. We slept from there to the next stop, where we were loaded onto separate shuttled buses taking us to Chung Pyung. At Chung Pyung there was a heavy mist, green grass and a huge temple which I will explain about later. We all finally arrived at the temple and our teacher, James *Sonsaengnim*, checked us in. We went down to the Shikdang (dining room) and organized a buddy system. We were given radios and told that our first *ansu* session would be that night in lecture hall #7. We were released for the next two hours to do as we wished. We hung around, kicked some ice around, ate dinner and waited for the first session.

When it finally came, we crowded into the hall and prepared. A short "Welcome to Chung Pyung" speech was given, and three men came out on the stage and started singing. We all clapped and sang the song. As the song wore on, the atmosphere began to get high. We were carried by the spirit and began clapping and singing louder. Then the actual *ansu* began. The good spirit world was taking over, the rhythm of the song, the pounding of the drum, the *ansu*, were everything. It was all you could think of. As your spirit soared higher and higher, you overcame physical pain sent evil spirits scattering for places to hide. It felt better than anything I've ever done. I wanted to rid myself of spirits more than anything. I felt that I must try the hardest, sing the loudest. Then suddenly it was over. They told us to leave, to get fresh air and water, and come back soon for the next session. We did, and the next session we listened to Dae Mo Nim's life story. It was amazing what she had gone through in the church. It told about Mrs. Kim's preparations to receive Dae Mo Nim's spirit and the sacrifices she made. We learned that the design for the temple was from God. True Father explained that, and he oversaw each step making sure it was perfect. After this, we all went out to pray at the Tree of Love. I purchased a holy candle and prayed for the longest time. The next *ansu* session was even better. It was over too soon. Finally, we went to sleep.

The next morning, I woke at 6am and set out to pray at all the trees. Starting with the Tree of Love, I went through Heart, Loyalty, Tree of All Things, and finally the Tree of Blessing. I prayed hard at all these, and prayed sincerely. I confessed many sins and felt God's love.

Following the trees, I went and ate breakfast. After that we went to the lecture hall for another *ansu* session. After that, Dae Mo Nim came out and spoke to us. We couldn't understand it all, but then translation came on and we could. She spoke directly and severely to us at one point, telling us we must never, ever fall. The speech ended, and she led us in *ansu* and ancestors' liberation. It ended all too soon.

After that, we ate lunch and returned to the dorm. I believe that everyone should go to Chung Pyung, for it is a great experience. We learned quite a lot there and had many good experiences. I want to thank True Father for making such a place.

Christmas

by Tokuin Hankins

I started my day at 8am. As I was changing, I was still exhausted from shopping the other day, which was Christmas Eve. Anyway, it was time to go downstairs to the prayer room to open our presents.

Around the middle of November, each student received a "secret child" (another student) for whom we were supposed to buy Christ presents. So everyone would receive presents from their "Secret Santa" and would give presents to their "secret child." Also, what's very exciting about this experience is that no one knows who their Secret Santa is. Of course, this whole process is supposed to be a secret.

Every year the teachers assign two or more students to make a traditional chimney for Santa. So this year, two students volunteered to help build a chimney: Kashi Yoshida and Masjo Ward. They built the *best* chimney of all time; of course, they had the help of the other GOP brothers and sisters.

Also, every year everyone is supposed to make any kind of stocking of their choice for their secret child. It could be a regular plain stocking or a beautiful and intricate stocking.

On Christmas day, I went to the prayer room for the opening of the presents. Everyone was gathered in a circle with our presents in front of us, and one by one we were supposed to try to guess who our Secret Santa was. Eventually we all found our who our Secret Santa was, and we opened our presents. For the rest of the day, we were free till dinner, when we ate turkey with salad and eggnog. Good!

After dinner we finished the day at Hansan church, singing Christmas songs. It was a great and new experience to celebrate Christmas in a different country.

Two-Day Divine Principle Workshop

by Karin Shimoyama and Rebecca Coombs

During our two-day DP workshop we were given very inspirational advice to help us in our everyday life. In addition, we were told about the difficulties others went through in order that we Second Generation might exist.

The first three lectures, given by Mr. Brazil, were absolutely "eye popping"!!

They were very entertaining. He stimulated us to interact with him and the DP. He explained very thoroughly about the purpose of our lives, the fall of man, the purpose of the messiah and the mission of the Second Generation. What really made us think was when he said the Second Generation should be able to achieve greater things than Father has done.

To keep us restless kids from bursting, the teachers allowed us to have a game of soccer and Matanage which ended up in a snowball fight.

The second day of the workshop we had

three more very inspiring lectures, given by our teacher James *Sonsaengnim*. He talked about how our attitude should be in times of indemnity moments. This really helped us to think about how we can change for the new year. He also explained very thoroughly about the three families, Adam's, Noah's and Abraham's. Everything he said suddenly made sense.

Our overall experience was one which we'll never forget. We are all extremely grateful for the opportunity he had to learn more about the incredible Divine Principle.

D.P. Lectures

by Dae Hi Hwang

On Dec. 30, the students had a D.P. lecture contest. Everyone was given a subject to talk about and time to work on it. We had a piece of cardboard to write or draw on about our lectures. Everyone had very interesting diagrams about their lectures.

We were given five minutes to finish talking about our lectures. Everyone did very well. Personally, even though I did not win, I think I did okay. The judges chose four different winners for the best diagram, best content, the best presentation, and the overall best. Takamasa-hyung won for best diagram, Masjo won for best presentation, Karin won for best content, and In-Young won overall. At the end, everyone won a prize for doing well.

Everyone learned something from each other's lectures and it was fun.

An Iowan's Story

by Matt Mason

I live in Des Moines, Iowa and during my life there, I realized I was not living a very God-centered life and it was tearing me apart inside. I could feel myself taking a path that was bringing me further from God and my parents.

One day my mom suggested I try out for this program in Korea. I just told her I would try, because I was confused about my life and had nothing else to do. I took the test and to my surprise was accepted. Now I was really confused back then and Satan was telling me I didn't want to go and I was listening but somehow I ended up going and here I am.

My experiences and relationships here for the 2 1/2 years I was here were probably the best things which have ever happened to me in my life. Now I realize that I'm not progressing much anymore. I found the spiritual foundation I needed and it's getting to the point where I just want to be here for the very close friends. For these reasons I've decided to leave.

I will miss this place and all the great people I've met here but I need to get on with my education and other things I can't get here. I believe I have the foundation to keep myself pure and to help and influence others. I will be a strong person and I will accomplish many things. ❖

A short "Welcome to Chung Pyung" speech was given, and three men came out on the stage and started singing. We all clapped and sang the song. As the song wore on, the atmosphere began to get high. We were carried by the spirit and began clapping and singing louder. Then the actual *ansu* began. The good spirit world was taking over, the rhythm of the song, the pounding of the drum, the *ansu*, were everything. It was all you could think of. As your spirit soared higher and higher, you overcame physical pain sent evil spirits scattering for places to hid.

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Life in the Spirit World and on Earth

A Critique and Counterproposal

by Peter T. Wolfe—Bridgeport, CT

I'm here at New Hope East Garden Farm, in Brazil. We just finished Dr. Sang Hun Lee. I myself have read it four times, three times on my own and once in the workshop here. I'm afraid I have some questions. I already know what happened regarding Dr. Lee's death. His wife had passed away, and he was occupying himself at Sun Moon University. He was staying in an area that adjoined the women's dormitory. The night he went "through the window" (page 12), he was, according to witnesses, strolling through the women's dorm...and simply walked to the window and went out of it. There was no sign of distress, no hesitation. He was, I'm told, "walking as though he were following someone."

Years ago, when I was working with a police department in the U.S., I was shown a statement by a woman in her 40s. She had been driving down a familiar street one day, when she suddenly drove—at a speed in excess of 30mph—directly into the blade of a brand-new yellow bulldozer. She was not wearing a seat belt—that was not yet a law. She went through the windshield, flipped over and landed on the hood of her car. She was not seriously injured! In the police report, she stated: "I'm sorry, I

just didn't see it." It was a funny story, for several reasons: 1) She was not seriously hurt; 2) Her statement; 3) Her husband was a police officer in that city; 4) They were Catholic and had several children. "I just didn't see it..." appeared under a photo of her family, at the precinct headquarters. Policemen tend to have an odd sense of humor.

However, back to Dr. Lee.... When Dr. Lee expressed his reluctance to discuss "the window incident," I took it upon myself to find out the details. Why? We are reading his book at the New Hope East Garden Family Workshop, for one. It's required reading.

I asked many, many people about Dr. Lee's passing. It seemed to fly in the face of reason. I finally found Mr. John Kirkley, Esq., who had been at Sun Moon University at the time, and was present at the accident site. According to Kirkley, Dr. Lee had fallen out of the second-floor window, and onto the sidewalk. Kirkley—a lawyer—stated that it's not logical to conclude "suicide," because there certainly were other buildings Dr. Lee could have exited from that would almost, if not certainly, guarantee instant passing. Dr. Lee did not pass instantly, but lingered face-down on the side-

walk for some time. I am told that, as a last act of earthly kindness toward Dr. Lee, Kirkley directed one of the students to bring a blanket to cover Dr. Lee.

It warmed my heart to hear this, and it dispelled a good deal of confusion. I

It warmed my heart to hear this, and it dispelled a good deal of confusion.

had spoken to a woman who was inclined toward spiritual understandings, and she told me she felt "Dr. Lee was led into the Light." It made sense to me. I knew about the policeman's wife who had

been driving down the familiar street only to drive into an unfamiliar bulldozer. When I consider this, I can and do accept the real possibility of Dr. Lee's being "led into the Light." Those of us who are fortunate enough to be alive today should show a degree of forgiveness. Are we here to judge? No, I believe not.

I mentioned earlier that I've read Dr. Lee's book four times. At the bottom of page 24, there's a sentence which reads: "The Unification Church members reside in a place more frightening than hell." I believe there are several reasons for this sentence: 1) It's true!; 2) He felt, if he slipped in this one sentence, God could forgive him for the rest of the book; 3) Maybe it was a test to see how many of us would find it; 4) It is a 'typo.'

I like to believe it is a test. How many persons have I met who believe the King James Version of the Bible is the only 'true' Bible. I've met Unificationists who believe the word is 100% true and accurate. We are reading this epistle at the New Hope East Garden workshop. I feel that Dr. Lee's work is comparable to the writings of St. Paul, or possibly, St. Thomas Aquinas. We need to edit these words now, before we pass on a flawed concept to our descendants. I personally believe Dr. Lee was referring to persons who were (are) members mentioned earlier in the paragraph. That is, those who chose to have casual sex with different partners and those who stole public money.

Thus, I believe Dr. Lee meant to use the word "these" rather than the word "the." That is, Dr. Lee meant to say—through his translator and editor—"These Unification Church members reside in a place more frightening than hell." I took the liberty of adding "these" to the "public" copy of *Life in the Spirit World and on Earth*, here at the 40-day workshop. When you get here, turn to page 24, and you'll see I'm telling the truth.

Peter is a consultant to the University of Bridgeport, in Connecticut, and an associate consultant and coordinator for the Religious Youth Service (RYS). ❖

by Glaire Bowles—Tulsa, OK

Very much like growing to physical maturity, spiritual maturity may be touched upon many times before a person can stand up and say, "I am One with God now."

Was there a moment in your growth from child to adult when you were able to say, "I am mature now. I am grown up at last"? You may have been able to say it one day, but the next day had to take it back and say, "I've changed my mind...I'm not mature after all." Isn't growing up like that? Isn't it very hard to put your finger on the day you were actually grown?

Even your own mother could not tell you when you were grown. Was it your 18th birthday? Your 21st? We verge in and out of maturity until...until when? At 45 I can't say I am always mature. It is the same with spiritual growth, which is the growth into Oneness with God.

What was the time frame you put on reaching Oneness with God? How long did you think it would take? 20 years? 200 years?

Oneness—when God and Man are merged into one Being. When God is more than father; more than husband; the other half of yourself. When His punch line and your chuckle occur at the same moment. When His soft word of love to you is yours to Him, simultaneously. When you are the beautiful garment upon His lovely body.

Oneness is something we can taste, then touch, and then touch again as we move towards our eternal Union with God. The first taste of Oneness fills us with the desire to reach it again and again; more fully, for longer peri-

ods. Touching Oneness is the catalyst for continued resurrection. It is the confirmation of all your years of work and the reminder of why you are doing all this stretching and reaching towards Divinity.

Before we can examine the Oneness experience itself and what it will be like for each of us (something that we will discuss further another time) we must first believe that there is such a thing as Oneness between God and ourselves.

Well, is there? According to the Divine Principle there is. The fact that Oneness was God's original desire for us is part of our belief system. The fact that God needs this Oneness with us for His own happiness is also part of that belief system. So why do many of us seem not to believe in Oneness with God?

Oh, we believe it for True Father or True Mother. We even believe in it for humanity as a whole, in some distant, misty future...but not for ourselves. Not me, not now. How could I even lift my face up towards His throne, let alone melt into Him and Him into me?

Our feelings of lowness come from centuries of Christianity. Our sense of sinfulness is what we've been taught over the decades of our lives. It is what we are told even now by the myriad spirits whispering in our ears, in our minds.

These religious teachings had their place in history. This education had its place in our lives, too. But now is the time to start to speak

aloud the words which are in your heart...in your original mind: "Oneness is within my reach and I am worthy to reach for it...I must reach for it."

Is reaching Oneness such a gargantuan task? I believe it is closer than we think. So close, in fact, that only a small shift in viewpoint would shine a bright light on the short distance we have yet to go; the few steps we have to take, into the arms of our beloved.

Just like growing up physically into a man or woman: you had to follow the rules of physical growth, eating well, etc. But time also dictated your level

of growth. At seven, just like every child in the world, your baby teeth were falling out. At fifteen you could see the hairs on your chin if you were a boy, or had your period if you were a girl. Well, now is the time for our growth into spiritual maturity.

True Parents have opened the age of Oneness to us. The age of religion can now be closed at long last. This is the time. Our Oneness is the only thing that can get us past the age of religious structure. Until we reach Oneness, we will still need religion. Let us leave behind those primitive needs of a primitive age. Let us grow up into the maturity that is now made available to us. God has waited long enough and only our growth into Oneness can comfort Him in the truest sense of the word. ❖

Oneness With God

Let Us Love Him the Most

As the snow covers the head of the mountains,
And the wind whispers in the ears of the valleys,
As the flowers bloom on the fingers of the branches,
And the earth delivers the fruits of its seasons,
Let us love him side by side with nature.

Wherever we go he is there waiting-
For a smile, for a thought,
For an act, for a prayer-waiting.
Like the sky full of stars waiting for the moonlight
And the fields full of seeds waiting for

sunrise,
He is there, for you and me,
For all the moms and dads and babies, waiting;
For grandpas and grandmas and aunts and uncles, waiting-
For a smile, a thought, an act, a prayer-waiting.

Let us love him
And hug him tight,
Wipe his tears
And make him smile.
Let us bring him back to our homes, our schools, our parks, our work,
And everywhere.
Let us love him the most.
He is our God, our Father,
The most precious one,
And the only one at all.

Marie Bond

Dear Saint Valentine

by Ina Conneally—Newburgh, NY

Dear Saint Valentine...Bless this friend of mine," reads a cartoon in a Catholic magazine my son has brought home from school. I like its simple message about friendship—quite different from the hearts-and-darts tradition and its annual invasion of chocolate, red roses and fat-cheeked cherubs.

Coming from Germany, I still feel insecure about the meaning of this holiday. I remember the "Fourteenth of February" mentioned in our hometown flower store. Can just about anyone receive a Valentine, or only special friends and lovers? A couple of years ago, after our mailman hadn't received any Christmas gift yet, I suggested cookies wrapped in a heart-shaped box, to honor the occasion. I got a strange look from my husband for that.

But now, as the years pass, I think I am getting the hang of it. Or maybe I am just being slowly brainwashed by all the romance that suddenly pours out of greeting card corners and candy sections. Still, it was a book that recently got my attention. Covered with pink hearts of all sorts and shapes, it bore the promising title: "Chicken soup for the couple's soul." I bought it and started reading it as soon as we got home. Stories about love found, love restored and love celebrated; young and old love, love between healthy people and those afflicted with a terminal disease. There was the story of a little Jewish

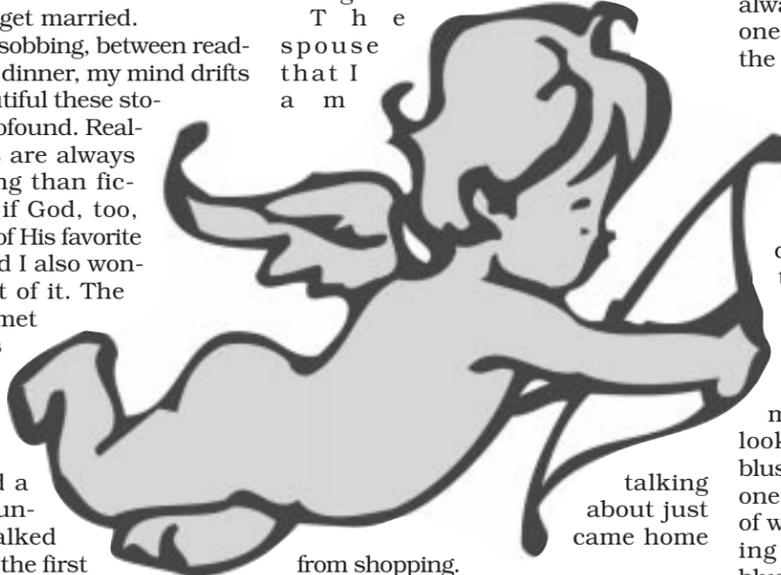
boy who met a girl at a barbed-wire fence of the concentration camp where he was imprisoned. She flung an apple over that fence every day, smiling and giving him hope, until he was transported to another camp. Years later, he meets her by accident in New York City...and they get married.

Occasionally sobbing, between reading and making dinner, my mind drifts away. How beautiful these stories are, how profound. Real-life testimonies are always more interesting than fiction. I wonder if God, too, has a collection of His favorite love stories. And I also wonder if I am part of it. The story of how I met my spouse, years ago, at a Church factory surrounded by Korean mountains and a daily glorious sunrise. How we talked more deeply for the first time, which almost took my breath away...partly because the night was freezing and partly because I was so overwhelmed by the fact of just having been matched. Our Blessing ceremony, during which I cried a lot...and then...how we have managed ever since.

It seems easier to start a story with vigor than to go through the "ever since" part with the same excitement. What

has happened to Cinderella after she married the prince? Symbolically speaking, it is because a sunrise is more poetic than the middle of the day. Still, there must be moments during the day, too, that are worthy of remembering....

The spouse that I am



talking about just came home

from shopping. I ask him what he thinks about the idea of "life is like a day, no more and no less, in the universe of existence." He isn't really tuned in, but talks about a really good-looking mango that he's gotten for less than a dollar. "Senora, it is good for your health," he hums in a Puerto-Rican accent. One of our typical moments: he speaks on behalf of Mother Earth,

and I am more like a satellite dish. But I like the way he imitates foreign languages. And I like the little song he is making up while he unpacks the groceries...something about a mango while you dance the tango. Now, this is nothing compared to sitting at someone's death-bed, making a final statement. But life isn't always about big stories; it's the little ones that let us eat our mango with the rhythm of a tango.

Hours later, I finish the last of the hand-crafted hearts for my son's class project. After the 30th card, I feel I have done my share for this occasion. Suddenly, I realize this year's Blessing is just one day ahead of Valentine's Day. Certainly no coincidence. I think the event will get good media coverage. "Seoul mates blessed by Rev. Moon," or something like that.

Last year's Blessing was very moving to watch on video. The brides looked so fragile, with their cheeks blushed and their lips trembling. Someone who doesn't know it's the middle of winter and temperatures are freezing might think the trembling and blushing comes from all the excitement and deep spirituality. I am sure this year's couples will have something to remember, too, when they look back at "Blessing 2000." And when they celebrate their first anniversary, they can at the same time honor a special saint by praying: "Dear Saint Valentine...please bless this spouse of mine!" ❖

A New Chapter to 'Around the World'

by Katarina Deshotel—Bridgeport, CT

One night Mrs. Fogg, who is now 50 and has raised six children, was sitting by the fire and talking with her eldest son about the things she has learned from the new society which was different from her birthplace in India.

"Without your founder's spiritual protection around us," said Mrs. Fogg, "Church members would probably spend all their lives praying in order to survive the pressures of today's world."

"Why do you say that, Mother?" asked Mrs. Fogg's son Passpartout (named after their deceased loyal servant).

"Because we have to maintain a certain standard, which is difficult for the individual alone. It's similar to someone standing on one leg. When two people get together and become one, it is like standing on two legs. A trinity, however, is the most stable—like a tripod," answered Mrs. Fogg.

"I write to discover what I think," writes author Daniel J. Boorstein. Written self-expression is a challenge for most of us because it forces the writer to clarify what it is that s/he does or does not believe. As a second-year doctoral student, I must submit a lot of writing for each course. It doesn't come easy to me, but with practice I'm getting the hang of it! Actually, it is often a very satisfying process, especially when I like the final product!

As Co-Director of the Academic Resource Center (tutoring area) at the University of Bridgeport, I have the opportunity to see many students' ideas cross my desk. Although there are some students who write with a sharp, well-constructed focus, too many young people are devoid of clarity of thought. Writing is a useful skill to practice for a number of reasons, but in particular, writing is a graphic way to define one's convictions. As they make effort to express their beliefs in words, our Unification Church children will begin to validate and expand on what they understand the core of True Parents' message to be.

*Katarina Deshotel is one such young Unificationist creatively combining her faith with her writing. Her dad gave her a passage from an early interview with Col. Han on the meaning of trinities and asked her to incorporate the topic into an essay of some type. Thirteen-year-old Katarina chose to add a chapter to the end of the fictional story by Jules Verne, *Around the World in 80 Days*, and to develop a discussion on trinities between the characters. Her clever essay is included here for your enjoyment.—Marianne Tecun, Bridgeport, CT*

"The founder," she continued, "mentioned the trinity for the first time two years before Peter, James and John began to be viewed as the 'inner circle.' He said that one person can pray alone, but when three people pray together, that prayer will be much more powerful and more easily answered. When one has a problem, one can consult one's trinity leader. I can only envision the moment when the founder said that being in trinities is a very valuable blessing. Currently, I feel that I have just begun to scratch the surface of understanding the meaning of trinities. I'm sure this is true even for the

older couples here in this society."

"But, Mother, are trinities still needed today?" Passpartout asked.

"Yes; because we are entering a more difficult time, trinities are needed more now. When I was single, I lived my life faithfully, and did mostly as I was told. Now I have a family and things are a bit more complicated. You children may have difficulty living in the world. Who will be able to help you? Our problems as a family are different from our problems as individuals. Who is going to solve these problems? In a trinity I have to forget my embarrassment and talk frankly about these things. Through

this process, all of us become one under God. The result is better than if I try to resolve the situation as an individual," Mrs. Fogg ended.

Then Mr. Fogg, who was listening outside the door to Mrs. Fogg talk about trinities, came in and joined the conversation.

"I was listening to you two talking about trinities," said Mr. Fogg to Passpartout. "I would like to say that I did not invest so much in any trinity when I was younger because I did not know its real meaning. Until now, trinities have not been understood, but we need to begin now. In the early days, when the couples had problems, the founder was always there to help. Thus, trinities did not seem to have much significance. This is not the case for couples and families today."

Mr. Fogg was about to say something more when the clock struck nine. "Come, my dear," Mr. Fogg said to Mrs. Fogg, "it is nine o'clock and time for bed. Passpartout, put out the fire and go to bed as well."

After putting out the flames, Passpartout said goodnight to his parents and went to bed, thinking about the conversation he'd had with his parents about trinities. Who were the other families in the Fogg trinity, he wondered. ❖

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Equipping Your Children for the Real World

by Christine Field

The irresponsible teenager has become the symbol of modern adolescence. She can't find her schoolbooks to do her homework. He regularly runs out of clean underwear. She has to borrow money from Dad to go to the mall, and cooking for both consists of operating a microwave oven.

Gone are the days when schools taught homemaking skills, much less money management and life organization. This young lady and young man may be chronologically ready to be launched into the real world, where Mom and Dad are not around to cook, launder and clean or available to lend \$20, but are they equipped to handle it?

In my early days of parenting, I had this mistaken notion that childhood was a kind of child's carnival, where our main responsibility was to keep our children entertained. Four kids later, I realize that childhood is training time for work and the real world. The earlier our children understand that life involves responsibility, the stronger their work ethic and willingness to work will be.

Now this does not mean that children should not play. Child development experts note that play is children's "work," the way they learn about themselves, others and the world around them. But all play and no work makes for kids unequipped to enter the adult world.

Equipping for service

As the mother of three daughters and one son, I believe God is calling us to equip our children to serve Him in many ways. That might be as a keeper at home (my profession for the past 10 years) or it might be as an attorney (my profession before motherhood). We need to make sure we are not short-changing our children in life skills, so they will be prepared to serve God wherever He calls them.

There are 11 life skills in which we must intentionally equip our children. They range from the practical, such as balancing a checkbook and managing money, to the sublime, such as encouraging them to have a rich prayer life.

You are probably thinking, "Great. Just what I need. Another 'project.'" I am not talking about projects or earning badges or keeping checklists, although you may utilize some of these techniques as you train your children. I am talking about parents mentoring—coming alongside to instruct, encourage and assist—their children in everyday life skills. We can mentor our children by simply involving them in our lives and spending time with them.

With exposure and training in these areas, children will approach adulthood with confidence to manage their own careers, families and homes.

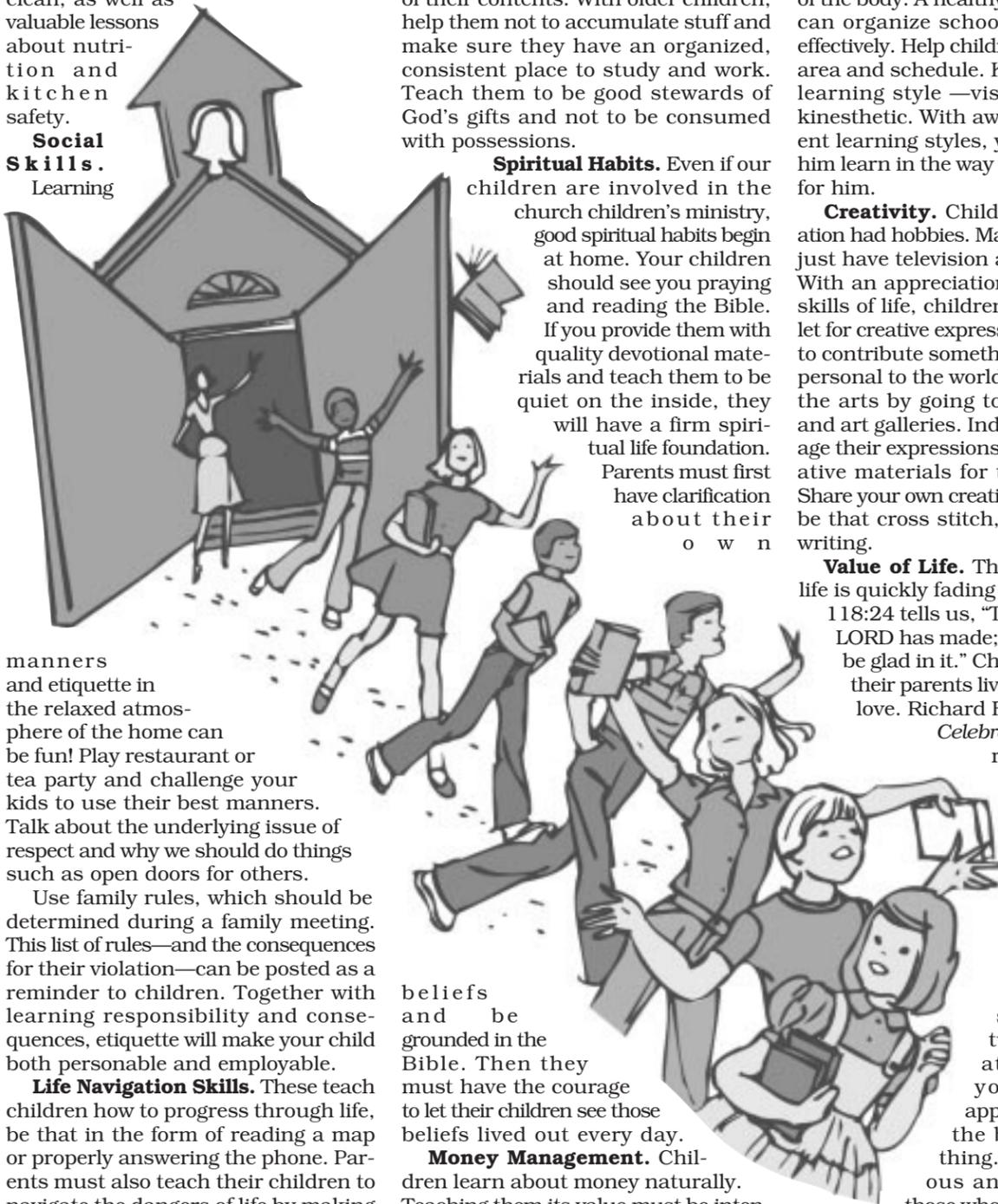
Home Skills. Chores are the perfect training ground for home skills. Even the youngest child can fold a washcloth or sort clothes into whites, darks and brights. As his coordination improves, he can be expected to fold and put away towels and laundry. By

the time he is 12 or 13, he can independently do the family's laundry. Other home skills are learned by spending time alongside Mom or Dad as they do home maintenance and repairs. My husband's fondest memory is of going to the hardware store and assisting his dad with home tasks. One of my greatest joys is washing dishes with one of my daughters.

The distraction of washing and wiping clears the way for some good conversations. By involvement in the daily preparation of meals and cleaning up, my children are learning to cook and clean, as well as valuable lessons about nutrition and kitchen safety.

Social Skills.

Learning



manners and etiquette in the relaxed atmosphere of the home can be fun! Play restaurant or tea party and challenge your kids to use their best manners. Talk about the underlying issue of respect and why we should do things such as open doors for others.

Use family rules, which should be determined during a family meeting. This list of rules—and the consequences for their violation—can be posted as a reminder to children. Together with learning responsibility and consequences, etiquette will make your child both personable and employable.

Life Navigation Skills. These teach children how to progress through life, be that in the form of reading a map or properly answering the phone. Parents must also teach their children to navigate the dangers of life by making sure they have drawn firm boundaries. Teach young children personal information, such as addresses and phone numbers, but also teach them when it is not appropriate to share this personal information, such as with a stranger.

Time Organization. Children need to learn the basic concepts of time, such as reading a calendar and a clock, but they also need to learn discernment in the use of their time. Model wise use of time by managing your own commitments and schedule. The best use of time is that which provides stimulation and education, but has a primary commitment to growing and main-

taining relationships with others. Employ down-time activities to help them make room for relaxation and fun, such as a family game night or drawing or reading together. Also, weave family life around time-related rituals, such as meals and bath and bedtimes.

Space Organization. When our children were very young, we taught them that everything has a place, and that they had to help to maintain order in the home. We did that by giving them child-friendly surroundings, such as low shelves, their own laundry baskets and boxes labeled with pictures of their contents. With older children, help them not to accumulate stuff and make sure they have an organized, consistent place to study and work. Teach them to be good stewards of God's gifts and not to be consumed with possessions.

Spiritual Habits. Even if our children are involved in the church children's ministry, good spiritual habits begin at home. Your children should see you praying and reading the Bible. If you provide them with quality devotional materials and teach them to be quiet on the inside, they will have a firm spiritual life foundation.

Parents must first have clarification about their own

beliefs and be grounded in the Bible. Then they must have the courage to let their children see those beliefs lived out every day.

Money Management. Children learn about money naturally. Teaching them its value must be intentional. One method is giving an allowance. As they shop, teach them comparison shopping and wise consumerism. They won't learn to handle money if they never get to spend it, whether wisely or unwisely. I would rather see my daughter squander \$10 of her own money now and learn a lesson about impulsiveness than to wait until she is 20 and watch her drown in credit card debt. Most important, instill in them the value of tithing and saving. If they are faithful in these matters when the dollar amounts are small, they will be faithful stewards as adults.

Health and Nutrition. The statistics on unhealthy children are stag-

gering. According to the American Dietetic Association, the number of overweight children in this country has more than doubled over the past three decades. Parents are the ones buying groceries and cooking meals, so we can model a healthy lifestyle and provide nutrition. Make a game of planning meals and challenge children to help make those meals meet healthy guidelines. Also value physical exercise as a family and engage in physical activities together.

Mental Aptitude. The life of the mind goes hand in hand with the health of the body. A healthy mind is one that can organize schoolwork and learn effectively. Help children set up a study area and schedule. Know your child's learning style—visual, auditory or kinesthetic. With awareness of different learning styles, you can and help him learn in the way that makes sense for him.

Creativity. Children of my generation had hobbies. Many children today just have television and video games. With an appreciation for the creative skills of life, children develop an outlet for creative expression and a chance to contribute something beautiful and personal to the world. Expose them to the arts by going to concerts, plays and art galleries. Indulge and encourage their expressions by providing creative materials for them to explore. Share your own creative passions freely, be that cross stitch, woodworking or writing.

Value of Life. The joy of everyday life is quickly fading in society. Psalm 118:24 tells us, "This is the day the LORD has made; let us rejoice and be glad in it." Children need to see their parents living a life that they love. Richard Foster, who wrote

Celebration of Discipline, reminds us, "God's normal means of bringing joy is by redeeming and sanctifying the ordinary junctures of human life." While the minutiae of our lives may hardly seem significant, an attitude of grace and attention shows your children to appreciate and value the beauty of everything. Life can be joyous and should be for those who know God. When children or adults comprehend this, it affects all areas of their lives.

Childhood is a short, sweet season. Live it fully. Teach your children passionately, and you will all look to the future with confidence. Help your kids learn life skills with Consumer Books for Students.

Christine Field lives with her husband, Mark, and four children in Wheaton, Ill. She is the author of several books, including *Coming Home to Raise Your Children* and *Field Guide to Home Schooling*. Reprinted, with permission from the author, from *Focus on the Family*, May 2000. Check out the web site - www.family.org - Bill Selig

Article removed in Internet edition

**GIVE A UNIFICATION
NEWS GIFT
SUBSCRIPTION TO ALL
YOUR LOVED ONES — IT
MIGHT NOT CONVERT
THEM BUT AT LEAST
THEY'LL KNOW ENOUGH
TO ASK YOU SENSIBLE
QUESTIONS INSTEAD OF
THE "HAVE YOU
STOPPED
BRAINWASHING KIDS
YET" VARIETY.
SEE THE BACK PAGE
FOR DETAILS.**



This issue of PEARL is devoted to the topic of SERVICE and GIVING.

PEARL

In search of life's treasures!

The act of giving to others is central to practically every major world religion (and minor ones too!). We would like to hear about *you** experiences, insights and realizations which have come as a result of serving others. Please send them in to the UC News or to PearlsRus@JUNO.com. We look forward to hearing from you!!

Grant other people something also. The Yamana do not like a person who acts selfishly. Native American Religions. *Yamana Eskimo Initiation*

Heaven is eternal and Earth everlasting. They can be eternal and everlasting because they do not exist for themselves, and for this reason can exist forever. Therefore the sage places himself in the background, but finds himself in the foreground. He puts himself away, and yet he always remains. Is it not because he has no personal interests? This is the reason why his personal interests are fulfilled. *Taoism. Tao Te Ching 7*

At the beginning, mankind and the obligation of selfless service were created together. "Through selfless service, you will always be fruitful and find the fulfillment of your desires": this is the promise of the Creator.... Every selfless act, Arjuna, is born from the eternal, infinite Godhead. God is present in every act of service. All life turns on this law, O Arjuna. Whoever violates it, indulging his senses for his own pleasure and ignoring the needs of others, has wasted his life. But those who realize the God within are always satisfied. Having found the source of joy and fulfillment, they no longer seek happiness from the external world. They have nothing to gain or lose by any action; neither people nor things can affect their security. What the outstanding person does, others will try to do. The standards such people set will be followed by the whole world. There is nothing in the three worlds for Me to gain, Arjuna, nor is there anything I do not have; I continue to act, but I am not driven by any need of my own. If I ever refrained from continuous work, everyone would immediately follow my example. If I stopped working I would be the cause of cosmic chaos, and finally of the destruction of this world and these people. Strive constantly to serve the welfare of the world; by devotion to selfless work one attains the supreme goal in life. Do your work with the welfare of others always in mind. It was by such work that Janaka attained perfection; others, too, have followed this path. The ignorant work for their own profit, Arjuna; the wise work for the welfare of the world, without thought to themselves. By abstaining from work you will confuse the ignorant, who are engrossed in their actions. Perform all work carefully, guided by compassion. *Hinduism. Bhagavad Gita 3.10-26*

Bhagavad Gita 3.10-26: Vv. 10, 15-26. See Bhagavad Gita 3.4-9, p. 847; 5.10-12, p. 674; Satapatha Brahmana 5.1.1.1-2, pp. 383f. On Gandhi's interpretation of selfless action as satyagraha, see Bhagavad Gita 2.31-38, p. 887n.

Guardianship is not to give an order but to give one's self. *African Traditional Religions. Nyika Proverb (Kenya and Tanzania)*

Jesus said, "You know that the rulers of the gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many." *Christianity. Matthew 20.25-28*

The sage does not accumulate for himself. The more he uses for others, the more he has himself. The more he gives to others, the more he possesses of his own. The Way of Heaven is to benefit others and not to injure. The Way of the sage is to act but not to compete. *Taoism. Tao Te Ching 81*

If, for my own sake, I cause harm to others, I shall be tormented in hellish realms; But if for the sake of others I cause harm to myself, I shall acquire all that is magnificent. By holding myself in high esteem I shall find myself in unpleasant realms, ugly and stupid; But should this [attitude] be shifted to others I shall acquire honors in a joyful realm. If I employ others for my own purposes I myself shall experience servitude, But if I use myself for the sake of others I shall experience only lordliness. *Buddhism. Shantideva, Guide to the Bodhisattva's Way of Life 8.126-128*

Matthew 20.25-28: Cf. Guide to the Bodhisattva's Way of Life 5.51-52, p. 791. Tao Te Ching 81: Cf. Tao Te Ching

64, p. 790.

The wise man is the one who understands the universal truth of living for others. *Sun Myung Moon 2-6-77*

Excerpts from "A Needed Man" by Sun Myung Moon 7-16-75: In any society, the most needed person is the person who is sacrificial and who lives for the sake of other people. History shows that in the past, saints and sacred men have without exception been those who lived for the sake of other people: Jesus Christ, Mohammed, Confucius, Buddha—all these people lived their lives for the sake of others. Do you yourselves want to be persons like them? Would God want a person who is just thinking and thinking, without putting anything into action? No. What He wants is a man of action.

Most people do not realize the importance of human responsibility when trying to understand God and the universe. They only try to figure out why God hasn't done something. However, God and man are in a joint venture on this earth. Without the fulfillment of human responsibility, even God cannot fulfill His plan of creation. All of the suffering in the world is because of the failure of humankind to fulfill its responsibility; this is the source of chaos and confusion in society.—*Sun Myung Moon*

There is a story of a man who once stood before God, his heart breaking from the pain and injustice in the world. "Dear God," he cried out, "look at all the suffering, the anguish and distress in your world. Why don't you send help?" God responded, "I did send help. I sent you." When we tell our children that story, we must tell them that each one of them was sent to help repair the broken world—and that it is not the task of an instant or of a year, but of a lifetime. —*Teaching Your Children About God (Henry Holt)*

Who knows how long he or she will live? Maybe tomorrow you will die. Do you have some guarantee from God how long you will live? A wise person thinks like this: "I have only a short time to live. Within this time I must prepare myself for eternity. ... Leave behind something that God can praise. Each moment is so precious. ... The person who recognizes that earthly life is short compared to eternity and, therefore, condenses his accomplishments is a wise person indeed. Ask yourself how many people, how many clans, how many tribes, how many nations you have loved. Seek to become that master of love. Live your life like that, and you will never be a loser. (11/27/78)—Sun Myung Moon

One of the things that has helped me as much as any other is not how long I am going to live but how much I can do while living.—*George Washington Carver*

ON SERVING OTHERS:

Hannah and the Pure Love Alliance Tour

Hi! My name is Hannah Rezsnyak, I am 12 years old and I live in Grand Bay, AL. During July 99, the Pure Love Alliance came to Mobile, AL to do rallies and community service. Many local children participated and worked with them during their stay. I helped prepare food three times a day, there were 200 people all together! A few of us went to my school, Dunbar Middle School, in Mobile and we cleaned the walls, cleaned all the graffiti from the bathrooms and did a lot of painting. The administration was so pleased with our work. It made a big differ-

ence. At the end of their stay, all of us went to Bellingrath Gardens, I felt so much love for all of them. They made me feel like I was really a part of the PLA tour. I was really grateful that the Mobile community could have the PLA visit.—*Hannah Rezsnyak (Grand Bay, AL)*

To Every Person, a Unique Way to Serve

by Doris Crompton

One day I came upon a collection of quotes, as I read those on service, I was surprised to find out that all the great people I had admired while growing up had one thing in common: their dedication to service. Where can that service be shared but in the community therefore service and community go hand in hand. What kind of service could one possibly perform on a deserted island? All of us are a part of a community. The challenge is then to discover what kind of talents we have to offer to bring about improvement of some kind being through building something, improving the school system, writing a book, composing music, serving at a homeless shelter...The possibilities are as endless as the human qualities we were born with.

Someone once said that we are all part of a gigantic puzzle, all of us have qualities that are unique and that eventually will complement each other for the fulfillment of the greater good. Some will say: "I have nothing to offer...". Well, all of us have a purpose. Wayne Dyer said it so well: "Everything in the universe has a purpose. Indeed, the invisible intelligence that flows through everything in a purposeful fashion is also flowing through you." In other words, mountains have a purpose, birds have a purpose, dandelions have a purpose...who then can say they have none? If we cannot feel it in our heart, it is time to knock on heaven's door and ask the One who made us: "Please show me, please use me to make the world a better place."

Jesus promised us clearly that if we ask, we shall receive. Heavenly Father will reveal to us what His divine plan is for our lives and then we too can add our personal contribution thus co-creating our own lives and making this world a better place. Some people's contribution to their community will be more recognizable than others. Getting ovations and public acknowledgments for our services does not make them more valuable than these services done behind the scenes. The value lies in our investment and this is between us and the Creator. How much we allow Him to use us will be the source of our greatest joy and inspiration. So if you ever come across anyone who does not feel much value in their life, why not ask them in which ways they could contribute their unique talents to the betterment of their community. "What do you mean I have to give in order to receive?" they may ask...Well, precisely, is there another way to receive?

You cannot hope to build a better world without improving the individuals. To that end, each of us must work for our own improvement and, at the same time, share a general responsibility for all humanity, our particular duty being to aid those to whom we think we can be most useful. —*Marie Curie*

The high destiny of the individual is to serve rather than to rule... —*Albert Einstein*

I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve. —*Albert Schweitzer*

Joy can be real only if people look on their life as a service, and have a definite object in life outside themselves and their personal happiness. *Leo Tolstoi*

The Personal Element in Volunteering

by Cathi Close—Denver, CO

It seems to me that there is often an emphasis on giving anonymously among numerous service organizations. Although, I certainly can understand the purpose for this at times, my own focus in volunteering, especially as a family, is to go out of our way to make a personal connection with the people we are helping. My reason for this is because I believe that service works both ways. It is not simply a giving and a receiving but ideally the "givers" benefit as much as the "getters". If we are receiving help from others, we do not *only* receive something tangible but also the hope and assurance of knowing that people really do care. Sometimes the gesture, itself, may seem insignificant compared to the scope of difficulties, but the hope which fuels the heart in despair is very, very important.

For the givers, what can be received is the enrichment through the bonds of gratitude, friendship and sharing which break down barriers between strangers. In my own families' experience, people whom we would have never met or known otherwise became some of our best and closest friends. Also once we had established a friendship we were able to discover many more opportunities to help than our initial token effort. In America, we don't have starving children begging on street corners or people dying in the streets but there is still so much need. However, that need is often hidden behind closed doors, other times behind defensive pride and even hostility.

It's not always easy to know *what* to do, besides to contribute money to some worthy cause or drop off cans of food at a local shelter or Secret Santa gifts. These efforts are valuable but I feel that we also need to make a personal connection with our brothers and sisters in order for our own hearts to grow and for theirs to be liberated. Whether it is extending ourselves to those who are struggling financially, or the elderly or disabled people or children it doesn't matter who, as long as we are sincere in our effort to be unselfish and caring.

One of our yearly Christmas projects is quite simple. We set up and decorate live Christmas trees for families in their homes or apartments. I get names from the local shelter organizations of families who have been recently in the shelter but who are now out on their own. I NEVER just drop off the tree and the boxes of decorations. Instead we bring the whole family along with some cookies and sodas to share while decorating the tree.

Usually my husband and I are the ones who make conversation while our kids are pretty shy and feel self-conscious but that's OK. It's a growing experience for them. Over time they will begin to develop a broader perspective on life as a result of these experiences. They gradually begin to appreciate much of what they take for granted which others may not have. It's so easy to be detached from other people's struggles or suffering when you are strangers. But once you get to know them, suddenly you realize they are people just like you!

A woman who became one of our dearest friends as a result of this Christmas tree project was raising her niece from Bolivia when we met her. Her young niece had been severely burned and came to America for treatments at the Shriver Burn Center in Boston. As we got to know this woman better, she told us more about her past. She came to this country as a nanny for a diplomat's family when she was only 14. After the father of this family repeatedly tried to molest her she ran away and began living on the streets. Being totally alone and vulnerable, she hooked up with the wrong crowd, ended up getting pregnant and had her child in a home for teenage mothers in DC. She was foreign and never knew about welfare or any kinds of benefits. As a single mother, she worked, usually two jobs to take care of her child. Once while waiting for a bus on Constitution Ave., after working late, she was brutally raped. At one point she moved to California and again fell in with people who were living the "fast" life and selling drugs. She had another child during this time but when her children were young, the house she lived in with these people was busted by the police and she ended up spending five years in prison while her children were sent to live with their grandparents. After being released from prison she got her children back but

never received any help from anyone. Even the few relatives she had in this country condemned her as a "bad" person. She remarried a nice man from the Middle East after her children were grown and trusted him to be faithful to her. However, when she traveled to Bolivia to bring her niece back to America, upon returning she discovered that her husband had gone back to his native country and left her with nothing but a few items in a storage unit. This was how she ended up in the homeless shelter which gave her the time and help she needed to get back on her feet.

This was how we came to meet our her while doing our Christmas tree project. After all she's been through, you would think she'd be justified to retain some amount of bitterness or resentment. Instead she is one of the most kind, generous and loving individuals I have ever met. Hard-working too! On the average she holds down three different jobs at one time. Four times a year she and her niece travel from DC to Boston to the Shriver Hospital. While her niece receives treatment, she works at a fast food restaurant nearby and sleeps on the floor in the hospital room. Our children know what this woman has been through and although they can't quite grasp the obstacles she has had and continues to overcome, they at least, have been exposed. They've been made aware that life can be very difficult and even unfair but that we are the ones who have the choice of what to make out of it.

Whenever I get angry or bitter about some kind of injustice in my life, I am always reminded of this friend, who's had it so much worse and yet preservers with a beautiful faith and hope that the best may yet be to come! And then I realize how privileged I've been to have met this daughter of God and to have the blessing of being her sister. (We even discovered we have the same birthday and in the same year!) Mother Teresa often commented that what we give may seem like a drop in the ocean, but that without that drop, the ocean wouldn't be the same. My experiences have shown me that God's heart is the ocean we all come back to and that is the greatest gift of all.

Do your duty until it becomes your joy.—*Marie von Ebner-Eschenback*

The Teenager's Guide to the Real World

by Marshall Brain

<http://www.bygpub.com/books/tg2rw/index.htm>

Mr. Brain is the author of nine books and is nationally recognized for his ability to communicate complex ideas clearly. He formally taught in the computer science department at North Carolina State University, where he was elected to the prestigious Academy of Outstanding Teachers for his work in the classroom. The valuable information in this book helps teenagers to understand what it takes to become successful in real life. It provides facts that will help them make clear choices because of a greater understanding. The topics covered in the various chapters range from advice in handling money, facts on jobs and career, the importance of a good education and good character. One chapter is dedicated to the facts about Love and Marriage. The author explains about the importance and value of lasting relationships and as far as teenage sex is concerned abstinence is highly endorsed. Mr. Brain took on the challenge to write a useful self-help book for teenagers in a language that is simple and matter-of-factly. The section of the book that will be explored in greater depth today is: "20 ways for teenagers to help other people by volunteering."

The author starts by listing reasons why helping is beneficial for teenagers: helping others of course, beating boredom, and one that stands out is to gain perspective on life. Furthermore, all of us know that we start appreciating what we have a lot more when we are in touch with those less fortunate than ourselves. The teenagers are encouraged to find volunteering opportunities that fit their personalities and their abilities. He gives a list of opportunities: among them helping at a homeless shelter or at a food bank. Help is needed there to collect food, to manage the inventory and distribute the food. Another project mentioned is the Guidepost Sweater project sponsored by Guidepost magazine. People around the world knit sweaters for needy children. Ronald McDonald houses are also a great place to lend a hand. Special Olympics are always looking for people to help the children. If you like to get involved in sports training, fund-raising, competition planning, this would be the place for you. If construction is what you enjoy doing,

Habitat for Humanity offers lots of opportunities to help. State Parks are for those teenagers who enjoy educational programs, trail building and maintenance.

Other ways to help are teaching illiterate children and adults to read, being a staff member at the local library during the summer reading program or participating at recreational programs at senior citizens homes. The author also gives a list of volunteer organizations that are always looking for extra help: United Way, Red Cross and the Salvation Army. This book offers a wealth of ideas for those willing to step out of their comfort zone and share their talents and skills with other members of society who will greatly appreciate it.

Calcutta, India

by Mary Ellen Anderson

"We all struggle, only the form is different" —*Beena Rani-Howard*

As I was preparing to leave for India, my heart was spinning in an avalanche of emotional turmoil. Beena's words returned to me again and again before I left for India and during my time in India.

My friend, Irfan, has said to me once when I was feeling sorry for myself. "When you go to India, all your tears will dry up."—and they did.

How could I escape becoming part of India's culture, India's people, India's passion and pulsing vitality in the everyday experience of our existence. India, the ever-bubbling geyser of energy, love and acceptance.

To be embraced by Indian hospitality is to momentarily enter heaven. How naturally a family living under a plastic tarp on the street would use their entire week's earnings in order to buy sweets and tea for the honor and comfort of a guest visiting their "home". How can I convey in words the daily heart of a culture so alien to American culture? How do I explain the goat intestines strewn in the streets? the diseased dogs eating them? the crowds that choke and

see PEARL on page 30



This man is...

- A. Paper-training a pig
- B. Casting his swine before Pearl

We don't know either, but if you have pearls to cast, we're looking for practical information, testimonies, words of wisdom, poems... even jokes! All are welcome. Please keep submissions to approximately 700 words or less.

PEARL from page 29

pull you along with their movement? the air pollution that immediately blackens the face, nostrils and throat? so many crippled, blind, diseased beggars living in the streets? so many orphans being abused, used and sold by the Indian "Mafia"? countless adults and children working everyday, 12 hours or more on such menial tasks as folding used newspaper into paper bags? the primitive lustful behavior of the Indian man toward women, particularly foreign women? the accepted uses of bribery and deception in everyday relationships—at home and at work. Yet, the parents and relatives love their children with such obvious depth, affection, attention, passion and indulgence. The children, in turn, love their parents with incredible devotion and respect and expressiveness.

I worked for three months at Kalighat (Mother Teresa's home for the destitute and dying). Never have I been so touched by a divine beauty and love as I was by the dying patients there. A person with no one (relatives or friends) is found dying on the street, and is brought to Kalighat by any concerned person (usually a foreign volunteer or one of the Missionary of Charity nuns or brothers).

One young man (19 or 20 years old) had been sitting on a street corner. There were worms crawling out of his foot wound, wrapped with a dirty bandage, flies buzzing around him, and two of his toes eaten away. Another volunteer and I brought him in by rickshaw, bathed him, cleaned and dressed his wound, and tried to encourage him to eat some bread or milk. Although he was skeleton-thin, he had no appetite and refused to eat. As we cleaned his wound, he held onto me to bear the pain. I asked his name. He said, "Sangkar" and would say no more. But the eyes with which he looked at me conveyed so many emotions and meanings — they told of the harshness of poverty, the sorrow on one who no longer has tears to shed, yet, still has hope that another might extend a caring hand of love.

Often when I would bathe the old women in the mornings at Kalighat, they would thank me by singing Bengali



songs or dancing a cute dance in their clean hospital gowns or by bowing to touch my feet in divine respect and thanks. How in awe I was to receive a love and respect far beyond what I deserved or earned — this was a beautiful, holy gesture that I was able to accept only as one who recognizes the generosity, kindness and love of God.

The women were always talking, talking — in Hindu, Bengali, Urdu, Malayalam or some other language of India. Although I never caught more than a few words that I knew, I was able to understand the meaning, the expressiveness, the needs, the outpouring of their lives and heart. How I treasured each woman there. Truly, each was a rare and precious jewel. That God honored

me with their friendship is far beyond what I could ever deserve. Each woman that I helped care for (perhaps 200 or more) was totally unique and memorable.

Mother Teresa spoke to the volunteers on two separate occasions during the six months I was in Calcutta. Some of the points she stressed over and over were: 1) the importance of seeing God ("Jesus") in the eyes of each person—no matter how dirty, crippled, poor, diseased or unkind that person might be. 2) to treat each person with the respect you would give "Jesus", Buddha, Krishan, Mohammed, etc. 3) the smallest things, if done with great love, are the most precious and valuable actions (if one action is a drop in the ocean, it is many small drops that indeed make up that ocean).

The entire week before I left for India, I was having nightmares every night. Then, after arriving in Calcutta, I continued having nightmares, was unable to sleep and resolved to go home every day for the first 21 days I was in India. Then, after that first three weeks (overnight it happened), I suddenly wanted to spend the rest of my life in India!

There are over 1000 social service groups and organizations in Calcutta alone. The ones I became most familiar with were Mother Teresa's homes, an English doctor named Dr. Jack who runs two free street clinics, an English bank manager who runs two homes for street boys and

orphans, and an Indian organization called CINI (Children in Need Institute).

When I was living in the corner room of a guesthouse, I was exposed to all the noises of the street (day and night). One night there was the continual crying of an infant. The next morning we went outside to find the child. The baby's mother opened her shawl to reveal to us a sick, tiny, wrinkled newborn. In my bits of Bengali, I told the mother about Mother Teresa's home for orphans and sick babies, and a couple of volunteers took the mother and child for a place in the nursery. Each morning we took food to the mother and frequently we visited the baby.

My visit to Darjeeling was like ten days living in a fairy tale. Walking along a high narrow crooked path and looking way out and up toward Mt. Katchenchunga—looking down into the dense tree and foliage covered hillside, often mystical-looking because of the clouds resting in the cup-like valleys — observing so many people with baskets on their back suspended from a strap around their forehead—the brightly colored clothes and scarves they wear

To breathe the cool, fresh, revitalizing air!!! I remember our trekking — after four hours of going up, up, up, we reached a point where suddenly the air was even more pure and fresh and my body felt as light as a feather, yet filled with energy and life, as if I could fly, as if I was physically invincible. Certainly, air itself has so many levels of quality — this pure form of permeable food brought my heart and body and soul to flight, to freedom, coming so near to God.

The morning that I walked to "Observatory Hill" at 6 am, it just happened to be the beginning of the main Hindu religious celebration of the year (Durga Puja). So many people were on the hill, walking and praying and chanting, carrying offerings of flowers and food and money. There was singing that reached one's ears as if far off celestial music approaching slowly and growing in volume; there was the scent of burning incense and wet pine trees and blooming flowers (lots of jasmine) — and I was being swallowed by the sweetness of this "dream".

As one friend said to me, "I love Calcutta with one eye and I hate it with the other eye." Calcutta contains the blackest air ever — air that caused me to cough up blackened phlegm each morning, air that makes it difficult to catch one's breath at times... And yet, in India, the essence of life is relationship with each other — material comforts are truly secondary to the importance of another human being.

Each day that I spent in India was yet another bundle of moments wrapped in ribbons given to me by God; and as I untied each ribbon of love, it floated from my hands, whirled around my head and collected in a beautiful pile of memories at my feet, honoring me and delighting in my shared happiness. An experience of the heart longs to be described and to express itself by spreading joy to others and releasing childlike laughter into the world.

It seems that, emotionally, I have been a child for so many years. During my six months in India, suddenly I have matured one thousand years. God has taught me so much and given me so many unattainable (by human effort) gifts; serenity, understanding, greater ability to perceive the needs of others and to give more freely from my heart, greater appreciation for life and people and all things. To meet, to discover the heart of the Indian people, to see how they live, to learn what is important to them and how they relate to the world — this has somehow taught me or given me the ability to truly and deeply appreciate and be grateful for the bounty of God's gifts, and the ability to act from a point deeper than my emotions and past sorrows.

As my friend, Irfan, predicted, my tears dried up — those tears of fear, tears of insecurity, tears of pain from rejection and hurt, tears of past disappointments. I understood that I just didn't need those tears anymore — they served no purpose. What seems more necessary in this world and in my life is JOY!! So why not be joyful?

True life can emerge when there is an environment of absolute giving, absolute service and absolute love for others. —Sun Myung Moon 3-6-77 ♦

FOR KIDS

by Françoise

Find the seven differences between these two drawings of first day back to Sunday School

Help them find the song books

UB NEWS



Former President of Uruguay Receives Honorary Doctorate

His Excellency Julio Maria Sanguinetti, former President of Uruguay, was honored with an Honorary Doctorate on June 2, in a ceremony at the Mertens Theater in the Arnold Bernhard Center.

His Excellency served as President of Uruguay from 1985 to 1990, and again from 1995 to 2000. In the 1960s he worked for reforms in the Colorado Party of Uruguay and became the Minister of Industry and Commerce in 1969 and then the Minister of Education and Culture in 1972.

In 1983 he was elected as General Secretary of the Colorado Party and was a driving force in securing the return of Uruguay to its proud tradition of democracy. In 1984 he was elected President of the Republic of Uruguay with the highest percentage of votes cast since 1926. His administration was characterized by a progressive spirit, a respect for human rights, the consolidation of democracy and the economical reorganization of the country.

Again he was elected President in 1994, the third president to be re-elected in the history of the country and the first to be re-elected by direct vote. He is a journalist, editor and publisher, as well as a leader in promoting arts and culture.

UB Host to International Conference on Character Development and Family Education in the 21st C.

The University was host and co-sponsor of an international conference for students and educators from May 31- June 2. The conference was entitled, "Global Perspectives on Character Development and Family Education in the 21st Century," and involved about 1,000 students and college professors, mainly from Russia, China and the US. The group also had meetings at the United Nations and Columbia University.



H.E. Julio Maria Sanguinetti and UB President Neil Albert Salonen

opment and Family Education in the 21st Century," and involved about 1,000 students and college professors, mainly from Russia, China and the US. The group also had meetings at the United Nations and Columbia University.

Sun Shines on Ninetieth Commencement

More than 900 students received their diplomas on May 14 under clear, cool skies during the outdoor ceremony next the Arnold Bernhard Center. A highlight of the ceremony was the conferring of three Honorary Doctorate degrees bestowed upon the President of Malta, a United Nations official and a Bridgeport humanitarian.

Beylul Solomon, senior class president and a native of Eritrea helped open the ceremony with a heartfelt speech in which she recounted her journey here as a student. She expressed how much she will miss



her friends and her alma mater and expressed her gratitude to the University for her experience.

University President Neil Salonen led in the conferring of the Honorary degrees. Martin D. Schwartz, President of the Kennedy Center, the largest social service agency in Connecticut, and located here in Bridgeport, was first to receive his degree. Next was His Excellency Ibrahim A. Gambari, the current Under-Secretary-General of the United Nations and Special Advisor on Africa, who gave the con-

vocation address. The third degree was received by His Excellency Professor Guido de Marco, President of Malta, who gave the commencement address.

A luncheon for the Honorary Degree recipients and their families was hosted by President Neil Salonen in the Tower Room of the Bernhard Center following the graduation.

Laurence Wanser, '87, the newly appointed Alumni Association president, welcomed the new graduates to the Alumni Association. Several Golden Knights — alumni who have graduated 50-plus years ago — joined the ceremony on the main stage.

Honors Convocation

The annual Honors Convocation took place on Saturday, May 13 at the Merten's Theater on campus. High achieving students from every school and college at the University were given special recognition and an award for their results.

Dr. Gewrae Kim, Distinguished Teacher of the Year for 1999, gave an inspired and theatrical speech to the students, beckoning them to walk through the 'door of life' as he displayed his words with imaginative props. He announced that psychology professor Dr. Kurt Frey was voted Distinguished Teacher of the Year for 2000.

College of Chiropractic

The College of Chiropractic's 11th Commencement Ceremony took place on May 13. Thirty-five students received their Doctorate of Chiropractic.

The Commencement speaker was Dr. Robert Hoffman, D.C., the current President of the International Chiropractic Association and the immediate past President of the New York Chiropractic Council. The valedictory address was given by George Sloane Russell, III.



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MEDICAL MONTAGE

This month we're going to discuss physical health, and people's efforts to maintain it. The Earth is a physical world, and we all have mortal bodies. When, inevitably, we're faced with illness and pain, we tend to seek help wherever it's offered.

With good reason, most people feel strongly about this subject. I will try to be sensitive in my writing.

Overall, the news about health is good. Many once-fatal illnesses can now be cured. American life expectancy has increased for decades, and is now among the highest on the planet, and in history.

Worries

Americans worry about their bodies. The slightest alleged health risk is greeted with dire headlines. We spend hundreds of billions of dollars on health care, and consume more prescriptions, vitamins, and supposedly natural tonics than anyone.

Even educated people fall, in droves, for phony treatments. As Dr. Dean Edell points out, Americans will eagerly consume potent "cure du joirs" that, if claimed for our cars, would be scoffed at. (Catch him on his radio show.) Some criticize doctors harshly, believing that cancer cures are being hidden for crass financial gain.

Many people work at high stress jobs, for 60-plus hours per week. Women trying to "have it all" will then take care of their children, too. And now, catching an amazing number of people by surprise, "fatigue" is the most common medical complaint.

Some middle-aged folks dread every little ache and twinge, instead of accepting them as normal signs of aging. Observers have coined the term "the worried well" to describe such people.

Traditional Medicine

People in the Third World desire modern medicine: vaccines, antibiotics, and recently, affordable AIDS drugs. With these, infant mortality has plummeted, while in some places life expectancy has doubled.

At the same time, many prosperous Westerners shun these same medicines! Instead they're trying from primitive, "traditional" remedies like Peruvian herbs, and India's Ayurveda. Many Unificationists, due to their Oriental roots, have embraced such practices.

This truck driving author can testify to the benefits of Shiatsu massage for an aching back. His lovely wife swears by Chinese skin treatments, for an irritating skin condition that stumped the dermatologists completely.

Due to the perceived arrogance of mod-

ern doctors, Congress recently granted "alternative" practices and "food supplements" virtually free reign. (Some doctors wanted to make vitamins prescription only!) This new law has boosted these practices, but also fueled a vast number of frauds.

Fraud?

In describing common frauds, I may very well offend someone. That's unfortunate, but if it's you, then I invite you to consider things very carefully.

Some frauds (coffee enemas) date back well over a century. Benjamin Franklin debunked magnetic therapy over 200 years ago! "Tachyon emitters" sound like the new, but dimly understood, modern physics. A few (drinking urine) are so foolish they'd be laughable—if they weren't diverting ill people from legitimate treatments.

Several popular "supplements" are genuine, and very potent, human hormones. While legal, they have powerful effects. Caution is needed!

Certain trendy therapies (Kundalini yoga, energy springs) straddle a line. They cannot be measured—yet neither can the spirit world itself. And if the Holy Trees at Chungpyung aren't spiritual vortexes, then what is?

Unfortunately, many "alternative" providers are cold-hearted rip-off artists. Lately they've adjusted their lingo, claiming that everything they sell has been "clinically proven." Even if it was one sloppy, century-old study, done by some unknown doctor.

I've seen 55 gallon drum shipments of Mexican pond scum, which was processed into tiny spirulina tablets, and sold at a markup that would make an honest capitalist blush. Some providers show infomercials that feature a pretty but naive young woman. They'll impress her with the "amazing results" of their stuff. Nice to watch, but hardly scientific.

If anyone proposes a cure-all, they can put it to the test: controlled, double-blind studies, with follow-ups. Done by a reputable institution, and *never* by the very people who want to sell you the stuff. Hucksters rarely submit to such trials, and don't stop their sales even after they're proven useless . . .

Patients

Doctor-patient relationships are crucial. Friendly but sloppy doctors are less likely to get sued for malpractice than

and responsibilities to the love relationship, centering on the future. If there is birth control, then the man and woman have the same motive—sexual pleasure. This ultimately destroys true sexual pleasure, making it purely physical. But we are not simple physical beings, therefore we don't enjoy it very much until later in life, when nature removes the reproductive dimension of sex. That's when sexual play without the possibility of creating children is proper.

brusque yet competent ones.

Humanity is under assault from deadly, antibiotic-resistant pathogens. This is because of heavy overuse; doctors even prescribed antibiotics for viruses that could not possibly be affected.

Patients expect a prescription; no one wants to be told they'll just "get better with time." Also, the placebo effect allows even useless medicine to provide real comfort.

This author has realized he doesn't *have to* buy and swallow every pill a doctor prescribes. However, I cannot recommend that attitude! I know men my age who dropped dead because they refused medication for serious conditions like high blood pressure.

Attitude

In a way, the entire "health fad" premise is flawed. I've never met a health enthusiast older than 90, and I've known "meat and potatoes" types who were older still.

Sorry to say, but they *all* died of something.

The idea of Biblical figures living to be hundreds of years old is probably a misunderstanding. The genetic basis for longevity is fixed; for example, the number of heartbeats during any mammal's lifetime is a general constant.

Rev. Moon once explained that Noah's Ark was actually built in 10 years, not 120, because their [prehistoric, lunar] calendar months were later recorded as years.

I can recall my grandparents saying: "If you've got your health, you've got everything." Only now, having passed 40, do I understand what they meant.

Attitude does matter. Hard-driving Type A people really do die sooner. Married, religious people long outlive their neighbors.

Finnish doctors studied 1,200 men who were, to put it plainly, fat slobs. They let half continue their piggish habits. The other half was lectured, checked up on, and urged to reform.

When the doctors counted up, five years later, twice as many of the "reformed" guys had died! They were, quite literally, nagged to death. (This may be because stress produces the hormone cortisol, which shuts down the immune system.)

For people of all ages, having faith, and a secure family, makes a tremendous difference.

The System

America's health care system itself needs treatment. Reportedly, many nations

provide equal, or better, care for their citizens—at a mere fraction of the cost.

Half of all medical dollars now go for paperwork. Some 150 people shuffle every claim filed. Medicare, and many HMOs, have become so huge and unwieldy that fraud is rampant.

America gets chastised for not providing "adequate health care" to all its citizens. Most of the critics are touting costly "improvements" of their own. But it's not that simple: a crack addict who lives on a corner shared by three hospitals is *never* going to receive sufficient care.

Many of the several million uninsured you constantly hear about are poor children, half of whom who don't have it because their parents (though qualified) haven't bothered to sign up. Ditto for millions of confident, healthy young workers.

Medical costs are rising faster than inflation. In virtually every place government money is available (college tuitions, military contracts), prices skyrocket. And the Feds pay a large portion of America's medical bills.

Even more government involvement would probably get us a system like England's: nationalized, where suffering people often wait months for operations that are routine in America.

In reaction, a growing number of doctors are rejecting both HMOs and Medicare, and returning to simple "fee for service" practices. Can house calls be far behind?

Conclusion

In reality, plumbers and garbage men have been the greatest health providers in history. Only later did doctors isolate factors such as cholera germs and plague rats.

Medical science is progressing rapidly. The human genome has been mapped. The factors underlying cellular aging and cancer are understood. It's just a matter of time before practical treatments become available.

Beyond this, many scientists are working on nanotechnology, which would enable billions tiny, robotic doctors to swim through our bodies, repairing (and improving) as they go. Ultimately, the human life span may far exceed that attributed to Methuselah.

In the meantime, our lives are vulnerable, but good common sense will go a long way toward maintaining our health. In matters of health, people should trust the recognized experts.

Rev. Moon speaks of simple things. He exercises daily, and drinks plenty of ordinary water. He urges us to pray much, and to keep a hopeful attitude. He supports and consults experts in many fields. In these tumultuous Last Days, he steers a steady course. ❖

UVIEWS from page 33

sonalized. Therefore, only the family can create persons. When we detach love from personhood, we destroy personhood.

We also detach love from parenthood. This is the effect of birth control and abortion. Without birth control, the man and woman bring deeply different motives

and responsibility for the future, we the soul can live, forever. Our primary responsibility today is to protect the family, uplift marriage, preserve parenting and do everything we can to enshrine these objectives in state and society. This is a goal that all religions, all people of conscience, all nations and races can agree upon. It is the path to the truly brave new world. ❖

By connecting love with personhood



DR. TYLER O. HENDRICKS

Dr. Hendricks is the President of the Unification Theological Seminary

This is the second half of my reflections upon the novel, *Brave New World*. I see significant trends on our present society leading us to the world Huxley describes in that novel. By reflecting upon this, we can gain perspective to evaluate the way things are going today. I reached the point of discussing the method of making babies in the brave new world. They conceive babies in petri dishes and nurture them on assembly lines. The issue of cloning came up.

Cloning refers to the ability to create multiple organisms with exactly the same genetic identity. Huxley included this in the brave new world. The lower classes, deltas, epsilons and gammas, are produced in batches of as many as 72 exact duplicates. Thus society eliminates the problem of individuality. In the brave new world, conformity is highly prized. What better way to run a factory, or a bureaucracy, or an aircraft carrier or farm, than with a regiment of humans with the exact same skills, interests, desires, appetites, hopes, opinions and expectations? Not to mention that they wear the exact same clothes of the same size, have the same birthday and agree with each other about everything? It is such a well-behaved community. And do they ever love to carry boxes, or assemble transmissions, or sew dresses, or serve up your cappuccino!

The behavioral conditioning we find in the brave new world is the province of advertising and media in general. In general we have not yet crossed the line into behavioral control, such as using electric shocks. But in brave new world we have the sleep education, the incessant repetition of the message while we are sleeping. Advertisers do the same thing to us. Popular entertainment puts us to sleep, mentally, and then the message hits us, again and again and again. "Just Do It" "You Deserve a Break Today" "Guess?" "Come to Marlboro Country" "Think Different"

Think Different, Buy the Same

I won't get into a discussion of advertising, but there is no question that advertising shapes our thinking, very effectively. And the direction in which advertising shapes our thinking is toward the brave new world. Advertising tells us to follow our impulses, to consume, to be young and free, to have a beautiful body or else, to be normal, to fit in by wearing the same unique and strange clothes that everyone else is wearing, to have sex early and often.

Media in general is just as powerful. *The New York Times*, our nation's newspaper of record, offers powerful legitimization to homosexuality. It is filled with articles about nice, responsible, interesting homosexuals, male and female. It is filled with articles about unkind, intolerant Christians and Republicans. The message is that homosexuals are nice and responsible, while Christians and Republicans are unkind and intolerant. Day after day, the upscale New Yorkers read this and it absolutely has an effect. It has an effect on me, too.

The religion of the brave new world is a psycho-therapy based fertility cult.

Huxley's Megatrends (2)

To understand it, we have to understand comprehensive sex education, as produced by SIECUS and associates. Comprehensive sex ed teaches that humans are sexual from day one. Little children naturally enjoy playing with sexual organs, their own and each other's. This is the brave new world, in which all children are encouraged to engage in sex play continually.

This leads to the brave new culture in which "everyone belongs to everyone," especially everyone's body belongs to everyone. Having an exclusive relationship is bad, bad, bad! Having any feelings for one person is anti-social. Sexual promiscuity with hundreds of partners is good. It is unethical to resist anyone's sexual advances. Of course, most women have their ovaries removed, and those who don't are conditioned to use contraception. The purses (they sound like fanny-packs) in which they carry the contraceptives are an object of fashion.

Now we can understand the brave new religion. Young adults gather in small groups, in a special room. Ten sit around a table, five men, five women. They share their feelings, what they are going through. They sing "Solidarity Hymns." They pass a cup of soma and music begins. Huxley, by the way, had a perfect intuition of the technological development of synthesized music and its use to control emotions. In any case, the music begins:

"Tirelessly the music played. The drums beat. The crying and clashing of the harmonies were an obsession in the melted bowels. ... By this time the soma had begun to work. Eyes shone, cheeks were flushed, the inner light of universal benevolence broke out on every face in happy, friendly smiles." Gradually the light turns into deeper shades of red, the humans begin dancing in circles, singing several more Solidarity Hymns, reaching the last: "Orgy-porgy, Ford and fun, Kiss the girls and make then One. Boys at one with girls at peace; Orgy-porgy gives release." The crimson light by now is the same light as in the Embryo Store in which they all were conceived. The encounter group, the religious revival,



is engineered into an orgy. This is pagan religion, the fertility cult. This is what God told the Israelites to destroy without mercy in Canaan.

Soma-time, and the Livin' is Easy

The drug, yes, we've all heard of soma. It makes you happy, at peace with yourself, other people and the world. It calms the irritated and stimulates the passive. It has the effects of mescaline (of which Huxley was aware) with no side effects. Our scientists are hot at work bringing soma to market. It is called ecstasy, it is called ritalin, it is called provax. According to *Insight* magazine, Hillary Clinton and Tipper Gore think such drugs are wonderful for our children. After all, day care can't solve everything. And what are our gifted career-women supposed to do?

A local youth service officer here in Dutchess County told us last week, referring to these psychotropic drugs, prescribed for millions of our school children, that "they can't make enough of it." The purpose of these drugs? Make us happy, peaceful, affectionate, benevolent, normal. As a hippie poster that came out in the Haight-Asbury back in the 60s put it, "Better Living Through Chemistry."

The poster, all hippies knew, co-opted the motto from a Dupont advertising campaign. I could go on and on, relating the brave new world to our current trends. There are Huxley's "feelies," which we are engineering through "virtual reality." There is no aging in the brave new world, thanks to advances in diet and medication. We're making progress in that area as well, aren't we?

Dying is pleasant, natural, and, Huxley implies, artificially timed in the brave new world. One lives a healthy, sexually-active life until, well, it is time to have a pleasant, painless death. Doctor-assisted suicide, anyone?

In effect, because of the elimination of parents, there is no birth and no death in the brave new world. There of course is no marriage. There is no husband-wife love and no children's love. There is no reason to have religion, having no marriage, birth or death, except for the sake of liberating people from inhibitions about free sex and making sure that no one falls in love with anyone. Hence, there is no brother-sister love. There is no need for the mind to control the body. Read Wendy Shalit's *A Return to Modesty*, to grasp the progress our university communities are making at disengaging sex from personal affection or commitment. (We've surpassed Huxley's vision here; he had men and women in separate shower rooms. Few of our universities do.)

Need I remind the reader of the statistical projections that within five years,

50% of American children will have no referent for the word "father"?

Love Creates Life,
Technology Creates Motion,
Life without Love is Just
Going Through the Motions

What the brave new world is, is the world that has destroyed the four realms of heart and the value of grandparents and lineage. And here is the bottom line: it does this by depersonalizing love. To depersonalize love means to separate love (and sex) from personhood.

In fact, love is what makes us persons. We are conceived through our parent's husband-wife love. We are nurtured by love. We become persons through the give and take action of love. In Christianity, we are reborn through the love of Jesus and the Holy Spirit. Life is infused into us through that love. Love begets life, which means personhood.

How do we depersonalize love? First, make the human body, and finally, sex and sexuality, the object of science. Depersonalize the sex organs. Put them on charts for children to study. I'm sorry, but this is dead wrong. Children should see the sex organs of their parents. Then they identify the male sex organ with their father, who they love and trust. They identify the female sex organ with their mother, who they honor and respect. I'm speaking of the ideal toward which we are striving.

The sex organ on a chart can belong to anyone, because everybody's works the same. So any little boy and demand that any little girl perform oral sex, because there's nothing personal involved. If you have personal feelings about it, if you feel guilty, or put upon, or angry—well, you need some counseling. This is happening in our schools today, folks. In a rural school bus, a fourth grade boy sexually molested a second grade girl, and the principal of the school wanted to just write it off.

Love and Personhood

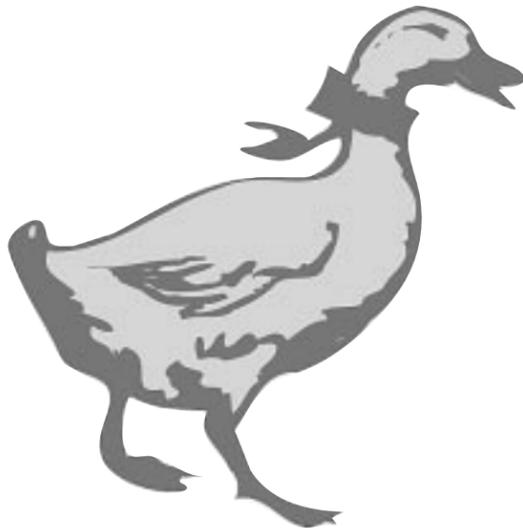
The other arena in which love is depersonalized is pornography. In sex education, love is depersonalized by science. In pornography, it is depersonalized by consumerism, by market capitalism. Sexual love is the product. Women are the owners of the product. Pornography is the responsibility of women, in my view. It is a sin originating in women, not men. That's a side point. In the brave new world, by the way, there is no pornography, because every woman is an object of male voyeurism. All love is pornographic.

The root of the word pornography, by the way, is "porn," from the Greek meaning prostitute or harlot. My dictionary tells me there is another word, pornocracy! Pornocracy is a society under the dominating influence of harlots. The Oxford Universal Dictionary states that Rome of the first half of the tenth century (900-950 AD) was a pornocracy. Just an aside. (One of the benefits of my coming to UTS is the inheritance of a large and noble dictionary.)

The answer is the family, the ONLY place in which the four realms of heart are fulfilled. They are fulfilled because it is only in the family that love is per-

see **UVIEWS** on page 32

Article removed in Internet edition



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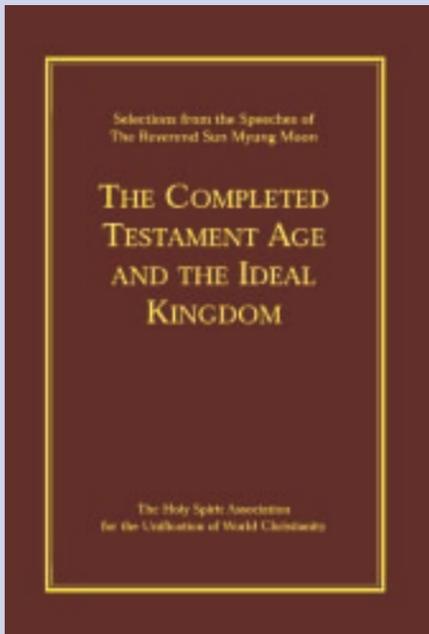
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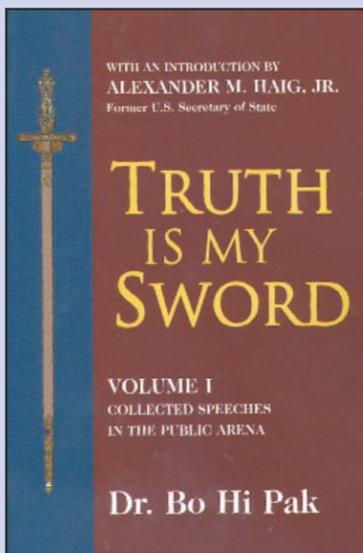
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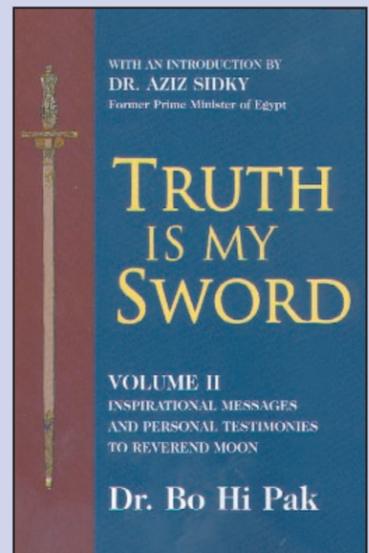
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