

Interreligious and International Federation for World Peace & World Association of Non-Governmental Organizations ASSEMBLY 2001

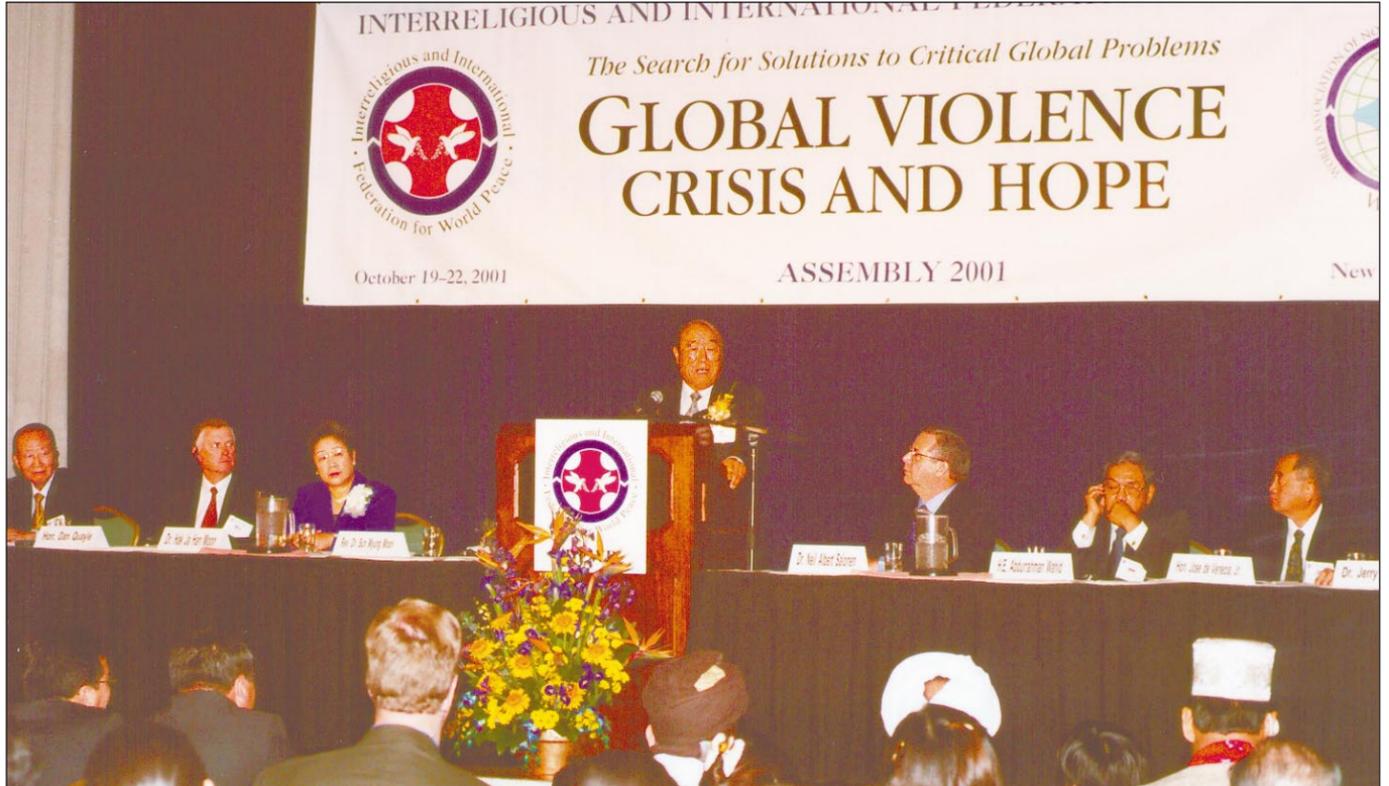
Global Violence: Crisis and Hope

by Dr. Michael Mickler

Extraordinary times call for extraordinary measures. Former U.S. Vice-President Dan Quayle, in welcoming guests to Assembly 2001, "Global Violence: Crisis and Hope," told participants that they were going to take part in "an extraordinary meeting with some very extraordinary people." By the end of the four-day gathering, convened at the New York Hilton from October 19-22, few disagreed.

Dr. Thomas Walsh, Secretary General of the Interreligious and International Federation for World Peace (IIFWP), one of the two sponsoring bodies, congratulated the 380 political and religious leaders, media and NGO representatives, scholars and peace activists from 101 nations for their "courage" in coming to New York. In his welcoming remarks, Dr. Walsh singled out Assembly 2001 Co-Chair Dr. Rodrigo Carazo, former President of Costa Rica, for his efforts to assure that the meeting be convened despite the tragic circumstances of September 11, 2001 which placed it in jeopardy of being canceled.

Originally, the Assembly was to consist of two concurrently run conferences. The World Association of Non-Governmental Organizations (WANGO), Assembly 2001 co-sponsor, planned a meeting to focus on NGO responses to the United Nations' special session on children. IIFWP planned a conference around the broader theme of a "New Vision for Leadership" in keeping with its ongoing series on "The Search for Solutions to Critical Global Problems." Following the dramatic and shocking



LARRY ORMAN / IIFWP

events which took place in New York City, Washington, D.C., and Pennsylvania on September 11, the two conferences joined together. Several of the sessions and topics originally planned were retained, but adapted to the worldwide crisis of terrorism and global violence.

Reverend Dr. Chung Hwan Kwak, Chairman of Assembly 2001, highlighted a number of the Assembly's themes in his "Keynote Address" at the Opening Banquet. He noted that "the roots of the present crisis are deep

and that "solutions are not simply of a political or military nature." He emphasized that "family breakdown leads to a wide range of social problems" and that "world peace begins with personal transformations of individuals." He also suggested that the use of religious symbolism has caused people "to wake up to the mission of peace through interreligious harmony." But "religions and religious leaders must reflect if they have preached God's love for all people universally, beyond nations, religion, and race." Dr. Kwak encouraged

True Father addressing the opening plenary session of Congress 2001

leaders in the fields of religion, politics, academics, the media, and NGOs "to develop and promote attitudes of living for the sake of others, breaking down the barriers that divide people" and suggested that they would find a model of doing so in the life and work of IIFWP and WANGO founder, the Rev. Sun Myung Moon.

New Directions for a World in Crisis

The Assembly's Opening Plenary and the session that followed brought together a group of world leaders, representing a range of perspectives, to offer their reflections, insights and recommendations "to a world in crisis." Underlying these sessions was a recognition that the optimism following the end of the Cold War and start of the new millennium may have been misplaced and that "the state of peace remains fragile and vulnerable." In this respect, speakers in these sessions and the ones to follow had the opportunity to affirm the extent to which and, more importantly, how the ideals of establishing a "Culture of Peace" and "Dialogue Among Civilizations" might be achieved.

The Rt. Hon. Lloyd E. Sandiford, former Prime Minister of Barbados, acknowledged that the "heinous, abominable,

see CONGRESS on page 4



Presentation of Ambassadors for Peace at Congress 2001

FOUNDER'S DISCOURSE ON UNIFICATIONISM

by Reverend Dr. Sun Myung Moon

This is the Opening Address given at Assembly 2001 held October 21, 2001 in New York, NY.

The Path to World Peace

Today, at this transitional point in human history, leaders from the world over who are concerned about the future of humanity have gathered here in mutual consideration of how to resolve the crisis facing the Earth. The tragedies that took place in New York, Washington D.C. and Pennsylvania on September 11 truly shocked the entire world. Along with the concern over peace and safety, we came to reflect upon fundamental and serious questions of modern civilization and future of humankind.

Throughout history, human beings have continuously aspired for world peace. However, that dream has never been realized. We can look back at the end of the Cold War, at which time fierce political and military conflicts and struggles concluded. Many people expected that the long-awaited era of peace and stability would arrive based on the foundation of highly developed science.

Nonetheless, we came to realize that conflict, hatred and selfish desire are imbedded deeply within each of us and are still active. These are creating ever more serious disasters in new shapes and forms. Violence wreaked upon innocents is certainly an inhumane criminal act, and it must be stopped. However, what can eradicate those inner conflicts and struggles, and resolve the fundamental human problems at their root? Where was the seed of hatred, conflict, and struggle sown, and how did it come to be rooted deeply within us?

The seed was planted in the family

of the first human ancestors, Adam and Eve. The conflicts and struggles that resulted have continued from generation to generation until the present time.

Then, where is the path to resolve those conflicts and realize peace on Earth? Historically, human beings have been attempting to overcome conflict and pursue peace through economic, political, diplomatic and military means. However, such methods obviously do not provide fundamental solutions, as we are still struggling with many unresolved problems.

There is but one fundamental way and it is simple. It is to restore the family that the first human ancestors lost; that is, the ideal family of God. That is the family with God at its center, the family that has achieved perfection in true love both vertically and horizontally.

God exists as the Original Being of true love and the invisible True Parent of humankind. However, love cannot exist alone. It exists in relationships and it can bear fruit only through relationships. That is why we were created as God's children, through whom He sought to realize His true love.

The Three Blessings of God

The First Blessing of God to human beings, "be fruitful" (Genesis 1:28), called God's children to become the object partners of His true love by becoming true persons. When we love someone, we want our object partner to be better than ourselves. Thus, in love,

God, as the Father, wants His children to be better than Him. That is why God repeatedly invests Himself in human beings, the object partners of His love, and nevertheless constantly forgets about what He has already given and desires infinitely to give love more and more. This is so because love has its origin in the desire to live for the sake of others for eternity.

God then bestowed the Second Blessing, "multiply," (Genesis 1:28). The first human ancestors were to have grown to maturity as the children of God. After having reached perfection, as one with God in heart, they were to have become True Husband and Wife. Then, they were to have become substantial True Parents to their children, inheriting and passing on true love, true life and true lineage from God.

As such, God's ideal of creation was to perfect true love both vertically and horizontally, beginning in the first family of our common ancestors. Since God's love is absolute, unique, unchanging and eternal, that family also was to have become the absolute, unique, unchanging and eternal family, centered on true love. Human beings would have become substantial embodiments of love, totally united with God in heart. They would have enjoyed perfect freedom, happiness and the realization of all ideals.

Then they would have become the Lords of true love whom all beings in the universe would have loved and welcomed. This was God's Third Blessing (Genesis 1:28). This is the Blessing to create a living environment in which we can experience joy and happiness, having dominion over the creation. This includes the care for and preservation of the world's ecological balance as true masters of the creation.

Not Power or Knowledge, but True Love

Tragically, our human ancestors could not inherit the Three Blessings of God and establish the family of true love. That means they failed to become true persons, true spouses, true parents, and true Lords centered on true love. Instead, they disobeyed God, and He expelled them from the Garden of Eden. As the fallen human ancestors, they became false spouses to each other, with false love that has nothing to do with God's Blessings. They gave birth to children and those children multiplied to populate the world of today.

Since the fall at the beginning of human history, human beings have not been born on the foundation of true love, in the attendance of God. Instead, we have lived in conflict and struggle between our own mind and body. This conflict manifested as a tragedy of hatred and murder between two brothers, Cain and Abel, in the first family. That was the miserable reality of a family that left God.

A family built upon the basis of human relationships alone cannot become a family of the original ideal of creation. An ideal family must connect to God vertically and have a true

person as its pivot. Under the true love of true parents, among siblings who own and share a common vertical pivot, the family finally can establish the relationships of ultimate harmony and peace. We can experience true love within an ideal family that bears good fruit. The family is the original and best school of love. Power or knowledge can never create true love.

The Loss of God's Blessings

Honorable world leaders! What do you feel when you look at the reality of human society and at the youth of the contemporary world? Do you feel hope for a bright future? I believe that you experience agony over the increasing rates of crime, violence, drug abuse, immorality, corruption, teen pregnancy and so forth. These arise out of a confusion of values and foretell darkness enveloping our youth.

How did we arrive at this point? Better school systems and social improvements would have delayed the onset of these problems, but these endeavors do not address the fundamental cause of these problems, which is the breakdown and loss of families. This breakdown is a product of the time we are in, a time when humankind is harvesting the fruit sown by the loss of the first family of true love.

The destruction of the foremost school of true love leads to the phenomena of family break-down, with enormously destructive side effects. This breakdown not only causes personal anxiety but also leads to manifold problems on the national and worldwide levels. Of particular concern is the emotional instability of youth, which leads to changing life goals, spiritual wandering, and even deviation from healthy lifestyles.

World leaders who are concerned over the future must take very seriously the real problems of youth avoiding marriage, rampant divorce, and so forth, which destroy the fundamental foundation for families.

Having lost the First and Second Blessings, humankind does not understand how important it is to perfect one's individuality. As a true individual we can experience sacred and eternal conjugal love. Most of today's youth are not educated in a thoroughgoing way about the importance of keeping purity before marriage and reaching individual maturity through true love. Thus they do not understand the value of true love, which is the fundamental root of joy, happiness and all ideals.

The tendency to make light of trust and fidelity between husband and wife, and to ignore the sacredness of marriage, is an internal cause of indescribable disasters and tragedies for humankind. True love has no place in the so-called free sex culture, in which people seek only the physical love between a man and a woman as the cardinal but momentary pleasure. The rapid spread of HIV and sexually transmitted diseases threatens the very existence of the human race. It is said that there is no safety zone against the HIV virus. A greater terrorism than that

CALENDAR

NOVEMBER 2001

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

DECEMBER 2001

- 1 Declaration of the Opening of the Gate for the Blessing of the Spiritual World (1997)
- 2 Jin Whi Nim's Birthday (10/18/63)
Shin Young Nim's Birthday (10/18/86)
- 4 Opening of Columbia Road Church (1977)
- 7 Heung Jin Nim's Birthday (10/23/66)
Supra-denominational Christian Association Established (1966)
- 18 Summit Council for World Peace Inaugurated (1981)
- 22 35 Previously Married Couples' Blessing (1976)
- 25 Shin Pyung Nim's Birthday (11/11/96)

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FOUNDER'S DISCOURSE ON UNIFICATIONISM

in View of God's Will

over which the entire world is now trembling is before our eyes, allowing us no safety zone. Once contracted, its victims must give up their dreams for happiness, ideals, and life itself. Unless we resolve this catastrophe plaguing our planet, how can we claim that we are world leaders?

Nor have we taken responsibility for the Third Blessing endowed by God, to "have dominion over the creation." This requires that we take care of all creatures with true love. What would happen if the natural world were to rebel against the abuse and misuse it suffers at the hands of human beings who lord over it? Are not those symptoms beginning to appear? Before the natural world punishes our intolerable arrogance, we should stand before nature in true love as people of restored integrity.

Steps to World Peace

Respected world leaders! Now is the time for humanity to voluntarily repudiate pride, ignorance, selfishness and hatred. Let us follow the laws of Heaven and humble ourselves before God.

Ever since God called me at the tender age of 16, I have committed myself totally to the realization of world peace, which has been God's deepest wish. And at this time, I would like to set forth several crucial steps that are necessary for us to take in order to bring peace to the world.

First, we must live for the sake of others. A self-centered life not only causes discomfort to others, but also violates the laws of Heaven. Living for the sake of others, on the other hand, is the way we can resemble God. Loving our family, our community, our nation and the world is the way to inherit God's true love. It is the way to live in accord with the fundamental order of the universe. Only through practicing true love can we become true individuals, true parents, true teachers and true Lords. Only then can we finally become the leaders who can bring about peace on Earth. A life of living for the sake of others is the first gate to peace.

The path to peace ultimately must be based on "Godism" or "Head-Wing Ideology," the teaching that can reconcile and embrace all sides in a conflict, from the thought to the fruit, by dealing with the starting-point of conflict in the relationship between Cain and Abel. How can we break the chain of hatred and violence we perpetrate against one another? Returning hatred in response to hatred only leads to more hatred, terror and destruction. This is certainly not the path to peace. We can touch, embrace and educate conflicting parties only by true love.

True love that places God in the center disregards national boundaries; therefore it is international. True love transcends the high walls dividing religions

and races; therefore it is inter-religious and inter-racial. True love centered on God's ideal of living for the sake of others can generate the power to touch a person's heart and spirit. By true love alone can the various reasons and causes of conflicts on Earth be overcome, whether the confrontation is between right and left, front and rear, above and below, or inner and outer. By true love alone can we establish a world of eternal peace.

Marriage as an Instrument of Peace

Second, the family is the fundamental unit for building peaceful nations and ultimately a peaceful world. As I already mentioned, the root of conflict originated in the first family. Therefore, until the family of the True Parents appears, it is impossible for us to enter the era of world peace.

The international Blessings that I promote worldwide are not the wedding ceremony of a particular religion. They are a movement to save all nations and the world. We teach youth to keep their purity before marriage and, when they reach adulthood, to marry under the Blessing of God. However, as a condition to receive the marriage Blessing, they first must pledge to their spouse that they will maintain absolute trust and fidelity as husband and wife. Thus, the Blessing is a holy movement to build true families and lift up true parents who live centered on true love.

Families built upon such an ideal and such an education have no need

to feel threatened by the AIDS virus. For them, preventing AIDS is easier than preventing a cold or flu. If we educate the youth of the world in this vision and practice it, we will completely eliminate the AIDS epidemic. We will eliminate the scourge of family breakdown as well.

Further, these families of true love will serve as the cornerstone for peaceful nations and a peaceful world. In particular, if individuals of enemy nations, who have lived in discord throughout history, come together in true love as in-laws, their reconciliation will bring nations and races together. It is a high wall to overcome. Nevertheless, here is the supreme formula for bringing true peace to the world: bring together children from enemy families and nations for the "Exchange Marriage Blessing." These inter-religious and international families can build a realm of Blessing, perfecting true families of true love that both Heaven and Earth desire. From that point will begin the world of eternal peace that God and all humankind have desired.

A Challenge to Religious Leaders

Third, inter-religious reconciliation and cooperation is an essential condition for world peace. I have campaigned tirelessly for inter-religious harmony and dialogue. I always have devoted a far greater proportion of my funds for that purpose than for the growth and development of the Unification Church. Do you think that practicing such sacrificial love with an unchanging heart

is easy? By no means! But we cannot expect world peace unless religious people reconcile and cooperate.

World peace is the original ideal of God. Therefore, religious leaders and believers should be the guides who lead people to peace. If religions only emphasize narrow-minded denominationalism and fail to teach true love for God and the universe, we will never free humankind from the horrors of war. In the face of this global crisis, religious leaders have to practice true love, humbly following God's Will, walking hand in hand beyond the boundaries of their own religion.

The inner power of religion touches our hearts and can recreate us as people of peace. It can cultivate our ability to practice self-control from within. It can overcome historical hatreds and resentments among us. This is the root from which arises true peace and stability. If religions demonstrate love for each other, cooperate with each other, and serve each other, putting the higher ideal of peace ahead of particular doctrines, rituals and cultural backgrounds, the world will change dramatically.

Beyond National Self-Interest

Fourth, I once again emphasize the proper role of the United Nations in realizing world peace. As a representative organization for world peace, the United Nations has made many contributions. Last year, I presented my proposals to solve the fundamental problems plaguing the planet Earth, given that the world's circumstances have changed and the complex situations today are unlike those at the time of the United Nations' founding.

One of these proposals was to establish a special body that would discuss and evaluate the religious, spiritual and moral dimensions of world problems. The United Nations must serve the world and God's ideal of creation effectively. To do so, it must transcend the power of politics and national diplomacy, which reflect the motives of nations seeking their own self-interest. Only then can it truly protect the human rights of all peoples and nations and build world peace.

This is not limited to the United Nations. Maintaining order in the world and protecting public prosperity and peace will be difficult as long as political sovereignty operates on the principle of national self-interest and ignores or undermines moral and spiritual values.

What is required is that high-level leaders ground themselves spiritually and morally upon God's ideal and govern according to universal principles. No political power or earthly authority should stand above God and the laws of Heaven.

Moreover, the United Nations should listen to and embrace many of the views of the Non-Governmental Organizations. This is the reason we established WANGO. I

see PEACE on page 5

True Father's Speaking Tour for Cosmic Peace and Unification in Korea

Taejon, Chongnam, Chongbuk	Oct. 29
Seoul	Oct. 30
Jonnam, Kwangju, Jonbuk, Jeju	Oct. 31
Busan, Kyungnam	Nov. 1
S-Kyunggi	Nov. 2
Deagu, Kyungbuk	Nov. 4
Inchon	Nov. 5
N-Kyunggi, Kwangwon	Nov. 6



CONGRESS 2001

CONGRESS from page 1

monstrously terrifying act" of September 11 negatively impacted the Caribbean region which, unlike more diversified economies, is dependent to a large extent upon travel and tourism. Nevertheless, he took the position that despite the threat of another war and "terror on our doorsteps," hope for the end of a "bipolar world" was still justified. The work that needs to be done, he said, is continuous with that undertaken previously but efforts need to be "re-doubled." The solution to poverty, ignorance, disease, the environment and social blight, he continued, is "in ourselves" not in the "stars under which we were born."

Dr. Jerry Fallwell, Chancellor of Liberty University, took a different position. Noting the inadequacy of bombs, missiles or air craft carriers to cope with the present crisis, he pointed to "something more powerful—prayer." Dr. Fallwell, who hardly could be accused of inactivity or quietism given his role in awakening American evangelicals to political action, said that he had appealed on radio for a million people to pray daily for a resolution of the crisis. "Peace," he said, "is one of God's purposes, and God can do what we can't."

The Hon. Jose de Venecia, Jr., Speaker of the House of the Philippines, maintained that a "dialogue of civilizations" was the key to peace. He did not regard the unfolding events as a "clash of civilizations" though "misguided people on both sides of the cultural divide would make them appear to be so." Nor did he regard any culture "as being superior to another." The "greatest lesson" from the terrorist attacks, he said, "is that the global community cannot allow conflict in any one part of the world to fester, because it will, sooner or later, generate dangerous complications elsewhere." He concluded that "Interaction and understanding across cultures is both our best safeguard against war and our only basis for political and economic cooperation, partnership and eventual community."

The Hon. Dan Quayle, former Vice-President of the United States, countered the conventional wisdom that terrorists are "mentally deranged." He called them "focused, dedicated, intelligent, organized and believers in their cause." He said that expectations for peace need "to be in line with reality" and foresaw a "long, unfortunate and difficult challenge." Nevertheless, he saw that the world was "together as never before." The terrorists, he said, "intended to split the world apart, but the world came together." This, in his estimation, offered the world's people the chance to understand their differences but also to find "common values" which he identified as respect, love, peace, faith and liberty. However, Mr. Quayle maintained an uncompromising stance toward those who would utilize terror to achieve their ends. "This is the time to be morally

clear," he said in a press conference immediately following the plenary. "Nothing justifies terrorism."

H.E. Abdurrahman Wahid, former President of Indonesia and leader of a large number of Muslims, was adamant in his opposition to terrorism. He said that those who would be the most noble and pious "need to be rooted in democracy" and that "justice" needs to be "embedded in compassion." A "non-hegemonic foreign policy," he maintained, was "the call of the day" in achieving peace and needed to be "remembered by all countries, including the strongest." He saw the utility of a "council of elders," possibly implemented within a continental framework, as a way working toward non-hegemony and peace.

Rev. Dr. Sun Myung Moon delivered his Founders Address, "The Path to World Peace in View of God's Will," at the end of the opening plenary session. He noted that the end of the Cold War led people to expect "an era of peace and stability" but "we came to realize that conflict, hatred and selfish desire are imbedded deeply within each one of us and are still active."

Efforts to eradicate these "inner conflicts and struggles" and to resolve them "at their root," he suggested, lead to religious rather than economic, political, diplomatic or military solutions. The way to "fundamental solutions" for unresolved problems, according to Rev. Moon, is through "perfection in true love" in the family. Hence, he described family breakdown, the emotional instability of youth, "free-sex culture" and ultimately AIDs are "a greater terrorism than that over which the world is now trembling." He concluded by setting forth the following necessary steps to bring peace into the world:

- 1) Living for the sake of others;
- 2) Marriage and especially "Exchange Marriage Blessings" bringing together partners from enemy families and nations;
- 3) Inter-religious reconciliation and cooperation;
- 4) Enhancing the proper role of the United Nations in realizing world peace by such means as establishing a special body to "discuss and evaluate the religious, spiritual, and moral dimensions of world problems" and by listening to and embracing many of the views of NGOs that go beyond national self-interest.

World in Crisis

Rev. Moon's remarks concluded the Opening Plenary. The second session continued the theme of "New Directions for a World in Crisis," with its three presenters offering analyses based on their fields of expertise.

Arnaud De Borchgrave, Editor-at-Large for *The Washington Times* and

UPI, criticized the triviality of U.S. media, particularly in relation to international news, prior to September 11, 2001. He said in the post-cold war era, the media gave far more air time to coverage of individuals like Sonya Harding, O.J. Simpson, Monica Lewinsky and Gary Condit than Osama bin Laden. It also was less expensive to cover "domestic melodramas" and "ignore the rest of the world." Hence, there was a blindness to forces shaping the Islamic world and especially to the spread of the terrorist network to 60 countries. According to De Borchgrave, ten years after the cold war, U.S. media saw only the global triumph of "democratic capitalism." The media did not connect anti-capitalist demonstrators in Seattle and elsewhere to bin Laden. However, this sentiment, poverty and Israel provided the ingredients for "a clash of civilizations" and "new world disorder." De Borchgrave said that the best way to counter the image of an "uncaring capitalist world" was to "dig out" George Marshall's 1947 speech at Harvard and undertake a "Western New Deal." He said there was a historical opportunity to adopt a "revolutionary new approach to development" paralleling U.S. action in Europe following the end of World War II.

Sir Nicholas Kittrie, Chair of the Eleanor Roosevelt Institute for Justice and Peace, took a harder line based on "historical lessons" derived from the world's experience with Nazism and Bolshevism during the twentieth century. He said the issue was self-defense against "misdirection and massive deadly force." Grandiose promises of an uncorrupted world of brotherly love were "harbingers of totalitarianism." He represented Osama bin Laden as a "spiritualization" of Hitler and Stalin but affirmed that the present crisis involved two conflicting outlooks toward authority and legitimacy. One, he said, was based on the universal and changeless application of "holy divine books." The other was based on popular agreement, social contracts, and an acceptance of constant change. It was unclear whether Kittrie saw any resolution of these positions. In the short term, he recommended a "counter-offensive" against the perpetrators of terror. Longer term, he said the future rests on a civil society, NGOs, finding ways to compromise and share resources, and tolerance.

H.E. Ramiro De Leon, former President of Guatemala, defined the three major issues of the present crisis as terrorism and violence, poverty and the lack of moral-ethical values. He said that a great crisis requires great solutions and outlined an action-agenda at worldwide and state levels. The only organization capable of action at

the worldwide level, he held, was the United Nations. De Leon advocated the establishment of a permanent commission to deal with education and the promotion of "peace culture." Such a commission, he suggested, would provide the basis for dialogue, decision-making and the execution of peace-keeping policies. He also noted the necessity of the media to provide more accurate coverage and to be part of the peace culture. At the state level, he said it was necessary to strengthen security and justice forces, combat poverty,

promote the centralization and participation of all ethnic groups in addressing problems and providing legitimacy for actions, educate for tolerance and moral-spiritual values including family values, fight against corruption, and coordinate national policies with international issues.

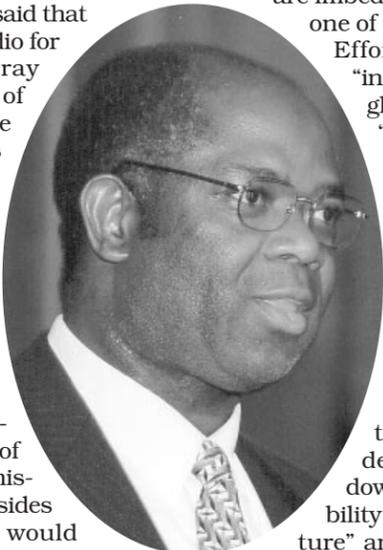
Religions Must Take Greater Responsibility

Session chair Dr. Frank Kaufmann, Director of the World Peace Institute and IIFWP, noted that one hundred years of interfaith activity inaugurated by the Parliament of Religions in 1893 has yielded mixed results. On the one hand, leaders and laity from many traditions have become "comfortable" with interfaith prayer, worship and varying degrees of cooperation. On the other hand, horrific conflicts proliferate throughout the world, much of it with religious overtones. Additionally, religious institutions, often secretly, work to undermine one another. The question, then, was whether religious bodies and leaders can take the "next step" in interfaith, becoming more accountable and recognizable contributors to lasting peace and the resolution of dehumanizing conflict.

Rev. Junsei Terasawa, a Buddhist monk known for his social activism, characterized the September 11th terrorist attack as "inevitable" given the post-cold war, post-Gulf war "drift" of one war after another. These conflicts, he suggested, were not a matter of one combatant versus another but represented the failure of the international community and modern civilization. He offered specific examples from his on-the-ground experience in Iraq, Chechnya, and Afghanistan. Terasawa also criticized the "two-bloc problem," i.e., dividing the world into believers vs. infidel or civilization vs. barbarism. He noted that the Buddha also fought a war but "without any money and without lifting a finger against anyone." In this respect, he agreed with Rev. Moon that the real enemy was within.

In one of the Assembly's most highly charged presentations, Dr. Khalid Duran, an Islamic scholar, departed from his prepared remarks to announce his excommunication by a New Jersey Muslim association for a book of his in press. This, he said, was tantamount to a death warrant. He then pointed out that representatives from the same organization that excommunicated him

see CONGRESS on page 6



FOUNDER'S DISCOURSE ON UNIFICATIONISM

Let us Discover the True Meaning of 'I'

by Reverend Dr. Sun Myung Moon

This is the Closing Banquet Address given at Assembly 2001 held October 21, 2001 in New York, NY.

As we draw this important meeting to a close, I cannot help but feel sad. Nonetheless, we have no time to waste. We all must go to the frontline with a God-given mandate inscribed in our hearts. The more we hesitate, the more serious and difficult will become the problems faced by humankind. Let us look around the world. Who besides you truly worries about the crisis we are facing? Who can solve today's problems?

I would like to take a moment this evening to share a part of the Truth that God has asked me to convey to all of you. I believe that as brothers and sisters under God we can share our hearts with one another. The topic of my message is "Let us Discover the True Meaning of 'I.'"

Ladies and gentlemen, what do you think is God's ideal of creation? It begins with our becoming a true seed by connecting to God in true love, true life and true lineage. The true seed then grows into a true family, the true family becomes the seed of a true tribe, the true tribe becomes the seed of a true people, a true people becomes the seed of a true nation, and a true nation becomes the seed of a true world. Because of the fall of our ancestors, humankind became Satan's seeds through inheriting Satan's false love, false life and false lineage, which have nothing to do with God's true love, true life and true lineage. This is a tragedy for humankind and is the biggest problem for us to resolve.

Throughout history, God has been leading the providence of salvation for humankind by accepting sacrifices on different levels. In the Old Testament Era, the sacrifices were on the level of all things. In the New Testament Era, the sacrifices were His children who

became martyrs. And finally, in this Completed Testament Era, the necessary sacrifice was the True Parents' life-upon suffering and countless conditions.

To what does God want us to be awakened? On what foundation might one be qualified to speak about one's true self? You may not like to hear this, but as the descendants of fallen parents, humankind has not realized the value of the true self nor do we know the position we would occupy upon realization of the true self. At the time of creation, God wanted to be able to say "we" with reference to a true family and Himself, and to multiply this family to create a world of peace. His ideal of creation. Due to the fall, however, human beings could not find their true self, nor God could use the word "we."

If this is so, then upon what foundation do human beings say, "I"? We all live in the fallen world, so if you are an American, you receive education based on American history and tradition, and that is the ground for your concept of "I." No one could establish a relationship with God such that God would call us "mine" or consider us His children who dwell consciously in the realm of His ideal of creation. Therefore, the concept of self we possess has no connection with the original ideal of God's creation. To reach that ideal, we absolutely must negate ourselves.

As an individual, we each have to achieve the position of a perfected "I." We can never attain that status unless we place ourselves at the "zero point" and negate ourselves absolutely. We can achieve absolute unity of mind and body only on that basis. Please think about it. Unless we establish an absolute "I" that heaven and earth can recognize, and establish a perfect family, perfect nation and perfect world, we are defective. How can God embrace defective humankind in the realm of true love, true life and true lineage? How can He enunciate "we" in league with imperfect people?

God has led the providence of restoration with the expectation that He could one day cry out "we" inclusive of a true man and true woman as His children.

Reflecting on this, we should question whether we are qualified to cry out "I" in front of God. Even before asking that question, we must examine whether our mind and body are united absolutely. A person without a clear answer to that question has a long way to go.

Since God is the subject of true love, the owner of true life and the origin of true lineage, He has been seeking true children who are inseparably one with Him. In other words, God has been waiting for the children who are connected to His life and lineage centering on true love. We become such children through

absolute faith, absolute love and absolute obedience. One cannot find true love by looking within. We find true love only with a partner. Even the almighty God cannot attain true love by Himself. That is the reason He created His children as His love partners.

First, we must achieve individual perfection through the unity of mind and body. On that foundation, we should



establish a vertical, father-son relationship with God. The vertical relationship alone, however, does not justify use of the word, "we." By all means, the word "we" necessitates the harmony of vertical and horizontal relationships. For this purpose, a man and a woman must receive the Blessing of marriage from God to become a true husband and wife. They must produce true children and form a true family. They are to build a three generational family based on the "Four-Position Foundation." Only then will God cry out "we" inclusive of that family.

How can we reach such a position? We have to return to the situation of God at the time of the original creation. In what position do you think God first started creating? God started creating from a position of absolute unity between mind and body. He invested Himself absolutely, centered on absolute love and absolute life. There was no room for self-interest or self-concern in that process. The teaching of "life for the sake of others" originated there. It is to give 100% of oneself, over and over.

Our family life follows the same principle. Parents, who are in the position of God in the family setting, must give themselves absolutely for the sake of the family, centering on true love. From the perspective of the Origin-Division-Union principle, parents occupy the position of Origin.

Therefore, they procreate children and must properly rear them so that they can establish the vertical axis of "we" together with their children. Furthermore, the husband and wife, taking the position of Division from the Origin, must establish the horizontal axis by uniting with each other absolutely, centering on true love. On this foundation, the children in the position of Union naturally will unite with one

another following the pattern of the vertical and horizontal axes. As they do so, the children establish another axis, that of front and rear. On that foundation, the concept of "we" is substantiated in every direction: vertical, horizontal, front and rear. This is the perfection of the Four-Position Foundation and of the "Three Subject Purposes" in a family setting.

A family cannot completely manifest Origin-Division-Union action unless the lineage is connected through three generations. That is why family is important. Family is the most precious gift from God. Without a proper family environment, how can one even think about discovering one's true self? How can we dream of seeking the perfect "we" that is absolute in every direction? Family truly is the cradle of love, peace and happiness!

Ladies and gentlemen, we must not make the mistake of falling prey to worldly fame, knowledge, power or wealth. No matter how famous one may be, if one cannot discover his or her own true self, centering on absolute unity between mind and body, and connect to God vertically, there is no meaning to life. A person has nothing to do with God's providence unless God embraces him and proclaims "we" together with him.

Where can you find your own true self? You will discover it only by living for the sake of others. You absolutely have to put yourself at the zero point, to negate yourself and live for your family, your nation, the world and God. There you will find your true self automatically. This is the inescapable course for human restoration and salvation. It is our destiny.

We must not puff ourselves up by trying to show our true self to others. If we understood even a bit of God's heart, a heart that has been filled with agony and lamentation from waiting for His true children throughout restoration history, we would not talk about our true self easily. We would live to build our ideal family day and night. If we can build world peace, which is the original world for which God has been waiting for tens of thousands of years, this will become the Kingdom of God on Earth. In that world, the sorrowful heart of God will be liberated.

Ladies and gentlemen, let us discover our proud true self that is free of shame under the sun, that has honor before the ocean and that has nothing to conceal facing all things. Let us build our true family so that God will cry out "we" together with us.

Again I extend to all of you world leaders my sincere thanks for attending this conference in spite of your busy schedules. Upon your return, please share the truth you have learned through this conference with others. I am sending you out to the world as the God-appointed ambassadors to realize world peace. Please go to the frontline with heavenly pride. ❖

PEACE from page 3

encourage all NGOs, while not losing your original founding spirit, to dialogue and cooperate with one another. I request that you continue serving the world, be unselfish and stay free of corruption.

Respected world leaders! A person who only talks about world peace without practicing it is not a true leader. Given the current world situation, we cannot leisurely wait for the arrival of world peace while sitting down. Each of us, the Ambassadors for Peace and everyone else, must create world peace by all means. Let us all take active roles as leaders in the movement for peace.

I wish and hope that, centered on the Peace Embassies, all international organizations including the United Nations will participate actively in the movement for world peace. It is our historical quest.

International organizations: let us be united as one in mind and heart. Let us become pioneers for world peace, by first building ideal families of true love and living for the sake of others. ❖

CONGRESS 2001

CONGRESS
from page 4

were present! In his subsequent comments, Duran welcomed the extension of the war in Afghanistan "to liberate it from tyrants," contended that one could not speak of family values when rape was practiced in Iranian prisons, and condemned slavery in Sudan. This precipitated an outburst from several in the audience and an intervention from the session chair who offered his profound apologies and stated that neither he nor the conference organizers were cognizant of the truth or falsehood of Dr. Duran's claims. On resuming, Dr. Duran said the real problem was terrorist infiltration to the U.S. and the misuse of Islamic terminology and symbols. He said that the American Muslim majority would "not be a silent majority any longer" and would no longer be intimidated by the terrorist element.

Rabbi David Broadman, Chief Rabbi of the Rabbinat of Savion in Israel, spoke to the impact religious leaders can have in helping to resolve violence. He noted that terrorism against Jews as "Christ-killers" was commonplace until 1962 when then-Pope John XXIII presided over the Second Vatican Council which decreed that the Jews did not kill Christ. Afterwards, Broadman said, the relationship between Jews and Christians "totally changed." Recently, he noted, the Pope had been in Jerusalem, asked forgiveness for the persecution of Jews, and called Judaism Christianity's "elder brother." Broadman expressed regret that this sort of reconciliation had not yet occurred between Judaism and Islam, particularly as the two faiths were "so close."

Dr. Andrew Wilson, Academic Dean at Unification Theological Seminary, argued that the practice of sacrificial love must apply beyond individuals to nations and religions. Paraphrasing from the Bible, he said "greater love has no religion than this, that it lay down its life for its fellow religion." Wilson applied this precept directly to prohibitions that many faiths have to religious intermarriage. According to Wilson, the imperative of love and value of peace "trumped" the old tradition of religious exclusivism in marriage. Affirming Rev. Moon's program of "Exchange Marriage Blessings," bringing together partners from enemy families and nations, he suggested that this would be best, if not the only way to resolve the Palestinian-Israeli conflict.

Education, Media, and the Family

Three sessions, two of them concurrent, dealt with the current crisis in relation to ongoing concerns. "Protecting Our Future" was originally to be the theme of a WANGO conference focusing on NGO responses to the United Nations' special session on children. However, rather than a comprehensive treatment of issues related to youth, this session focused on education, particularly as related to challenges of glob-

al violence.

Print and electronic media, particularly in the United States, have been confronted with major challenges as a result of the September 11 attacks and their aftermath. The responsibility to inform the public of potential threats without fomenting fear even as the media, itself, has been the object of attack is only one of these challenges. Another has been to explain distant peoples, unfamiliar regions, and a misunderstood faith without precipitating prejudice. The session on "The Current Crisis and the Role of Media" examined aspects of these challenges.

Dr. Adrian Cristobal, Associate Editor of the Manila *Daily Bulletin*, appeared to question whether the media could speak meaningfully about the crisis. He commented that in the face of irrationally destructive acts that cast "darkness over civilization as a whole" it was "obscene to be analytical" and prayers were the more appropriate media of expression.

Tashbih Sayyed, editor-in-chief of *Pakistan Today*, also questioned the extent to which the media could speak meaningfully about the crisis, not because of the enormity of evil but because of the enormous disparities in the world. He referred to the myth of the global village over against the reality of a real village. Real villages, he said are characterized by homogeneity and cooperative undertaking that strike a balance between individual and community interests. The global village, by way of contrast, is marked by striking differences and conflicting agendas with little or no concern for the welfare of the whole. Fear of competition, he suggested, gave birth to terrorism but "the media gave birth to fear." He insisted that the media strive to develop a "global mind."

John Fund, a member of the editorial board of *The Wall Street Journal*, pointed out several unique characteristics of American media which presented additional challenges. One is its commercial, private, for-profit base. This provides diversity which is a strength, but it also means that "ratings" are a factor in reporting which can tend to accentuate the sensational. He suggested that the present "Anthrax anxiety" has led to hysteria and fear "more dangerous than the real problem." Another singular characteristic of American media is the celebrity-status of media personalities and a preoccupation with celebrities in general. Because of this, threats to network anchors or articles about celebrities refusing to fly can give way to "overblown panic-mongering." According to Fund, "sensationalized, over-heated media reports" give terrorists a "partial victory."

An explicitly stated assumption of IIFWP and WANGO is that the well-being of families is essential to the well-being of social, political, economic and civic institutions. Conversely, family breakdown undermines social stability. Beyond this, the absence of a moral vision that empowers and enriches fam-

ilies leads to suffering. The session on "The Current Crisis and the Significance of the Family" explored ways to strengthen families and family values.

New Directions in Foreign Policy

Session chair Rodrigo Carazo noted that nations today are facing a crisis in values and therefore in governance and leadership affecting domestic and foreign policies. Today's conflict, he said, "is beyond the battle of ideology or land—it is for the soul and heart of humanity." He contended that the fundamental response to the world's crisis must be based on "a consensus of values and moral vision" just as the founders of nations were committed to moral and ethical principles and ideals as a foundation for their nations. With this in mind, he asked the panel "to reflect on ways in which we can rethink current thought, political practice and identify new directions and new possibilities in the formulation of foreign policy, international relations and leadership." Their responses were a mixture of realism and idealism.

H. E. Stanislav Shushkevich, former President of Belarus, said that the attack of September 11, 2001 raised the great necessity of preventing a future conflict of civilizations. While acknowledging that different cultures were at different stages of evolutionary development, Shushkevich suggested that the principle of justice, though subject to different definitions, was common to all and could serve as a basis of negotiation which was the only way to peace. He then discussed the situation in Belarus where, despite a 1994 coup supported by Russia, there was a strong desire to come out of the situation peacefully. Nevertheless, should state terror continue and people continue to disappear, he said that other methods would be applied.

Rev. Dr. George Stallings, Archbishop of the Imani Temple African-American Catholic Congregation, took a strongly idealist line, stating the solution to the present crisis lay in the "moral resolve of nations and people to rise above demonic influence and partisan agendas." He did not minimize the necessity of conducting an inventory of collective hurt and pain, anger and grief, but counseled patience, true love and living for the sake of others. Stallings based this counsel upon biblical understandings such as one's true enemies were not flesh and blood and injunctions such as vengeance is the Lord's. In so doing, he demonstrated that there are important resources for peace within religious traditions.

Dr. Eliezer Glaubach-Gal, Chairman of the Foerder Institute in Jerusalem,

found room only for expectations "in line with reality." Given the "endless disputes" in Belfast, Bosnia, East Timor, Rwanda, Kashmir in addition to the "rock" concerts witnessed from his balcony in Jerusalem, he saw no choice for the time being but to "turn away from aims of conflict resolution to those of conflict management." This, he said, was not pessimism but reality. At the same time, he affirmed the "Kantian principle" that "democracies generally live in peace with other democracies." It followed, then, that as there were more democracies in the world, there would be less and less conflict. Glaubach-Gal said that this was true in Islamic countries as well such as Turkey or in Bangladesh or Pakistan where free elections resulted in female leadership.

Imam Ameer Pasha Salahuddin, Director of the Islamic Center of Passaic, New Jersey, recounted his personal conversion and noted that part of the reason why Islam is misunderstood is because of the "baggage" converts bring with them. He said that "Muslims hurt more than anyone else in relation to the recent tragic event" because the terrorists claimed an Islamic affiliation and justification. Nevertheless, he pointed out that the Koran teaches that "oppression is worse than slaughter" because "oppression creates this kind of spirit." He identified equal treatment and the elimination of unjust policies as a way to peace.

Rt. Hon. Edward Schreyer, former Governor General of Canada, addressed the issue of fossil fuel consumption. This, he indicated, was clearly connected to foreign policy and the quest for peace as "desperate nations" conditioned to overdependence or even addictions to non-renewable resources "will not act rationally." He said that during the first decade of the 21st century the world would reach the midpoint of fossil fuel depletion with the same amount of global resources left as have been consumed in oil. Between 2010 and 2020, the same midpoint would be reached for natural gas. Notions of "sustainable development" only offer a false sense of security as each year fossil fuel consumption and greenhouse gas emissions increase. The world is "sleepwalking" its way to disaster and there is no "quick technological fix." The question is how to begin the process of conservation which Schreyer said is a dilemma of intergenerational as well as international ethics.

New Initiatives in Leadership and Governance

Session chair Neil Salonen, Presi-

see CONGRESS on page 8



CONGRESS 2001

by Rev. Dr. Chung Hwan Kwak

This Keynote Address was given at Assembly 2001 held October 21, 2001 in New York, NY.

There is no more important or urgent task than the one set before us today. Our world is in crisis, and we have gathered from every corner of the earth, with a common concern and a shared sense of responsibility to search for solutions to the critical problems we face today.

Since the events of September 11, 2001, our world has been thrust into a crisis of significant proportion. People are dying, hearts are breaking, enmity is evident. Minds are at work, lives are on the line, and resources are being allocated in pursuit of a solution. But as I believe we all know, the roots of this crisis are deep, and the solutions are not simply of a political or military nature.

We often judge the most critical problems of a nation, or our world, to be of a political or economic nature. However, while these may be among the most obvious problems they are not necessarily the most primary.

As I am sure you know, family breakdown leads to a wide range of social problems. That is, there is statistical evidence showing a strong link between family breakdown and an increase in violence, crime, homelessness, unemployment,

poverty, and mental and physical health problems. Family breakdown also leads to a decrease in a nation's productivity. While we may treat social problems without addressing the family factor, our efforts will never result in the success for which we hope.

Although some nations may have great material resources, and great military or economic power, true power and authority is of a moral and spiritual nature. Ordinarily, when we refer to the power of a nation, we point to its military and economic power. However, true power and global authority will depend on moral and spiritual power. For example, if a nation can provide or exemplify a solution to the family and youth problems that afflict many nations today, it will become a moral and social leader to be respected and followed.

World peace and the renewal of nations is the fundamental goal of the IIFWP, and has been the lifelong mission of the Founder, Rev. Dr. Sun Myung Moon. Throughout his entire life he has devoted himself to the objective of achieving lasting peace. His strategy has been straightforward and unchanging. First, world peace begins with personal transformation of individuals who are renewed in their personal relationship with God.

Second, world peace has its foundation in the family where the most basic personal and public virtues are learned. The family is the school of love and of morality. Third, peace will only emerge as people learn to live for the sake of others, overcoming selfishness and practicing the ideal of true love. Fourth, the barriers that divide people must be overcome, that is, barriers created by race, nation-



ality, religion, language and culture. These basic principles lie at the heart of the IIFWP vision, guide its worldwide programs, and shape its approach to our current crisis.

Ultimately peace cannot be secured by force, or by any form of external policing alone. True security comes from the resolution of historical hatred and the increase of mutual care and love. The only sure path to peace requires that we work to end the misunderstandings and resentments which afflict individuals, families, tribes, and nations. In particular, religions and religious leaders must reflect if they have preached God's love for all people universally, beyond nation, religions, and race. If not we must repent.

At the present time we have been driven by misfortune to wake up to the mission of peace through interreligious harmony. The world's spiritual leaders, from all faiths, should lead the world in this mission of respect, harmony, and cooperation for all believers and all races. Only in this way can we dissolve hatred, and live in peace and security. Not through force alone.

As most of you know, for nearly 50 years Rev. Moon has been a leader in promoting interreligious dialogue, and he consistently teaches and guides others to adopt the same practice. The promotion of interreligious harmony and cooperation is, for him, a basic imperative for any religious leader or believer. This is his tradition. Peace among nations requires peace within and among religions.

Prior to the establishment of the IIFWP, beginning in the 1950's, Rev. Moon devoted himself to overcoming the tragic barriers that divided religious believers, and not only those of different religions, but even believers of the same religion. The first association he formed officially, in 1954, was aimed at overcoming the bitter hostilities and competition that existed between various Christian sects and denominations. When he established a graduate school in New York to train the leaders of his movement, he called leaders of all religions to teach the students. Long before interreligious dialogue had become commonplace, he pioneered a variety of programs and initiatives to break down barriers that exist between religions. He knew very well that religion lay at

the heart of human identity, and that in many respects it is more fundamental than race, nationality or culture in shaping human attitudes and actions.

He also recognized that the many conflicts that exist in our world have religious dimensions. If we cannot solve interreligious conflict and establish genuine interreligious respect and cooperation, then a lasting peace will not be possible.

Given the significance of interreligious dialogue and harmony, the IIFWP advocates greater interreligious cooperation.

This same ideal applies to nations, races, ethnic groups, and cultures. The history of divisions and conflicts rooted in differences of race, religion, ethnicity, nationality and culture is most tragic. This era must be put to an end. It is imperative at this time that we develop a global consciousness, an awareness of the values and the value of other cultures, nationalities, races and ethnic groups. We should know that all people, in their heart, seek peace, love and goodness.

Furthermore, as important as interreligious harmony and international cooperation are, there is still a realm of even more ultimate significance in the quest for a true and lasting peace. Namely, the realm we can refer to as the spirit world. Although largely overlooked in this scientific and often materialistic age, religious prophets and sages throughout history, have taught of a world that is beyond the material world we experience with our five physical senses. Religions teach of a life after death, and emphasize that there is a connection between the quality of our life in the spirit world and the quality of life in this world. If we live selfishly and corruptly, denying the dictates of God or our conscience, we will meet an unfortunate fate in the spirit world. On the other hand, if we live an unselfish life, following the dictates of our conscience, we will live in peace in the other world.

Rev. Moon has consistently emphasized the importance of knowing about the spirit world, and its relevance to all human affairs. He teaches that a comprehensive understanding of reality, or the entire cosmos, must include the spirit world. Reflecting this emphasis on the spirit world, last year in Korea he established the Federation for Cosmic Peace and Unification, encouraging all world leaders to appreciate the reality of the after-life, and not only at the time when death comes near.

The IIFWP encourages leaders in all fields, religion, politics, academics, the media, and public service through non-governmental organizations to develop and promote attitudes of living for the sake of others, breaking down the barriers that divide peoples. This includes going beyond barriers created by race, nationality and religion.

Around the world there are leaders who have embraced these ideals and who put them into practice in their daily lives, serving their nations, their professional institutions, their communities and their families. These are the IIFWP's Ambassadors for Peace, many of whom have gathered here, along with many other world leaders, at Assembly 2001 as delegates from their nations. ♦

Ambassadors for Peace

The Ambassador for Peace initiative began at WCSF 2001, on the foundation of the Coronation of God's Kingship, and at the time of the World Peace Blessing. At WCSF2001, a resolution was prepared, inviting leaders from all fields to join together as volunteers to work together with the IIFWP for the sake of changing the world, and ushering in an age of peace.

After WCSF 2001, two International Leadership Seminars were convened in Washington, D.C., and these participants were appointed as Ambassadors for Peace. Soon thereafter, Rev. Kwak was directed to travel to each continent, convening leadership seminars and appointing Ambassadors for Peace. These seminars were convened in Miami, Florida, USA; Praha, Czech Republic; Moscow, Russia; Montevideo, Uruguay; Sydney, Australia; Bangkok, Thailand; Nairobi, Kenya; and Istanbul, Turkey.

In May of this year, at IIFWP's International Symposium, held in New York, several hundred world leaders, including many former heads of state, were appointed as Ambassadors for Peace. Shortly after this conference, True Father initiated a speaking tour in Korea, and appointed 2000 Ambassadors for Peace.

At the present time, Rev. Kwak is carrying out educational programs in 21 nations, and included in this program is the appointment of Ambassadors for Peace. At the recent, Assembly 2001, the leaders gathered in New York (October 19-22) were appointed as Ambassadors for Peace, and in the USA, International Leadership Conferences are now being carried out in every state, with the goal of appointing 2000 new Ambassadors for Peace before the end of the year.

In the highest sense, Ambassadors for Peace are the direct representative, not of a people, religion, or nation, but of God and True Parents. In this sense, the Ambassadors represent God's ideal kingdom. The certificate they receive bears signatures prepared by Father and Mother specifically for Ambassadors for Peace.

Although True Parents do not have a sovereign nation which would naturally have ambassadors, these Ambassadors represent God's ideal nation. From heaven's point of view, current nations, and even the United Nations, do not represent God's original ideal. Thus, this world's ambassadors are not truly representative of God's ideal. The Ambassadors for Peace are to be representatives of God's ideal.

There are three guiding principles for the Ambassadors for Peace:

1. Live for the sake of others. This is the central principle of the citizen of the Kingdom of Heaven.
2. Become an exemplary family, fulfilling the ideal of the Blessing in your family.
3. Overcome the barriers—race, religion, nationality, culture, class—that divide people.

In general terms, an Ambassador for Peace is someone who has studied Father's vision, affirms its basic principles and practices, and chooses to work together with us to bring about changes in the world; changes such as promoting character education and purity for youth; strengthening marriage and family; encouraging and practicing interreligious dialogue and cooperation, and so forth.

Rev. Kwak stresses that Ambassadors for Peace should adopt Father's basic philosophy of practicing true love by *living for the sake of others*. ♦

CONGRESS 2001

CONGRESS
from page 6

dent of the University of Bridgeport, described the present global polity as an "anarchic, self-help international system" for which there is no theory to explain, much less predict actions. "Hard realists," he noted, perceive international institutions as "proxies" for the desires and interests of powerful states. However, there also is the reality of "non-state actors" and "moral entrepreneurs" who act independently and even against large state interests. International mechanisms with a positive agenda of peace, Salonen maintained, have a history of failure as was the case for the League of Nations or limited successes as is the case the United Nations. However, realist theory would not have been able to predict developments like the European Union which works against powerful state actors taking unilateral action. Panel presentations in this session focused on improving international governance structures, particularly in light of global violence and other realities of the contemporary world not anticipated by the UN Charter.

The Hon. Richard Thornburgh, former U.S. Attorney General, said that the UN must play a key role in the present terrorist crisis and outlined six key responses as follows:

1) The UN must fully support coalition efforts to bring the al-Qaeda network to justice;

2) The UN must support efforts to locate other terrorists and terrorist organizations around the world;

3) The UN must respond to massive humanitarian needs in Afghanistan;

4) The UN must participate in the vast job of reconstruction in Afghanistan and its reintegration with the world community;

5) The UN must provide aid and assistance to countries with health problems and renew its inspection of facilities that may be experimenting with germ warfare or weapons of mass destruction;

6) The UN must develop a comprehensive anti-terrorism treaty which removes anti-extradition protections for terrorists, condemns violence against citizens whatever the motivation, makes non-signatory nations international pariahs, and provides for careful monitoring.

Thornburgh noted that the UN already had taken positive action on several of these steps which he said would enhance the rule of law, democratic government, respect for life and economic growth.

Dr. Gordon Anderson, Secretary General of the Professors World Peace Academy, pointed out a number of new challenges which leaders must face in fashioning viable international governance structures. Globalization, he noted, confronts leaders with disappearing or invisible borders which the UN originally was designed to protect. Second, leadership needs to accept limitations on power, particularly monopoly power

which inhibits economic and political development. Third, leaders need to address the issue of representation. Presently, Anderson noted, the UN General Assembly represents nation-states which leaves out displaced peoples. He suggested that Rev. Moon's proposal to establish a council of religious leaders was an effort to represent the wider constituencies as have been the work of NGOs. Finally, utilizing terminology of the American theologian and social ethicist H.R. Niebuhr, Anderson said that international leadership is challenged to abandon the principle of henotheism or faith in one's social group and its leaders in favor of "radical monotheism" which he defined as faith in a transcendent center of values.

Dr. Noel Brown, President of Friends of the United Nations, affirmed the work of "inclusive globalization" which the UN already had undertaken through the Millennium Leader's Summit. The question was whether its initiatives would remain global priorities or "shelved" in light of the terrorist threat. Noting that post-war periods typically release reserves of energy and resources, Brown outlined a three-point program and action-steps for a "post-terrorist world." First, he advocated the mobilization of moderates, coalition-building and the development of Islamic statecraft. He also suggested convening a meeting of the 83 nations suffering human losses in the World Trade Center bombing. Second, he advocated poverty eradication-wealth generation through implementation of a Middle East free trade agreement with an emphasis on Middle East/Mediterranean tourism. He proposed a "Global Summit for Peaceful

Tourism" with American corporate sponsorship toward that end. Third, he advocated bringing an end to environmental degradation and eco-terrorism. This situation, he suggested, had come to a pass where it was "too late for pessimism."

Additional Programs

Assembly 2001 included two luncheon programs with speakers, a "Bridge of Peace" program, regional meetings among participants, an Interfaith Prayer and Meditation, and roundtable committee sessions.

The first luncheon program featured an address by Nation of Islam leader, the Hon. Minister Louis Farrakhan. Rev. Michael Jenkins, President of the Family Federation for World Peace and Unification (FFWPU)—North America, highlighted the important relationship between religious and political leaders in introducing Minister Farrakhan. He maintained that a relationship characterized by mutual respect is critical to achieve equality among peoples, prosperity and peace. Minister Farrakhan's speech, which sparked controversy at the Assembly and in the press, includ-

ed pastoral and prophetic elements.

The pastoral component consisted of a part confessional—part apologetic account of his spiritual journey. As a "child of slaves," he acknowledged growing up angry, bitter and hateful. However, over time, he recognized that these feelings were "impediments to making him a pure channel for the Word of God." He also came to recognize the "false, artificial barriers dividing the children of Abraham and people of the earth."

The end point of his spiritual journey was a recognition of "one religion" followed by many faiths. Hence, Minister Farrakhan maintained that he was a "Muslim, Christian and Jew."

The prophetic component of his speech consisted of an effort to "speak truth to power," i.e. to the United States government. He described the U.S. as "the greatest country on earth with the greatest possibility for good" but also possessing "the greatest possibility for evil." Consistent with his understanding that the prophetic "assignment" is to "point out error," Minister Farrakhan highlighted several matters for which the U.S. needed to "acknowledge, confess, repent and repair." However, he crossed the line for many by questioning the motives and veracity of the U.S. in its handling of the present terrorist crisis.

The second luncheon program featured speeches by the Rt. Hon. Tsakhia Elbegdorj, former Prime Minister of Mongolia, and the Hon. Danny Davis, U.S. Congressman from Chicago, Illinois. Elbegdorj expressed appreciation for the Assembly's multicultural diversity, especially for the representatives of virtually all religious faiths who he said were the "voice of mankind." He also welcomed the presence of many former heads of state who he said were more free and realistic than sitting heads of state whose views were driven in one way or another by political considerations. Elbegdorj sounded a note of concern about an exclusively military response to the terrorists and questioned whether Afghan civilian casualties should be added to count of the "5,000 innocents." He also cautioned against states taking "draconian measures" against their own populations "in the name of the fight against terrorism." However, he concluded by saying just as former U.S. President John F. Kennedy "became a Berliner" so "after September 11, 2001, we all have become New Yorkers."

Rep. Davis noted that the U.S. had been "sheltered" prior to September 11 with no foreign assaults on its land since the War of 1812. He contrasted the "vital, developing process" of democratization with terrorism which he said was an "expression of political weakness" and a tactic of "desperation and

failure." He said terrorists hoped their acts would inspire others to join their cause but the outcome was the opposite and their actions isolated them. But, like Elbegdorj, Davis cautioned against coalition-building just among governments and arms. Equally important, or even more important, was coalition-building among people.

The "Bridge of Peace" program included remarks by H.E. Dr. A.G. Ravan Farhadi of Afghanistan who assured participants that Islam respected the lives of innocents, other messengers of god, and human rights including the right of women to be educated. He regretted the extremism of a foreigners in Afghanistan and said "Afghans themselves never have been on record as having committed any extremist act or terrorism." He requested prayers for the future of Afghanistan and expressed hope that the war going on would be short so that it would not be misunderstood by the Islamic community. Ms. Tomiko Duggan and Mr. Antonio Betancourt introduced the "Bridge of Peace" program in which representative participants from current or formerly enemy nations crossed a symbolic bridge in coming together and beginning the process of reconciliation.

Regional meetings which followed the bridge ceremony afforded participants the opportunity to continue the dialogue with representatives from neighboring nations. The Interfaith Prayer and Meditation brought together representatives from the world's leading religious traditions. Roundtable committee sessions brought participants together to address the current crisis from the standpoint of their specific field of expertise or profession. Separate meetings were dedicated to the role of NGOs, religious leaders, America's response, the U.N., the media, and the role of governments. Participants discussed ways in which their area had fallen short or failed to contribute to the establishment of a peaceful world and what positive steps can and should be taken to correct weaknesses and allow their areas to offer more constructive solutions to global problems.

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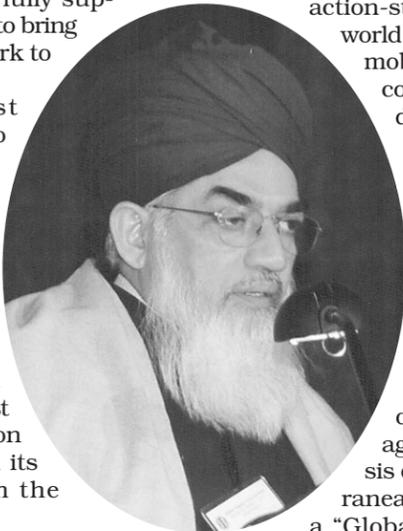
Closing Banquet

The Closing Banquet included thanks by two representative participants to the hosts, the reading of an Affirmation signed by participants and a Closing Banquets address delivered by Rev. Moon.

Rabbi David Broadman from Jerusalem and Sheik-Ul-Islam Maqsood Qadri from Pakistan offered heartfelt appreciation to the conference hosts, Rev. Dr. Sun Myung Moon and Dr. Hak Ja Han Moon. Dr. Jameson Kurasha from Zimbabwe read the Affirmation of participants which:

- commended the moral vision of IIFWP and WANGO, and their founders, for having the "moral vision and courage" to convene the assembly "at this time of crisis in world history";

- affirmed the efforts to bring together "a wide range of perspectives, opinions, and backgrounds for the purpose see CONGRESS on page 10



CONGRESS 2001

Saving the World in My Spare Time: Not All Super Heroes Wear Capes

by Gloria Taylor Brown

Jerry Falwell, Louis Farrakhan, Dan Quayle, David Brodman, the chief Rabbi of Jerusalem, Muhammad Qadri, Grand Imam of Hazrat Data Sahib Mosque, one of the principal religious leaders of Pakistan, and Rev. Dr. Sun Myung Moon are not people you would normally expect to have much in common. However, Oct. 19th - 21st, in New York City, all of them, along with 450 other world and religious leaders, were all at one place, talking about the same thing: Peace on our planet and interreligious and interracial harmony.

As a representative of Seattle's Women of Wisdom Foundation, I was invited to become an "Ambassador For Peace" at this historic event, Assembly 2001 The Search for Solutions to Critical Global Problems, *Global Violence-Crisis and Hope*, by the World Association of Non-Governmental Organizations, (*Wango.org*) and their co-sponsor, Interreligious and International Federation for World Peace, (*IIFWP.org*). These two organizations not only arranged and coordinated this event, but also paid for most of the expenses of the attending people as an expression of their support for peace at this time of world crisis.

Heads of state, university professors, U.S. Congress members, editors of newspapers from all the world and heads of some of the most important churches represented over 100 countries. Delegates from non-profits, such as my own Women of Wisdom Foundation and from international aid organizations all joined together to create new solutions for world peace.

The unity that was expressed towards the ideals of peace, the manner in which everyone conducted themselves, the entire atmosphere was one of collaboration and consensus towards establishing peace on earth. If you had told me a month ago that this many Jews, Muslims, Christians and Buddhists could get together and discuss the current world crisis without incident or obvious uproar, I would not have believed it. Yes, there may be differences of opinion, and on the whole, it seemed that the parties were willing to express those differences courteously, without anger or malice.

One event of the conference that had a profound effect on myself and many others was the "Bridge of Peace" ceremony that was conducted Saturday night. Just two simple ramps with a platform in between became representative of the world today. The participants were selected to represent the widest diversity possible, from a Caucasian Southern Baptist Minister shaking hands with a African-American Muslim Imam, to an Apache Chief joining with a Bishop of the Catholic Church, with the final pairing of the Rabbi of Jerusalem embracing the Imam of Pakistan. When those last two turned towards the audience, and raised clasped hands high, it was an incredible moment

that brought tears to the eyes of the most hardened cynics. Everyone stood and applauded, most with tears streaming from their eyes. This was truly what peace could be.

The other information that I gathered from talking with participants and listening to the speakers was not so pleasant. I became more and more convinced that the U.S. has failed its friends and allies in the worst possible way. It was apparent that we have abandoned whole countries where we were formerly providing support during the Cold War. In addition, the necessity of immediate assistance in countries as widespread as Cambodia, Bolivia, Kenya, and Nepal, as well as Afghanistan was made extremely apparent. We, that is you and me, fellow Americans, as citizens of the greatest country on the earth and the only remaining superpower, need to assume the position of responsibility that is required of our privileged position. Not only at the governmental level, but also at the personal level, it is important that we begin to realize that the world does not end at our borders, and that the events of 9/11 will be repeated, again and again, if we do not move now to correct the gross inequities that currently exist between the "haves" and the "have-nots".

While 21,000 people die each day of starvation, when we throw away more food than would feed entire nations, while 8,000 people die every day in Africa of AIDS and related diseases when our pharmaceutical companies make billions of dollars, while 1 in 4 children in Afghanistan do not see their fifth birthday, and many of the rest are damaged, maimed and blinded by land mines and disease, we are not fulfilling our responsibilities.

We must realize that all the people of the earth are part of our family, and we can't ignore the part of our family that needs help. In many Native American traditions, the worst thing that can be said about someone is, "He acts like he has no relatives." In other words, that person acts thinking only of their desires, and without thought of the effect it has on others. We, in the U.S.A., have been acting "like we have no relatives". All people deserve to have what most Americans have- the ability to raise their children in safety, with food on the table, and

the freedom to worship as they please. Yes, we have problems in the U.S., and we have areas in this country that resemble third world nations, and we also have tremendous wealth, beyond the dreams of most countries and peoples.

So, what can we do? We can reach out and help someone today. Let's join together, providing needed support and assistance. Let organizations and individuals in this country and other first world countries put aside a portion of their revenues to be used in aid of organizations and people in this and other countries which need our help. Reaching out, heart to heart, to provide assistance without racial, religious or doctrinal bias, to those in need. There are incredible people and organizations out there, working in difficult situations, without needed funds and support, still achieving results that are magnificent.

As an example, here are two brief stories that were related during the conference.

- Mr. Singh, a Pakistani, who has gone to Cambodia and established a school, starting in his home, teaching people to read, write, and be able to work at a job. He teaches simple life skills, to a people and a country devastated by war and a regime of terror that left the educated population dead and the remainder unable to care for themselves. Since these students have little or no money, all he asks in payment is that they will then teach others what they have learned in their villages for one year.

- A Nurse Practitioner, working in Africa, related how she created a cen-

We all have much more than three pennies in this country, but even if that is all we have, we must begin. The work to be done is immense, and we cannot look to governments to solve the problems. You and I have a responsibility to all our relatives, all our children, to make this world a better place, a peaceful place, a place where children can grow up without fear and be educated to serve as useful members of the civil society.

It is time for the return of the Wise Mother. We need Her wisdom and discernment. For the Mother cherishes all her children, even the difficult ones. It is what sets mammals apart from reptiles. Mother love has made it possible for us to reach whatever heights we have achieved here and now.

I am calling for a specific plan of action. This must be a non-governmental, international effort. What is possible? Building a network of groups, dedicated to peaceful change, to caring for all our children. If there can be enough hands interwoven, enough vision of a new world, this can bring forth a new continuity, a new unity, a new environment.

Here is the current situation:

- To date, no effective solution has been found, not by governments, not by organizations, not by belief systems.

- We have an immense and unused human resource that, if organized and empowered, already knows in their hearts what needs to be done.

- The women of the world, our mothers and sisters, have the idealism, energy and power that can create the solutions we need to effect worldwide change.

- Throughout history and in many

nations, women have proven they can create lasting social, economic and political change.

To do this we need to:

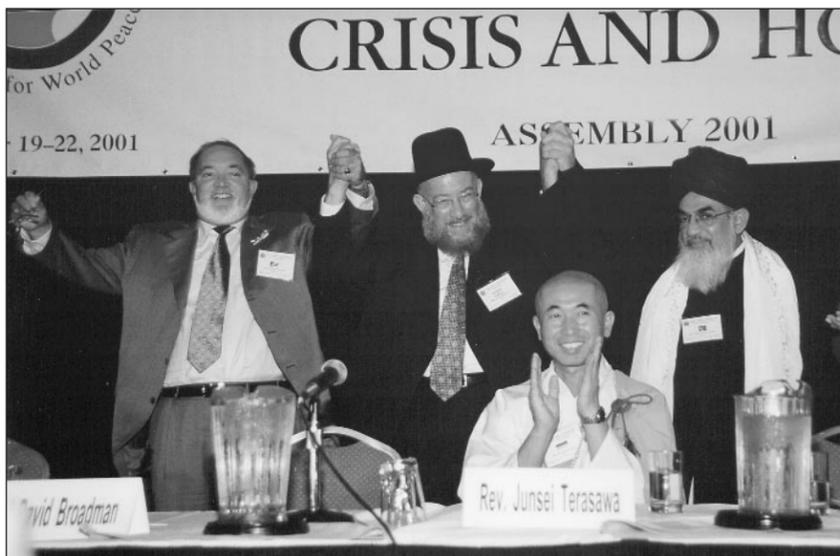
1. Create a well-funded outreach to international, national and local women's organizations to enroll universal efforts to permanently resolve the crises of social, economic and political inequity and the fear, hatred and suffering it causes.

2. Expand educational, economic and political opportunities to empower all women to create a better world for their nations, their families and their future generations.

3. Recognize that conventional dispute resolution techniques used throughout history have failed the test of time. We now need women's wisdom to generate new solutions.

When the children are considered first, when the children are the value upon which all decisions are made, the

see **HEROES** on page 11



C O N G R E S S 2 0 0 1

CONGRESS from page 8

of furthering constructive dialogue, mutual respect, cooperation and harmony among all people”;

- appreciated the emphasis on selfishness, family breakdown and inter-religious disharmony as “core, underlying causes of much global tension and conflict”;

- applauded the efforts of IIFWP’s “Ambassadors for peace”;

- expressed support for “new proposals in leadership and governance” including Rev. Moon’s proposal to establish a council of religious and spiritual representatives at the United Nations as well as an ongoing council of world leaders from all fields, comprising an ongoing assembly; and

- indicated their willingness to work with IIFWP and WANGO, as Ambassadors of Peace.

The Closing Banquet featured remarks by Rev. Moon. In his Closing Banquet Address, “Let Us Discover the True meaning of ‘I,’” he expressed sadness that the Assembly had drawn to a close but said that they all “have no time to waste.” The substance of his address focused on humankind awakening to the meaning of the “true self” or “I.” Consistent with teaching across a wide range of religious traditions, he said that the first step in this process is negation. On that foundation, individuals could attain mind-body unity and embark upon the second step of self-understanding which Rev. Moon characterized as true love. However, “One cannot find true love by looking within ... [but] only with a partner.” For this purpose, “a man and a woman must receive the Blessing of marriage” and the “I” expands to a more inclusive “we.” The “we” then expands to a family which Rev. Moon said is “the most precious gift from God.” Without a proper family environment, he asked, “how can one even think about discovering one’s true self?” Persons can find their “own true self.”

Rev. Moon concluded, “only by living for the sake of others, that is, by negating oneself and living for one’s family, nation, world and God. In this way, “I” expands to ever-more inclu-



sive levels of “we.” Based on this vision of solidarity, Rev. Moon asked participants to go out to the world as

“God-appointed ambassadors to realize world peace.”

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Response of the IIFWP to Controversy at the Assembly 2001 Conference

The Interreligious and International Federation for World Peace (IIFWP) and the World Association of Non-Governmental Organizations (WANGO) co-sponsored the conference Global Violence: Crisis and Hope, from October 19 - 22, 2001, in the New York Hilton, New York City.

450 participants attended from over 100 nations, and from all major religions. Approximately 60 speakers enjoyed a formal platform for remarks and positions pertinent to the conference theme and sub-themes. Additionally most participants expressed opinions and views at roundtable sessions, and other conference venues.

At this conference, the IIFWP remained faithful to an essential trademark characterizing an over 25 year foundation pursuing peace. The IIFWP does not pre-judge, censor or give advantage to its speakers and participants. Any speaker at an IIFWP conference claiming to speak for the sake of peace and

justice is free to present.

The IIFWP does not shy away from controversy, nor tilt its program in one direction or another. In this Assembly (as in all IIFWP conferences) speakers represented about as broad a range on both the political and the religious spectrum as possible.

It should be noted formally and for the record, that positions and statements presented by speakers at this conference, as with all IIFWP conferences, may directly contradict positions of the organizers and even the founder. This fact, however, does not bear on IIFWP’s policy of respect, nor its commitment to pursue what might be labeled “hard dialogue,” namely dialogue and encounter among people who differ fundamentally and passionately.

If people of differing positions are unwilling to even speak or be present to one another, there can be no hope for understanding, and genuine peace and reconciliation.

Assembly 2001 was a conference for peace in a

time of war. A time when passions run high, and opinions are strong. It is just such a time in which all parts of the spectrum need to be heard, and brought into each others’ presence creating an opportunity for dialogue face to face.

Assembly 2001 hosted a number of speakers many of whom would be considered controversial or “unacceptable” by one side or another. While individuals in the IIFWP may themselves lean to one position or another, the IIFWP is not in the business of pitching one side over another. It is in the business of dialogue for the sake of peace. It is in the business of giving all perspectives a voice, if they claim to be for peace and justice, and it is in the business of urging leaders to listen to one another without prejudice, and to engage ideological opponents civilly and respectfully, thus creating the possibility of understanding, and eventually harmony and reconciliation. ❖

CONGRESS 2001

Spirituality with a True Love Foundation

by The Most Reverend George Augustus Stallings, Jr., D.D.

From an address to the session "New Directions in Foreign Policy in the Quest for Global Peace," at Assembly 2001, Sunday, October 21, 2001

An unprecedented tragedy of biblical proportions wreaked havoc upon the American landscape on Tuesday, September 11, 2001. "A day that will live in infamy" took on a renewed sense of historic significance. The unleashing of hell through horrific acts of terrorism clearly demonstrated the depths of man's inhumanity toward man and manifested a complete disregard for the sanctity and the inestimable value of human life. Let no one be deceived and make no mistake about it: on Tuesday, September 11th *hate killed, not religion!* Whether unjustifiable in the eyes of some or justifiable in the eyes of those who deemed their acts as righteous indignation, the reality is: *HATE killed!*

On that terrible and evil day, there was hardly a single person whose heart was not rent and whose faith was not shaken to the depths of its foundation. The community of the world, while enraged, especially Americans, were engaged in an endless search of answers, asking: "Where was God on Tuesday, September 11th? How could God have allowed such a heinous criminal act? How could He permit evil and sinister forces to consume so many innocent

lives? How could He, how could He, how could He?

The question that cries out for an urgent response is not: "Where was God?" Believers already know the answer to that question. God was there all the time! The more pressing question is: "Where was God in us and where has God been in our lives and everyday affairs? Where has God been in the choices and decisions we have made? Why have we ignored our obligation and responsibility toward one another?" Somebody needs to blow the trumpet. Someone needs to sound the alarm. Too few of us have exercised the Nehemiahian charge of "standing in the gap." That is why we have come here at this time of global violence: crisis and hope, to become like Nehemiah, standing in the gap and searching for the solutions to critical global problems as we seek new directions, new possibilities in formulating our foreign policy in our quest for global peace.

Furthermore, the question is not how could God permit all these terrible things to happen. The shocking reality is that *we* permitted such things to happen by the tapestry of life we have woven. Our thoughts and gestures, acts of commission and omission and the way we have apportioned unto ourselves that which we deem essential and beneficial to our own well being and self aggrandizement have come back to haunt us. By our own deeds we, as a world community, have sown the seeds that would inevitably lead to mass destruction and desolation.

The enemy has invaded America. But, who is the enemy; where is the enemy and how do we smoke out the enemy in such a way that, in retaliating, we do not stoop to the level of becoming the fanatics we deplore? Beyond that, once we have captured and destroyed the enemy, will our world be freed of terrorism and horrific displays of annihilative behavior? The solution to our current predicament is not by responding with swift and unmeasured military prowess anchored in imprudent retaliation. The solution lies within the moral resolve of nations and their people willing to rise above demonic influences and partisan agendas.

In times like these, few of us seek solace or find consolation in the Biblical admonition: "Beloved, do not avenge your-



Rev Stallings (4th left) at the Bridge of Peace ceremony

selves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,' says the Lord." Romans 12:19

That which was once thought to be inviolable and sacrosanct has now been turned into chaos and rage. The urgency of the hour compels us to conduct a national and international inventory of our collective hurt and pain, anger and grief, frustration and loss and determine how we can maintain our sanity without losing our souls. As America searches for justice, she must not make the terrible and incalculable mistake of falling into revenge. To do so would be to capitulate to the diabolical powers of destruction, death and doom that cry out for more American blood.

America's leaders must develop patience in their efforts to extract justice. Peace cannot be secured within her borders while relentlessly and aggressively pursuing the prince of darkness. Destroying precious resources and killing countless innocent lives, while hunting down and killing Osama bin Laden, will *not* bring terrorism to a screeching halt! Such a pursuit would only multiply the darkness because it would fuel the fires of aggression and hate. We must not find pleasure in killing the flesh but healing the spirit that has given way to savagery and brutality.

For the Bible tells us: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." *Ephesians 6:12*

The evil deeds of deranged perpetrators will not endure. The purveyors of evil and darkness did not, have not and will not deter or destroy all of us, as nations of the world, in working to bring about global peace and harmony among all men and women.

It is high time that we, as a world community, take stock of what we have been and what we will become. Could it be that God is calling us to take a high moral ground so that we might lead the world to true and lasting peace by the way we respond to those who

would seek to destroy or instill fear within us? Our response and attitude must show the demons of this world that we are more faithful to God's laws than the urge to seek revenge.

My brothers and sisters, God is watching us! From the White House to your house, to my house, yes, God is watching us and desiring that we win the true victory of our noble calling. It is our divine mandate to prove to our God, the world and ourselves that we know that true love and living for the sake of others will restore lasting peace to our land.

When all has been said and done, let our legacy, as a people and global community, be to future generations that there existed a people who, despite all odds, led the world with a love of God and humanity. They conquered evil by refusing to be seduced by hatred and revenge. And, for that reason, we as a people, shall forever be called God's people, a peculiar people, a chosen generation, a royal priesthood, a holy nation that God has set apart to bring about world peace. There can be no peace without justice. No justice, no peace. The reality is that, as people of the world, we will not be able to change the course of foreign policy and bring about global peace until we look deep down within ourselves and become peacemakers in our own hearts.

Michael Jackson said: "I'm starting with the man in the mirror and I'm asking him to change his ways. And, no message could have been any clearer: 'If you want to make the world a better place, take a look at yourself and make that change.'" Let us make that change so that when we sit at the table to make foreign policy we might do so with a spirituality that has true love as its foundation and a commitment to sacrifice and live for the sake of others as the driving force in making this world a better place than when we inherited it. ❖

HEROES from page 9

children must be the center of all thinking. If we think of the children, if we look to the children first, if we feel the love of the mother within our breast- male and female alike - we will find the organizing principle that has absented itself from the earth for so long. Look forward seven generations. Consider your actions carefully. We are not talking about a 5 year or a 20 year plan here, we are talking about a 140 year plan for the next seven generations. Can you justify your actions to children who will not be born until 2120? We need the ability to see the future in terms of unborn people.

We only have one world. We are all in this together. Whether we live or die, depends on our pulling together as a people, not as nations, but as human beings, sentient beings, living together on this one planet, the planet Earth.

I returned to Seattle overawed by the magnitude of this task, bearing a gold-framed, signed certificate signifying my enrollment as one of the Ambassadors for Peace whose responsibility it is "to contribute to the fulfillment of the hope of all ages, a unified world of peace wherein the spiritual and material dimensions of life are harmonized."

If you would like to discuss any aspects of this article or have suggestions how we can implement this world peace plan of action, or if you would like to be involved, contact: wizards@alchemyarts.com. ❖

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**REV. MICHAEL
JENKINS**

Rev. Jenkins is the
President of the
American Church

This is from an address to a gathering of ministers at the Ohio Family Church, Columbus, Ohio, October 6, 2001

We just thank God we are in a time of transition in American history, yet this transition gives us an opportunity to turn to God. A turning to God is going on all across this nation. I was there on Sept. 11 in NYC. I was at 43rd St. when the attack occurred. The next night I was down at Ground Zero. The city, nation and world struggled at that moment. Eighty-two nations had representatives at the WTC and lost their sons and daughters—including 1400 Muslims.

We were preparing at that time for MSG. We had been to 400-500 churches throughout the NYC area. We continued to go and all of these churches lost many loved ones at the WTC. There's no church I went to that didn't have a loss. Brooklyn, Bronx, Manhattan. The chairman of Canaan Baptist church and I became very close. Mrs. Hall of that church died and left a 12 year-old boy without any parents. The little boy was running around the church that day screaming and yelling when he realized his mommy would never come home. They also lost one of the seniors at that church.

I became a chaplain with the Mayor's office. We went down many nights to Ground Zero, they needed a lot of spiritual support. Never have I seen in the history of America where clergy and religious leaders have such value, such importance. There is no politician that can solve these problems.

Yes, we pray for our president. We're grateful for his leadership but bombing will not solve this problem. We do believe that measures are necessary to chase and track down the criminals and bring them to justice. We're not against using the proper methods to bring those criminals to justice, that's not an issue. We're not pacifists—we are people of God and people of God must have ways and means to defend themselves.

However, if we don't understand the time we facing with America, we will fail as a nation. We represent Christianity. Our nation is on the cross. America is on the cross. With the love of Jesus, we have the power to embrace Islam. We are

Muslim, Christian, Jew; One

all the children of Abraham. How can the three sons of Abraham—the Jewish son, the Muslim son and the Christian son—become one again? I'm here to tell you that Jesus has all power. If we do not live according to the gospel of Jesus Christ, we actually do not manifest Jesus in our churches, our cities, and our communities. While it was Christians who planted the seed of Christian love and spirit in this nation and founded this nation, it was those same Christians that also chased Roger Williams out of Massachusetts, ruling that he was a heretic.

It was those same Christians who lost the love of God and would turn that into a justification for slavery in this nation. Our founding father Thomas Jefferson said, "We hold these truths to be self-evident, that all men are created equal." Yet that very man who let God speak through him also had slaves. He violated the very truth which he spoke.

Therefore I come to tell you that if you're a pastor, a religious leader, if you speak the truth, you're doing right for the word of God has the power to change a man's soul. And only the word of God can edify, strengthen and purify man. Man was created by the word and with the word man shall be saved. Man shall be guided by the word.

The pastor is the only one, the religious leader is the only one that can bring faith on the earth in this time. No political leader, no civic or community leader, no social worker, no other kind of academic leader or educator or business leader or professional people can do what is necessary right now. Only religious leaders can do what is necessary right now.

I saw the suffering and despair. I went down into Ground Zero many times. I prayed with crying policemen, I prayed with officers with Irish names, Jewish names, Christian names, all different races and nationalities. We are a nation of ALL God's people.

Man did not create this nation. No man could conceive a nation that had fundamental respect for all races, because man in his sin could not manifest true love of God until he meets his lord and savior and becomes completely purified.

Even after our salvation, we still have purification to do. We are not finished simply by being saved. Salvation opens the gate where can relate with God. We can come into a relationship with God that was blocked by sin. We could not stand as a child of God without salvation.

However, even though that gate and that child relationship with God was opened through our lord and savior Jesus Christ, that does not mean that we have become a full embodiment of God. Unless we repent, humble ourselves, purify ourselves and become one with God in heart, unless we really

atone for the path of our ancestors' history, we cannot stand as God's true sons and daughters.

At the WTC, officers were working seven days a week, 14 hours a day. Incredible exhaustion set in. There was a tremendous feeling of hope for the first week, hope to find survivors. Yet after the first day there was not one. It was a trauma zone and yet I testify that it's also a holy place, a place of sacrifice. While I was there, one officer came up to me and said, "Pastor, I have a question. I want to share something in my heart." He said, "Is it a sin to pray that all Muslims will be killed by God?" This is a police officer with a gun. He was extremely exhausted. He was shaking he was so tired.

Only the word of God can edify, strengthen and purify man. Man was created by the word and with the word man shall be saved. Man shall be guided by the word.

I had to pastor him to understand that we are all brothers, that God loves everybody, and that the attack on the WTC was not from the Muslim faith or representatives of the faithful believers of the religion of Islam. The terrorists were not of the faithful. The Qur'an teaches very clearly that thou shalt not commit suicide, it's a sin against

God. Therefore the suicide bombers completely had to sever their relationship with God to do what they did. They were not representing God and they did not represent Islam.

Our religious leaders must come together and respond. How do we respond? As Jesus would respond on the cross. We must be aggressive in our spiritual life and fellowship together, embrace one another, cross racial lines, denominational lines, religious lines, and become what Jesus prayed for. That all may be one.

Some sense that God left America, but I'm here to tell you that God has come back! Over the last 30 years, a reversal has occurred. When I was in NY in the early 70's there was looting and violence all over the city. You couldn't walk through the Bronx safely. Yet I have lived in Harlem for the last 40 days. That's why we could convene our rally there when we postponed the MSG Blessing. We moved there for our prayer breakfast where Muslims, Christians and Jews could come together and express their common faith in our one God. There is only one God, and he is the God of Abraham, Isaac and Jacob. If you don't understand that He is also the God of Islam, you're wrong. You're wrong, because you don't understand the law of God. "In my Father's house there are many mansions."

Jesus was put on the cross, and much of that cross "work" was in that He had the power to love. He had the power to love His enemy. "Father, forgive them, for they know not what they do." Do we manifest love now? How can we manifest this love? We cannot manifest this love simply in prayers and just embracing one another. We must aggressively seek to break down those walls.

That's why the American Clergy Leadership Conference was born. It's formed a movement that's all denominations and all races, and also embraces Islam, Buddhism and all the religions. The core of the ACLC is 12,000 Christian clergy. What Father Moon has asked us to do is

to transcend all the barriers by affirming first our family in God.

God created man in His image—male and female He created them. God created man and woman in the image of God. To fully manifest God's image and love, the parental force of God's love must come through His image. Therefore I'm asking every one of those 12,000 pastors to have their marriages blessed. We're going to do that on March or April of next spring—it was what we were planning for Sept. 22.

From there we want every pastor to strengthen and edify every marriage in their congregation. Do you believe in the power of the Holy Spirit? Do you believe in the power of God as you pull God down into your life. Do you believe in the power of God to solve problems in the church? Do you believe in the power of Jesus to solve the problems in the marriages in our churches? Then why are your marriages breaking down? If you believe in it, pastors, then why can you not shut down divorce in your congregation? Why can you not shut down adultery in your congregation?

Adultery is a sin before God and it will destroy any marriage. No marriage can stand in violation of the law of God. The fundamental root of all the problems that link to marital problems is the fact that man has not kept the Ten Commandments—he has not kept his love for God and the love for mankind that Jesus taught us.

Marital infidelity is the root of all the fundamental problems that link to breakdown. It is the Garden of Eden story. As Father Moon traveled through the 50 state tour, he made it very clear that God gave him a revelation from our lord and savior Jesus Christ. And that revelation was that there was more to the Garden story than meets the eye. That revelation was that Adam and Eve, in their disobedience to God, separated from God and that created sin. Lucifer came upon Eve and tricked her with the word, twisting God's word, telling her disobeying God was all right. However I'm here to tell you that Adam and Eve's sin was more than simply eating a fruit. Jesus said in Matthew, "It is not that which goes into the mouth that defiles a man." They did not eat some literal fruit. What Adam and Eve did in the Garden of Eden—they violated the most fundamental thing that was most sacred to God. They went outside of the law of God and created a love relationship that was premature, immature, in violation of God. Therefore, adultery became a sin of the Old Testament. The highest and most serious sin of the Old Testament, beyond murder—because the first sin was not murder, it was adultery.

I'm here to tell you that's why the Jewish law would state that a man and a woman who had any kind of adulterous relationship should be taken out and stoned to death. Jesus came and brought a higher law. The law of love. He stood before the prostitute and the adulterous generation and said "I am the way, the truth, and the life. Come unto me, you who are heavy burdened, and I will give you rest." He covered their sin, cleansed their sin, and caused them to move into a new covenant with God.

But adultery occurred at the foundation of humanity at the time of Adam and Eve. They committed an adulterous act.

Dr. Hak Ja Han's Speaking Tour of America

*We Will Stand In Oneness, New Hope
for Peace in America and the World*

SCHEDULE

Nov. 26	Bridgeport
Nov. 27	New Jersey
Nov. 28	Dallas
Nov. 29	San Francisco
Nov. 30	Los Angeles
Dec. 1st	New York
Dec. 2nd	Washington, D.C.
Dec. 15th	Chicago

Family of God

That's why we must really cleanse the church right now.

Pastors, do you think Jesus wants man and woman to separate? What is His work? What is the word of God regarding marriage? Matthew 19:4-6 says "If God ordaineth that a man will leave his father and mother and cleave unto his wife, they will become one flesh. Therefore what God hath joined together, let no man put asunder." Divorce is not Jesus' will. From your pulpits be aflame with the word, preach the word—"what God hath joined together, let no man put asunder." We're coming into an age where Jesus' words are going to become real. That's the meaning of the Blessing and the holy convocation we were going to have on September 22. We believe in the power of the magnificent Holy Spirit. How many of you believe we're living in the time of the return of Christ?

Yes, the majority of our Christian pastors and leaders know that the hour is at hand. I have come to reveal to you now that we are absolutely standing on the crossroads of human history, and the only leaders that can lead this nation to reconcile—Muslim, Jewish, and Christian—and end the resentment—and the fertile soil of resentment that's growing these evil forces—is the love of Jesus manifested at this time.

We have to love one another. Yet within our Christian denominations, we have such bitter judgment toward one another. We don't like the Methodists, because we don't like their method. We don't like the Presbyterians because we'd rather see a bishop that have a council of Presbyterians. We don't like the Pentecostals because we don't like speaking in tongues. We don't like the Catholics because we're not sure that we can really accept the fact that they honor Mary so much. We don't like the Episcopalians because we don't like ... We don't like this, we don't like that.

That's not Jesus! That's why one of the reasons they persecuted Jesus was that he could honor and love all people. One of the testimonies Jesus gave was the testimony of the Samaritan. He praised

the Samaritan who was not even a Jew. The Jewish people thought, "How can he be praising a non-Jew? He's not even a chosen person, and Jesus is lifting him up?" However, I've come to tell you Jesus had no barriers, no boundaries, no idea of blockage.

There's no barrier between Christian, Islam and Hebraism if we have God's love. If we manifest the love of God that's so powerful we truly see God is in everybody. We believe they will all come through the gate of salvation through Jesus, but they won't even make it to the gate if you don't love them. And if you think discriminatorily towards everybody, you're not with Jesus. Jesus is not with you. You may be saved, but I'm telling you your place at the banquet table will not be up front—it'll be clear in the back.

That's our response as the American Clergy Leadership Conference? We do not advocate war. War will not solve this problem. Police actions and military actions to capture the criminals are all right—as long as we don't allow that to spill into a war, because a war will not solve the problem. The problem is not about conflicts among nations. The problem is that we as a Christian nation have not really loved one another. White people in this nation have not really come straight up with what we did in this nation's history and repair it with reparations.

We're not talking politics or economics here, we're talking love. Reparations means that you get down on your hands and knees and pray to God that God will bless you, then you take that blessing to your violated brother and give it to him. America's history is a bitter, bitter, bitter history. That's why we can't talk about the unity that is necessary to heal this world before we heal this nation.

The rallies and military actions can appear to bring unity. People start waving the flags. But I guarantee that if we don't start bringing the clergy to the front proclaiming the message that we are one and bring down the Holy Spirit, eventually our flag-waving will recede, and we will go back into our divided communi-

ties. We will have the fertile soil that breeds the kind of resentment that hates America. It will continue not only offshore, but it will continue in our cities, because it's already there.

The power of Jesus can heal this nation. The power of Blessed marriage can heal the community. We can heal our families. Children coming out of marriages that are full of love, not confusion, not animosity between man and woman that are trying to convince the children that the other one's wrong—but a love that has said, "Oh, forgive me my child, for I have sinned. Forgive me lord, for I have sinned. I didn't understand your mother. I was too harsh, too narrow, too judgmental."

Husbands have a tendency to think they're right. Mothers too. How about we just repent. Let God be right. Then the children will learn with that, won't they? Children growing up in Blessed marriages have the power to heal the community. The only institution that can lead this way is the church right now.

So, pastors, we praise God that you had the courage to come here this day. We want to enlist you in the holy campaign of God, to bring love to every church. To bring a spirit of love that will break down every barrier between Islam, Christianity and Judaism. I want everyone to go to the Muslim mosque and love them. Bring a cushion and a donation to the mosque, because are we not the sons of Abraham? We are one and Jesus is coming again and is going to make us all one.

I'd like to read from Joel 2:15. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck breasts, let the bridegroom go forth out of his chamber, and his bride out of her closet. Let the priests, the ministers of the Lord weep, between the porch and the altar, and let them say 'spare thy people oh Lord, and give not thine inheritance to reproach, and that the heavens should rule over them.'"

Let the people sanctify themselves at this time. Dr. King would tell us what to do in this situation. It's from his speech, Loving Your Enemies—From Strength to Love. "Returning hate for hate multiplies hate. Darkness cannot drive out darkness, only light can do that. Hate can-

not drive out hate, only love can do that. Hate multiplies hate, violence multiplies violence, toughness multiplies toughness in a descending spiritual destruction."

I pray that we will mark this day here in Ohio as a day that the march of love began across this nation. I'm very grateful to all the pastors here and we pray that God will abundantly bless your ministries. We believe in you. Please understand you are the prophets of this second Israel, this Christian nation of America that's big enough to also say it's a nation of Muslims, a nation of Jews, a nation of all God's people.

You are the prophets of this new Israel. Do not mince the words of God. Preach about adultery, and adultery will disappear from your church. Preach about divorce, and what Jesus said, that man must not separate, and divorce will be received in your church. Preach about what's right, and don't water down the word of God.

And one other thing—you have to live it. If you've got something going on the side, you will not be able to bring healing and restoration to your congregation. Therefore, before preaching about adultery, you must first cleanse yourself of all adultery. And if you are guilty of that sin, you must confess to your spouse and take it before the Lord in prayer. Once you cleanse yourself, then you can preach God as a forgiving God. He will completely forgive whatever sin you've committed.

America can change at this moment. America is a nation that can change. I believe it will change. Pastors, we praise God for you. Without your word going forth across this nation, this nation will not be able to decide whether it goes with God or with man. Was it not true in the Bible that how the nation of Israel dealt with the prophets determined whether they would be blessed or whether they would decline? How can the people have faith if there is no preaching?

I ask you all to preach against adultery, to preach what Jesus said—that all may be one—to preach against divorce. And watch divorce decline, watch love fill every family, and—that we all may be one—watch the love of God start to bring Muslim, Christian and Jew into one family of God. ❖

Los Angeles Leadership Workshop

by BillieAnn Sabo

The West Block Leadership Workshop was held at Pasadena House from October 29th to October 31st. This was the first time that leaders from other states gathered here for a learning workshop. Rev. Baek Joong Ku is the West Block Director of 15 states and Regional Director of Los Angeles. We had 13 leaders from other states attend along with seven from the Los Angeles area.

Those who attended from other states were: Rev. Hun Suk Lee, RD/Seattle; Rev. Moon Shik Kim, RD/Oregon; Rev. Soo Won Kwon, RD/Arizona; Rev. Sung Jo Hwang, RL/Utah; Rev. Byeng Chul Kim, RL/San Francisco; Rev. Shang Chih Hu, RL/Hawaii; Rev. Chang Woon Jeong, VRD/KEA-LA; Rev. John Dickson, VRD/Oregon; Rev. Gerhard Wiesinger, VRD/Seattle; Rev. Katsuhisa Suguri, SL/Nebraska; Rev. Kevin Thompson, VRD/San Francisco; Rev. Chuck

Frumin, Pastor/Hawaii; Rev. Eric Sylte, Church Leader/Washington.

The theme of the workshop was Church Growth. The topics covered were: Witnessing and Church Growth; Church Outreach and Church Growth; Worship and Church Growth; Effective Sermons and Church Growth; Sunday School, Education and Church Growth; Family Management and Church Growth; Counseling, Pastoral Visitation and Church Growth; Tithing and Church Growth.

We also had a six-part Power Point Divine Principle Presentation given by Rev. Tim Henning, Pastor of the Los Angeles Church.

Registration started at 5:30pm on the 29th followed by a fellowship dinner and opening meeting and introductions. From the very beginning, the workshop was high spirited, exciting and full of energy.

Day One, on the 30th, began early with Hoon Dok Hae at 6:00am, followed



by breakfast then a full day of educational lectures. Day Two, on the 31st, basically followed the same schedule, however, in the afternoon, all workshop leaders were taken to our Santa Monica Witnessing Video Center, then to a wonderful Korean restaurant for a closing dinner. Nov. 1st was an open day for returns or sightseeing to Universal Studios.

A reflection form was completed by

all participating leaders who shared appreciation that such a workshop could be held under the guidance of our Los Angeles Regional Director, Rev. Ku. They greatly appreciated the information given during this workshop especially about tithing and counseling and worship and how to develop their own state leadership and church growth. Many personal testimonies were given during this workshop and one of the most inspiring was Rev. Ku's personal testimony about the time when he was a pastor in Korea at a very young age and also about taking care of older members and members who already left the church.

All the leaders left Los Angeles with a strong "I Can Do" spirit and determination for their own states and members. We plan to hold a similar workshop at least once a year and will encourage more leadership to join.

BillieAnn Sabo is the Regional Coordinator for the Los Angeles area. ❖

INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE International Leadership Conference

by Burton Leavitt

Responding to the global crisis following the terrorist attacks on the World Trade Towers and the Pentagon, the Interreligious and International Federation for World Peace (IIFWP) initiated a new Ambassadors for Peace program series in America with an International Leadership Conference in Washington, D.C., on October 13. The program, titled "Forging a Vision for Renewal of the Family and Nation," addressed the issue of how America should move forward to promote lasting world peace.

The conference drew more than two hundred leaders in the areas of politics, religion, media, business, health, education, and community service. Distinguished representatives of several embassies—including His Excellency Pascal Bodjona, ambassador of Togo, and officials from the embassies of Benin, Bosnia and Herzegovina, Niger, Nigeria, and the Philippines—understanding the significance of the concept of Ambassadors for Peace, were in attendance.

A number of clergy and lay members of the Christian, Jewish, and Muslim faiths, among others, also participated. These men and women were uniquely positioned to dialogue with one another, many having already committed themselves to the notion that world peace depends upon cooperation among the faiths of the world. Recognizing that religious loyalties far outweigh political loyalties in the minds of most people, these thoughtful and well-educated believers acknowledged that religion is at the root of most national and cultural identities and thus most conflicts. Harmony forged among the world's religious believers is therefore at the heart of fully resolving these conflicts. The conference was notable for its solemn interfaith prayers for peace, as well as its wisdom in recognizing the common values held by the world's major religions, values that offer hope for a viable world community of nations in the future.

Many religious themes, including the meaning and quality of the afterlife, were explored. Rev. Dr. Chung Hwan Kwak, chairman of the IIFWP, addressed this topic, observing that "the contemporary culture generally seeks an easy life, more relaxed, self-centered," which reflects the inter-

ests of the physical self, but our spiritual self, that part which is eternal, "seeks after truth, value, and higher purpose." It is this spiritual dimension that has come to the fore during the recent tragedy and motivated so many across America to give sacrificially to help those who have suffered the loss of loved ones, jobs, and more. "Live for others, serve others, love others," Reverend Kwak advised. "These are the best elements for growing our spiritual self to perfection." His insightful presentation also included consideration of what true love in marriage and the family must mean to God Himself, the origin of life, love, and the family.

Reverend Kwak's point of living for the sake of others was echoed by other speakers, among them Archbishop George Augustus Stallings of Imani Temple, who asserted, in reference to America, "What is ours is not ours. We are but stewards, to share with others who are more unfortunate." This attitude of unselfish giving led Bishop Dan Johnson of the Heart of Fire Ministries, another speaker in the conference, to

immediately rush to Ground Zero after the attack in New York. There he remained for days, praying with and comforting the survivors, the wounded, and the crews. Through his experience, Bishop Johnson confessed, God's desire for lasting world peace "was etched ever more deeply in my soul." He concluded, that in a time of such crisis, "everybody becomes zero. You don't look at color or IQ. You look at what they have for the sake of the nation and the world."

Many thoughtful opinions were offered by participants on how to proceed toward a stable world peace. Radio talk-show host Armstrong Williams called on Americans to remember that it is only God who is carrying them through. "We have been given another chance," he explained. "We have been given a chance to preach the truth, not just what is politically correct." How true it is, Rev. Levy Daugherty of the American Clergy Leadership Conference reminded the audience, considering that not so long ago we were burning flags in this country, and prayer was taken out of public places. Now, he said, "even the president says, 'Pray for America,' and American flags are everywhere."

Rev. Michael Jenkins of the Family Federation for World Peace poignantly stated that "America is now on the cross" and is facing a challenge to exhibit a greater love and forgiveness, as Jesus did. He called for more emphasis on interfaith activities, expressing his conviction that "a massive aggres-

sive outreach should happen between Christians and Muslims," to which one imam present responded, "Yes, we are one."

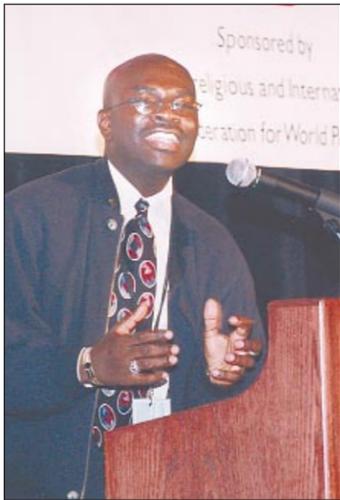
Throughout the conference, certain ideas relevant to world peace—that it is anchored in each person's relationship with God; that it is nurtured in the family, a school of love and morality where the most basic virtues are learned; that it prospers as people practice true love and self-sacrifice; that it requires the breakdown of the barriers that divide people according to race, nationality, religion, language, and culture—were discussed again and again in different forums.

A number of religious and community leaders acknowledged in addresses during the program their indebtedness to Rev. Dr. Sun Myung Moon, the founder of the IIFWP, for his thoughts on how to achieve world peace. Discussed was Reverend Moon's proposal that the United Nations create another chamber, one in which the world's religious leaders would meet to consider issues pertinent to peace. He has urged that each nation appoint religious leaders to participate in such a body. He has recommended, as well, that the United Nations become vitally active in strengthening and revitalizing the family as the most significant transmitter of human values. Reverend Moon's speeches on many important topics were made available, as was literature from a number of faith-based organizations.

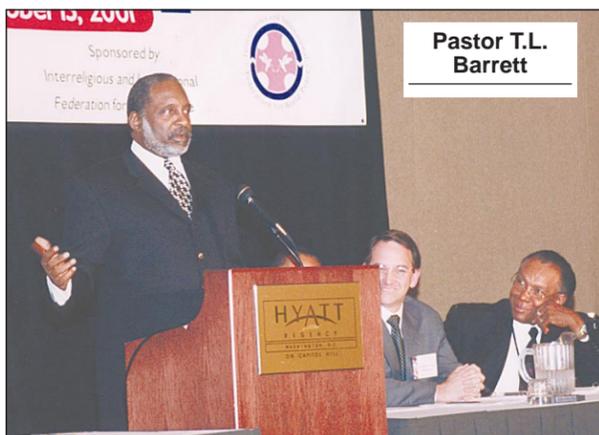
Author Peter Brown addressed the question of how to transmit to the world's children a vision of peace that will shape their future. He began with



Dr. Thomas Walsh, IIFWP secretary-general, presents an extensive survey of the many programs that Reverend Moon has initiated for the sake of world peace. From left: Dr. Frank Kaufmann, Mrs. Karen Judd Smith, Dr. Walsh, Mr. Taj Hamad, Mr. Antonio Betancourt, and Rev. John Gehring.



Mr. Armstrong Williams, president of the Graham Williams Group and a popular radio talk-show host, says this conference is exactly what America needs today.



Pastor T.L. Barrett



Mr. David Caprara, AFC president, center, and two proud Ambassadors for Peace: Mrs. Dottie Love Wade, of Keeping It Real, and Dr. Farouk Hassan Albadawi, a former government official in Sudan.



American Clergy Leadership Conference President Michael Jenkins



In a spontaneous show of support, participants collected over \$1,000 for Ms. Suraya Sadeed's Help the Afghan Children program. Here Rev. Cleveland Sparrow presents the donation to her, along with Dr. Abdullah Sherzai, founder of Americans for Afghan Relief.

Held in Washington DC

James Allen's words from *As a Man Thinketh*: "Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, and loveliness that drapes your purest thoughts, for out of them will grow delightful conditions, all heavenly environments; of these if you but remain true to them, your world will at last be built." Brown went on to talk about the influences that lead children away from a world-level vision based on an ethic of unselfish love as God intended and how we can counter those influences.

A particularly stirring talk was given by Ms. Suraya Sadeed, an American-Afghan leader who has traveled to Afghanistan nineteen times as part of the relief effort over the years since the Soviet invasion. She mentioned having seen many children there whose faces had turned blue from the cold who could have been saved by even one blanket. "Almost nobody can understand the pain of Afghanistan," she lamented. "Two generations have been raised in war. They have been there; they have been terrorized." She cited the example of a typical young man she knows whose mother died when he was five, whose father died when he was ten, and whose house was burned to the ground when he was fifteen. She said she had written a letter to President Bush pouring out her grief. "Mr. President," she wrote, "my pain is so deep I can't even talk to anybody." Moved by her testimony, the newly appointed Ambassadors for Peace took up a collection of over \$1,000 for her relief work.

At the close of the conference, the



Rev. Chung Hwan Kwak congratulates Revs. Robert and Becky Basford of Mountain Chapel Church in West Virginia upon their appointment as Ambassadors for Peace.

participants were commissioned as official Ambassadors for Peace, joining the ranks of over 4,000 leaders worldwide—including former heads of state and prominent religious leaders, scholars, and journalists—who have already accepted such appointments. This initiative was previously advanced through a series of seminars convened in around the world, including Australia, the Czech Republic, Kenya, Mongolia, Russia, Thailand, Turkey, and Uruguay.

The new Ambassadors for Peace appointed during the Washington pro-



Several newly appointed Ambassadors for Peace join Rev. Chung Hwan Kwak and other leaders for a group photo. Front, from left: Mr. Riccardo Paradiso, Rev. Dr. Chang Shik Yang, Reverend Kwak, Mrs. Vicki Nelson, Dr. Rabbi David Ben-Ami, and Rev. Joong Hyun Pak. Back, from left: Dr. Thomas Walsh, Rev. Michael Jenkins, Rev. Cleveland Sparrow, Archbishop George Augustus Stallings, Ms. Svetlana Lakic, Mr. Dong Moon Joo, and Mr. David Caprara.

gram pledged to: 1. promote interreligious dialogue; 2. support programs aimed at strengthening marriage, the family, and the moral education of youth; 3. engage in service projects that assist those in need; and 4. work to ensure that the media report fairly, truthfully, and objectively.

The conference—which was co-hosted by the Interreligious and International Federation for World Peace, the American Family Coalition, and the

American Clergy Leadership Conference included the insights of other remarkable participants whose contributions have not been reviewed here. From service projects in Africa to interfaith meetings around the world, many significant events were shared at this conference. Several participants said in the closing hour that this was the best interfaith gathering they had ever attended.

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Archbishop George Augustus Stallings of Imani Temple



A jubilant Rev. Chung Hwan Kwak and Rev. Cleveland Sparrow embrace at the banquet



FFWPU member Mrs. Eva Ozaki and Dr. Farouk Hassan Albadawi, former secretary of culture and thought in Sudan, give thoughtful consideration to a presentation on the proper relations between political and religious leaders.

CONGRATULATIONS

East Garden—True Parents celebrating the 103-day birthday of Shin Kwang Nim with his parents, Hyun Jin Nim and Jun Sook Nim, and other members of the True Family



INTERRELIGIOUS AND INTERNATIONAL FEDERATION FOR WORLD PEACE

Oceania Conferences: An Exploration of Principles and Practices that Strengthen Families Educate Our Youth and Rebuild Society

by Rev. Paul Saver

On September 5-6, 2001 the Interreligious International Federation for World Peace and Unification together with the International Education Foundation and FreeTeens, convened a conference in Port Moresby, the capital of Papua New Guinea (PNG).

The theme of the conference was "An Exploration of Principles and Practices that Strengthen Families, Educate Our Youth and Rebuild the Society." Approximately 150 leaders from all spheres of society including politics, education, media, public service and the churches gathered for two days of highly stimulating talks and discussions. The venue was the ballroom of the Holiday Inn.

It is noteworthy to say that PNG is a nation that lays claim to 800 languages (there are some 1800 languages in use in the world today) and hundreds of tribes scattered through 20 provinces covering 6 major islands. September 16th marks the 26th anniversary of PNG as an independent nation, after 69 years under Australian administration. It is a young nation that is plagued with numerous political, environmental, social and economic problems.

A number of conscientious leaders in PNG, who have attended previous IIFWP conferences are crying out with a united voice that the root problem facing PNG is a values crisis. It's a crisis that manifests itself in ways such as the rise of sexually transmitted diseases such as HIV/AIDS, teenage pregnancies, youth suicide, large numbers of youth dropping out of school, high unemployment, alcohol and drug abuse, domestic violence, crime, corruption in the government and public service etc. Any solution must address the aspiration of the human spirit in the context of relationships and the marriage family.

The Conference began with welcoming speeches from the Governor of Central Province, the Hon. Opa Taureka and the Hon. John Kamba, Minister for Telecommunications for PNG.

The International Chairman of the IIFWP Rev. Dr. Chung Hwan Kwak gave the keynote address. Dr. Thomas Walsh presented an introduction to the IIFWP which included the Founder's vision and

the mission of the organization. This was followed by an overview of the Essentials of the Principle, which forms the ideological basis of the IIFWP.

In the afternoon, Richard Panzer of FreeTeens, captivated the audience, using an interactive style, in presenting his Aids Prevention and Development of Healthy Relationships program. His emphasis was on sexual abstinence education. This was done by revealing the health risks associated with pre marital sexual relations and the ineffectiveness of condoms and the fallacies of the so called "safe sex" message. Later, Richard emphasized the preciousness of our youthful years and life in general and how the practice of abstinence before marriage and fidelity in marriage, frees us from all the risks associated with pre marital sex. Development of mature character, as a vital pre-requisite for marriage and family, was further highlighted.

On the following day, Bob Bebee, of the International Education Foundation, took center stage, presenting the Need for Character Education and a Balanced View of Education. In terms of the latter, Bob highlighted the importance of education of heart and norm, in forming the basis of technical and vocational education. This is tied in with key themes of the IIFWP and the Founder's vision in that world peace comes on the foundation of the personal transformation of individuals in the context of loving family relations.

The second half of Bob's presentation was focused on bringing attention to the effective track record of the IEF in the countries of the former Soviet Union since 1993 as well as in China. Various character education curricula's were mentioned plus the considerations in implementing character education programs.

Toward the end of the Conference, Rev. Dr. Kwak who has been a faithful and trusted follower of the Founder, the Rev. Dr. Sun Myung Moon, for more than 40 years gave inspired talks on "The Significance of Our Eternal Life and the Spiritual World" and "The Significance of the Family and the Holy Marriage Blessing".

With passion and deep conviction Dr. Kwak spoke about the spiritual nature of all people and the continuation of life in the spirit world. Moreover, he stressed that our life on Earth is preparation for

eternal life in the spirit world. We prepare by cultivating a heart of true love that manifests in daily life through a lifestyle of living for the sake of others.

Dr. Kwak, who has 6 children and 20 grandchildren spoke of the absolute importance of marriage and family under God's grace and blessing. Adam and Eve were cast out of the Garden of Eve through failing to obey God's commandment. Later they had children. Hence we can deduce that they married without God's blessing and protection. Satan's life, love and lineage came to be multiplied. Through the Blessing, participants can be reborn into God's life, love and lineage.

With this message, participants with spouses were given the opportunity to partake of a marriage rededication and Blessing ceremony. In all, 28 couples were blessed. Rev. and Mrs. Kwak officiated.

The closing banquet was a joyous occasion. Participants volunteered to entertain everyone. Some testimonies were offered that expressed overflowing gratitude of being able to participate in the Conference and personal thanks to the Founder. The speakers felt renewed hope for the future of PNG.

The following day (September 7th) participants gathered under the leadership of Richard Panzer and Bob Bebee to discuss plans and form committees for the implementation of Aids Prevention and Character Education programs for all Provinces in Papua New Guinea.

Apia, Samoa, Sept. 10-11, 2001

From September 10-11, 2001, the Interreligious and International Federation for World Peace, together with the International Educational Foundation and FreeTeens, convened a conference in Apia, the capital of Samoa.

The theme of the conference was "An Exploration of Principles and Practices that Strengthen Families, Educate Our Youth and Rebuild Our Society". More than 180 people including leaders from the spheres of politics, education, media, public service, youth groups and the churches gathered for two days of highly stimulating talks and discussions.

Notably in attendance, was the Prime Minister of Samoa, the Hon. Tuilaepa S. Malielegaoi who gave the welcoming address. The following morning (Sept. 11th), the International Chairman of IIFWP, Rev. Dr. Chung Hwan Kwak, together with his entire staff, hosted a breakfast meeting with the Prime Minister and two of his ministers. The Prime Minister expressed gratitude for the previous opportunities for numerous members of his government, the media and the churches to attend conferences sponsored by the IIFWP. He wholeheartedly endorsed our work and expressed a desire to work together for the betterment and prosperity of Samoa.

Dr. Kwak responded warmly saying that in all his travels to more than 100 nations, he felt that Samoa was a most peaceful country and blessed by God. Dr. Kwak further reiterated some essential points that he had already mentioned in his keynote address, when he said Samoa could become a role model for other nations. He said:

"Samoa may be a small nation compared to the superpowers. But in terms of it's people and it's moral authority, rooted in the family, it can become a super-

power. It can become a nation that other nations seek to imitate."

Accompanying the Prime Minister at the conference were 7 ministers of his government plus the Deputy Head of State: Afiuga Mataia Visesio Europa. Other notable leaders of Samoa in attendance included 24 Christian ministers, 23 school teacher's, 4 high school Principals, 5 community health educators and representatives of the Ministry of Education.

Unlike a number of other island nations in Oceania, Samoa comprises one fairly homogenous nation with one single language which is spoken and understood throughout the nation. English is taught in schools and is understood and used by approximately 70% of it's population of 170,000 people. The main religious group is the Congregational Christian Church of Samoa which has as it's beginnings from the time in 1830 when representatives of the London Missionary Society brought Christianity to Samoa. Amazingly, the nation was converted 'overnight' and 30 years later, Samoa sent her own missionaries to her neighboring nations.

Compared to many industrialized nations of the world, Samoa retains a strong family and clan structure with four royal lineages that share traditional governance. Samoa's history goes back at least 3,000 years. In recent times with the influx of Hollywood culture with it's emphasis on individualism and free sex, traditional values and mores are being threatened. This is manifested in a sudden increase in teen pregnancy and STD contraction rates plus 30 youth suicides having taken place in the past 12 months.

This phenomenon has caused alarm amongst conscientious Samoan leaders and consequently the educational programs that were introduced by FreeTeens and the International Educational Foundation (IEF) were very well received. Though the Minister of Education was unable to attend the conference herself, she was able to grant her time to learn of the work of the IIFWP, IEF and FreeTeens through meeting with Mr. Robert Beebe, Richard Panzer, Paul Saver and Jacinta Moreau.

Once again a highlight of the program which occurred in the final sessions were presentations by Rev. Dr. Kwak who spoke of the significance of our eternal life and the Spirit world plus the significance of the family and the holy marriage Blessing.

Throughout the duration of the conference very positive and extensive media coverage by way of the national radio station and newspaper took place. Not only the participants, but the nation as a whole were able to benefit from this brief visit. The challenge that lies ahead, is to direct the inspiration gained from the conference and channel it into programs that can address and provide solutions to the problems that face the nation.

A steering committee to implement FreeTeens was established plus a commitment from the Ministry of Education to seek to review and adapt IEF character education curricula to suit Samoa. The proposal to run regular teacher training seminars for the implementation of character education curricula in all schools was well received.

Rev. Paul Saver is the Director, FFWPU Australia ♦



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Los Angeles Interfaith Prayer Breakfast and Minister Gathering

by BillieAnn Sabo

The We Will Stand In Oneness Interfaith Prayer Breakfast held Saturday, October 27 in Los Angeles was absolutely life changing and powerful. It was attended by over 200 ministers, pastors, imams and guests. Our keynote speaker was Archbishop G. Augustus Stallings, Jr., Founder and Patriarch of the African American Catholic Congregation Imani Temple on Capitol Hill. He and Mrs. Stallings flew in Friday night and didn't leave until Sunday night. They stayed at Pasadena House, real True Parents' home. Besides giving the keynote speech at the Interfaith Prayer Breakfast, he also addressed the Los Angeles congregation at Sunday service.

His speech at the breakfast received huge applause and a standing ovation. His message was True Parentism and Interreligious Unity. The wonderful thing about his speech is that he was speaking True Parents words, True Parents vision, True Parents hopes and desires, but he was also embracing all the Christians and Muslims in attendance so they could receive the word. Our second speaker was Dr. William E. Baker, Founder and President of Christians and Muslims for Peace (CAMP). His message was a powerful plea for unity between all faiths working together in harmony.

We were also blessed by the attendance of Rev. Michael Jenkins, President of

FFWPU and Co-Chair-man of the National ACLC who flew overnight Friday night to attend our Interfaith Prayer Breakfast meeting. Rev. Jenkins gave a short but very powerful speech on "We Will Stand In Oneness", working together, standing together as children of God. We are one!

Dr. Kene Holliday, Evangelist and National ACLC, did a fantastic job as usual as our MC. Dr. Wiley Drake, Pastor of the First Baptist Church of Buena Park gave the Invocation. During breakfast, two of our local singers sang "From Heaven the Lord Looks Down" followed by our Regional Director, Rev. and Mrs. Baek Joong Ku singing a Korean song "hometown".

Our breakfast meeting included a gospel reading and prayer, given by Rev. Harry Hendricks, Pastor of the Church of the Living God; a Qur'an reading and prayer, given by an Imam from the Islamic Center of Hawthorne and an excerpt from Rev. Moon's recent speech on Oct. 21st at the UN Assembly 2001 in NY and prayer, given by Rev. Jack Ashworth, ACLC Coordinator of Los Angeles.

An introduction to next month's Interfaith Bridge Crossing Ceremony was announced followed by a door prize drawing of Father's book: *Prayers*. This was a very inspiring door prize and other pastors wanted to buy copies to have for themselves. During the entire prayer break-



fast, ministers were applauding, shouting Hallelujah and some were in tears because of the powerful message. This was a wonderful prayer meeting and extremely high spirited. This was the largest prayer breakfast in Los Angeles so far.

Evening Meeting

That Saturday evening, we held a high-level minister's dinner at Pasadena House. It was a very elaborate 4-course meal, which pleased their physical bodies. Fellowship was encouraged during the dinner.

After dinner, we showed the 60 Couples Blessing tape from May 27th featuring AB Stallings couple, Dr. Holliday's couple and Dr. Harris. Afterward, Archbishop Stallings gave a wonderful testimony about his blessing and why he started working with Family Federation, why he joined the 50 State Speaking Tour and

why he can accept Rev. Moon as the Second Coming. The ministers listened very carefully with open ears. It was very good for them to hear.

After that, Rev. Jenkins gave a very internal, very necessary talk on the fall of man and the course of Jesus and Rev. Moon. Again, the ministers listened with very open ears and applauded both speakers when they were finished. Restoration took place during this dinner and many Los Angeles "John the Baptists" were born.

Saturday was a new beginning for Los Angeles. It was a victory in the morning and a victory in the evening. It has brought our minister providence to a higher level. Now their next step is to support and participate in the Interfaith Bridge of Peace Ceremony and the 3-day Minister Workshop in November.

The weekend finished with Archbishop Stallings addressing our own church congregation Sunday morning. He gave a wonderful speech to our members about "Don't Give Up". Once a seed is planted, with nourishing, even if it takes 25 years, life can still sprout. This was his personal testimony and our members were very encouraged and inspired to hear it. We are thankful to God and True Parents for this past glorious weekend and we are determined to make victory!!

BillieAnn Sabo is the Regional Coordinator for the Los Angeles area. ❖

TFV and Public Service in Albania

We had a quite long history of contacts and a very good record in all our activities there since the beginning of our movement. The peak was reached in a few of very meaningful events that represented the final breakthrough in our National foundation. The first was the coming of True Mother in her last world tour, when a hall was fully packed with more than 4000 people that gave her the warmest possible welcome, leaving outside something like 2000 disappointed people. To evaluate properly this result, we have to consider that Albania is a country of little more than 3 million people.

The second event was a tour in Korea, organized by the European Continental Director Pres. Kwang-Kee Sa. Twenty six dignitaries, including the Chairman of Parliament, the Vice Prime Minister, a former Prime Minister and other parliamentarians, politicians and journalists, visited True Parents country for one week. They received a one day workshop and visited most of our facilities.

To come to the September conference, this was just the latest development in the process of connecting this enlightened leadership with True Parents.

We had meetings and discussions with Pres. Sa, about the way we should continue our working there. This is clearly a pioneering activity, since we didn't have the chance until now to work on this level in any other country in Europe and we had a lot of sharing especially about the content of the teaching and the way to approach them. Pres. Sa had since quite long, the clear vision that Albania should be the door for entering Europe and decided to invest the utmost effort there. The results fully support his idea.

Among the participants there where, the new Chairman of Parliament, Mr. Namik Dokle, the former Chairman of

Parliament, now Vice-Prime minister, the former prime minister and current Minister of Defense (one of the 24 in Korea), religious leaders, top journalists, MPs, academics (incl. the vice-rectors of the two main universities), leaders of NGOs, and student leaders from the highest levels. All together about 100 selected people.

The content of the lectures was two folded: the most spiritual aspects, like the explanation of the Providential work of True Parents and the content of the Blessing, where extensively explained by Pres. Sa, while the educational aspects about the family, the protection and development of the new generations and the pure love teaching, where devoted to Siegfried Klammensteiner, founder of the Institute "Social Competence", Mark Bramwell, European CARP leader and Giuseppe Cali, Balkan Regional director.

The response was enthusiastic and we could collect lot of requests of cooperation and arrange future side by side activities, especially in the educational field, with the support of the Ministry of Education.

The main national TV station covered the 2nd day of the event and interviewed many of the participants. There was a 35-minute report on the conference in a popular current affairs program.

The leading authority and writer on anthropology in Albania, who is also a member of the Parliamentary Commission on Education, gave a public comment which was basically a summary of IEF teaching (30 of his students have translated the whole IEF book). He emphasized proudly that all these ideas come from Reverend Moon. He said that there have been many philosophies and ideologies in history, but this is the only philosophy which no one can oppose. In that

sense, the IEF book is greater than both the Bible and the Koran. On a previous occasion, after reading the Divine Principle book, he said that he has studied many philosophies and religions, but to his knowledge, the Divine Principle is the highest of them all.

Comment from the Mufti of Elbasan: "How did you know you should invite me? I have been searching until now for such educational materials. I was struggling within myself because my mind was full of so many diverse ideas, but now I know clearly what to do. However, I ask you for assistance: I need your materials. I already have an agreement to broadcast on two TV channels. I would like to use your materials - and I will broadcast it together with the FFWPU logo." The mufti had written countless pages of copious notes on almost everything he heard at the conference.

Public Comment from the Vice-rector of Tirana University: "We should all study carefully this material and educate our youth on it as quickly as possible."

We intend to have many other meetings like this, selecting every time the best contacts, creating so a "heavenly cultural environment" that could protect and implement the global development of Albania in the direction of God's Providence in the 4th Adam age. Waiting always to experience the joy to welcome True Parents in Albania and offer them all our gratitude for the foundation established by them in many years of sacrificing for God's will, allowing in this way countries like Albania to receive now from them the Blessing of a new life, new possibilities for the future generations and the benefits of their True Love.

Giuseppe Cali is the FFWPU Director in the Balkans ❖

by Giuseppe Cali

Having participated to the recent 14 day Workshop on Unification Thought and VOC in Cheju-do, where Father emphasized so much our responsibility to educate the countries' leadership, what better news could we give than this two day conference that was held in Albania on the 8th and 9th September 2001.

Albania is the poorest country in Europe, with a GNP that can be compared surely with the Third World. It's religious environment is mainly Muslim, due to the long colonization of the past by the Turkish. This people came out from one of the hardest communistic regime in the world, that even declared Albania as the only atheistic state in the history of the world. Because of these and few other reasons, Albania was isolated in many cases by the international community and suffered a lot due to prejudices and misunderstandings. What is possible to expect from a country with such a difficult social background and suffered course?

What we could instead verify is that God is fully working in this country in a way that you cannot see in any other country in Europe.

Furthermore recently they had a general election, that demonstrated that Albania is on the way to become a mature democracy, based on a good group of intellectuals and dedicated people that, and this is important, are very concerned about preserving the proper family tradition in their country. They are very worried about developing the economic and political system, while protecting their social system based on a strong family consciousness, from all the rubbish that started to arrive as a side effect of the globalization.

TRUE PARENTS' HISTORY FOR CHILDREN

A Korean in Japan: Father Leaves Home

by Nora Spurgin

It had been three years since Jesus first appeared to Father and told him what his mission would be. He had learned many things about God, about the universe, about Satan. Even though he was spending many hours each day praying, he also went to school. Now Father was 19 years old. He had graduated from high school. He was wondering if God wanted him to continue going to school—maybe college. While praying on the mountainside he asked Heavenly Father, "You have given me such a big mission. Now I have finished high school. I always wanted to go to college. But I want to know what You want me to do now."

Everything was so quiet on the mountainside. Every now and then a bird sailed silently through the air. Father waited quietly for God's answer. Then deep inside himself Father heard God say, "Go to Japan to school. You must learn about Japan and the Japanese people."

Father bowed his head even more deeply when he heard this. "Heavenly Father, I will go to Japan. But I will need your help. I've never been to another country before."

It was quite a scary thing to think of going to Japan. When Father was 19 years old, Japan and Korea were enemy countries. Father thought about the Japanese soldiers who came to his town. They never smiled. They only gave orders to the Korean people. The Japanese soldiers made all the Koreans speak Japanese instead of Korean. It was so hard to learn this language of the enemy. It was always a good feeling to speak Korean to his father and mother at home, but Father had to speak Japanese in school.

There on the mountainside, Father thought about all these things. But whenever he felt scared it seemed that God put His arms around him, and made Father feel strong and good inside. He said to God, "I know You do not want the Japanese and Korean people to be enemies. I will go there for You."

Leaving

Father went home and began to make plans. He got a big old brown suitcase and began packing his clothes. Then he said good-bye to his father and mother and brothers and sisters at the train station in North Korea. He boarded the train. They all waved to each other until the train was out of sight. Whenever Father thought of God, he could be very brave and strong. So thinking of God helped Father to leave his family.

It was long ago, so the train was a big black train that was very slow and made a lot of rattling noises. The ride took all day long, and there was nothing to do but to look out the window at the countryside. This was the first time Father had ever seen the southern part of Korea. As the train slowly chugged along, Father saw how poor the Korean people really were. They didn't have cars or trucks or tractors. The farmers all did the hard work with their own hands. He saw them bending over, working in the rice fields. Their backs were hurting.

When he looked at the Korean people he saw that their faces looked tired. They had many wrinkles. Their clothes were old and worn. But the old people kept working so hard. Father watched an old,

old grandmother carrying a heavy load on her back. Tears began to roll down Father's cheeks. He wiped them away, but more and more tears came.

A very nice lady was sitting beside Father on the train. She saw him crying. "Where are you going?" she asked. Father said, "I'm going to Japan to attend the university." "Oh, dear," she said, "you must be so sad to leave your home." She patted him on the shoulder, trying to comfort him. She had a very nice face—like Father's mother—but Father kept on crying and crying.

Father wasn't crying about leaving home. He was crying because the Korean people were so poor. He said to Heavenly Father, "I know You have a special plan for Korea. But why did You choose Korea? It's such a poor country. How can I ever help this country become great?" Father also felt sorry that the Korean people were like slaves to the Japanese soldiers who were marching around and controlling everything. Father knew that God wanted Korea to be free. "In Japan I will work to make Korea free," Father promised.

Finally, the big train chugged slowly to a stop. They had arrived safely, and everyone was glad. Father still had tears in his eyes when he said good-bye to the nice lady who had sat beside him the whole day. But she never knew why he was crying.

Father got off the train and looked around. Now he had to find the dock and take the boat to Japan. He asked a man, "Where is the boat to Japan?" The man pointed to the left. Father picked up his suitcase and carried it the long way down the path to the dock. There was the boat waiting to take its passengers to Japan. Father joined the other passengers on the boat. After the long noisy and dirty train ride, the boat felt so quiet and peaceful. The water was calm as Father waved good-bye to Korea, his home, and sailed out into the sea toward Japan.

In his heart Father thought, "I must work in Japan so that someday the Korean and Japanese people can be like one family—not enemies." Thinking about this, Father sat down beside his suitcase. As the boat skimmed over the waters in the moonlight, the quiet motion of the waters rocked Father to sleep. God watched over him with love, because God knew that his work would be very hard.

When the boat entered the dock in Japan, the sun was shining. Father stood on deck, awake and excited, eager to try out his new home.

Father and the Beggars

Father was a very smart young man. He was good at figuring out how things worked. So he had decided to go to a famous university in Japan called Waseda University. He planned to study electrical engineering. Every day Father went to classes and studied with the other students. But Father wasn't allowed to talk about God in Japan. No one knew his real reason for being there. Many times people treated him badly. Sometimes kids said, "There goes that Korean again." He was often very lonely.

Father always found ways to make friends. He was good at many things—both playing and working—so people often gathered to watch him. Sometimes they talked to him, because they admired how strong he was.

One day when Father was walking down the street, he noticed a group of beggars by the side of the road. Father thought about how poor the Korean people were, so he felt sorry for the Japanese beggars. He said to himself, "I will visit those beggars and take care of them."

Father walked back to his room and got some rice. The beggars were sitting in the dirt by the street and held out their hands for money or food whenever some-

one went by. They were so hungry. When they looked at

Father, even their eyes

looked hungry. Their

bodies were skinny

and dirty. Their black

hair was long and

stringy. Father

looked at one beggar

and said,

"Here, I brought

you some rice."

Hungrily, they

grabbed the rice

and ate it quickly.

One of them

looked up at Father

and said, "Arigato

gosiamas." This

means "thank you" in

Japanese. They looked

surprised that a Korean

college student was kind to

them.

So Father became a friend. He brought rice often. One day he surprised them by pulling out a pair of scissors. "I'm going to give you haircuts," he announced. One by one they sat on a box and chunks of dirty black hair fell on the street. One man said gratefully, "Now I feel like a person again." That made Father smile.

When Father was finished he sat down on the wooden box with them. They all told stories about their families. Father told them that being Korean or Japanese didn't matter. "We are all one family," he explained. Were they ever surprised to hear that!

They soon began to love Father very, very much. It was a funny sight—four Japanese beggars and one Korean student—talking and laughing together. Sometimes Father had to study for a test and missed a day with them. The beggars' day was so boring then. All day they waited for Father. "Where is that young fellow, Moon?" they asked. "We sure do miss him." They always remembered the young Korean who brought joy to their hearts and put food in their stomachs. Their countries were enemies but they loved each other because they were people. As Father had learned in the mountain, all people are God's children.

Father and the Coal Workers

While Father was going to college in Japan, his life was very hard. He had to buy books and pay rent. He also had to buy food. He had to earn money to buy these things. Sometimes when he went to get a job, the boss looked at him and said, "You are Korean. I can't give you this job." So Father was treated like a servant.

One day he found a job carrying coal from a ship at the dock to a storage place. Father had to carry the heavy black coal in bags. It made him dirty and tired to carry it. Most people did not want to do such a dirty, hard job. Each time Father trudged up the hill with a bag of coal on his back, people laughed at him. Little children pointed and said, "Look at that dirty man." Father gritted his teeth and kept going. He said to God, "Heavenly Father, I'm doing this to bring your love to Japan. But they don't know it. Please, please help me to love these people."

Father wanted to earn money quickly, because he had many other things to do. Suddenly, Father had a bright idea. If a whole group of people carried the coal, they could get it done quickly. Father hurried back to see his friends. "Hey, guys," he said, "I found a job carrying coal. Why don't we all work together. Then we'll get this job done quickly. We can divide the pay, and we'll all have some money." "Yes," his friends agreed, "Let's do it." They all went down to the dock and began to carry the heavy bags. They worked all day. Soon they were covered with coal dust. As the sweat ran down their faces, it made streaks. "Whew, this is hard work," one friend panted. "Sure is," another answered, "but if we all work together, it's true that we can get more done than if Sun Myung-san does it alone."

It grew dark, and they kept working. All night they worked. When the sun came up, they worked all the next day, too. Father kept cheering them on, and it gave them energy to keep going.

Finally, the last bag of coal was in storage. The little group of tired young fellows, their faces covered with black coal dust and streaked by their sweat, walked painfully back to the boss. "We're here for our pay!" Father said. "What?" said the boss, "How did you do it so fast? It usually takes more than a week. Is this a trick?" He checked, but all the coal was gone from the dock. It was neatly stacked at the storage place.

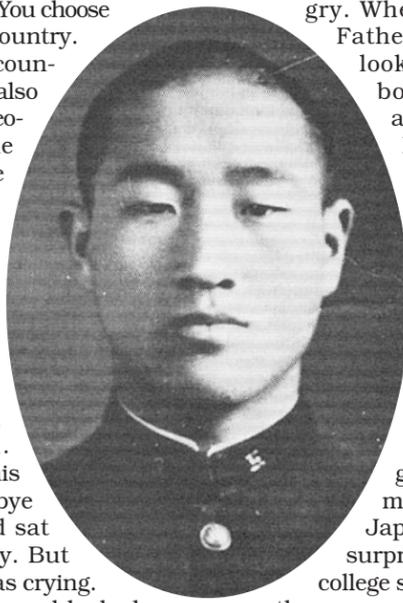
He shook his head. "I just can't believe it—but here is your pay." Father and his friends joyfully divided it. Then each went home with a wad of money in his pocket. Father ate a big supper, and went to the public bath for a good soak. He was dead tired, but before he went to sleep, he thanked God that now he had money to buy food for a long time. He would have some time to do more important things.

Because carrying coal was such dirty work, only the very poor people were willing to do this job in Japan. Father worked for a coal company. He carried people's coal to their houses all through the winter, and each person paid him for the coal. In this way he earned enough money to live on.

Helping hand

One cold evening Father was carrying coal to the very last person on his route. It was a big building. It was icy cold and Father couldn't wait to get back to his room to warm up. As he waited at the door, he was thinking, "Why do people have to be so poor? Heavenly Father wanted us to enjoy the creation and have fun. It's because of Satan that people are so poor and miserable" It made Father

see JAPAN on page 19



DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume 6 * Part 4

Throughout the course of history it appears that God has never used the same person twice to fulfill a certain task. While Moses' mission, for example, was to lead his people into the promised land, once he proved unable to do that, he was not given a second chance. His mission was passed on to Joshua. King Saul also failed and his mission was taken up by David. By the same token, Adam's mission was passed on to Jesus.

In light of Divine Principle, such a pattern is understandable. The Principle teaches that the physical body is created by God to function a certain number of years on earth. Once that period has passed, and once the body has returned to dust, it is not to be reconstituted. Accordingly, if the work a certain person does while on earth is left unfulfilled, its completion must be achieved by a different person at a later time.

In accordance with this pattern, Divine Principle raises the question of whether the Second Advent will be fulfilled by a person other than Jesus of Nazareth. As the late Paul Tillich was apparently fond of pointing out, "Christ", meaning "anointed one," is an office or role, not a person. Two thousand years ago it was the man Jesus of Nazareth who fulfilled the role of Christ. We must ask then if today God could choose another man to continue the same role and complete the work that Jesus began. While such an idea will for many be exceeded in its novelty only by its radicalness, one has nothing to lose by admitting it as a possibility.

Let us look at a prior example of a "second coming." God promised through the prophet Malachi to send Elijah before the Messiah would arrive. We read in Malachi:

"Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse." (Mal 4:5)

A literal interpretation of this passage led many people at Jesus' time to anticipate the return of Elijah before the advent of the Messiah. As we have seen in earlier chapters, however, it was John the Baptist who came to fulfill the office of Elijah (Mt 11:24, 17:13). Through the ministry of John the Baptist, then, Eli-

jah "returned". It was not Elijah himself, but another person fulfilling his mission. The mission was the same, but the person was different. Divine Principle teaches that this "second coming" of Elijah may be viewed as a model of how the Second Coming of Christ is to be fulfilled.

Just as God sent not Elijah himself, but some other person in his mission, so with regard to the Second Advent He will send a different personage. Jesus will not return in his original physical body. As with all other men, he lived once on earth and now lives eternally in the spirit world. While he and the Holy Spirit are continuing their work spiritually, in the present day another individual will come on earth to complete Jesus' unfinished mission. Our challenge, like that of the Hebrews two thousand years ago, will be to be sensitive, open-minded and intelligent enough to recognize him.

The Messianic Task

According to the Principle of Creation, God's purpose for Adam and Eve was to be realized through their fulfilling the Three Blessings. They were to perfect themselves as mature individuals, become as true parents the origin of a Godly family and, as God's representatives, they were to rule the creation in love. However, because they fell, Adam and Eve failed in all these works; they never became mature persons, true parents or authentic lords. The history they initiated, far from being the intended one of rejoicing, was a corrupted history of sorrow and suffering.

The Apostle Paul tells us Jesus came as the "last Adam" (1 Cor 15:45). Coming in the position of restored Adam, Jesus was to transform history, ultimately fashioning the ideal world that had been planned at the time of the first parents (Mt 4:17). It was he who was to

realize for the first time the Three Blessings. Since he was rejected and crucified, however, he was prevented from doing so. A new messianic figure must therefore still come. In effect, the new

in perfect love, fulfilling God's third Blessing. As others become united with him by accepting and assisting him, they in turn will find the way to true maturity and love; they will become persons who themselves come to know the three great joys God intended.

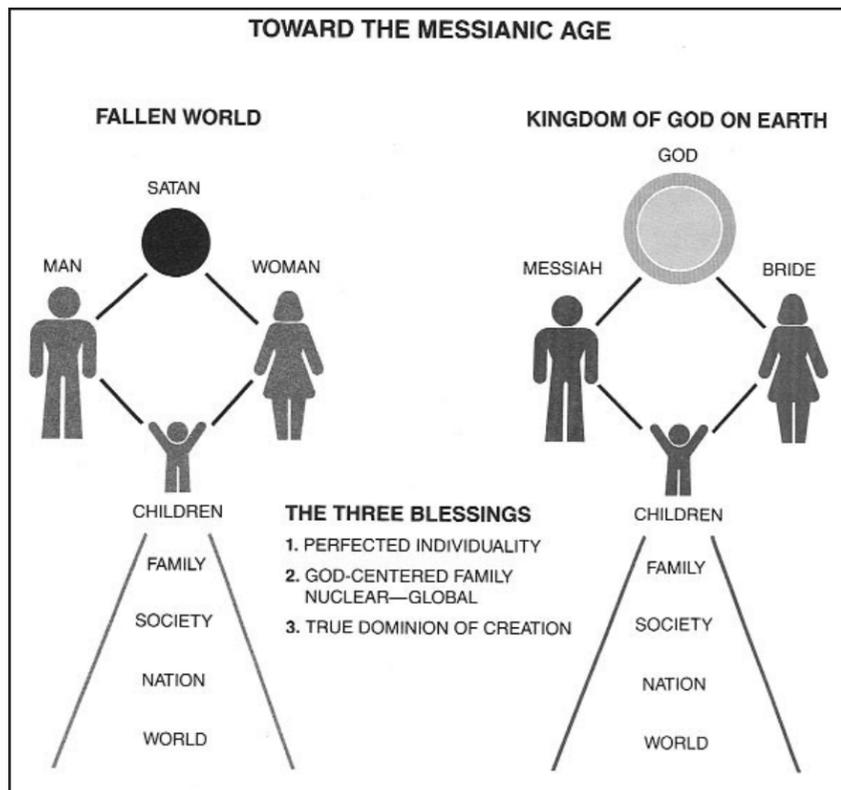
The Kingdom of Heaven on earth which Christ is to build is thus not a kingdom of fantasy. It is to be founded, rather, on the solid accomplishment of the Three Blessings. Rather than being realized by supernatural miracles, the Kingdom is to be established by humankind's fulfilling its original destiny. As by God's grace the Three Blessings are fulfilled by ever expanding numbers of people, we may anticipate the world will be transformed and its problems solved in a practical, realistic way. Then the Kingdom will come.

Two thousand years ago, the mission of Judaism was not only to receive Jesus but also to help him fulfill his task after he came. Likewise,

the mission of Christianity, in addition to establishing the worldwide foundation for the Second Coming, is to help the Lord accomplish his mission when he comes.

For Divine Principle, then, Christianity must reexamine its historical focus on salvation, which has tended to center only on the individual. As Walter Rauschenbusch has pointed out, a salvation confined to the soul and its personal interests is an "imperfect and only partly effective salvation." Since God's ideal for the creation is not completed by the perfection of an individual's character, so God's efforts toward healing and wholeness do not end with the individual. Salvation ultimately is to embrace the family, national and worldwide levels. Once this has been fulfilled, the glorious biblical promise of universal redemption will be realized.

Next Month • Telling the Time ❖



Messiah will come as the Third Adam whose mission is to realize fully the long-vacant Blessings of God.

Since the Messiah is to be the example of perfected individuality—a person who in growing to true individual maturity fulfills the first Blessing—he must be born on earth as a substantial physical being. He can only carry out his responsibility in the flesh. Also, since he is to realize the ideal family that God has desired, he is to marry and have children. Beyond his own family, the Messiah is to facilitate healing and wholeness among all races and nations, ultimately producing a harmonious global family.

He is thus to fulfill the second Blessing and become the True Parent of humankind, one who has effected the kind of world Adam was meant to initiate. Finally, as a perfectly matured person, the Messiah is to be a lord who governs the spirit world and physical world

JAPAN from page 18

feel very angry at Satan. Then the building manager came to the door. He received the coal from Father. He had a kind face. When he paid Father for the coal, he smiled, reached into his pocket and pulled out some extra money. "This is for you," he said. Father was surprised. Usually in Japan people didn't do nice things for him because he was a Korean.

That night when Father said his prayers, he thanked God that one Japanese person had been kind to him. Father said to Heavenly Father, "Because of this kind Japanese man, it will be easier to forgive all those people who were unkind." Then

he went to sleep with a more peaceful and happy heart.

There was one more person who was kind to Father in Japan. She was Father's landlady. Father rented a small room in her house. When Father came home from studying, she was always there to welcome him. Father would greet her and talk to her about his day. She began to love Father as if he was her own son. She never knew that Father was God's special son, that he had a special mission to be the Messiah. Father always remembers her kindness. Because of her, Father could more easily forgive the people who treated him badly every day.

So even in a nation of enemies Father found friends! ❖



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by Dr. Frank Kaufmann

This is from a presentation at the Conference Renewing the United Nations and Building a Culture of Peace, United Nations, held in New York City, August 17-20, 2000

The 30 Years War (1618 - 1648) together with subsequent intellectual currents of the late 18th and early 19th century Europe contributed significantly to a situation in which religion lost status among the intelligentsia as a viable ground for social order, and a legitimate voice for social morality. (The 30 years war diminished the population of Europe by close to 20%, as compared with 3% lost in WWII. Imagine the breadth and depth of devastation that has been attributed (rightly or wrongly) to religious intolerance.) I submit that this is a condition from which established religion (particularly Western religions) never recovered (even to this day), and further, that this circumstance facilitates the persistence of conflict for a number of distinct but related reasons.

Enlightenment secularism with its emphasis on reason and scientific method overtook the privileged status of established religion, claiming most importantly what is often called "the moral high ground." This development with its modern roots most conspicuously in the 17th century established quite ineradicably assumptions among the cultured elite (whether spoken or unspoken) which sounds essentially like this: "I am not like religious believers who tend to be inflamed with passions and sooner or later end up in war. I am a reasonable person. A tolerant person. An open minded person." The elite are permitted to be religious if necessary, but only privately. Contemporary writers describe this latter reality as evacuating religion from "the public square." I use the term intelligentsia, or cultured elite to include the academy, established media, entertainment content providers, and for the most part the professional class, with exceptions, of course, and not exclusively these groups. Furthermore with the help of media, like daytime talk programming, and the ideological sub-texts found in popular magazines, these views are mimicked in ever wider segments of the population. These trends are mildly in remission at present.

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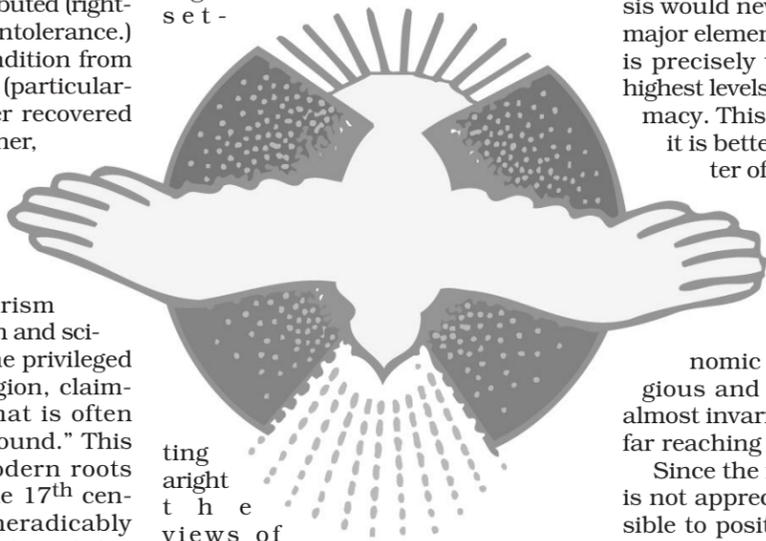
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Religious and Spiritual Elements in Historical Clash and Reconciliation

Scorn for Religion

There are a great many problems that result from the breadth and prevalence of the errant assumptions described above, which I discuss in this paper. It should be noted out the outset though, that it is not the writer's position that the community identified as the intelligentsia or the cultured elite are culpable. I hold that these errant assumptions about religious belief are reasonable, and further that the primary burden for reversing and



setting aright the views of secular or religiously private intellectuals lies with religious leaders and believers themselves, not with their detractors.

When I mention errant assumptions I refer to the implied or express view that religious believers are less intelligent, less sophisticated in their thinking, more superstitious, more prone to hold beliefs which are internally inconsistent, more strident in their beliefs, more prone to aggression in defense of their beliefs, more likely to generate conflict, and so forth, than the intelligentsia and the cultured elite. Unfortunately for believing religionists it does not suffice merely to demonstrate themselves to be on the par with, or a touch more civil and compassionately engaged than their non-religious counterparts. I reiterate, severe damage was done in the 17th century and it was pinned on religion. Until the legacy of the 30 years war is irrefutably repudiated, religious belief will continue to be disparaged and misrepresented. The status of sophistication, reasonableness, moral superiority, and social awareness, will remain with the secular and privately religious until that time, whether warranted or not.

Two-Fold Impact on Conflict Resolution

Peace-making requires process which has both interior and outer aspects. The outer aspects in turn are two-fold:

1. Conflict resolution relies upon rigorous and fair collection of data and information on the conflict in question (its history, and its current parameters and so forth).

2. Conflict resolution draws upon the careful use and application of social scientific findings concerning dynamics of human relationships. It is interested to know which induce or sustain conflict, and which beget peace and reconciliation.

Both the task of information gathering, and the application of social science are handicapped whenever peace-seeking disregards religion and spirituality.

The view described at the outset of this article in which religion is presumed to be the home of intolerance, narrow-mindedness, and eventual conflict underlies the tendency for peace-seeking efforts to gloss over religion in conflict-analysis.

Ordinarily all serious efforts at gathering information and data for analysis would never deliberately exclude a major element in the equation, yet this is precisely what occurs even at the highest levels of negotiations and diplomacy. This stems from the view that it is better *not* to bring up the matter of religion since this invariably leads to further antagonism among the parties in question. Attempts at reconciliation then are pursued solely on political and economic fronts even though religious and cultural allegiances are almost invariably far deeper and more far reaching for people.

Since the fact of religion itself often is not appreciated, it becomes impossible to positively appreciate the religious feelings, commitments, and concerns of people who are in the conflict situation. If religion itself is disrespected and presumed to be an agent of conflict, it becomes difficult for negotiators and mediators to extend empathy and sensitivity to parties involved in this all important part of their lives. Yet empathy and understanding are classically understood to be qualities which are necessary and expected of negotiators and mediators. Fact is, it is necessary to get the *whole* picture of a conflict, and to consider *all* the concerns of the people and groups involved, rather than to deliberately black out an immensely critical element in the equation.

For this change to happen mediators must develop a positive appreciation of the fact that people hold particular religious views. The fact that most people are religious cannot remain a mystery or a source of incomprehension for people who would seek to mediate and guide human, social relations.

Furthermore, good conflict-resolution professionals eventually should be able to appreciate not only the *fact* that people are believers, but even develop the capacity actually to comprehend the *particular* religious beliefs of persons or groups involved. Information gathered on a given conflict should properly require religious expertise to the same or greater degree as the study of political and economic forces that bring groups into conflict.

The second area of loss which derives from an adverse view on religion affects the social scientific and methodological side of peace seeking. In addition to sound and unbiased collection and analysis of relevant data, pursuing peace also relies upon effective procedures for organizing human relations in such a way that peaceful dealings result. Here, the notion of *spirituality*

comes more forcefully to bear, and does so in two ways:

The pursuit of peace like everything else proceeds on the basis of core presuppositions. Embedded in every recommendation for the restoration, repair, or setting aright of undesirable circumstances is the view about how and why things are, or have gone wrong in the first place. All peacemakers proceed based on a world view which provides for them a key to the source and origin of conflict as a phenomenon in and of itself. Furthermore there always operates as part of those world views, beliefs about the nature of conflict itself.

However one views conflict, it is grounded on a base metaphysics (consciously or not), and what is known as a theological anthropology (again consciously or not).

The reason why disregard for religion is so harmful on *this* particular front is because these base metaphysics and theological anthropologies held by all parties involved in peace efforts, happen to be precisely what religious belief is all about. To believe religiously is to hold a view of the nature of reality, and a view on the nature of the human being and identify with a particular prescription to repair and restore.

Religious believers are consciously aware of these three aspects which naturally underlie all efforts for peace: Namely, what is the nature of reality, what is the condition of the human being, what prescriptions for peace derive naturally from the rigorous extrapolation of these first two positions.

Religionists and believers should be experts at understanding the impact of the unprovable assumptions about reality each person holds. This expertise and insight can be very helpful to peace negotiators and mediators in helping them recognize their own horizons of faith (including secular or non-religious faith systems), and can help point out how these faith positions play out when rigorously extrapolated to see the implications for action programs for human betterment.

The job of religion is to cause human beings to change for the good. Thus if peace makers have as a necessary part of their brief the responsibility to modify human behavior for the sake of good, it should be very concerned to have the constant presence of experts in religion. Since religion has as its brief to make people better, it is unreasonable to exclude the discipline oriented specifically precisely to this end.

Thus both for understanding the parties, the issues, and the history of particular conflicts, *as well as* for assessing presuppositions underlying proposed dynamics for reconciliation, it is necessary for contemporary leaders including the intelligentsia and the cultured elite to restore a positive understanding of the nature and role of religion.

What Must Religions Do?

Quite simply contemporary religions must remove from popular opinion the assumption that strong religious belief is characterized by the likelihood if not inevitability of clash and conflict with anyone who does not believe in the

see **CLASH** on page 21

OPINION

ORIGINAL SIN: THE ADAM AND EVE MEME

by J. Hammond Robinson

Genetic research is attempting to locate the source of behavior in the genes. But they won't find a genetic source of evil behavior because original sin is not carried and passed on by the genes even though it passes through the physical body.

Original sin is transmitted through the memes. The Oxford English Dictionary defines the meme as an element of a culture that may be considered to be passed on by non-genetic means, esp. imitation.

Physical beings (the animals) learn new actions by seeing others doing it. I don't know about the 'hundredth monkey' idea, but definitely all the monkeys which see a useful behavior will begin to imitate what they have seen.

People learn certain behaviors in the same way; by observing and then imitating the behavior. This is why theater is so powerful. Plays and movies and TV (anything with a visual component, or with words which can be easily visualized) influence behavior by showing people doing certain things. And when those behaviors are imitated they become part of the body's kinetic memory. The memory of the behaviors are acted out by whomever sees them.

In this way a cultural meme can be picked up and spread through a society. This is how foreigners become part of a society; they imitate what they see others doing. This is how foreigners become Americanized, and is how Americans pick up new behaviors which become part of American society.

Tourists can transform a society by setting a behavioral example. Television and movies from America have resulted in the Americanization of the world.

The Presidential election of 2000 is a clear example of the transformative ability of the meme. Many Americans have accepted the idea that the internationally televised reports of the controversial election embarrassed the country. But no one was watching a republic hold an exciting election. They were paying attention to the fact that there was no bloodshed connected to the controversial election of George Bush.

And they picked up the cultural meme which demonstrates that political controversy need not result in armed conflict. They saw with their own eyes that political authority could be peacefully transferred even when there is a great deal of uncertainty connected with the transfer of wealth and power.

The 2000 election was a rather intense demonstration of a foreign meme entering global society, but there had been others examples of American political stability. The resignation of Richard Nixon demonstrated that if a society is organized in a certain way, it can endure the toppling of a living head of state. Nixon showed that there is nothing to fear from putting down the reins of power; and over time that it's possible to return to the global stage with even more cultural influence than before. Jimmy Carter is demonstrating this point with his post-presidential activities.

The American meme is the product of a complex series of cultural behaviors. But even the almost-magical American culture has not been able to erase behavior so bad that it can only be called 'evil'. These 'evil' behaviors are caused by the Original Sin.

Original Sin got started a long time ago when the first ancestors deviated from the ideal path. The Fall of Man took place when Adam and Eve had a physical relationship before they were emotionally and spiritually ready for it. The experience caused them to focus almost exclusively on the physical world of pleasure, and caused them to ignore the sublime experience of God's love.

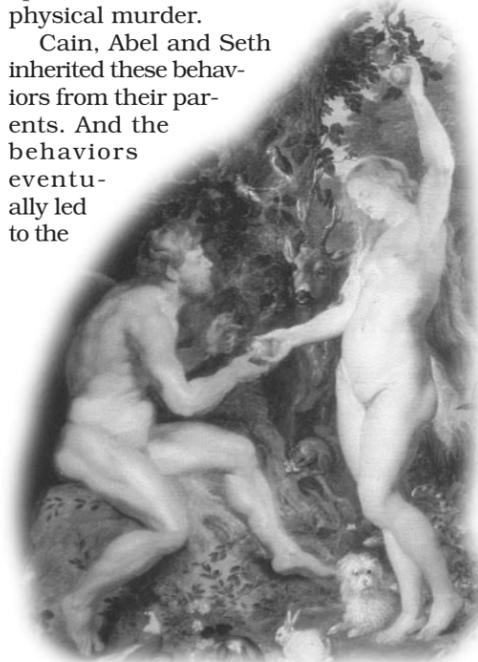
It was much the same as enjoying the sweetness of corn. Corn has a natural sweetness which is quite pleasant. Many foods are naturally sweet, and make an enjoyable meal. But if a child eats candy before a meal, the natural sweetness of the foods are overpowered by the sweetness of the candy, and the child loses interest in the wide variety of nutritious food that are essential to life.

When Adam and Eve fell, they had a physical experience which distracted them from the love of God; and they picked up the 4 fallen natures; failure to take God's standpoint, leaving one's proper position, reversing dominion, and multiplying the criminal act.

The 4 fallen natures are passed on

through the cultural memes. Failure to take God's standpoint results in certain behaviors. One of those behaviors is leaving one's position; and from there comes the desire to control situations (and people) by any means necessary. Ultimately this desire leads to a reenactment of the original Fall: spiritual murder and/or physical murder.

Cain, Abel and Seth inherited these behaviors from their parents. And the behaviors eventually led to the



death of Abel. Cain and Seth not only embodied these behaviors, they passed the memes on to whomever witnessed their behavior. And their children picked up the meme and passed it on to their children, who picked it up from their parents and had the meme reinforced by their grandparents.

The insidiousness of this Adam and Eve meme is that it focuses almost entirely on the physical realm, and on the pleasure of the physical body. Those caught in the Adam and Eve meme either struggle to resist their flesh, (like St. Paul), or they are controlled by the desires and fears of their flesh.

The Jesus-meme gave mankind a degree of freedom from the tyranny of the flesh. Jesus demonstrated that there is a power greater than the flesh; the power of the love of God. This meme subverted the long-established world order and made it possible for the Founding Fathers to establish America by recognizing what Jesus knew—that mankind is endowed by God with

certain unalienable rights which are untouchable by governments of the world.

This American-made meme subverted the positions of monarchs and delegitimized tyrants. And though the meme released human creativity, it did not eliminate all the bad behaviors caused by the 4 fallen natures. Only the Messiah-meme can replace the fallen natures with ideal natures.

I think it's obvious how to absorb the Messiah-meme, (watch everything he does and/or fulfill the formula course); so I want to mention the removal of Original Sin.

The physical body attempts to pursue pleasurable experiences and avoid painful experiences. This is because the body has been spoiled by intense pleasure, and it ignores the subtle joys of life in the vain attempt to repeat the good feelings it had before. This usually causes problems which are compounded when the fallen natures kick in.

How will the Messiah untangle the badly-twisted world?

In brief; he will create a new meme; he will spread this new meme; and he will open the realm which has been the lynch-pin of satan's control: sex.

Obviously sex was created by God; but it has become a tool of satan. The Messiah must return sex back to its Godly roots. When people have absorbed the Messiah-meme they are ready for the final step: marriage to another person who has absorbed the Messiah-meme. Together they can have 'absolute sex' and are free from satan's control.

Children raised in such a family will inherit the Messiah-meme from their parents and pass it on to their children. The children will have the Messiah-meme re-enforced by the behavior of their grandparents, and it will continue to spread from generation to generation.

So to sum up this short piece, the Messiah will restore the world by living on Earth and Blessing everyone in marriage. The only question which remains is this: If the Jesus-meme produced the American-meme, which has changed the world, what will be the effect of the SMM-meme? ❖

CLASH
from page 20

same way.

This task is far more demanding than the efforts to date by religious leaders and public figures who are able to demonstrate impressive degrees of sophistication, magnanimity in social welfare, and even in international relations. What is required is that religions demonstrate beyond a shadow of a doubt that they are able and willing to cooperate on a permanent basis. This cooperation must be a permanent state of affairs, and not be event driven or issue driven.

Just as there exist international bodies, inter-economic bodies, and even joint military relations, religions must find a way to effect permanent dialogue and negotiations at the edges of their respective doctrines and prac-

tices as well or better than their counterparts and colleagues in politics and economy.

Religions working on parallel tracks no matter how magnificent the work will remain on the fringes of peace-making. Religion has been tarred with an ever spreading image that strong belief is a divisive force in human affairs. This negative image must be reversed before religion can take up its absolutely indispensable role in serving the cause of peace and diminishing conflict.

As religion comes to be recognized as a friend of peace, rather than being painted as inherently a threat, the diligent and noble labors among the worlds great individuals and institutions who pour out their hearts for peace and reconciliation every day can benefit and see their labors yield lasting fruit.

If religion can restore its reputation among the moderns by behaving as institutions in the same manner as nations, financial institutions, secular relief organizations etc., it should then become fully inserted into peace seeking work. There should not be a separate track of interfaith dialogue, off and to the side of the real McCoy (the Camp David's, the Oslo's, the Wye Rivers and so forth). Peace seeking should be integrated and holistic. It must include in the foreground the elements of religion and spirituality which exert such powerful influence in personal and world affairs. Eventually, it should become inconceivable to attempt peace negotiations without religion experts deeply involved.

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40 YEARS IN AMERICA

by Dr. Michael Mickler

One World Crusade, Inc. (OWC) was the engine of the Unification Church's evangelistic activities from 1972 through 1974. Through this structure, pioneer state representatives, bus team members and leaders, itinerary workers and existing church centers coordinated activities. The organization itself was formed during the Day of Hope revival in Los Angeles, the fifth city of the seven-city tour. Although the OWC structure included state representatives, itinerary workers and existing centers, it was especially identified with "mobile unit" bus teams. Newly appointed OWC "commanders" Young Oon Kim and David Kim, along with approximately twenty-five members each, set out in March 1972 from the Bay Area on separate northern and southern bus team routes to meet in Washington, D.C. the following August. At that time, a third bus team was formed and in December, 1972, seven more teams were organized, making a total of ten evangelical bus teams, each assigned to a specific region of the country. By July 1, 1973, forty more OWC mobile units were organized so that there was a unit for every state. On that foundation, the movement launched more ambitious speaking tours in late 1973 and 1974.

The genius of the OWC was the way in which it integrated a variety of different tasks. First and foremost, the OWC fostered evangelistic outreach. At each of their stops, evangelizing bus teams reinforced activities of newly sent out and often solitary state representatives. Witnessing actively, especially on college campuses, bus team members brought guests to evening programs, conducted workshops and left long lists of contacts for local state representatives to follow up. Seven-day crusades in each state frequently resulted in the recruitment of permanent members. Equally important, the OWC enhanced the movement's internal solidarity. The mobile units combined membership from various parts of the movement and continued the process of unification begun at the original pioneer training session. At the same time, the establishment of state representatives and itinerary workers, as well as such publications as *Pioneer's Progress* (which supplanted Miss Kim's *New Age Frontiers* from July to October, 1972), opened channels of movement-wide communication. The OWC effectively linked up disparate centers throughout the country.

In addition to evangelistic outreach and organizational integration, the OWC helped lay the groundwork for the movement's future speaking tours. Members cultivated important contacts and gained public relations experience. Actively contacting news media, local churches and civic officials, public relations teams stressed theistic principles and ethical values. These themes were reflected in "Rallies for God" on college campuses and at state capitol buildings. From March 16, 1972, when the two evangelical bus teams left San Francisco, until August 1, 1972, when they arrived in Washington, D.C., Mobile Unit #1 (the northern bus) campaigned in twenty-two cities and twenty-two states, traveling a total of 8,400 miles. Mobile Unit #2 (the southern bus) campaigned in twenty-one cities and twenty states, traveling a total of 7,780 miles. Mr. David Kim emerged as the OWC's leading "field general." In over forty separate reports under such titles as "March-

ing Across This Great Land to Make It Free," "One World Crusade Is Marching On," and "Mobile Unit II Moves West Coast States," he chronicled bus team activities in 1972. In December of that year, he was named "Executive Director" of the One World Crusade. With numerous bus teams in operation, the movement was under considerable pressure to fuel the crusade. To do so, another organization was born.

Mobile Fundraising Teams (MFT)

If the One World Crusade was the foundation of the movement's evangelistic activities from 1972-74, door-to-door and street-corner solicitation or "fundraising," initially with candles, were its means of economic support. Because of the urgent need for existing centers to help support OWC mobile units and pioneer centers in the field, as well as their own activities, aggressive fundraising campaigns came to be favored over either businesses or outside employment.

Existing centers, pioneers and OWC evangelical bus units all undertook fundraising campaigns, but they became especially identified with a new institution, the mobile fundraising team or MFT. Consisting of eight or nine full-time sellers, MFTs first formed in late August, 1972. The original two teams on each coast merged into one permanent team of fourteen members in October, 1972, and expanded to three teams and thirty-six sellers by the following September. In October, 1973, a fourth team was added and by the following May, there were eight teams and eighty members. Their selling efforts not only supported evangelistic activities of the OWC but also helped the movement to purchase properties and conduct its later speaking tours.

There were several important parallels between the OWC and MFT. Both were aggressive and mobile. Both consolidated otherwise scattered local efforts. And both originally were born of necessity in response to the demands of a specific campaign. For the OWC, this was the seven-city tour. For the MFT, it was the "Belvedere Project," a movement-wide, late summer and early autumn 1972 campaign to raise the funds necessary to purchase Belvedere, a Tarrytown, New York estate, as the movement's international training center. Economic support had been a continuous and frequently divisive problem for the movement prior to the Belvedere Project. Outside employment hindered full-time evangelism, and businesses were no less time consuming and often distracting. With centers dabbling in a variety of economic ventures, members were forced to admit during 1971 they had yet "to come up with something that all the centers can do."

Following Rev. Moon's arrival and seven-city tour, the need for funds became acute. Ironically, one breakthrough came as a result of the breakdown of the seven-city tour's missionary bus in Frederick, Maryland, when members found that they could garner donations. This realization, combined with the increased financial demands of national mobilization, led to more sustained fundraising efforts. In April, 1972,

Establishment of

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mented by efforts of the American movement. Because the Maryland center had success selling its own manufactured candles, it was decided to try that as a national effort to raise money for the large down payment. With forty-seven days to go until the payment was due, the Belvedere Project was launched in earnest. Miss Kim noted, "For seven weeks nearly every member in our Family, in every state, abandoned all other activities to sell candles."

There was a total mobilization. State representatives, pioneer centers, OWC teams and existing centers all pledged themselves to specific goals in order to meet the overall goal of \$36,000 profit per week. *Pioneer's Progress*, initially instituted as an evangelistic bulletin, became instead a report of the latest developments on Belvedere.

The feeling was exhilaration. One project coordinator exclaimed, "Never has there been a project like this in the whole American movement!" HSA-UWC President Farley Jones enthused, "This is the greatest thing we've ever done because it is our first national project for a unitary goal." Similar sentiments were voiced by a candle-seller who asserted, "When it's over, we'll know that every American has paid for Belvedere. . . and we'll know that we've paid for it with everything we've got."

The Belvedere Project prompted several innovations. One of these was the development of candle "factories." With Anchor Hocking six-ounce Brandy Snifters and Amoco paraffin "piled floor to ceiling," the College Park, Maryland factory relocated to the six-room basement of a recently purchased farm in Upper Marlboro. By the second week of

the project, production had gone "from eight hundred to twelve hundred dozen a week," and was expected to reach "peak production of 1,700 dozen a week, or about 250 dozen (3,000 candles) a day." A similar factory with a rotating crew was set up in the Denver center garage, and a third factory was operated by the Berkeley Center out of a warehouse in Concord, twenty miles away. "Still-warm" candles were delivered by another Belvedere innovation, "express candle vans." In the East, vans were dispatched to Chicago, New York and Atlanta, among other cities. However, the most important innovation of the Belvedere Project was the formation, for the first time, of mobile fundraising teams. As reported in *Pioneers' Progress*:

"Since the end of August, 29 members from across the nation have been traveling on two mobile teams—one on each coast—and selling candles full time."

The sixteen-member West Coast team included two members from Los Angeles, three from Denver, two from Kansas City, and nine from the Berkeley Center.

As a result of total mobilization and these innovations, the Belvedere Project ended in victory. Miss Kim wrote, "By the deadline, through loans I had secured, through efforts of our international family, but primarily through candle sales in America, we made the down payment." At 1:00 p.m., October 10, 1972, the care-

the Washington, D.C., center surpassed a goal of \$4,000 profit through door-to-door sales of candles produced in the basement of the College Park, Maryland center. Also supplied with College Park candles, the New York Center netted \$1,600 in nine days toward a three-month goal of \$21,000. In Philadelphia, the center set aside one night a week for regular candle selling.

Candle selling proliferated rapidly among the existing centers. They had, finally, "come up with something that all the centers could do." Still, there was a lack of

The Belvedere property

coordination. In his OWC reports, David Kim spoke of financial burdens and the lack of funds from headquarters. As a consequence, OWC mobile units and pioneer centers began fundraising for expenses. Thus, although fundraising became the movement's predominant economic means, there was no center or focus.

Belvedere

Rev. Moon solved the problem of coordinating fundraising activity in 1972, when he directed the American movement "to find a large property in New York suitable for use as... (an) international training center." The assignment was given to New York center director Philip Burley, who found Belvedere three days after it had been put on the market. Situated on the Hudson River thirty miles north of New York City in Tarrytown, the twenty-two acre, \$850,000 estate was described in a brochure sent to Rev. Moon in Korea, and he said to buy it. At that point, Miss Kim left her bus team to negotiate for the property. Succeeding both in committing the seller to her and in extending the stipulated thirty days payment allowance to ninety days, she faced the major problem of raising a \$294,000 down payment.

From mid-July through mid-August, 1972, Miss Kim traveled throughout the country securing personal loans. By late August, her efforts needed to be supple-

40 YEARS IN AMERICA

IOWC and MFT

taker of Belvedere received a call from the seller saying that, from that moment, "Belvedere is in new hands." Later that day, members arrived to explore the house and grounds. The feeling was best summarized in Miss Kim's questions to the "new owners": "How can you describe a miracle?... Now you have seen pictures of Belvedere. Is it better than your dreams?"

After Belvedere, the movement took steps to institute fundraising on a permanent basis. Belvedere Project Assistant Keith Cooperrider noted, "We found that people, cut off from normal center activities and given the sole responsibility of selling, could do phenomenally well." Thus, on October 19, 1972, after a week of "rest and recuperation," fourteen members of the newly formed permanent MFT arrived in Philadelphia to begin four months of candle selling. This team, composed largely of members of the former Belvedere Project mobile teams (including five from the Berkeley Center), was to sell candles for eight hours a day, five days a week, to achieve its goal of earning \$18,500 each month.

Although monetary goals were important, the MFT "spirit" also took hold. As one member noted, "Every conversation was laced with candle-selling stories, for everyone had a special experience." It was this dynamic between material needs and the spiritual dimension, not the movement's material needs alone, that led to the MFT's expansion. Farley Jones summarized the development well in his "send-off" speech to the new MFT members:

"At this moment, we are building a new structure in the dispensation... I know it will evolve and become a greater part of our movement. In a new way you are pioneering."

First ICUS Conference

If the MFT was a pioneer effort in finances, the first International Conference on Unified Science (later renamed the International Conference on the Unity of the Sciences, or ICUS), was a parallel undertaking in education and the sciences. It was held November 23-26, 1972, at the Waldorf-Astoria Hotel in New York City and brought together twenty scientists from seven nations to discuss "Moral Orientation of the Sciences."

The previous January, Rev. Moon, in the midst of preparations for the seven-city tour, suggested the idea of the conference to Edward Haskell, a lecturer at Southern Connecticut State College and chairman of the Council for Unified Research and Education (CURE). Haskell, who had been met by the New Haven center members in the fall of 1970, was enthusiastic about the proposal and helped draw up plans for the coming autumn.

The Unified Science Conference fulfilled several objectives at once. First, it was intended to be a contribution to society. In his closing address, "The Role of Unified Science in the Moral Orientation of the World," Rev. Moon emphasized human happiness, cultural advancement, the "reformation of spiritual life . . . by establishing a new standard of value," the unity of science and religion, and the establishment on earth of the ideal unified world. In pursuit of these ends, conference organizers gathered scientists from private industry, Yale, Harvard, Columbia and Oxford. The conference also enhanced the church's internal solidari-

ty by integrating diverse educational and cultural activities, be they Koinonia projects, student groups, or the events of Mr. Choi's Re-Education Foundation. It also showcased the movement's versatility. As noted in *New Age Frontiers*, "The whole conference staff—administrators, typists, hostesses, messengers, security guards, PR men, and photographers—were family members." No less than OWC or MFT, ICUS further developed movement sophistication.

The conference included an opening banquet and three working days of lectures, responses, panels and open discussions on a number of themes, such as: "Tools for Solution of Scientific Problems: Metatheory," chaired by Dr. Nicholas Kurti of Oxford University and Fellow of the Royal Society; "Application of Unisci Tools: Solutions of Key Problems," chaired by Dr. William V. Quine of Harvard University; and "Concrete Applications of Unified Science Solutions," chaired by Dr. Ervin Laszo of the Genesco College of the State University of New York. The meeting was successful both in the quality of presentations and as a building block for future conferences. ICUS published the proceedings in a volume entitled *Moral Orientation of the Sciences* and held the Second International Conference on Unified Science the following November, 1974 in Tokyo. Expanded guest lists and formats characterized the annual ICUS gatherings through the 1970s.

Meeting American Leadership

Meeting elected officials and U.S. leaders was equally important. The movement was, in Rev. Moon's words, "preparing on two fronts." As he described them, "one was to work to unify Christianity, i.e., the evangelical movement, the Divine Principle movement. The other was 'to prepare for the fight against Communism, i.e., the Anti-Communist movement.'" In America, the Freedom Leadership Foundation (FLF) had spearheaded the movement's Victory Over Communism (VOC) effort since 1969. It was through this organization that Rev. Moon met numerous United States senators and congressmen in the early months of 1973.

These meetings provided an opportunity to clearly outline the movement's opposition to Marxism. As one member present during these meetings noted, "Rev. Moon discussed national and international problems, stressing the danger of communism. He often mentioned that the United States was still the communists' main target. The meetings also enhanced the movement's internal solidarity and versatility. In meeting with Congressional leaders, Rev. Moon legitimated FLF's anti-communist activity which was still a sore point for some members. Further, as members were responsible for public relations arrangements, coverage and follow-up, the meetings once again enhanced the movement's versatility and sophistication."

Having made numerous contacts through public demonstrations, forums and, most importantly, through bi-weekly publication of *The Rising Tide*, billed as "America's Fastest Growing Freedom Newspaper," FLF arranged for Rev. Moon in February, 1973, to meet Senators Edward

Kennedy of Massachusetts; Jesse Helms (R), North Carolina; Hubert Humphrey (D), Minnesota; Strom Thurmond (R), South Carolina; William Brock (R), Tennessee; and James Buckley (Conservative), New York; and representatives Richard Ichord (D), Missouri; William Mailliard (R), California; Earl Landgrebe (R), Indiana; Guy Vander Jagt (R), California; Floyd Spencer (R), South Carolina; Philip Crane (R), Illinois; and Trent Lott (R), Missis-



IOWC team #5, with Father and Team Leader Martin Porter, Kevin McCarthy, Jack Hart, Robert Williamson, Gary Fleischer and Beverly Lee

sippi. On April 5, 1973, Rev. Moon met with the visiting President of South Vietnam, Nguyen Van Thieu. According to FLF Special Assistant, Mike Leone, "The meetings were very, very successful.... All ran over their allotted half hour, many lasted for an hour."

A National Movement Emerges

By July 1, 1973, midway through its three-year period (1972-74) of "total mobilization," the Unification Church was emerging as a national movement. It had attained organizational solidarity through the One World Crusade which as of July, 1973, had mobile units in all fifty states, and its versatility had been demonstrated through initiatives in evangelization, finances, the sciences, and interaction with public officials. Still, the Unification Church was largely invisible to the public. The seven-city tour attracted only marginal notice in the press. Mobile Fundraising Teams, although growing, attracted virtually no notice. The Science Conference was reviewed only in isolated scientific journals, and Rev. Moon's meetings with Congressmen were private.

However, during the second eighteen months of this revival period, the Unification Church attracted national coverage and began to have a national impact. Several internal developments contributed to this. The first was the re-shuffling of local leadership. Although center members had been called to pioneer missions, the leadership of existing centers had remained intact. However, in December, 1972, center directors were assigned as new bus team leaders. This included Farley Jones, President of HSA-UWC who was succeeded by Neil Salonen. The arrival of European and Japanese missionaries during 1973 was especially important. This "new pilgrim movement," as Rev. Moon termed it, transformed the One World Crusade into the International One World Crusade (IOWC). The arrival of Europeans and Japanese greatly enhanced witnessing and further solidified the American movement as a sense of national identity emerged. Rather than as part of Miss Kim's, Mr. Choi's or Mr. Kim's groups, members saw themselves as part of the American movement.

On March 1, 1973, the movement convened its first 100-day International Training Session at Belvedere. The schedule included forty days of intensive study of

the Divine Principle, thirty days of the movement's Victory Over Communism (VOC) ideology and thirty days of Unification Thought, a recently published application of the Principle to philosophy. The six hours of daily lectures were interspersed with talks from Rev. Moon, fellowship, discussion, examinations, lecture practice and participation in the ongoing New York City witnessing campaign. Belvedere Training further solidified the American movement. As one of the original forty-eight trainees wrote:

"Europeans are not the only ones wearing smiles of eagerness and anticipation. Some American brothers were intoxicated in those early days, because we were so many fine people together and Belvedere is the most holy place in America."

In addition to the training session, Belvedere was the site for national conferences. The first of these was

held on March 5, 1973. Headquarters staff, mobile-unit commanders, itinerant workers, state representatives and center directors all gave reports and discussed approaches found to be successful. A second national conference was held on April 1, 1973, at which time it was announced that future national conferences would be held every forty-five days at Belvedere. As a result of these initiatives, the movement not only attained cohesiveness but also began to obtain results. A July, 1973, Director's Newsletter reported: "the number of new members who joined to date this year is four times that for the same period last year." Financially, the movement had "greatly expanded the limits of what was once thought possible." Another boon to the movement's solidarity and cohesiveness was the July, 1973, distribution of the new English Divine Principle.

The movement reached a turning point by the time of the July 1, 1973 Director's Conference. With the formation of forty more OWC mobile units at that conference (making fifty total), there was a nationwide network of support. David Kim summarized Rev. Moon's role in the overall development:

"By July 1, 1973, only 18 months after his arrival in the U.S., he had brought phenomenal results. He had completed already one seven-city public speaking tour in major cities on both coasts of the U.S. He had raised the infant Unification Church to nationwide cooperation through the One World Crusade. He had strengthened and enlarged each group to serve all 50 states. Further, he had set up an International Leadership Training Program at the Belvedere Estate. During this same period of time, he initiated and spoke at the First International Conference on Unified Science to begin his efforts to develop a God-centered science and technology which can truly satisfy every man's desire for material happiness."

Symbolic of the "turning point" the movement had reached half-way through its three-year revival period was the proclamation of July 1, 1973, as the "Day of Resolution for Victory." In effect, the task of attaining internal solidarity was completed. What followed during the second eighteen-month period of evangelism was an all-out campaign by the movement to attain public visibility and to make a national impact. ❖

Dealing With Ground Zero In Our Own Backyard

by Rev. Michael Yakawich

Recently, our nation and our world were rocked by the actions of evil and hatred. This September 11th brought the reality of pain and suffering a lot closer to all of us. Yet, as we see our great nation brush the dust aside and bury the innocence, we must create opportunity for unity, renewal and reconciliation.

Here in Montana on Sept. 11th, as we saw the atrocity unfold on television, a realization was that prayer was needed. What else could we do so far from Ground Zero? As I talked with other ministers, we knew prayer was essential. Only four hours after the incident, our churches took leadership and organized. We gathered at the Courthouse Park in downtown Billings. The local paper, Billings Gazette captured the event by stating "For the faithful, Tuesday Was Day of Prayer, Mourning". Twelve ministers, two county commissioners, several state legislators and 150 members of the community gathered at noon on Sept. 11 to pray and seek our Lord's guidance. Several ministers gave words of inspiration. Members of the community asked for prayers for loved ones who were in New York, D.C. or Pennsylvania at that time.

It was here that I realized we each are called to deal with our own "Ground Zero". We do not need to be in New York or D.C. to feel the hearts of the suffering. Whether it is with the issues of terrorism, drug problems, racism, or family breakdown "Ground Zero" is in our own back yard. Wherever we are at, in whatever capacity, we have the opportunity to try to address humanities prob-

lems.

On Sept. 12th, we gathered again on the lawn of the Courthouse to bring more healing and more prayer. The Mayor, who could not make it the day before, was very grateful to attend that noon and gave a very inspiring talk. We had a Native American Crow Nation spiritual leader, Mr. Burton Pretty On Top Sr, present a prayer and blessing on our nation wearing his head dress, smudging all of us with the sage he burnt and blessing all directions of our nation. Here again I could see we can address the "Ground Zero" in our own backyard and bring the hope of renewing and restoring our nation beginning in our own community. The Billings Gazette stated regarding this program, "Amid Anger, Prayers For Calm" and captured Mr. Burton Pretty On Top Sr. words "We extend our hands to the East to bless our brothers and sisters and their families whose hearts are broken. We cry with them."

On the third day, numerous clergy, a rabbi and many others gathered at the First United Methodist Church as a city wide ecumenical service. The Methodist church was packed (as many other churches in the community were on that day). We as clergy entered in our robes and shawls down the aisle to the front to the music of God Bless America. Then, as clergy united in one heart, with people from all over the community, we sat together in prayer, songs, worship and reading. The Billings Gazette reported, "Billings Prayer Service A 'Ray Of Light'". We could take this tragedy and bring us together.

Certainly, we can turn tragedy in to

good. God can work his mysterious power to make our nation even greater and our world even more peaceful. It has been our history as a nation that we can roll up our sleeves and make our nation stronger and more united.

Indeed, it is not a time where fear or trepidation overcomes our hope and



vision for a better world. It is a time to repent. It is a time to reflect and reconcile. It is also a time to turn our hearts to God and to each other. We have such a great nation. As Secretary of State Colin Powell commented, "We're Americans; we don't walk around terrified. We're going to move forward with pride and with determination."

A couple of weeks after Sept. 11th, my father and I went out fishing on the Madison and Jefferson Rivers. This was at the headwater of the Three Forks, where the Madison, Gallatin and the Jefferson Rivers meet to form the Missouri River, which are the headwaters of the Mississippi. The great explorer Lewis and Clark traveled this way almost 200 years ago. As then and as now, our nation had uncertain moments and uncertain

times. Yet, with such courage as these earlier explores, our modern day men and women of courage continue to pioneer, encourage and lead us into the future.

It was on the riverbank that my father again reminded me of history and maintaining hope in the future. Our nation faced great adversity during World War II. "Times were similar as now in many ways," my father, a distinguished veteran of that war said. "Yet, now years later, we have made peace with our enemy. This present time will pass and peace will come."

As people gather in the community in prayer, volunteer their time, donate their valuable resources, give blood, and so many other ways, they all set a shining example of the greatness of our country. As our Mayor of Billings, Mr. Tooley stated at our program on the Courthouse lawn Sept. 12th, 2001, "One of the things we can do is we can go forward with our lives. We must continue to go forward, and at the same time be ready to help." May we never lose sight of this greatness and hope of the future. As President Bush stated recently, "Grief and tragedy and hatred are only for a time. Goodness, remembrance and love have no end." Let us continue to be "the light of the world" (Matthew 5: 14), members of our community in our own unique way turning bad into good, despair into hope, and ground where there is tragedy and suffering into ground of peace, love and prosperity.

Rev. Yakawich is pastor of the Billings, MT Family Church ❖

DORM from page 26

always emphasizes it, learning Korean for this mission is important because your success here depends a lot on doing it. It helps in: Being a good example to the kids. Being able to unite with the Korean and Japanese members working in the program here. Being able to survive and eventually thrive knowing the language of the country you are living in.

Strange as it may seem, this mission is so full time that it is hard to find time to learn Korean! It would be ideal if a prospective dorm parent couple could come here for one year, just study Korean and get used to living in Seoul, then start as dorm parents. Actually, this is what the first Japanese dorm parent did when he came here. But because of the time frame for the need of a dorm parent now, you just have to "learn while you work", which is what all the Western staff who have come here so far have done. Fortunately we have several Korean staff members who are willing to teach the Language to us. It's just a matter of getting our schedules in sync. To be successful in learning Korean it is necessary that you really want to learn Korean and that you can actually force yourself to do it.

4) Flexibility. Flexibility coupled with humility is essential. Both students and staff members in this program are from a number of different countries and have different cultural traditions. Since we come from different parts of the Unification Church, we may even

have quite different experiences within the church. We can't be attached to our own country's way of doing things. Also, as in any new situation, you definitely start out as a servant of servants. You must be open-minded and not attached to doing things only one way.

5) Able to deal with stress. Culture shock, language difficulties, etc. may bring a lot of stress. Living intensely with others is stressful. One difficult child can be stressful. Dorm parents must be able to deal with this by sharing with other dorm parents, by praying, etc. Our program is fundamentally "relationship" oriented. Learning to communicate honestly and openly has helped all of us who work here and study here. Not only do we become close but also we eliminate a lot of stress that could be, if we didn't speak out to one another, in constructive and informative ways. Flexibility is important here too, obviously.

6) Having a college degree. At least one of you must have a degree. In order to teach at our school, you have to have a BA or BS degree. We teach English, Math, Korean Culture (coupled with Church History and Father's life), Social Studies, Phys. Education and some Geography. We try to add some Art classes with the Korean Culture class.

Job Description for Dorm Parents

1) Responsibilities as a couple. The most important way parents teach their children is through example. It is essential that dorm parents have a strong faith life that is resilient, hearty and tested. We are here to pass on our tra-

dition and faith to the second generation. We all go through doubts and storms and testing periods, but if we are not dealing with these deeply and positively, it will hurt the children.

2) Dormitory responsibilities. You will help to take care of 70 or more teenage children living in a dormitory. This includes:

A. Leading and/or organizing religious services. This includes morning and evening prayer meetings, Sunday services, and Holy Day celebrations, giving internal guidance, raising up student leaders, individually talking and counseling students about personal situations and academic progress.

B. Taking care of children's physical needs. (Includes buying clothes, glasses, whatever else they need; taking care of medical needs. Working with staff members from other cultures. At World Student Garden, it's important to remember that you're coming into a situation, which is not at all the same as what you have experienced before, and that uniting with Japanese in America is different from uniting with Japanese in Korea.

As far as the new dorm parents salary I can't answer that question. Mr. Lee doesn't discuss that with us. It's really something you will have to discuss with him.

It is possible to find extra English teaching jobs. Myself I use to work 3 hours a week at the High School teaching English. I made \$300 a month. And there are individual jobs you can find that offer anywhere from \$15-35 an hour depending on the class. As well you will find that more than 3-4 hours

a week in extra classes is more than enough as far as time is concerned. We have found that dorm performance goes down quite a bit, working longer extra hours then that. I have tried often. It doesn't work. And Steve, doesn't take any extra classes. Being the head western teacher at school.

We believe that the right couple for this place is one that really loves our blessed children and has a realistic vision for them. A couple who is willing to dedicate at least 3-5 years to the program, because it takes that long to grow into this mission. As well, a stable staff is always best. If you are an older couple then you might even want to consider a career change. Your children can even receive some benefit of attending the program as well, depending on their age. If you were a younger couple then, 5 years would be more than enough, especially if you have a growing family. Actually a young family with a child already, would want to really consider carefully if this is what they really want to do. One more benefit. The airfare for the couple will be reimbursed and the program will cover the immigration fees in Korea. If children are traveling there is no reimbursement for their airfare.

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**PAUL
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HOSPITAL WARD

This month's article is about human suffering, and what can be done about it. Specifically, we'll focus on the travails of our own membership.

We Unificationists have long regarded ourselves as 'heavenly front line troops.' This description is not a frivolous one. The hymn "Onward Christian Soldiers" can be heard at our services, and some of our members serve in the military. Pacifists we are not.

The forces arrayed against God's Providence are numerous and powerful. To stay in this movement and work toward its goals requires tremendous personal fortitude.

Just like people who sign up for the Marine Corps, we know we'll be engaged in difficult tasks: fundraising and witnessing, and even pioneering distant cities and nations. We knew that our relatives might not approve of such a sacrificial lifestyle. Our Second Generation is also walking a condensed version of this path.

Curiously, the anti-cultists no longer deny that the Marine Corps also practices what they've long defined as brainwashing—but now they say it's okay. Supposedly, military recruits know they're going to get brainwashed during boot camp, so in their case it's a noble American tradition! (Hence the nickname "jar-head"?)

Our members hail from a variety of backgrounds. Each person has a special character, which grew out of a unique childhood. Not all of which were pleasant or supportive . . . We do have problems, and in order to function at all, much less make extraordinary efforts, we have to deal with them, on a daily and a long-term basis.

Suffering

This author became keenly aware of this issue during a brief tenure as an MFT team captain. We were under constant (and quite understandable) pressure to make our fundraising goals. The work was hard, physically and emotionally, and became even harder due to

by Marina Pakhomenko

Vtoroye Pokolenie is a Second Generation band formed by several CARP members from Moscow. For several years, we have successfully combined our musical career and our work for the Pure Love Movement. I want to share our story.

First of all, why second generation and not third, for instance? Our parents grew up, under the Soviet system, and that's why their reaction to all the changes that started taking place in our country in 1980s was much more painful than ours. Some people always wanted to compare things with how everything was before, longing to return to the past. It was kind of natural for them to yearn for stability.

We were different, growing in the whirlpool of changes with quite an obscure idea about the benefits of the communism. We had only our own dreams about the ideal world to compare with the

persecution.

Under those circumstances personal difficulties emerged, occasionally serious enough to reduce that member's results to zero. Yet the rest of the team was there, ready and willing to continue, and our schedule was demanding.

As the team leader, I actually had to apologize to struggling members. Instead of hot cocoa and a roaring fireplace, and endless hours in which to discuss their problematic childhoods, we were stuck in a cramped van. Often in isolated towns, and with only a brief time between 'runs' to discuss anything at all. (Some of my greatest miracles occurred after a visiting leader did spend some personal time with me.)

Recently, at our local Family Church, this issue was brought into sharp focus. Our Pastor announced that one sister, blessed in marriage for years already, was leaving our church. Why? Because our members had not reached out to her, or aided her with a bad situation. She'd found another church whose members were more loving, and had time for her. Best of all, they came over and cleaned up her house.

Our Pastor had to admit to her that we were indeed very busy. That, perhaps, this other congregation could better assist her in her current difficulties. I have never beheld such a stricken silence as on that Sunday when he told us about the situation. Who were we, he said, to preach about an ideal, and let someone in our midst suffer so? (In fairness, other members later commented that this sister could have at least asked for specific assistance.)

Healing

Our leaders have, over the years, made various efforts to counsel the membership. In other instances, gifted individuals, and even outside friends, have stepped into fill that need.

Our Blessed Family Department has made great efforts, holding seminars for Blessing candidates and new couples. They also published a helpful The Tradition, Book One volume.

Those sisters were woefully overextended. The seminars were few and far between, and without much follow-up.

Their excellent Blessing Quarterly magazine ceased publication. So far as I know, a Book Two never appeared in print.

Others did try to fill that gap. A few spiritually open individuals gained a reputation as healers, but that type of effort lacked a good long-term result. Today, all such situations are directed toward Chungpyung in Korea.

One famous incident involved a tight-knit religious community on Vashon Island, near Seattle. (I knew most of the people involved, and later had to correct some strange rumors.) That group was led by a husband and wife, ministers with a great deal of wisdom and quiet charisma. We encountered them through our ecumenical work, and the relationship soon grew into much more.

Numerous members stayed with them to receive personal counseling, and most reported positive results. The group openly offered their services as a 'hospital ward' for hard working, long suffering Unificationists.

However, their methods, while not 'unprincipled,' baffled our (then brand-new) Korean regional leaders. Friction grew. Ultimately, True Father himself nixed the idea, saying that it confused the proper 'central figure' connection from members to God.

Nowadays, counseling services are mostly provided by our own local Pastors. Those members who reside near such a capable leader are fortunate indeed!

Methods

Some people are 'naturals' at counseling. Most others need, and everyone's work can be improved by, a tried-and-true method. In olden days the local priest or shaman was also the village counselor. In modern times, secular and professional therapists have emerged. Something can be learned from each of these traditions.

There are dozens of therapeutic methods, far too many to review here. Some are very popular but, in my opinion, silly and ineffective at best, and fallen and corrupting at worst. These range from simplistic 'psychobabble' to oversexed Freudian Psychology.

Others methods are difficult, and less popular for that reason; but truly ben-

eficial at least, and effective against sin and fallen nature at best. These range from Adler's Humanistic* Psychology to Unificationist workshops at Jardim and Chungpyung. (*Not to be confused with secular humanism.)

A sympathetic overview can be found in the book Religion and Counseling by Robert J. Lovinger. (© 1990, Continuum.) It covers Christianity, Judaism, Islam, and new religions.

Counseling must also become a major part of the worldwide Providential effort. Recently the world was shocked to see news footage of radical Muslims—including small children—celebrating the World Trade Center attacks. Irrational, violently anti-Semitic distortions of those events are already being taught.

Those unfortunate kids have been weaned on hatred; trained from infancy through college to yearn for blood and death. Unless they transform their hearts and minds, they will trouble the civilized world for decades to come. (Please note that those radical factions get TV coverage all out of proportion to their actual numbers.)

Conclusion

We Unificationists emerged from, and are surrounded by, the fallen world. Our people have problems: personal, familial, cultural, and so on. We are expected to sacrifice much, and to accomplish more. So, is this movement a sympathetic healing facility or a front line juggernaut? Can we actually handle both?

Fortunately, our 'formula course' is oriented toward utilizing difficult situations. Each of them can help us overcome problems. With a contented lifestyle we'd never even face, much less overcome our weaknesses, limitations, and deeper fallen natures. (The same can be said of a purely romantic marriage.)

However, there is no guarantee that every member will successfully meet those challenges. Timely support is essential, and many of our elders are wise and compassionate enough to provide it.

And these, our best people, invariably have the largest demands placed upon them. It should be possible to organize our concerned members in a fair and effective way.

There can't be a Heavenly Kingdom without defeating evil, which isn't going to be easy. Nor can you have a Heaven without pure and joyful people to live there. Quite a challenge! We are determined to meet it. ♦

Russian CARP Band Ready to Rock

tragedies and crises of our reality. So all we could do is to go forward and never look back. That's the drastic difference between the first and the second generations. We liked that—vision of the future instead of the nostalgia about the past.

We started to perform together in 1998 when we were invited to participate in youth festivals around Moscow. The motto of those festivals was 'Pure Love and Life without Drugs.' What do we sing about? About sore points of our life, about



our dreams, but mostly—about love. Not broken love, true love. From my childhood I always hated songs about love that is gone!

I believe that music can be a very strong educating factor. When the music touches the strings of people's souls, the lyrics are imprinted in their minds. A person who writes music is responsible for those who are going to listen to it. When I write a song, I don't just try to express myself, but also think of what good it will do to those who

listen. Last year we recorded our first trial album *Vernaya Dusha* (Faithful Soul) with 12 tracks. The circulation was rather small, but our CDs and tapes were sold very quickly after our concerts.

We almost always use live sound and we like things that we do together. The high goal that we set up in the beginning of our journey helps us to sing for the sake of others. We feel that if our music helps some of our friends, the numerous young people we meet, and maybe even our country, then we will fulfill our dreams.

You can visit the website of the Russian Second Generation www.sgeneration.narod.ru. The site is available only in Russian, but you will be able to see some pictures and enjoy the music. To order a CD, contact the band direct by email at: sgeneration@mtu-net.ru. Reprinted from World CARP News. ♦

Dorm Parents Sought in Korea

by Steve and Jeri Tamayo

We have been in Korea working as Dorm Parents and Teachers for the second generation who come to the World Student Garden of Brothers and Sisters (Officially known as the Korean Language Institute for Foreign students) to Study the Korean Language and Culture. We have been here since September 1994. We have enjoyed our work here in Korea. We have been given so many opportunities to see and experience Korea in all its myriad forms. As well, we have grown in our love and dedication to our second generation, they are the reason we longed to come here in the first place.

Couples have been interested in this mission in the past, but we had no way to accommodate your families. Now our apartment will be opened and there could be a chance for you to fill the position if the cards are in your hands. Our apartment by the way has two bedrooms, a living room with a small kitchenette and a bathroom and shower combined. There are two small balconies out side the door size windows. In the event two couple are hired one set of you will have to live in an apartment near by.

We believe a family with grown children, or perhaps in or close to their teens and not too many, 2-3 or a just starting family none or one child would be suitable. This is a full-time mission, yet a very rewarding one. The nature of the mission though can keep you on your toes, so if you have a lot of little ones it could be tough. And at any rate, I'm pretty sure the school wouldn't hire a large family, of small children.

For the last 3 years we have been feeling our time to move on is coming. We have talked extensively about this moment and how we would continue from here. We want to continue to be involved with the second generation that's for sure. We are planning to return to my hometown area in Reno Nevada. We will work together with our region in all Church activities. Also my sister's family who is a 1989 blessed couple, and our family will work together to create a second-generation retreat center. As well we want to make a home where Korean blessed children can come and study English. We have a vision to create a home where blessed children can come year round to receive Divine Principle education, internal guidance and refurbish there faith through long talks, long walks, prayer and physical work (house, yard, garden, etc.)

Steve's contract will finish in July of 2002. Our hope is that a replacement couple can be found quickly so they can come here even as early as January (no later than March) so they can learn the ropes here and get settled in by the time we leave in July.

We are hoping that you can help us to find a couple for this mission. I am sending a copy of a revised list that Dale and Joy Garrett put together and James Chisholm revised and added to of an ideal dorm couple. This way if you know of people, who are interested and would like to know more about it, you can share this information with them. I am sending an example of a one-year plan too.

I can't say we met all the requirements, but if someone at least has

the desire to, that could work, it did for us. All anyone really needs to do this job is a Faith in God, belief in True Parents, Divine Principle and a love for our second generation. If you have that then everything will come into place. We don't mean to burden all of you with the problem of finding a couple to replace us, but we are sure that a qualified couple could be found to take our position. The program has grown and developed a lot in these past 7 years. We really feel it is time for new blood to fill this position. Besides that it's really the time for us to move on.

Steve and I will miss Korea very much. It has become our true home, and I know for myself it will be very hard to leave. I think of it now and tears flow without control. I know we will return again and again as often as we can. At the same time we are looking forward to the future and all the wonders of life and what it will unfold in the future. Our greatest hope is that we can continue to be a source of hope and inspiration for blessed children. Also we look forward to working in Reno and hope to be a supportive blessed couple and active members there.

Qualifications for Dorm Parents

1) The husband and wife should both have a strong life of faith and a good marriage together. Each individual dorm parent should be a good example of following God and True Parents. This example will teach the Blessed Children more than anything else either of them say. As a couple, if the dorm parents fight with each other the children would obviously be placed in an impossible situation. But if the dorm parents have a really beautiful unity between them, it is easier for the children to have confidence in being matched and blessed by Father in the future. The dorm parents must have a foundation of good communication with each other in order to generate good

communication in the program and with the children.

2) Really able to love kids (24 hours a day, day in and day out). You basically have to be a person who really loves kids even when it is very difficult (and teenagers, even Blessed ones, can be very challenging!) You should be prepared to love these children as much as or more than their own parents would love them. When your own child is in need of your attention, you sometimes have to pay attention to one of the dorm children instead.

It's very helpful if you have some past experience in taking care of people in intensive situations, even if it is not necessarily of teenagers. Any type of parental role is good training for this mission, for example: summer camp, workshop staff, "actionizer" programs, center director or state leader, or Parent etc. Dorm parents have to remember they will take care of kids when they are physically sick, homesick, nervous, jealous; the whole gamut of human emotions. On top of everything, all these experiences are all taking place in a foreign country while the kids are away from their parents. It's an awesome responsibility, with an awesome experience.

Of course, most of the time there are no problems, and just spending time with the kids is like a holiday in Heaven, their hearts are so beautiful. The prospective dorm parents shouldn't have overly idealistic conceptions of how Blessed Children are "different" from other children. They go through many of the typical struggles all teenagers do. By looking at them "through the eyes of shimjung", believing in their original minds, and listening to them and sharing with them with honesty, humor and love, you can build good relationships with them.

3) The desire and ability to learn Korean. Besides the fact that Father
see DORM on page 24

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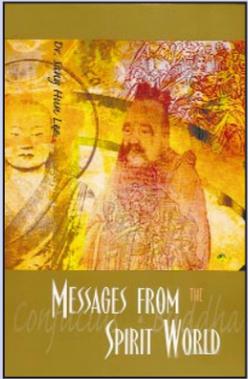
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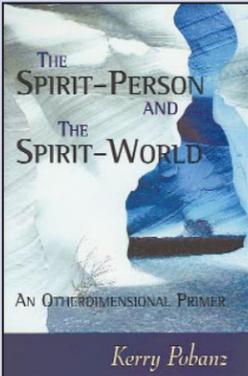
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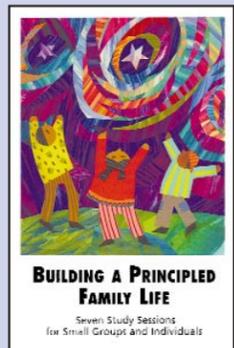
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