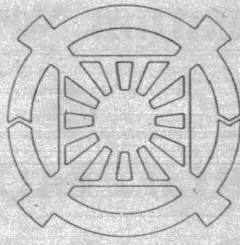


● **Address** ●
Text of all the
Parent's spee-
ches given dur-
ing WCSF in Ko-
rea ● p. 2-10

● **Summit** ●
Report of Sum-
mit Conf. — all
other reports in
the Oct. UNews
● p. 12-13



● **Blessing** ●
Names of the
American couples
participating in
the 30,000 Bless-
ing ● p.14-15

● **Queens** ●
Media focus on
three Japanese
'Queens' who were
just Blessed in Se-
oul ● p. 16

Unification News



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Rev. and Mrs. Moon Initiate Messianic Reign as the True Parents: World Peace is at Hand

Speeches to World Leaders:

*Reunification of Korea and
World Peace* • page 2

*Leaders Building a World
of Peace* • page 3

*Reappearance of the True
Parents and Ideal Family* • page 4

*World Peace and the Role of
Women* • page 6

*Absolute Values and the New
World Order* • page 7

*The Mission of the Media in the
Twenty-First Century* • page 8

*Religion and the Creation of
World Peace* • page 9

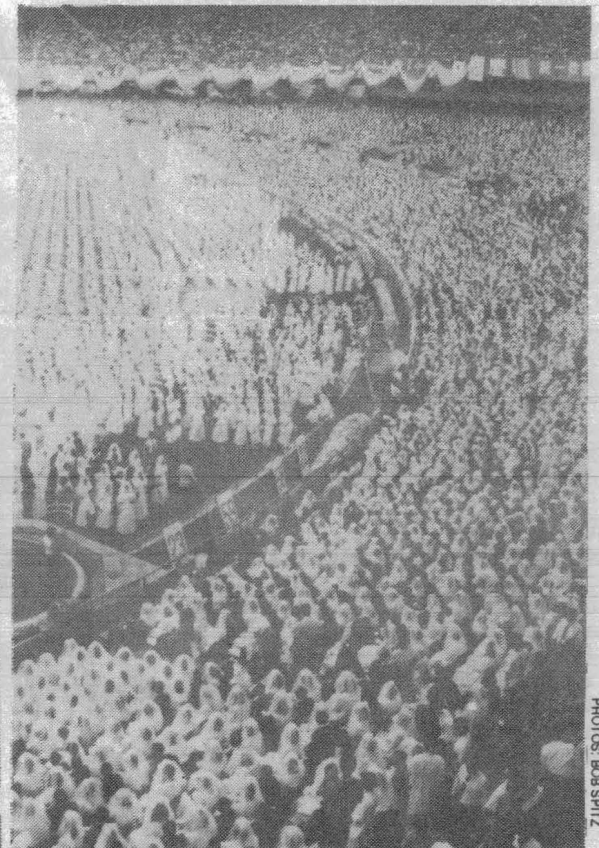


PHOTO: BOB SPITZ

First World Culture and Sports Festival Culminates in the Blessing of 60,000

By Mark Anderson

The World Cultural and Sports Festival (WCSF) originated in Father's mind while watching the Seoul Olympics in 1988. He realized at that time, it seems, that competitive sports alone without a more vertical dimension does not truly bring unity among nations. He dreamed of an international festival with people from all over the world focused on world peace. Four years later, the realization of that dream took place.

The WCSF was indeed a history-making event. The centerpiece of the Festival was the record-breaking international marriage of 30,000 couples. The "meat-and-potatoes" of this gathering were the various conferences of scholars, professors, heads of state, journalists, religious leaders and college

students. The Festival's "dessert" was the Han Ma Dong Sports Games with athletes from all over the world.

It's hard to know where to begin in attempting to describe the myriad of activities which took place in Seoul at the WCSF.

The biggest, most important event was the Blessing of 30,000 couples—20,000 in the Olympic Stadium and 10,000 by satellite.

The Wall Street Journal did an entire article on the statistics and logistics of this huge 30,000-couple Blessing. Suffice it to say that the successful completion of this gigantic event was in itself a miracle.

The morning of the 25th of August dawned bright and warm. It was especially clear due to the rain the night before. The first signs to be seen of the immensity of the event were the rows and rows of buses

see ANDERSON on page 11

By Thomas Cromwell

The sun was shining brightly over Seoul's majestic Olympic Main Stadium on August 25, 1992 when 20,000 couples pledged eternal devotion to God and fidelity to each other in history's greatest wedding ceremony.

Another 10,000 couples joined the two-hour ceremony via satellite hookups to ten locations around the world, including Japan, Brazil, Kenya, Nigeria, Zaire and the Philippines. All told, 131 countries were represented in this International Blessing Ceremony, conducted by Rev. and Mrs. Sun Myung Moon.

"I feel complete joy," said Jennifer Symon, 40, an Australian from Adelaide, after the ceremony was over. Her husband, Jim Leguineche, 42, of Anchorage, Alaska,

said he was very grateful "to receive such a wonderful spouse." Symon has a master's degree in divinity and works as an executive assistant in Athens, Greece, while Leguineche owns and manages several businesses in his home town.

Although matched by Rev. Moon less than two months ago, they radiated a quiet happiness that belied their short acquaintance. "The more we talk the more we find out how well-suited we are," Leguineche explained. He almost missed the Seoul ceremony altogether when a volcano eruption in Alaska cast ash all over the Anchorage airport and delayed flights for several days. "I feel this is a good beginning," Symon said, after reflecting on her deepest emotions for a moment.

The entire lower level of the huge oval stadium was filled with couples in wedding gowns and suits, who solemnly pledged to

see CROMWELL on page 10

W C S F 1992

FIFTH SUMMIT COUNCIL FOR WORLD PEACE

Reunification of Korea and World Peace

By Reverend Sun Myung Moon

This address was given on August 22, 1992, in Seoul, Korea.

May I offer to the participants in this Opening Ceremony of the Fifth Summit Council for World Peace, which is a part of the World Culture and Sports Festival, my sincerest welcome and warmest thanks for attending this conference, whose theme is "The Reunification of Korea and World Peace."

The problems of our world in their diverse aspects are complex and reciprocally connected. Accordingly, under the grand banner of the World Culture and Sports Festival we will in one location be dealing with a wide range of issues in the fields of ideology, politics, academia, religion, the media, science, art and every cultural field. I believe this will be an epoch-making contributing to explore the true way towards world peace.

Moreover, the simultaneous convening of the Summit Council and the World Sports Festival is meant to demonstrate the importance of maintaining a balance between the spiritual and physical sides of human society. At the center of the festival is the largest mass wedding in history—30,000 couples of sincere, pure-hearted men and women from 130 nations. As we enter the new historical age of the 21st century, I envision this grand project centered on God as the pathway to realize true world peace.

If you look back at the history of our planet, there has not been a single day nor instant in which true freedom, peace and happiness existed on this earth. Communism, under the banner of economic equality, declared it would free mankind from exploitation. However, it became not the solution, but the cause of even more conflict and poverty.

We see that democracy, which put forward the ideology of freedom to counteract communism, has fallen into extreme egoism and moral decay. The smoking guns of war are not beginning to fade from the face of the earth, as expected. Rather we see intense confrontation and chaos cast a growing and ominous shadow upon the future of the world.

However, no one has a right to harbor bitterness over the countless trials and pain that humankind has suffered. The reason is that it was humanity itself which put forth human-centered systems of thought that ignored the ideals and goals of God. Even if they did occasionally consider theological thought, because humankind has neither known nor understood the will of God or His ideology, mankind has had only a superficial grasp of the ultimate direction of history. In fact, let it be known that it was God the Father in the background of history who has been carrying out His providence for the restoration of humankind.

As we prepare to enter the 21st century, a new future ideology must emerge that clearly examines God's will and ideal for humanity. This new thought must precisely clarify the true relationship between man and his Creator.

The God-Centered Family

Originally, the mind and body of a man and of a woman, centering on true love for God, were supposed to harmonize together as a husband and wife focusing on God's true love. This type of family would represent a unified body of God's love, and would become the original dwelling place for true freedom, happiness and peace.

God's true love wants to give limitlessly to its object, the creation. It is similar to that of parents whose heart of love wants their children to become greater than

themselves, and who only want to give and give again to their children. The same is true for the loving husband and wife as well. Each wants the partner to be better than himself or herself, and from this attitude they each determine to invest, and invest more in their partner.

The special characteristic of true love is a longing to give to its object. It is such an expression of heart which initiates a give and take relationship. God stands in the subjective position of true love. He wants to give to His children in this unselfish manner. The eternal existence of God can be traced to the original nature of true love, which is to give and keep giving, and by so doing maintain a reciprocal state of action.

Man is God's eternal object of love. It is God's will and man's ideal that God and man become one in heart, and through the giving and receiving of love, this relationship would last for eternity. When God and man cooperate in the sense of joint ownership over creation in the ideal of true love, then for the first time mankind can come to enjoy true freedom, true happiness and true peace. This principle is the common maxim for peace, not only for the individual but for the family, society, nation and world. The basic direction of human history, which should have been

North and South Korea can work only when true individuals, who have achieved the unity of their minds and bodies, come together to form true families. This same principle can also be magnified to the world level to become the principle by which true freedom, true peace and true happiness can be realized. The unification of the Korean peninsula, therefore, will provide an important opportunity to achieve a future unified world and, eventually, to bring about even the unity of God and humanity.

The Korean peninsula, where today we discuss Korean unification and world peace, is the site of history's sharpest ideological conflict. It is here that God-centered Hebraism and human-centered Hellenism, two currents of thought that have been in conflict throughout history, face each other in the form of democracy and communism. Overcoming the ideological division of the Korean peninsula, therefore, will point the direction towards achieving a unified world.

The Korean War that broke out in 1950 was a concrete starting point of the Cold War, with the countries of the world aligning themselves with either the United States or the Soviet Union. More important, it was also a microcosm of the intense

humanity, a unique event to foster the development of both our spiritual and physical aspects.

The conflict on the Korean peninsula exhibits characteristics of a conflict between the advanced and less developed countries of the world as well as characteristics of the conflict between the Eastern and Western cultures. Thus, the unification of the Korean peninsula is indispensable for the achievement of world peace and is an important signpost toward resolving the issue of a unified world culture.

Today we are in need of a great spiritual enlightenment. Individuals, nations and the world as a whole must achieve a new understanding of the existence of God. We must have a meeting of God and humanity such that we can restore and establish our original inseparable relationship with God.

Ideology

It is for this purpose that I have advocated Godism, which is centered on true love. Godism is headwing philosophy, meaning that it is of neither the left wing nor the right wing.

Since I inherited the mission of the True Parents, I have endured all kinds of trials and hardships in order to realize world peace through Godism. Godism allows us to find God, forgotten due to materialism, pushed aside by secular humanism. It is letting us know the point of unity at which God and man can meet.

In the former Soviet Union, previous the center of official atheism, already tens of thousands of politicians, scholars and religious leaders, have undergone five days of training through which they were awakened to Godism, and through which a dynamic new movement of spiritual renaissance is rapidly spreading.

True love is the place where God and humanity meet and become one. It is in true love that humanity is able to meet God and enjoy eternal life. For this reason, true love is capable of overcoming all the world's problems. Through true love, by which we sacrifice ourselves in order to live for others, we can find the solutions to such problems as interracial conflict, violence, the conflict between rich and poor, and the various environmental issues. Families in which the individual members are united centered on true love can successfully combat the corruption of morals that has contributed to the downfall of so many of our youth.

When the individual, family, society, nation and world become one through true love, then mankind can expect a very bright future.

My dear esteemed world leaders: This modern age has already gone beyond all national boundaries in the fields of politics, economics, culture, and every other aspect; we are entering the age of "supranationalism". Now the age of the national unit for which you have been responsible and for which you have sacrificed yourselves has passed. A new stage is opening in which the world must cooperate together as one.

In reality, the world of today is being influenced and led by only a few leaders. If all of you who are gathered here today will simply unite together and step forward to educate mankind, then the future of the world will soon rest in your hands.

I hope that your three days of conference are very fruitful and that a new milestone in the quest for peace can be achieved. I pray sincerely that God's blessing be upon you, your families, and your nations.



Addressing the Summit Conference

Bob Spitz

realized in the beginning, was for man, centering on the ideal of God's true love, to become the unified body with God. However, human history did not walk a path uniting with this direction of God. This was due to the fall of man.

There has been no husband or wife in the history of humankind who became one body centering on the true love of God. Accordingly, the ideal of the True Parents, who are the source of God's true love, was never accomplished.

To the contrary, because selfish love, selfish life and selfish blood lineage were passed down through married lives built upon self-centered love, then mankind had no alternative but to wait and prepare for the Savior who, coming as the True Parents, would restore these historical errors and recover the original love, original life and blood lineage of God.

If man and woman had become one with God's ideal direction from the start, then human history would never have seen the endless division, conflict, exploitation and oppression that documents our history books. Instead, centering upon true love, a unified history of the True Parents, the True Family, the true society, the true nation and the true world would have come about.

Korean Unification

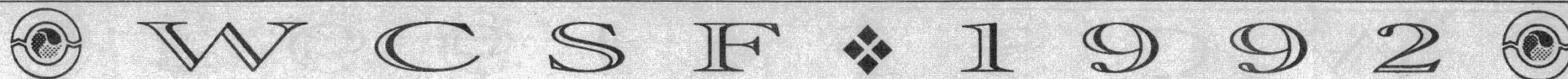
The basic principle capable of unifying

global struggle between the democratic and communist blocs. As such, the front-line of the Korean War was the front-line of the forces of God and the forces of Satan which have formed two distinct currents in history.

From this standpoint, the Korean War was a holy war on behalf of the forces of good in the world fighting against the forces of evil. Since the Cold War began in the region of the Korean peninsula, we cannot declare the Cold War truly at an end until the Korean peninsula has been unified.

The Games of the 24th Olympiad held here in Seoul in 1988 harbored great significance. For twelve previous years, the Olympics had been stifled, boycotted first by the United States and then by the Soviet Union. In Seoul, the two blocs participated together and the games thus became a starting point for East-West reconciliation. Also with a record 160 countries participating, it became a symbol of reconciliation for the entire globe.

The Seoul Olympics, however, were also an opportunity for us to understand that, in order to build a healthy world, it is important to consider not only our physical aspect but also the spiritual and cultural things as well. It was for this reason that, at the close of the 1988 Seoul Olympics, I began preparations for the World Culture and Sports Festival as a festival for all



WORLD CULTURE AND SPORTS FESTIVAL

Leaders Building a World of Peace

By Reverend Sun Myung Moon

Distinguished chairpersons of the First World Culture and Sports Festival, distinguished guests and participants from Korea and around the world.

As founder of the World Culture and Sports Festival, I would like to express my deepest gratitude to you for having gathered here in such a large number to pray for the success of this festival.

I would like to speak to you this evening on the topic, "Becoming the Leaders in Building a World of Peace." During the mid-1930s, when I was sixteen years old and the Korean peninsula was under the forced occupation of Japan, I received a special mission from Heaven through Jesus. I am seventy-two now, and in the intervening years there has not been even a single second when I did not think of God's will and His commands.

I lived my boyhood and youth under the colonial rule of imperial Japan. So I know only too well the excruciating pain and tragic circumstances suffered by the weaker and smaller nations of the world. Because I possess a certain degree of discernment into God's heart, it was with unspeakable pain and sorrow that I witnessed, first, the cruelty of the more powerful nations as they plundered the weaker nation of Korea and, later, the terrible carnage of the Second World War.

Then immediately following World War II, in a development that compounded our already difficult situation, the Korean peninsula was divided between north and south. In 1950, the Korean War broke out and Koreans found themselves in a fratricidal conflict. Various countries of the world on the left and right chose to support one or the other of the opposing sides. I witnessed this tragic history directly, and I know from my heart of hearts how much pain and sorrow has been brought to God and humanity by the loss of a world of peace.

How do you imagine God has felt since the time of creation as He had to watch while time and time again brothers set themselves against each other, with Cain, the older brother, taking the life of Abel, the younger? All wars since the beginning of human history have been, in their essence, struggles among brothers. The Bible teaches us this through its record of the murder of Abel by Cain in the family of Adam. Why do such conflicts among brothers occur over and over on the levels of family, tribe, society, nation and world?

Original sin

The reason lies in the sin committed by Adam and Eve, the parents of Cain and Abel. Adam and Eve were the original ancestors of humankind, placed in a position to represent all the men and women who would come after them. As such, they should have brought God's ideal of creation into reality. By breaking God's commandment, however, they forfeited their position as the true parents of goodness for all of humanity who would be born after them. Instead, they became fallen parents of evil. It is this evil that is the original sin, the fundamental root of all crime and unhappiness in human society.

The original sin of the first human ancestors was that Adam and Eve broke God's commandment and engaged in an illicit sexual relationship. In this way, they formed a blood relationship with the devil, and became fallen false parents, passing on false love, false life and a false lineage to the entire human race. There is only one way for humanity to escape this world of evil and struggle, and that is to be reunited with their true parents and be reborn through them. Only when this is ac-

Amidst the splendor of the magnificent Little Angels Performing Arts Center, Rev. Sun Myung Moon announced in this speech on August 24, 1992, to a distinguished audience of current and former heads of state, scholars, professors and religious leaders, that he and Mrs. Moon were the Second Coming of Christ—the True Parents—the Messiah.

This historic announcement was followed by a performance by the Little Angels dance troupe of traditional Korean folk ballet.

Representing the world leaders gathered there, Dr. Richard Rubenstein read a pledge to accept Rev. Moon's invitation to join him in the building of a new world of peace.

This spectacular banquet concluded most of the conferences of the World Culture and Sports Festival and set the stage for the International Wedding of 30,000 couples to be held at the Olympic Stadium in Seoul.

complished can the true way to cast off original sin be revealed.

After I received my calling at the age of sixteen, I spent the years searching for the answer to precisely this problem of how to bring salvation to humankind. The result of that lonely search for truth is the new expression of God's truth that you refer to today as the Unification Principle, Godism and Headwing philosophy. On Aug. 15, 1945, the day Korea was liberated from imperial Japan, I began proclaiming this truth on the earth. Because I have proclaimed these teachings, I have had to undergo tremendous persecution and attack.

Think for a moment about the fact that I have been imprisoned as many as six times in my life. This alone is enough to tell you how harsh the attacks against me have

In addition, I have founded many other organizations for projects in a wide variety of fields. These organizations are for the purpose of building a world of peace in which we, the human family, centered on God, can rejoice in our freedom, ideals and happiness. For the World Culture and Sports Festival, I have gathered the most prominent of these organizations here in Seoul. During the festival, a new unified structure will be founded to facilitate stronger mutual ties and closer cooperation among these organizations.

The International Conference on the Unity of the Sciences, the Professors World Peace Academy, the World Media Conference, the Summit Council for World Peace, the Assembly of the World's Religions, the Inter-Religious Federation for World Peace, the Women's Federation for World Peace,

saving movement.

Our families are being destroyed by the debasement of sexual ethics through illicit relationships and decadent lifestyles. Every nation is suffering the agony of the destruction of its moral standards and the accompanying increase in crime. There is no solution in sight to the conflicts between political factions. Poverty and ignorance continue to plague us. There is no sign that we may be nearing solutions to the world's international border disputes, to the attitudes of prejudice between religious groups, or to the conflicts between the various races and ethnic groups. World peace is under constant threat from the selfish actions of the world's countries and peoples.

Environmental pollution also is destroying our planet to the degree that we are approaching a serious crisis for the future of humankind. We may all find ourselves on a common path of destruction, unless we are able to resolve the crisis we face through a love that transcends all national boundaries and ethnic differences and encompasses all the world's people. Let me emphasize again—any successful resolution of this crisis must be based on an effort to build a unified world through a movement of true love rooted in the Unification Principle, or Godism.

In early July, I spoke in five cities around Korea at rallies held by the Women's Federation for World Peace. There, I declared that my wife, WFWP President, Hak Ja Han Moon, and I are the True Parents of all humanity. I declared that we are the Savior, the Lord of the Second Advent, the Messiah.

Why would I stand before women leaders of Korea and make such an astonishing and fearful announcement? The reason is that God has been carrying out His providence to send the Messiah as the second perfected Adam who has subjugated Satan, in order to establish a perfected Eve who will represent all women. God has done this, because it was when Satan caused Eve to fall that human history came to be permeated with sin.

Also, women are the central point for the love, peace and spirit of service that protect our families, and it is the healthy family that must be the starting point in our work to build world peace. The establishment of God-centered family ethics and the education of our children lie at the innermost core of my teachings as the person who has declared for himself the responsibilities of the Messiah. The family is the holy sanctuary that must cleanse this defiled world.

Women's role

That is the reason it was necessary that I, as the Messiah, make my declaration to women leaders gathered around President Hak Ja Han Moon, my wife, who stands in the position of perfected Eve. This declaration is an exhortation and notice to all who follow my teachings to join Mrs. Moon and me in our attendance to God on the path of sacrifice and service for the salvation of this world.

As I conclude my remarks this evening, I would like to propose, so that all of our activities for world salvation can be carried out more effectively, that we establish "The House of Unification for World Peace" as a structure for the peaceful unification of the world.

To avoid any possible misunderstanding, particularly regarding the title of this structure as rendered in the Korean language, let me state clearly that I am not proposing to create a political party. The House of Unification for World Peace that I propose is not a political party. It will not have the function commonly associated with political parties, that is, to seek to take

see PEACE on next page



The culmination of the Festival

Bob Spitz

been. The First World Culture and Sports Festival, being held during this forty-seventh year since I began proclaiming the Unification Principle, is a holy celebration. It is an occasion to let the entire world see, and to offer to God, the harvest reaped from the seeds I have sown and nurtured for the liberation of God and humanity and for the realization of a world of peace. Everything I have strived to achieve during my life has been for the purpose of confirming the fact that all people in the world are brothers and sisters before God, our common Parent. Our common ties as members of the global family centered on God transcend our differences based on race, nationality and international boundaries.

Organizations

The primary institution in which my teachings are being practiced is the Holy Spirit Association for the Unification of World Christianity, that is, the Unification Church. There is now no country in the world where the Unification Church does not exist. The Unification Church has put its roots down in all races, nationalities and countries. The International Marriage Blessing of 30,000 couples that will be held tomorrow in Seoul's Olympic Main Stadium is certain to be a testimony to the fact that humanity is one great family centered on God.

the international performing arts groups and International CARP will meet during this time of the International Marriage Blessing and provide forums for us to enlighten our intellects and reaffirm our determination in devoting ourselves to the cause of building a world of peace.

The International Marriage Blessing of the Unification Church, which I will be conferring during this time, is the blessing of resurrection. Through this ceremony, humanity is able to cut itself clear from original sin and recover true love, true life and true lineage of God. It is within the context of this ceremony that we can give birth to peace that enables us to realize the ideal of the great brotherhood of humanity that transcends race, nationality and international boundaries.

As the founder of these organizations and groups, I wish to reaffirm here this evening that their purpose is to bring about world peace, according to the ideal of God and humanity. They are not created for the benefit of any particular group or political faction. They do not serve the narrow interests of any particular nation or state. Rather, they exist to bring happiness, peace and freedom to God, the Creator of the universe, and to all humanity.

Our movement, thus, must bring salvation to all families, all nations, all states and, finally, to the entire world. It must be a family-saving, nation-saving, world-

W C S F ♦ 1 9 9 2

WOMEN'S FEDERATION FOR WORLD PEACE WORLD CONVENTION

Reappearance of True Parents and the Ideal Family

By Reverend Sun Myung Moon

This address was given at the opening of the convention held August 24-27, 1992, at the Sheraton Walker Hill Hotel in Seoul, Korea. Mrs. Moon is the President of the Women's Federation for World Peace.

Today, I received much comfort through the words of President Han. As I ran along this single road following the order of heaven, my life has been one of extraordinary suffering. The road establishing the way of heaven is a straight road, and it allows for no compromise. This road does not allow one to worry about honor or human dignity. It was a lonely road on which one can live only for God's will.

Just as each individual has his own fortune, the family and the nation also have a family fortune and a national fortune for all of heaven and earth. Even though a person may have been born with a lot of fortune, when his family fortune declines he must endure hardship. For a person who has both good individual fortune and family fortune, when the national fortune declines, he cannot help but be ruined.

Going beyond this, the national fortune and the direction of the world is decided according to the direction and the progress of heaven's fortune—which is above everything and includes everything. Establishing the way of heaven in the world means making the way the individual or nation is going correspond to the fortune of heaven.

Today, let us think about the evils of Korea and the problems of the world. Economic depression, environmental pollution, political irregularity, racial and religious strife, the decay of ethics and morality, the collapse of the sense of values: is there anyone who can fundamentally solve these many evils and problems? It has not been possible through human wisdom or effort. We have not been able to find a solution to these problems by mobilizing economic power or govern-

mental power; rather, the evils of humankind are gradually becoming worse.

Now humanity has to humbly listen to the voice of heaven and find the road of resolution directed by God. This country and its people must accept my teachings. This is not because I am trying to raise myself up, but because it is the will of God. God has revealed the principles of heaven through me, and He has given me the answers to the fundamental problems of humankind.

My life has been truly difficult. I have been beaten, persecuted and unfairly imprisoned by successive governments, and due to the prejudice and malicious opposition of some Christians, all types of rumors have been spread about me.

were suffering from drugs and immorality, and I gave hope to America. Neither the government of America nor the people can ignore my foundation.

The same is true for Japan and Europe. Already there are missions in 160 countries which are developing every day. Each of these missions have become the symbol of each kind of religious activity and the symbol of the movement to rebuild ethics and morality and the symbol of each kind of religious activity.

From the early 1980s I ordered world-level academic meetings to be held with the theme of the collapse of the Soviet empire. In 1985 an academic journal published an article, which has now become world famous, prophesying—for the first time—the collapse of the communist Soviet empire.

On the basis of such a foundation, I visited the Soviet Union and I met Mikhail Gorbachev. Now in three of the fifteen republics of the former Soviet Union, there is a movement to make Unificationism the national religion.

Already tens of thousands of university students have studied my teaching, and the Collegiate Association for the Research of Principles (CARP), which is the Unification Church university student organization, has been organized in over 700 universities. This year, tens of thousands of high school teachers and students will attend Divine Principle training workshops.

Do you think this kind of activity is the result of human power alone? It is real proof that the living God is working together with us. Miracles are taking place as confirmed atheists change their views of life and the universe to one centered on God after give days of Divine Principle lectures.

I have established a huge foundation in China, also; I prepared important projects like the construction of the Panda Industrial City starting many years ago, and many underground missionaries have been working hard until this day. My going to Pyongyang last November 30, and meeting North Korean leader Kim Il-Sung, was for God's will.

Only God knows how much I have done to bring about the unification of North and South Korea. The unification of North and South Korea is not merely a visible and external unification; it is a providential unification centered on God. It cannot be established without going through my foundation.

The unification required by God's providence is not for unification in itself; it is so that on the foundation of unification, eternal freedom, peace and happiness can blossom.

It cannot be unification by force or where one side is miserable. It must be unification by true love in which each lives for the other and gives and gives again. Therefore, the unification of the fatherland cannot be exploited for the benefit of any individual, political party or government. When all of our hearts and actions, colored with love, reach out to the hearts of our fellow countrymen in the north, then true unification will come.

Women leaders! Centered on God's true love, I have expanded supra-denominational and supra-religious movements of reconciliation to the worldwide

level. Without reconciliation and interchange between the divided religions, how can world peace be realized? Isn't it true that today there is still appalling religious strife in the Middle East, in Ireland, in India and in other areas?

Last year on August 27, I gathered together all the highest religious leaders of the world and established the Religious Federation for World Peace. We joined together in order to realize world peace through the unity and cooperation of religious people. It is truly a precious organization. There may be important differences among religions, but there are just as many common points and all have the purpose to seek for the Absolute Being.

It is an important fact that God established all religions with a providential purpose for the whole. Therefore, they must unite together. Just as President Han mentioned in her address, Christianity teaches that man ate of the fruit of the tree of knowledge of good and evil; this means that our human ancestors committed the sin of disbelief, and fell. If our human ancestors had not fallen, as God's precious son and daughter—namely, God's prince and princess—they would have inherited God's blood lineage; they would have inherited their Father God's possessions—namely, the creation.

They should have grown to perfection and become the idea husband and wife of love. However, through the fall, they changed from God's blood lineage, they were robbed of God's possessions and they lost God's heart.

God's providence of salvation as the providence of restoration for complete recovery must take responsibility for the mission to restore the blood lineage, to restore the realm of ownership and change the realm of the human heart.

As a result of the fall, Adam and Eve came to be one with Satan and they followed him to hell. The eldest son Cain followed Eve and the second son Abel followed behind him. God's providence of restoration has been carried out in such a way that the condition to separate from Satan is established through the second son, who starts later and represents the side of goodness, subjugating the eldest son, who starts first and represents the side of evil.

The basis of the providence of restoration is to send the restored Adam—namely, the Messiah—who will change the blood lineage, ownership and heart. However, the heartistic position of the original son cannot be restored at once. The providence must be accomplished gradually starting from the position of the servant of servants.

In this world, which is held under the power of Satan, Abel—who is on the side of good—should, from the position of the servant of servants, complete the mission of the servant of servants by living for Cain with true love.

Then Satan cannot accuse him, but rather cannot help but praise and recognize him. After that, the missions of the servant, the adopted son, the illegitimate son and the direct son are restored following the order of love and affection. Restoration can only take place on each level when the Abel side lives for Cain's side through true love so that Satan cannot accuse him.

If Abel in the position of the true son and daughter makes Cain surrender and they become one, the mother Eve can stand on that foundation, and when Eve fulfills her responsibility, Adam can stand on that foundation. Then for the first time God can

continued on next page



Support and inspiration

Bob Spitz

But thanks to the protection of God, I have laid a miraculous and victorious worldwide foundation. Such a foundation has been without precedence since the dawn of history.

In America, which is a prepared nation representing world Christianity, I have a record-breaking foundation that no other non-white person has been able to achieve. Of course, I had to suffer from racial discrimination and religious prejudice; I have even had to surmount unfair imprisonment. Nevertheless, I rebuilt the Christian foundation which was shaking at the roots; I educated and trained the youth who

Through this structure, we can provide new impetus to the work of giving opportunities for meaningful exchanges and education on a God-centered vision for world peace to people of all countries and all walks of life, including political leaders, scholars, religious leaders, journalists and educators, as well as leaders of women and youth. This vision of world peace will be centered on families in which mothers, representing all women of the world, accomplish mind-body unity through love.

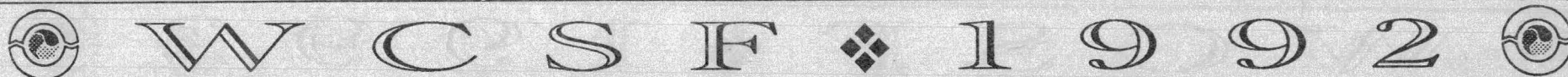
If you will embrace my proposal and join me in this task, then our efforts are certain to bring the world of peace that is the object of God's desire to all of humanity within the remaining eight years of the twentieth century. We who are gathered here this evening will be the leaders in opening the gates to a world of peace for the coming twenty-first century.

I pray you may have a pleasant visit during the time of the festival and that God will bestow His boundless blessings and protection upon your work.

PEACE from page 3

over the executive powers of government in a given country. It is, rather, a "house" to reinforce the concerted actions of the world's countries, and foster a unified foundation and common effort for world peace.

If we say that heaven is a symbol of man, then earth is a symbol of woman. The house is the stage on which a woman's life is played out. The mother is the center of a nest filled with love for all the members of the family. The family, with the mother at its center, is the basic unit making up the nation and the world. I use the word "House" in the title of the structure I am proposing, because this word contains the meaning of "exalting the earth, centering on the mother." It also signifies "to teach." The word "House" in this title, therefore, signifies a center for the education of women.



from previous page

come to dwell on that foundation and the eight necessary stages of the vertical courses of the providence of restoration can be completed.

If we look at the stages of the providence of restoration horizontally, there are also eight stages: they are the individual, family, tribe, race, nation, world, cosmos and God.

Jesus came as the second Adam, the Messiah, but unfortunately the chosen people of Israel did not know who he was and they crucified him. The Lord of the Second Advent will not literally return in the air on the clouds. There are people who believe and are proclaiming that on October 28, of this year, they will be taken up to heaven on the clouds, but it will not happen like this.

Please believe me, this kind of event will never happen. The Lord who went through the cross will return through the cross.

When Jesus died on the cross, there were three types of people connected with Jesus' crucifixion. There was the first type, the thief on Jesus' right who, although a sinner, repented of his sins and testified to Jesus; there was the second type, the thief on Jesus' left, an unrepentant sinner who vilified Jesus. The third type was Barabbas, a criminal who should have surely been crucified, but was saved when the narrow-minded religious leaders, out of their hate for Jesus, agitated and influenced both the mob and the political and judicial authorities to have Jesus crucified instead.

At the time of the Second Advent, these three types are realized on the world level. Western Christianity is the first type in the position of the thief on Jesus' right. Although they still have original sin, they believe in the Lord and they are in the position of good. The materialistic, atheistic communist bloc is the second type and is in the position of the thief on the left. Islam in the Middle East is the third type and is in the position of Barabbas. Because Jesus died instead of him and because Israel failed to unite with Jesus and thus caused him to die on the cross, Islam came to occupy the land of the Middle East which had been divided between the twelve tribes of Israel. The Lord of the Second Advent, who is in the position of the reborn Jesus, has to straighten out the worldwide achievements of these three types which came about through Jesus' death.

In order to straighten out the Western world of Christianity, the Lord has to bring about a new movement of religious reformation, overcome the atheistic ideology of communism and bring all the communist world back to God's side. The ideology which can overcome the left-wing and right-wing ideologies and bring about a unified harmony between them, is my proposed Headwing ideology and Godism.

As I have mentioned before, the left-wing and right-wing worlds are already being straightened out through the Headwing ideology. Also, the intolerant, dogmatic fanaticism which has dominated much of the leadership and history of the religion of Islam has, for the first time since its beginning, been transformed in the direction of reconciliation and cooperation. A miracle took place last April when representatives from eight Middle East countries took part in a mass holy wedding of the Unification Church. I conducted the blessing ceremony through which fallen people can be cleansed of sin. I solved the historical conflict and settled the tension between the left and the right; furthermore, I established the miracle of bringing about reconciliation with the world of Islam.

These kinds of works cannot be performed through the ability or planning of an individual alone. God chose me to be the Messiah and during this time He has been performing His work of salvation.

My mission

I have fulfilled my mission as the Lord of the Second Advent, Savior and the True Parent. I am proclaiming this in this place because the time has come to do so. Those who accept this will be blessed. If this race listens to me, how good that would be for



The Holy Wine ceremony

Bob Spitz

this country. How good it would be if the statesmen listen to me. Whether a person listens to me or not is his individual responsibility; however, the time is coming when all people of the world will listen to me.

People generally believe that the Messiah is thought only to be the Lord of Glory and have the authority of judgment, but they are wrong. God does not want to look at this sinful world. He has thought about judging the world and wiping it out in an instant. However, the God of true love always worries about the eternal life of humankind. You have to know God's heart which has endured for so long, trying through true love to make humanity comply of his own free will.

From the point of view of fallen man, the Messiah is the Savior, but from God's point of view, he is the True Parent, the True Son who will realize the ideal of creation of true love, which was lost at the beginning. The Messiah is the person who has pioneered the way of sacrifice dedicating his life to liberate God from His grievous sorrow which was caused by the Fall. He is not a person who stands only in a glorious position. He always weeps together with God's heart, and he is concerned about how to make Satan surrender.

He is deeply concerned and anxious about realizing God's purpose of creation. He knows better than anyone else the heart of God who is like a servant of servants, wandering and shedding endless tears in the satanic world in search of His lost children, and unless he completely liberates God from His sorrow, he cannot receive glory.

Leaders of the Women's Federation for World Peace! It must have been difficult for you to have a succession of rallies, and you probably complained when you heard this rally was going to be held within ten days. However, if together with me you devote your heart sincerely every day, then God's will of goodness shall be accomplished.

I have no intention of exploiting you. You need me. You must become one with

President Han and be like an extension of her, and in your family you must educate your children and your husband properly. I want all of you, under the ideal of true love, to receive God's blessing.

What I am most concerned about is for each of your families to complete the ideal of the true family by becoming one through true love.

City, town, village, county, ward and block leaders of the Women's Federation for World Peace, through you morals can be restored. If you expand this movement

against him.

From the position of having to suffer all kinds of persecution, plotting and slandering by Satan, he has gained victory on the individual, family, national, world and cosmic levels, and has become one with God. As the first victor of history, he came to the satanic world of the individual, family, nation, world and cosmos. The True Mother, who has been in the position of following after the True Father, has for the first time in history come to stand in an equal position. Through her worldwide declaration of the liberation of women, the True Father and the True Mother will take their children, go before God, and inherit all the authority and power of heaven. They will establish the original family, and reclaim the tribe, race, nation, world and cosmos, and reorganize the perfect world of God's will.

Because all men are in the position of the archangel, they stand in the position of having to give back all women. Women stand in the position of being the extension of the True Mother, the perfected Eve. From the position of the extension of Eve and on the condition of becoming one with the True Mother, they come to the condition of becoming one with the True Father. From this position they must educate their sons and daughters in the thought of the True Parents.

True sons and daughters

Through this education, the sons and daughters come to have the status of being true sons and daughters, and they should become one with their mother. Then they should reeducate the worldly father and receive True Parents' blessing. From the position of being grafted to the True Parents, they come to learn the family duty of the True Parents.

Because Adam and Eve fell on the family level, restoration also has to be accomplished on the family level. Restoration has to go beyond the levels of county, ward and block, and settle in the family, and then the families must meet the True Parents. The True Parents have gone over the individual peak, the national peak, the world peak and the cosmic peak, and have been victorious. However, in order to save each family, they have to come back to the cosmos, the world, the nation, and return to the family. That is the meaning of this meeting.

The rally on April 10 was the True Parents' world rally, and its purpose was so that rallies could be held on the national level, the city level, the district level, down through the town, village, county, ward and block levels, until they arrive at the family level. By becoming one with True Parents' family, it is possible for you leaders of the Women's Federation for World Peace to attain family restoration and become absolute victors.

You have to connect this to your tribe. The True Parents have already assigned tribal messiahs all over the world; if you receive education from them and become one with them, the restoration of the nation also will be accomplished naturally.

In this way, the unification of North and South Korea, unification of the world, and the unification of heaven and earth will be realized; God, too, will be liberated. After this happens, we will come to see an age of peace centered on God.

Let the True Mother and the women of the world join together to meet the True Father who comes as the groom and, standing in the position of the bride, let us restore the ideal family of creation.

I pray that you become members of the Family Federation for World Peace and create families that will receive much blessing. Thank you very much.

of true love, what movement could be more patriotic than this?

There is a mountain of work to do. We have to spread a movement for proper morals, a movement for the eradication of drugs, a no-smoking and no-drinking movement, a movement for the removal of the red-light districts, a movement to expose the immorality of the leaders of society and a movement to prevent deviation by the youth.

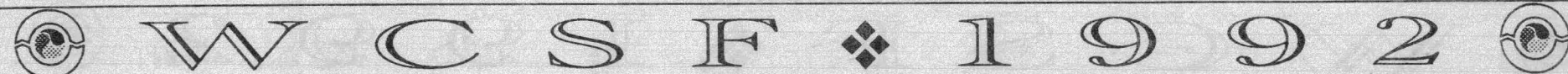
When the Korean society based on you women leaders becomes purified, and harmony is realized through true love, then the cherished hope of the Korean race, the unification of North and South Korea, will be achieved. Not only that: only nation will come to lead the world, and a peaceful world will be realized.

What I have done

Women leaders! Until this day I have never directed my followers to do anything that I have not first done myself. I sincerely ask you to practice true love and devote yourself, even be it one-hundredth of how much I have, and raise up a great movement of national salvation.

The most effective units of the Women's Federation Movement are the town, village, county and ward. When the movement of true love rises up in these basic units, then it will go through the level of "ban" (the smallest administrative unit in Korea) and come to settle in the family. We have to go through the original homeland before the fall and recover the family which has been separated from God before we can hope for eternal settlement.

God has worked so hard. He has suffered so much to raise up the perfected Adam. That is why the True Father came about. The true man of heaven has been born. Because the satanic world knows this man is the true groom, the master who comes as the king of the Kingdom of Heaven on earth, individuals in the world are trying to destroy him by uniting individuals, families, nations, the world and the universe



WOMEN'S FEDERATION FOR WORLD PEACE WORLD CONVENTION

World Peace and the Role of Women

By Mrs. Hak Ja Han Moon

This address was given at the opening of the convention held August 24-27, 1992, at the Sheraton Walker Hill Hotel in Seoul, Korea. Mrs. Moon is the President of the Women's Federation for World Peace.

Leaders of the Women's Federation for World Peace who have come to Korea from the nations of the world, and leaders of the women's associations of Korea!

I consider it a great honor to be able to share part of my beliefs about world peace with all of you women leaders from around the world and every domain of Korean society.

We are arriving at an important transitional era, entering a world oneness which transcends the barriers of ideologies, the differences between languages and cultures, and racial conflicts. It is not by change that we women are holding this conference for the sake of a new world of love and peace today. It is the providence of God; it is predestined, necessitated by the rushing flow of history.

Until now, in history the role of men has been emphasized. The institutions of society and the world have been centered on men. Unfortunately, we cannot help but conclude that the reality of the world led by men has been, in short, a history of conflict and sin. Isn't it because of this world of conflict and sin that we have dreamed of a world of happiness overflowing with peace and goodness? Because most of human history has been filled with war, revolution, fighting, oppression, domination, conflict and violence, the masculine logic of power made sense and the masculine ideologies dominated. The present age is different.

The history of today is calling for peace, reconciliation, compassion, love, service and sacrifice. It is an age in which the present problems cannot be solved by the masculine logic of power.

There is no longer any need for ideologies which oppress humanity. This is the age when the present problems must be solved by the more feminine logic of love, and the direction of history must be straightened out.

The 21st century is less than ten years away. Now communism, which has trampled humankind mercilessly while insisting on violent revolution and class struggle, is speaking its last words. World opinion has united into one voice saying that there must be no more war. These facts are signs proclaiming the opening curtain of a new age of women, and the historical transition announcing the arrival of an age of the liberation of women around the world.

Pioneer the future

Leaders of the Women's Federation who have gathered from around the world! At this historical gathering, I do not wish to offer mere ceremonial greetings. I wish to proclaim before history the meaning of the past, present and the future.

In this era of the historical transition heading toward cooperation and understanding, I want to present the great principle for the construction of the eternal

world of peace based on Godism. To establish a goal for the women who will pioneer the future world, in this address "World Peace and the Role of Women," I would like to present to you the ideology of Godism and Headwing thought which my husband, the Reverend Sun Myung Moon has already advocated.

Originally God created an object of love in order to feel joy. To create one masterpiece a sculptor works day and night, invests his youth and all his strength. Where does the heart of such a sculptor come from? Doesn't it resemble the heart of God who created an object of love in order to feel joy?

If we look at the world of existence, we can see that everything has an inherent duality. Minerals, plants, animals and people all exist in pairs. Therefore, in the world of humankind there are men and women; in the animal kingdom, there are

He forgets and invests again. Finally, the reciprocal object becomes bigger than oneself; one still continues to forget, until one invests one's life. This is where true love begins.

God's true love is love which forgets that it has invested, so it invests again, and again, and again. If the memory of having given remains, then love cannot flow endlessly. Because love moves endlessly, one must not hold onto the memory of having given. Even if one gives and gives again, love continues to flow because the memory of giving does not remain.

In essence, true love means God's absolute love. Included in love is the right of inheritance. By becoming one with God, the logic of eternal life is proven; the family and society which practice true love will not be destroyed and will develop throughout eternity. If man, who was created as God's object, had not disobeyed God's words, had grown according to God's will and had inherited unchanging true love from God, our human world would have begun with a history of peace. There would not have been the miserable history of the bloodshed of war. In that true love, the confrontation and conflict between nations, societies and, of course, individuals would be surpassed and melted away, and a true world of peace would be realized.

Wrong inheritance

Because of the fall of the human ancestors, humankind could not completely inherit true love. Unfortunately, because man was not able to become perfect as the reciprocal object of God's true love, the position of True Parents, who were to be the substantial representatives of true love in place of God, was not filled either.

What is the fundamental cause of the fall of the first human ancestors? In the Bible, it says it is because they ate of the fruit of the tree of knowledge of good and evil. After they ate the fruit, what did they cover? They should have covered their mouths, but they covered their lower parts of their bodies. This means that they had entered into an immoral sexual relationship, centered on Satan. This is the fundamental cause of the multiplication of the evil blood lineage.

The origin of true love, true love and true lineage is the sexual organs of love. Through the fall, these sexual organs of love, which should have been holy, became the wicked place which destroyed heaven's principle. They became the headquarters of evil. Thus the seeds of false love, false life and false blood lineage were sown. Adam and Eve, the ancestors of humankind, fell while still immature-as teenagers. Because they fostered evil in that way, the blood lineage of evil historically spread from there throughout the human world.

When the time of harvest, in the Last Days, comes, throughout the world young people like Adam and Eve will destroy the ethics of love and tend towards corruption. When we see this phenomena, we will know that the age of Satan's authority has reached its climax. The present time is the day of judgment, when God's rod of iron will come down. In history the cities and countries which were sexually immoral in God's eyes were all destroyed.

Look at the advanced countries of the

world today: America, Europe and Japan. Who can stop the tide of sexual immorality and free sex which is pouring in from all directions? Humankind, which fell and came to be on Satan's side can be symbolized by wild olive trees. Fortunately, among them, God separated out some people to be wild olive trees in the realm of religion. They are the wild olive trees who belong to God, so God can freely dominate them. They were prepared so that when the Lord of the Second Advent came they could easily be cut and grafted all at once. At that time, finally, the wild olive trees return to their original state by becoming true olive trees. Therefore, people who believe in religion must find their original True Father because they were born unable to receive the original seed of life from him.

The ideal of goodness could not be realized as sons and daughters linked to the blood lineage of God centered on true love; therefore, the Messiah must come. The Messiah is he who comes as the True Parent. As True Father and True Mother, the True Parents come and cast out Satan and carry the serious responsibility of establishing the world of peace and the heavenly world of freedom and liberation.

Of course, we must define the image of the True Man, and also the images of the True Mother, True Wife and True Daughter. We must also attend the True Father who established the tradition of worldwide historical victory and the True Mother who has become the world level victorious representative of women.

Woman's responsibility

We women have the responsibility to solve the resentment of Adam and Eve's destruction by properly guiding men who have led disorderly and chaotic lives.

Distinguished leaders of all spheres of the Women's Federation here and abroad! In the era of women which has arrived, we must spread, to the whole world, a model movement of the realization of true love in which we embrace our husbands and raise our children properly. By doing so, we should gain the active support of our husbands and children, and develop the Family Federation for World Peace.

The Women's Federation for World Peace is not a movement for women alone. It must bear the fruit of ideal families through a movement of true love for our husbands and children.

Ideal families realized like this will join together and create the ideal nation and world. That is the reason the Women's Federation for World Peace must develop into the Family Federation for World Peace. For that reason, women must take a leading role in politics, economics, culture, and each area of society to realize world peace.

Godism and Headwing Thought are the fundamental system of values that our Women's Federation should espouse to unite the left and right-wings, to overcome atheistic materialism, and to guide the future after the 21st century.

Let us all go forward together to the world of peace centered on the True Parents who have the leading role in true love, cultivating our families as the dwelling place of true parents, true couples and true children.

Let me close my address by wishing God's blessing on all of you, your families and your nations.



The Blessing ceremony

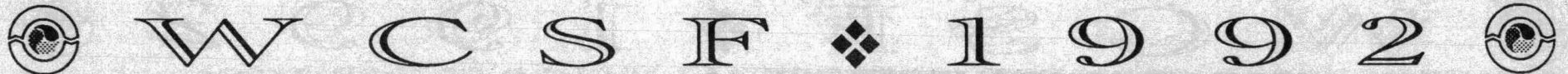
Bob Spitz

males and females; and in the plant kingdom, there are stamens and pistils. On the molecular level, there are positive ions and negative ions. On the atomic level, there are protons and electrons. The whole world of being consists of pairs. To say that things exist in pairs means they exist with reciprocity and all beings exist centered on love. It means that without a reciprocal being to live for and love, no being can exist.

Do you know why all beings live in pairs? It is in order to have an ideal relationship centered on loving each other. Anywhere in this world, if one does not have a reciprocal being with whom to have a give and take of love, there can be no interaction. There can be no existence or multiplication without interaction.

A being without interaction is the same as a dead being. The reason God created man is that He absolutely needs an object to love. In human society the hearts of parents who want their children to become better than themselves have their roots in the heart of true love which God had when He created humankind.

The heart of wanting one's reciprocal object to be better than oneself is originally due to the true love of God. If God invests 100, the being has only the value of 100; but God wants to invest more than 100, so



19TH INTERNATIONAL CONFERENCE ON THE UNITY OF THE SCIENCES

5TH INTERNATIONAL CONGRESS OF PROFESSORS WORLD PEACE ACADEMY

Absolute Values and the New World Order

By Reverend Sun Myung Moon

It is my pleasure to speak to you at this Opening Plenary Session of the 19th International Conference on the Unity of the Sciences and the fifth Professors World Peace Academy World Congress. I wholeheartedly welcome you to my homeland of Korea.

Last year, in addition to the ICUS, we had two very special conferences, the Inter-Religious Federation for World Peace (IRFWP) and the Federation for World Peace. These two organizations were established to create a New World Order. The Inter-Religious Federation for World Peace, in particular, is dedicated to uniting the world's religions for the purpose of establishing world peace. In the recent Gulf War, we witnessed how the world fell into a religious war. Global disaster continues to flare up.

Until now, many politicians have exploited religious conflicts for their own selfish purposes. Religions have been powerless and confused, not clearly recognizing their responsibility in relation to world peace. Now, through the IRFWP, leaders from the world's religions will harmonize and become leaders for world peace.

In every culture, religion should be the conscience, setting the standard of public righteousness. While each religion has pride in its own teachings each has universal elements, which come from God. The one God is the God of all religions. Therefore, religions must purify themselves and elevate themselves through universal principles. The central value in religion is true love, which can be described by the teaching, "Live for the sake of others." The individual lives for the sake of the family; the family lives for the sake of the community; the community lives for the sake of the nation; the nation lives for the sake of the world. Likewise, my religion lives for the sake of other religions. This principle is true.

The source

The source of this universal principle is God. In creating the universe, God invested Himself totally for the sake of His creation. Throughout history, it is God who has been continually sacrificing Himself in order to save fallen human beings, who have been living just as they desire. The prophets, saints and sages who knew God's will have followed God's principles in their own lives.

Not content to keep the truth to themselves, they have walked the way of sacrifice in order to teach others. Moses, Confucius, Buddha, Mohammed, Socrates and Jesus suffered hardships and were persecuted, even as they taught people. They sacrificed their lives in order to enlighten and liberate humanity.

The Federation for World Peace is a cooperative federation of international leaders and national organizations. Today's world cannot be maintained by nationalism. The current flare-up of ethnic violence in Eastern Europe only demonstrates its destructive nature. National pride and self-determination are good and right only when they are dedicated to serving the world community. Nationalism which places "my nation first" and promotes hatred of other nations goes against the universal principle of living for the sake of others. All such "isms" which go against the universal principle are destined to decline.

Now we are seeing a trend where nations

are joining to form multinational associations, such as the European Community. This trend will intensify in the coming years. All over the world, nations will unite in regional communities: The United States of Europe, the East Asian community, the community of Islam, the community of African nations, the community of North and South America.

In order that politicians may transcend national self-interest, there must be unifying values which different nations share. What can unite the nations of Europe? Economic policies alone are insufficient. There are still many disputes between industrialized nations and nations with agrarian economies. Social policies are another source of contention. If we can identify a single common factor in the European Community, it is its Christian culture.

When compared with people from the Middle East or the Orient, it is evident that Europeans share much in common: common foods, common social customs and, most importantly, a common ethic and worldview. The root of this common

Now leaders of every religion recognize that to substantiate a world of peace all religious people must center on the original teaching and take positive steps to make harmony with each other. It is my God-ordained mission to bring the world into unity under God.

The Inter-Religious Federation for World Peace and the Federation for World Peace will work together as mind and body. Until now, fallen people have been allowing the body to dominate their individual lives, creating a world of selfish individuals, oppressing others for their own pleasures. This is hell on earth. Only a few people have followed the voice of conscience, emanating from the mind, which teaches them to pursue truth, beauty and goodness and to resist the temptations of the body. Only these people can meet God, and find heaven on earth.

Likewise, few national politicians have listened to the voice of religion. Amid the clamor of politics, the voice of moral and spiritual values was only faintly heard. In the West, as well as the East, politicians have tried to found prosperity on economic

in order to raise up individuals who can develop civilized families, churches, schools and society. The greatest task of our generation is the problem of how to implement this well-rounded education in our pluralistic global village.

Use your knowledge

You scholars are the treasure-house of knowledge in this society. Your students learn more from the person you are than from the knowledge you teach. Students imitate the teacher's habits, learn the teacher's attitudes about society, and are deeply influenced by the teacher's sense of values. You professors must always, in the teacher's position, become desirable examples for the future. Your mission, which is to set up a new cultural tradition rooted in the absolute value of true love, is a precious thing.

As you know, this conference has been organized as part of the first World Culture and Sports Festival. This is a historical event, guiding the spiritual culture of humanity, searching for true values for humanity's happiness, and leading the way to a new world of peace and harmony among God, people and nature. It is a Festival gathering the world's scholars, religious figures, journalists, politicians and youth leaders, as members of the global community, combining their collective wisdom and practical experience regarding the unity of humankind.

On Aug. 25, approximately thirty thousand couples from all regions of the world will receive the holy blessing, pledging to establish a new family tradition centered on God. The family is the most fundamental building block of society. The solution to all social problems begins with the solution to problems in the family. The ideal of "one world family in true love" transcending races is directly related to the fulfillment of a peaceful world. People pledging to become exemplary God-centered couples, creating blessed families, will provide a substantial model of ethics and morality. In this way, ideal families, societies, nations and an ideal world, representing the fruit of true love, will be realized.

The fact that sixty thousand people of the world are gathering to receive the blessing symbolizes unity under God and True Parents. I invite you all to attend this historical blessing ceremony.

In conclusion, may I introduce to you two projects that I am supporting. One involves the completion of an encyclopedia, by the International Cultural Foundation, to bring humanity's wisdom together in one place for the 21st century. The other is the creation of the World University Federation to promote the worldwide exchange of knowledge, as well as the exchange of professors and students. These two new projects will provide a great impetus for the advancement of the global village culture of the future.

Once again, I want to express my gratitude to all of you for attending this meaningful conference in Seoul. I am very grateful, especially, to Dr. Gerholm who has worked very hard as the ICUS chairman, and to Dr. Kaplan who is giving his utmost effort for the worldwide development of PWPA.

May your discussions at this conference be very fruitful. I pray for God's protection and blessing to be with you and your families.



Plenary address

Bob Spitz

European culture is Christianity.

Christian culture is the foundation for the intellectual, social and political life of Europe. However, European Christianity itself is plagued by deep historical divisions. We realize that conflicts, such as those in Northern Ireland and the former Yugoslavia, stem from an unresolved religious struggle between Protestants, Catholics and Orthodox Christians. Therefore, religious harmony and unity are the necessary condition for political and social peace and unity.

New World Order

The New World Order will consist of communities of nations, each bound together by a common religion and culture and joined in economic and political relationships. I foresaw this trend many years ago. That is why for more than forty years I have been promoting inter-religious activities pursuing dialogue and harmony. For a New World Order to be realized, we must prevent religious war.

To solve this problem I have been painstakingly laying the foundation that can embrace every religion. Before I began my ministry, I took the principle which was revealed to me before Jesus, Buddha, Confucius and Mohammed in the spiritual world, and they attested that it was correct

and political policies without God. Their efforts have been in vain. No nation can prosper without God's blessing.

God blesses those nations that are practicing faith, morality and the principle of living for the sake of others. Yet politicians still look only to the earth, blind to heaven's influence. Communist leaders tried for seventy years to establish prosperity without God, and now their nations are bankrupt. Likewise, the West is plagued by recession, crime and social decay; its problems will not be solved until its leaders open their eyes and discover their true cause.

When the religious leaders have united for the sake of world peace under God, the national leaders will naturally follow the teachings of religion. Then and only then will the social and economic problems be solved, and the nations of the world naturally unite on the path of peace. The Federation for World Peace will succeed where the United Nations and many other organizations have failed because it has this foundation.

The role of scholars for the sake of the New World Order is very important. To insure a well-rounded education for individuals, close communication between all segments of society is necessary. People must constantly cooperate with one another

W C S F ❖ 1 9 9 2

TWELFTH WORLD MEDIA CONFERENCE

Mission of the Media in the Twenty-First Century

By Reverend Sun Myung Moon

This address was given August 22, 1992, in Seoul, Korea.

I would like to express my deep gratitude to each of you for coming to my homeland, the Republic of Korea, in order to attend the 12th World Media Conference. Held as a part of the World Culture and Sports Festival, this great event has been established in order that all the projects and accomplishments of my lifetime can be gathered together and offered up to God as one.

Scholars have come to attend the International Conference on the Unity of the Sciences, a gathering with a 19-year history. The Assembly of the World's Religions is an ecumenical gathering of major religious leaders representing the world's many expressions of faith. Statesmen, including former heads of state and government, are here to attend the Summit Council for World Peace.

Women leaders from around the world are here to attend a symposium of the Women's Federation for World Peace, an organization headed by Mrs. Moon—and young people from many nations are holding an athletic meet, Sportsfest, in connection with the Collegiate Association for the Research of Principles' (CARP) Convention for World Students, being held to discuss the qualities required of those who would be leaders in the twenty-first century.

The building of world peace is the ultimate purpose of all I have tried to accomplish during my life. That is also why, last year, I founded the Federation for World Peace and the Inter-Religious Federation for World Peace.

I have defined the center of world peace as being in the family, and have consistently called for "world peace through the ideal family."

Three days from now, on August 25, the largest international wedding ceremony in history will be held as a concrete expression of my philosophy of peace. Good men and women from 130 countries, transcending the differences of nationality and race, are gathering together to be blessed in holy matrimony in the name of God's true love. They are determined to build ideal families and become workers for world peace. This solemn ceremony, therefore, signifies their dedication, their commitment, to a peaceful world.

I cordially invite you to observe this ceremony as special guests because I think that as journalists, you will want to witness this unique event. Since I am granting you an "exclusive", a front-row seat, in terms of coverage of this most historic event, you may be thinking I might expect something from you in return. All I request of you, however, is that you not look upon this as a spectacle, "the greatest show on earth," but that you seriously examine it as the creation of a force for peace, and extend to these couples your sincere congratulations.

Vision of peace

The time has come for the media and journalists to be incorporated into an understanding of the comprehensive vision of peace I am outlining here and to become completely one with this vision, so that you can participate in fulfilling the ideal of world peace that is our common hope.

Last May, I traveled to Washington and spoke at a dinner commemorating the tenth anniversary of *The Washington Times*, which I founded. I was reminded that when I first announced the founding of *The Washington Times* in 1982, there were many people in America who ridiculed me. Some experts predicted, even if I founded a

newspaper of acceptable quality, that I would run out of funds in six months. And if not that, then the paper would degenerate into nothing more than a mouthpiece for the Unification Church and would end up as a weekly newspaper, read by almost no one.

Now, ten years later, *The Washington Times* is counted among the top three papers in terms of influence among the 1,750 newspapers published in the United States. It is the first newspaper read by the president of the United States when he gets up in the morning. On August 13, President Bush gave an exclusive interview to Wesley Pruden, editor-in-chief of *The Washington Times*, the first such interview of the campaign season for President Bush with a daily newspaper.

Year after year, *The Times* is awarded for its excellence in editorial design. In 1989, in the American Newspaper Society's annual design competition in the United States, it received Best of Show honors, the award of highest excellence awarded only by the unanimous vote of a jury of twelve judges. Furthermore, in the category of editorial writing, *The Washington Times* received their highest award for two consecutive years, something that had never before been achieved by any news-

Christmas Day, 1991, the communist empire founded on atheism vanished from the earth after having held the world in fear for seventy-four years.

I am not saying that *The Washington Times* accomplished all this by itself. These developments were the results of God's providence. God, however, works His will on earth through human beings. I do not have the slightest doubt that *The Times* played a decisive role in bringing about the fall of communism. God used the newspaper as His tool to bring an end to the most pernicious worldwide dictatorship in history—and gave freedom to tens of millions of people. Even if I had spent ten billion dollars instead of one, I could not have made a more valuable investment.

The mission of *The Washington Times*, however, is not yet finished. The fall of communism does not automatically lead to the coming of world peace. Nor does it mean that the ideal society of God's desire will establish itself without any further effort on our part. It is still too early for the free world to be toasting its victory, for the world is still faced with too many urgent problems that strike terror in the hearts of all humanity.

The societies of free countries today are exhibiting a phenomenon that is every bit

corruption is becoming worse and economies are declining.

The young people, whom we normally expect to become the future leaders, are losing touch with their consciences in a flood of immorality, drugs and crime, to such an extent that it is difficult for us to have hope in them as the leaders of the twenty-first century.

Spiritual civilization

I have said in the past that the next century is to be an era of spiritual civilization. The era of material civilization is coming to an end. If we are to turn back the darkness that is closing in upon our world and begin to live again, then we must first fill the ideological void in the former Marxist-Leninist countries that has resulted from the fall of communism.

Furthermore, we must bring about a revival of spiritual culture that will rescue the free countries, which now seem to be heading for the day when they will either destroy themselves or else receive the judgment of God. Thus, we need to produce a new philosophy and ideology capable of bringing about a spiritual revolution in human society.

Ladies and gentlemen, during past Media Conferences I have made reference to the providential mission that I have been called to fulfill. I have been called to be the pioneer of a new age. That is to say, I am a pioneer of a new spiritual civilization for the twenty-first century. I have already declared to the world the ideology of the new age that God has revealed to me. That ideology is Godism, neither left-wing nor right-wing, but rather a philosophy that would more accurately be called "head-wing".

As scientists delve deeper into their areas of study, they find themselves less and less able to deny the truth of God's existence. I proclaim that truth, and also teach a view of life in which we attend God and experience his reality in our own daily lives.

God is not an abstract God. He is a God who is alive in each of our lives, and we can feel His touch. I am constantly hearing the beating of God's pulse. I breathe as He breathes. I can feel the warmth of His body against my own. I have come to know the heart of God, and have shed rivers of tears from the knowledge that His heart is bursting with the sorrow of having lost humankind through the Fall. I also know clearly what God desires of His children now.

The most important fact is that the Almighty God is my father. He is your father as well. He is the father of all people. The heart of God, as He looks down upon humankind, is the heart of the parent. Even in human society, the love of the parent is the most passionate, the most ardent, the most unconditional.

The essence of God is true love. God's desire is for all people to follow the example of His true love. He wants to practice true love and view the world through the love of a giving parent. We can achieve eternal life only through such a practice of selfless true love, a love that gives and then expects nothing in return. God invested himself 100 percent when He created the heavens and the earth and then created humankind. He has never expected anything from us in return for that. The same is true of human parents. Because of our love, we want our spouses and children to be something greater than ourselves. That is why we can invest everything of ourselves in them and never expect anything in return.

Until now, human history has been the history of the era of brothers. It is expected that brothers fight. The era of brothers has been an era of struggle and of war. Human history began with a fight among brothers,

see MEDIA on page 10



Amb. McArthur addressing the Media Conference

Bob Spitz

paper in the United States. During these past ten years, I have invested one billion dollars in this newspaper. If I were pursuing political influence or personal wealth, or if I were trying to proselytize my religious beliefs, I would not have invested such a sum in a newspaper. Simply put, I founded *The Washington Times* in order to fulfill the Will of God.

I know that God loves America. America is a center of traditional Judaism and Christianity. It is the cradle of the spirit of modern Christianity. God's desire is that America play a central role in rescuing the entire world and that America maintain its traditional values, which have fallen into confusion in recent years. During the Cold War, God placed America in a position to block the attempt by communism to gain world domination. In the context of God's Will, it was most important that there be a newspaper that had the philosophical and ideological foundation needed to give encouragement to the people and political leaders of America. I certainly could not leave Washington, the capital of the United States, to be a victim of the leftist *Washington Post*.

After ten years

So where are we now, after ten years? The bells heralding the collapse of communism rang out clearly on November 9, 1989, with the fall of the Berlin Wall. And on

as evil as communism. I am referring to the philosophy of materialistic humanism and to the extreme individualism and selfishness that are the offshoots of this philosophy. As a result of these, we find that money and material goods have become the "gods" of our culture.

I am not one to condemn humanism altogether, but the problem with the humanism we see today is that it is based on a thoroughly atheistic outlook. Once we deny the existence of God and the significance of the Creator's creative act, then human beings are reduced to just a handful of dust. In such a perspective, human beings are considered no better than mere machines. This is precisely the fallacy contained in Marxist-Leninism. If we say there is no God and that human beings are no better than machines or animals, then there is no basis for morality. Without a belief in the spirit and eternal life, people become irresponsible toward other human beings and commit atrocities toward each other.

In this context, let's look at the situation of the advanced free countries of the world, whom we would expect to be feeling a sense of victory over the course that has now been taken by communism. Extreme selfishness and individualism have given rise to hedonism. Corruption has pervaded all aspects of social life, and families are breaking up. The problem of political

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ASSEMBLY OF THE WORLD'S RELIGIONS

Religion and the Creation of World Peace

By Reverend Sun Myung Moon

This address was given at the start of the Assembly of the World's Religions, August 24-31, 1992, in Seoul, Korea.

It is an honor to welcome you to the third Assembly of the World's Religions, and to express my happiness in meeting all of you, in Seoul, Korea, the homeland of my wife, Hak Ja Han, and me. I hope that you will have a rewarding and fruitful time during your stay.

This is the third conference of the Assembly of the World's Religions. At the first conference, convened in 1985, I founded the Religious Youth Service and announced my plans for the first conference of the Council of the World's Religions. These projects, which I support every year, together with the volume, *World Scriptures*, which was published last year, have become the front line of the campaign for worldwide inter-religious harmony. In particular, youth leaders of various religious bodies have united in devoted service activities, providing a stepping-stone for harmony and understanding between religions. In doing this they have set up a valuable tradition for the future of humanity.

The second conference was convened in San Francisco in 1990; there I announced the founding of the Inter-Religious Federation for World Peace (IRFWP). In August 1991, the historical founding conference of the IRFWP took place in Seoul. This year the IRFWP and the International Religious Foundation are jointly convening this conference.

As you know, this conference has been organized as part of the first World Culture and Sports Festival. Four years ago when the Seoul Olympics were held, I formally announced my plan for the World Culture and Sports Festival, which will open a new page of harmony, exchange and cooperation among the peoples of this world village. Although the Olympics play an extremely important role, they lack the vertical values and spiritual dimension which are bestowed by God.

Because religion lies at the heart of culture, the Assembly of the World's Religions and IRFWP stand at the heart of the World Culture and Sports Festival. Religious ideals together with the wisdom and values that accompany them should permeate the education, scholarship, art, physical education, media, politics and economics of the world, and become their standard. The World Culture and Sports Festival seeks to guide the spiritual culture of mankind and pursues genuine values for human happiness. It will also be an historical event, pointing towards a peaceful new world culture where God, man and all things merge together.

We are all aware of the fact that our world is immersed in deep suffering. Although the Cold War may have come to an end, conflicts are still occurring in all corners of the world, and evil, hatred and injustice continue to afflict humanity. There are many people suffering in despair and spiritual poverty, even in materially abundant advanced nations. Although many people are seeking solace through drugs and indiscriminate sex, they are running headlong down the road to spiritual and physical ruin. Obviously, no one desires such a world of evil, conflict and despair.

I came seeking to open the way for the original nature of humanity to clear away this unhappiness, and to build a world overflowing with peace and joy. This is the very path which religions have sought to tread. Nonetheless, the ideal world for which humanity has been yearning has not yet been realized. At the core of religion lies the desire to reveal the source of the

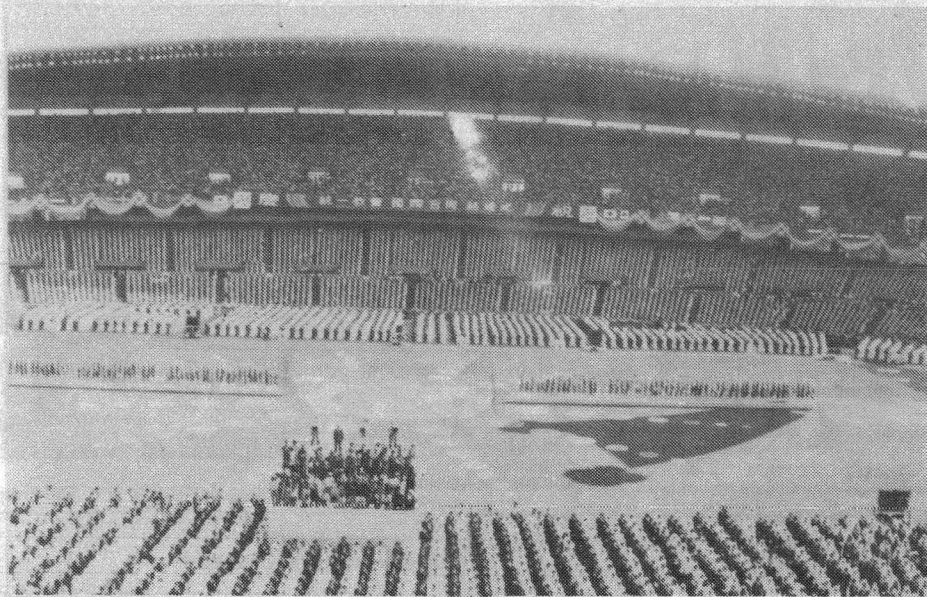
unhappiness and suffering of humanity. If we are ignorant of the source of suffering, we cannot even hope to get rid of it. The solution to this is only possible through the knowledge derived from divine revelation.

Cause of the problem

Today I intend to clarify the fundamental cause of this problem, and to indicate its solution. God created the ancestors of mankind, Adam and Eve, and bestowed upon them the three great blessings: to be fruitful, multiply and fill the earth, and to have dominion over all things. The meaning of the first blessing, to be fruitful, is that all individuals should grow to become perfected people of character centering on God. The second blessing signifies that a perfected man and woman should become a true couple, give birth to children, and by treading the path of true parenthood become an ideal family. The third blessing is to become inheritors of a heavenly

exists for the sake of others, invested 100 percent of His being, and still desired to invest a further 100 percent, and even 1000 percent more. God wants to invest Himself still more because He wants His loving child, who is His object of love, to be better than Himself.

Thus, the path of true love is the path of giving and giving yet again. Likewise, the path of True Parents, who are the embodiment of true love, is not one which seeks recognition, but is the way of sacrifice for others. The path that should be exemplified by religions, which God established for His providence of salvation, is one of principle. Because human life is conceived centering on the ideal of love, the essence of human life is love. A being who is born on the basis of love should live a life of living for others in the same way God does. This is the principle of heaven. Consequently, one can say that people are beings who have come into existence for the purpose of true



30,000 new lineages

Bob Spitz

environment on earth, free of want and distress, in the environment which God has provided.

God, the embodiment of true love, hoped for all people, who are the object of His love and whom He created as His sons and daughters to become perfected incarnations of true love. Then He hoped that they could establish a heavenly environment after achieving the conjugal ideal based on true love. Tragically, Adam and Eve deviated through unprincipled love in a stage of immaturity, before they had perfected the true love that God had blessed them with, and were driven out of paradise. Consequently, the ancestors of mankind who had lost true love, which is the source of life and their original divine nature, ignored God's blessing and started married life centering on Satan's love. Thus, they handed down the love, life and blood lineage of Satan to their descendants.

God, determined to restore His ideal of creation not accomplished due to the Fall, and committed to save humankind from unhappiness, has guided man by establishing religions. Accordingly, in place of Adam and Eve who had become false parents, God had to send the Messiah—that is, True Parents—in order to give rebirth to all humanity. God's ultimate and unchanging dispensational purpose is to find and establish True Parents. True Parents comes as the personification of love and the seed of true life. A true family originates with the True Parents, and this family becomes the model for all families in their path of restoration.

God's true love is the love which invests itself, and invests itself again, and forgets that it has invested itself. When God created His object of love, He Himself, who

love.

True love starts from the point of living for others. Man as he was originally created contained God's true love in his mind and body and responded to it naturally. In other words, the mind centering on true love responds to God and the body automatically acts in unison with the mind. The true united desire of mind and body, when there is no conflict between them, is to inherit God's true love completely and to respond to it substantially. The idea of man, which is the unity of mind and body, is achieved when God's true love is possessed in totality.

The Blessing

The ideal of genuine freedom, peace and happiness is attainable only when the mind and body become one centering on true love. Furthermore, one can only achieve a free and peaceful family, nation and world on the foundation of the unity of mind and body. The cardinal point of peace should be found not at the global or national level, but in the relationship between mind and body within the individual.

Yesterday, 30,000 couples from all corners of the world received the holy blessing and secured the establishment of a new family tradition centering on God. The ceremony you attended was not simply an important wedding ceremony convened by one religious order. Society is being shaken to its foundations by the collapse of sexual morality, the deviant behavior of young people and the breakdown of families.

How should we tackle this situation? The seeds of moral corruption sown by Satan and the ancestors of humankind have borne their historical fruit. The phenomena of the Last Days of hell on earth, where the

way of heaven and human morality have been ravaged and where men have become animals, are quite evident. This tragedy has been further exacerbated by a tendency to extreme egocentrism and a toleration of free sex which seems to have imbued immorality with a rosy hue.

Spiritually and morally, our world is facing a profound crisis. Not only are orderly families disintegrating, but also the minds and bodies of youth, who represent the next generation, are being damaged. This crisis facing humanity can only be solved through the Messiah, True Parents, who are the owners of God's true love and true life. Contrary to popular trends, God's ideal of marriage places emphasis on eternal "one-man—one-woman"hood before God, the sanctity of love and sex, God's blessing, and marriage for one's descendants. This movement, which aims to realize an eternal ideal of couples and families centering on God's love in 160 nations, regardless of race and national boundary, represents the bright future and hope of humanity.

The basic unit of God's ideal of creation is the family. The family is the basis for the establishment of the society and nation. God's ideal of a one-world family, transcending race and based on true love, is directly connected to the realization of a peaceful world. The people of the world can have children of goodness and practice correct ethics when they build blessed families under God's ideal of true love and become exemplary husbands and wives. Then ideal families, which are the fruit of true love, can be perfected, and ideal societies and nations—as well as the ideal whole world—will come into being. The international joint wedding ceremony is providing a fundamental solution to the chronic ailments of modern society by restoring the original ideal for the family.

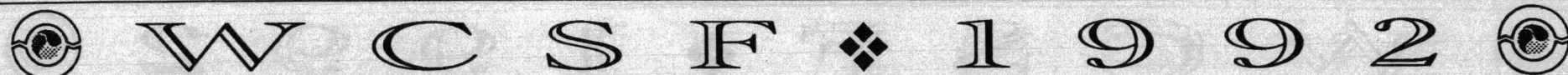
Now the time has come for religions to display their leadership in the world. Leadership cannot emerge from blind faith or an arrogant and self-righteous attitude stemming from narrow-mindedness. True leadership arises when one subordinates oneself to the will of heaven and acts altruistically. It is time for religious people to appreciate their responsibility towards the conditions of this age and its unprincipled facets, and to examine themselves deeply. Religious people should repent for failing to exemplify the practice of love, and because they were engrossed in their personal salvation or the interests of their own religious denominations, for not investing their whole efforts in the salvation of humankind. At this time the practice of love is required—not only faith.

God is calling us

God is calling us. He passionately desires to challenge injustice and evil in the world and express His true love. All religions should be of one mind in making known and practicing God's fervent hope for humanity. God, who transcends all ritual and doctrinal disputes, desires believers to raise up their spirit through profound spiritual dialogue and exchange with Him. Religions should establish the spiritual order to which man, who has a spiritual nature, should relate himself closely. They should systematize it and create a lifestyle which expresses it rationally. Religious leaders of all creeds should take the lead in self-purification and—furthermore—with mutual respect for each other, raise up influential inter-religious organizations.

Until I founded the Inter-Religious Federation for World Peace last year, I endured enormous difficulties. For forty years, I trod the path of sacrifice, living for the sake of others, and envisioning the hitherto-unrealized ideal of inter-religious harmony and the accomplishment of world peace.

see RELIGION on page 10



RELIGION

from page 9

centering on God's will. Despite the persecution of a number of intolerant religious groups in various countries and a lack of understanding shown by successive generations of political regimes, and at the cost of all kinds of personal sacrifices, I determinedly worked to establish an ecumenical movement, an ecumenical theological seminary, the New Ecumenical Religious Association, and the publication of the World Scriptures. I have also continually supported the Council of the World's

Religions and the Assembly of the World's Religions for the promotion of inter-religious harmony.

One may ask why I have initiated all these projects. All I desire when I involve myself in these activities, including the holding of the Assembly of the World's Religions, and the activities of the Inter-Religious Federation for World Peace, is to fulfill the will of God, the parent of mankind. My only aspiration is, together with all of you enlightened religious leaders and religious scholars, to realize the hope of God and all people on the earth.

Rather than satisfying ourselves with

inter-religious harmony, the next step from here is to involve ourselves more positively in social activities, by creating a broad-based unified organization aimed at world peace, together with opinion makers in the academic, political and media spheres. In cultivating and guiding this organization to fulfill God's Will on earth, religions should exemplify the spirit of living for others.

Let us all open our spiritual ears once again and, inclining them toward heaven, follow God's advice with a humble heart. Then we should become aware of the mission that God has bequeathed to the religious leaders of this age and, by

correctly guiding the spirit of humanity, secure the spiritual and mental order of the new world culture. I hope that this conference will provide a forum for discussion based on God's wisdom, transcending the dimension of human insight. I want to express my appreciation for the dedication of His Grace Dr. Gregorios, who has provided a model of organization and management as Chairman of the Conference. I would also like to thank all the Committee Chairmen and representatives for their hard work.

MEDIA

from page 8

and ever since then, it has been a history of struggle. Cain and Abel, the sons of Adam and Eve, the first human ancestors, fought with one another until finally the older brother killed the younger. This was the beginning of sinful human history.

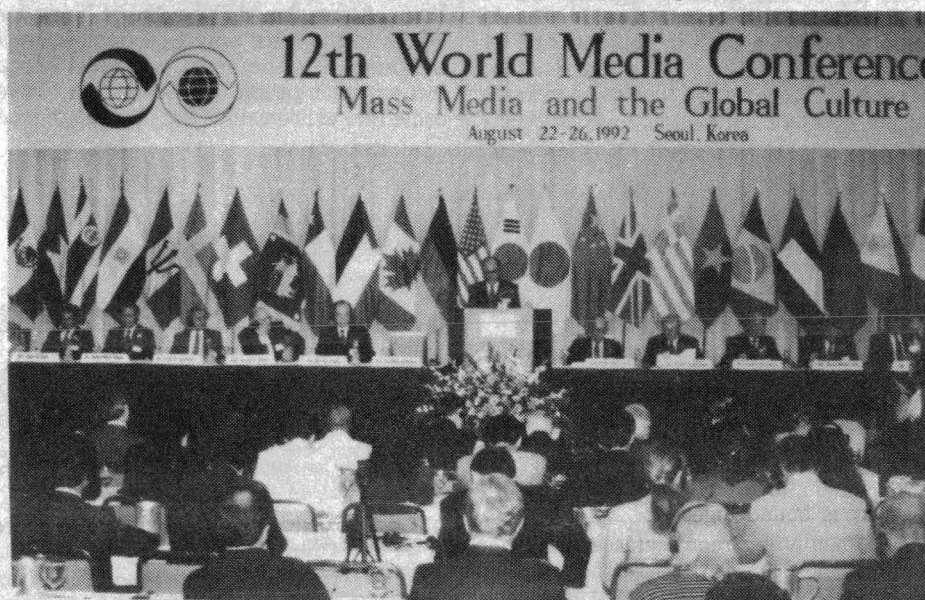
Up through World War I, World War II and the ideologically-fought Third World War, history has been a succession of fights among brother nations. Today, now that we have come through World Wars I, II and III, human history is entering a new dimension. Now, the era of brothers has ended, and we have entered the era of parents. The era of parents is the era of true love. As God looks upon us and loves us with the heart of a parent, so should each of us look upon every other person and love all people with the heart of the parent. There may be tears in such a love, but never a fight to the death. The concept of struggle does not exist within the context of true love. My declaration of Godism is the philosophy of True-Parentism and the philosophy of True Love.

On Nov. 30, last year, I visited North Korea, a staunch communist country with which I had been an enemy. The world was shocked to hear that I, a person who has devoted his entire life to anti-communism and victory over communism, had entered North Korea. I received a warm welcome from President Kim Il Sung. We embraced each other heartily. He is a person who had always looked on me as an enemy. He had once imprisoned me for three years and later even attempted to kill me.

This was the enemy that I embraced. I could never have done this, however, if I had actually held even the slightest

thought that he was my enemy. I went to North Korea with the heart of the parent, and it was with the heart of the parent that I embraced President Kim Il Sung. I went to North Korea in an act of true love. In

true love. The twenty-first century will be the era of True Parents. I will be the era when people will mature spiritually and "heartistically" to the point that everyone will become true parents.



Addressing the Media Conference

Bob Spitz

true love, there is no concept of struggle, only the heart of compassion. In true love, there is only the heart of the parent that can give and give and then feel the desire to give even more.

I will state here today that the Godism and True-Parentism which I have declared, is the source of true peace that will lead the way in the twenty-first century. It is with Godism and the Headwing philosophy that we can build a world of harmony in the twenty-first century. The core of this philosophy is the heart of the parent and

A responsible press

I have always emphasized that we need a true press, a responsible mass communication media. I founded the World Media Conference as a way to foster press freedom in places where this freedom has not existed, and to work to bring about a responsible press in places where freedom already exists.

Recently, I have defined still another mission for the media. That is that the media needs to be moral. I have given *The*

Washington Times a task for its next ten years that it must contribute to bringing about a moral society. In doing this, *The Times* will make its contribution to the world. Because a peaceful world is only possible based on the existence of ideal families, *The Times* must be a newspaper that cultivates family values.

The media wields such power and influence that it is often described as the Fourth Estate, after the executive, legislative and judicial branches of government. This power of the media must be exercised for the purpose of good. Through the exercise of its influence, the media must contribute to bringing about greater understanding between cultures and nations.

You journalists are specialists in your field, but before that, you are all God's children. You are all champions of peace, specially called by God to help bring a new ethical standard into the world.

The World Media Conference exists as a forum for free discussion by members of the media for the ultimate purpose of bringing about a principled media. In this time when the entire world and all of humanity is advancing toward the ultimate true world of peace, the media must understand that it is called by God to an important mission in helping to realize this world.

The media must add its efforts to those of all others who are working for peace, and must exercise its tremendous influence for bringing about the ideal of a humanity united as one family. The media must march boldly forward, leading the way in realizing an ethical world.

CROMWELL

from page 1

become eternal husbands and wives. When Rev. Moon and his wife asked them to make four marriage vows, four times their united voice, 40,000-strong, thundered out "yeh", the Korean word for "yes".

When the ceremony was over, the band struck up a tune and 40,000 balloons and 400 pigeons were released into the blue sky above the stadium. The couples and 60,000 guests were then treated to entertainment by some of Korea's top stars, including the group Koreana, made famous by its 1988 Olympic theme song "Hand in Hand."

While the performers worked the audience above, a crowd of several hundred reporters (most of them from Japan) pressed into a packed lower-level press room to interview two top Japanese entertainers and an Olympic champion who have stirred a storm of press interest by participating in the matching and blessing ceremony. "We are trying to rebuild families," said Junko Sakurada, 34, an actress. "In the ceremony, I was moved to see so many with the same values."

Rev. Moon teaches that salvation is achieved through the creation of God-centered families and that marriage should be the most sacred sacrament. He has conducted 14 marriage blessings for groups



Ex-Prime Minister Edward Heath addressing the Summit Conference

Bob Spitz

of couples since 1960, but this is by far the largest. By participating in a ceremony with other couples from all continents and representing all races and religions, each couples is making a commitment to work together with all other couples in building a peaceful world by creating good families.

By the same token, the solution to the

world's ills lies in the creation of good families. In the words of Dr. James Baughman, president of the Unification Church in America, "The solution to the AIDS epidemic, to the breakup of families and to other similar medical/moral problems in modern society, is the Unificationist formula of celibacy before marriage and fidelity in marriage."

Most of the couples are members of the Unification Church, but they were joined by a small group of already married couples from the world's main religions who had their marriages blessed by Rev. Moon. This group was drawn from the large circle of academics and religious leaders who support Rev. Moon's many cultural and educational activities and who believe God is working through him, but who do not call his teaching their own.

The majority of couples blessed today were matched by Rev. Moon over the past two months. He proposed a spouse to each individual who asked him to choose a suitable partner. All but a very small minority of members accept his choice, believing that God works through him in the matching process. They are reassured

by the very high success rate of Unificationist marriages.

For the *Guinness Book of Records*, this wedding will replace the Unificationists' old record for the largest wedding in history (6,500 couples in 1988). 30,625 couples were blessed in all, with 20,825 in the stadium itself and the remaining 9,800 participating by satellite. Over half of those blessed were Japanese, while one third were already-married couples renewing their vows. Rev. Moon has often blessed international couples, believing that racial, national and ethnic divisions can best be overcome through such unions. The children of international couples will grow up with appreciation of both parents' cultures.

The International Blessing Ceremony is part of the World Culture and Sports Festival held in Seoul. Since the festival will take place every three years, there will be very large blessings on a regular basis in the future. And judging by the dramatic increase in the international interest the blessing is attracting, the number of participants is likely to get larger and larger.



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This is reprinted from the Wedding Program.

Significance of the Wedding

God created Adam and Eve as the ancestors of mankind, and blessed them, saying, "Be fruitful, multiply and fill the earth and subdue it, and have dominion over it."

Had these blessings been realized, Adam and Eve would have become the True Parents of mankind, and this world would have become an ideal world of peace centering upon God. But Adam and Eve fell and became the false parents, thereby establishing a world of sinfulness.

The central purpose of God's providence of salvation is to send the True Parents, the Messiah, to redeem the sinful world and to restore the three great blessings which were lost. Also, fallen man may hope to receive blessing in marriage from the Messiah who comes as the True Parents, and on that foundation may become a true person and establish a true family.

The Unification Church Holy Wedding is a celebration of receiving just such a blessing from God centering on True Love and starting the process of becoming true husbands and wives, thus establishing the ideal of God: the Kingdom of Heaven on earth and in the spiritual world.

Reverend Moon speaks

What was the ideal which God intended to fulfill through the firsts human ancestors? It was for an ideal man and woman to unite and create an ideal family. If that is so, what is the center of that ideal family? It is not man, nor is it woman. A family is ultimately parents and children. It is the love of God that is the center of the family, a family bound by the unity of the parents. A couple unites centered on the love of God, so we conclude that it is God's love which is the center of the ideal family.

Through the Fall, man lost God's love. The Fall means seeking relationships in a state where God's love is absent, and therefore the love relationships created in today's world are not what man originally desires.

The value of the Blessing cannot be exchange even for the whole world. The Blessing is where one man and one woman center on God's will and practice true love, becoming a true father and mother.

Your receiving the Blessing comes on the victorious foundation of God's 4,000-year

The Wedding Ceremony

providence to send the Messiah, who restores a family centered on God's will. Therefore, as your descendants are in the providence of restoration, even if they do not do any meritorious deeds, they enter into the position to receive merit based on the foundation of their victorious ancestors, those who become great workers for the 4,000-year providence of restoration.

A woman must love a man, who is in the position of father, husband, elder brother,

At this moment, the whole world is radiant with God's grace and glory, and the earth is celebrating with gratitude and joy. Today, all of you are participating in a most holy ceremony, receiving Heaven's permission to become eternal couples of true love under God and True Parents' blessing.

God's original ideal for the creation was for man's ancestors, Adam and Eve, to become husband and wife through God's



The entrance of the church elders

Bob Spitz

and younger brother. A man must love a woman, who is in the position of mother, wife, elder sister, and younger sister. From these four positions, you love and respect each other most intimately, with a heart that is also loving the world. As you feel this stimulation, you are a couple whose destiny is bound together.

The family is a representative workshop for teaching love for mankind. It is a symbolic arena for establishing the center of heart. If you mutually trust each other and your happy life continues, your family becomes the center of the universe and the realm of the ideal begins.

Reverend Chung Hwan Kwak

This blessing ceremony is the highlight of the first World Culture and Sports Festival to establish a new world culture.

love, become true parents, and establish an ideal, perfected family. But the first ancestors centered on Satan's false love and fell, thereby becoming a false couple who gave birth to children with sin. Tragically, they became false parents, and all people are descendants of those false ancestors.

God's providence, which aims to restore man according to the original ideal, is completed when God finds and establishes the True Parents of humankind. Only when all people receive the blessing from True Parents, sever their relationship with Satan, and are born again will they establish ideal families. Consequently, for the fallen people of the world, this blessing is the hope of all hopes, the dream of all dreams.

Since a peaceful, ideal world cannot become reality without the realization of ideal families, marriage is not merely the

meeting of a man and a woman: rather, it is the creation of the basic foundation upon which the peace and happiness of humanity rest. Today, in this place, good men and women of 130 nations are transcending race, nation and culture to meet God as their Parent. This solemn starting point for creating a world family of true love fulfills the hope of all humankind, which has been yearning for peace, and it is thus a most joyous event for the world.

I pray that your lives will resemble the model provided by our glorious True Parents, who have always walked the path of selflessness, that you will lead the way for the development of your nations and the peace of the world, and that you become families who hand down this most precious blessing to your descendants.

Wedding Vows

1) Do you, as mature men and women who are to consummate the ideal of the creation of God, pledge to become an eternal husband and wife?

2) Do you pledge that you shall become a true husband and wife, and raise your children to live up to the Will of God, and educate them to become responsible leaders in front of the Unification family, all mankind, and God Almighty?

3) Do you pledge that, centering upon True Parents, you shall inherit the tradition of the Unification Family, and pass this proud tradition down to the future generations of the Unification Family and to mankind?

4) Do you pledge that, centering upon the ideal of creation, you will inherit the Will of the True Parents, loving the people of the world as God and True Parents do, and ultimately consummate the ideal family, which is the building block of the kingdom of God on earth and in heaven?

Proclamation of Holy Wedding

On August 25, 1992, I hereby proclaim before God, True Parents, the world and cosmos, that the Holy Wedding of these brides and bridegrooms who have participated in the Unification Church International Holy Wedding here at Seoul, Korea, and the other ten nations of the world who joined this ceremony via satellite, is now accomplished.

This declaration was unprecedented. It shook people, it energized the atmosphere, it sparked a sigh of relief among others. It made people pay attention carefully. Whether in agreement or disagreement—or confusion—people were awed by the seriousness of Rev. Moon and his claim.

The announcement set the tone, the conferences set the stage, and the Blessing set the record, laying the foundation for the Ideal World to come.

No article on the Blessing would be complete without some responses from the couples themselves.

Mbikayi Tshikada, a Zairean brother living in Nigeria, was married to the former Connie Palmer, a black American sister from Washington state. Mbikayi had this to say: "It's beautiful! The Blessing elevates our minds and changes our blood lineage, to become the sons and daughters of God!"

Steve Palmer (no relation to Connie), a black American, was married to Dierdre from Guyana. Their overall feeling was summed up in one word—relief. They both expressed great satisfaction in their matching. Steve just graduated from the University of Maryland and plans to attend UTS. Dierdre is a journalist.

Franklin Greenidge, a black American, married Sanae Kawasaki, a Japanese sister. He had this to say: "I feel great. We are bringing two cultures together to facilitate bringing peace. Cultures and nations need to blend, to learn from each other and grow." Sanae said, "I am very happy. I want to be like True Parents." That remark says it all.

ANDERSON

from page 1

parked outside the stadium.

Upon entering the stadium, one noticed the rows and rows of white dresses and blue suits—40,000 young men and women at attention in their uniforms wearing the beaming smiles that only newlyweds (or soon-to-be newlyweds) wear.

Huge banners tied to giant balloons hung over the stadium floating with the cool breezes which were trying their best to challenge the muggy, warm August air.

Like busy ants, the media were everywhere. Cameras flashing and video equipment whirring signaled the recording of this event for all time.

Marching bands, brightly dressed dancers, and thousands of balloons straining at the nets which kept them down, all waited their turn on stage. The stadium filled to near-capacity and the stage was set.

After several introductory speeches, the King and Queen of the Universe strode out onto the platform, wearing crowns and robes and royal demeanor of true authority given by God.

Solemn vows, an exchange of rings, deep heartfelt prayer, a rousing three mansei's—and 60,000 children of God were sealed for eternity.

The beauty, pageantry and splendor of this holy ceremony could only be matched by its significance and meaning.

Sixty thousand people were committing their lives to God, to each other, and to

their future children. Rejecting the popular fallen-culture images of false romantic love, these men and women chose true love based on unselfish devotion to others as their path to happiness and fulfillment.

You could see it in their eyes—the confidence that what they were doing was right. Somehow they knew their future would be good. There is nothing like the support of 59,998 other brothers and sisters to solidify the feelings in your heart that this marriage is special.

Celebration

Following the Blessing ceremony, the stadium was filled with a joyful celebration. There were skyjumpers parachuting into the stadium, planes buzzing over with banners unfurled congratulating the couples, music, and special messages from Hyo Jin Nim and others.

The joy of the occasion spilled over and the crowd could no longer contain itself. With True Parents joining in, and then leading, "waves" of cheers were sent around the stadium, to the delight of everyone.

As the festivities came to a close, the brides and grooms boarded buses back to their hotels to change clothes and go sightseeing.

It was time to share, to enjoy each other's company, to drink in the experience of having a new source of joy in life.

Soon, Seoul became a honeymoon city. Everywhere that sightseers go was visited by newlyweds. The palaces, the Namsan Tower, Lotte World, the Korean Folk

Village, the beautiful parks, all welcomed the special visitors.

Starting their new lives together, there is much for the new couples to do: perhaps learn a language, prepare to move, etc. Life goes on, and so does the Providence.

Another aspect of this wedding was the public message sent by the participants. The Blessing made a striking statement, which went out loud and clear: the Unification community is here to stay—and it's growing.

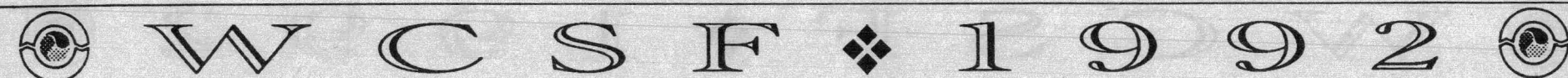
For several years now critics and social scientists have been saying that the Unification community was on its way out. But these voices were silenced by the vastness of the numbers of white dresses and blue suits, by the strength of their commitment, by the depth of joy in their hearts.

Yes, the Unification community is here to stay. The message of true love and God-centered families is being sent out throughout the world. The Kingdom is being built.

Perhaps a final word. What made this Blessing special—besides the numbers of participants—was that it was the work of the Messiah—not just a great religious leader.

Declaration

The night before the Blessing at a magnificent banquet in his honor, before an audience which included heads of state, scholars, professors, world leaders in media and religion, Father said, "I am the Second Coming. Mrs. Moon and I are the True Parents of mankind, the Lord of the Second Advent—the Messiah."



SUMMIT COUNCIL FOR WORLD PEACE

An Interview with Antonio Betancourt

By Mark Anderson

Mr. Antonio Betancourt is the executive director of the Summit Council for World Peace.

Anderson: What is the Summit Council and your relationship to it?

Betancourt: The Summit Council for World Peace is an association of former heads of state and former heads of government from around the world. It was initially founded in 1981 with the name of the Summit Club. It evolved into a more practical organization working on the issues of peace and development. Initially, it was an idea to bring together former heads of state and government from all countries of the world, to use their expertise and their experience and statesmanship to work on the issues of world peace and development. However, the Summit Club was constricted: how to work was not articulated. That came later on, when we discovered those areas in which the heads of state could put the best of their experience to work. Our first major Summit was in 1987, and this is the fifth Summit. I am the executive director—I'm originally from Colombia, and have been a resident of the United States for 25 years.

Anderson: What was the particular highlight of this Seoul conference?

Betancourt: It was a combination of things that made the conference very successful. I can say perhaps from the point of view of the purpose of the organization and the kind of people we seek to attract, the conference has been successful because we were able to have in this particular Summit the presence of a major European power, represented by Sir Edward Heath, the former prime minister of the United Kingdom. We had some other Europeans before, but from smaller countries. And we do seek to create the environment in which the major powers get involved, the former heads of state and government from those countries.

The conference was very successful because it brought together some of the best experts and scholars in the area of Korean unification, people who know the economy and the process of unification of both parts of Korea. They are very talented—the best. We had very serious papers, very serious discussions, which we will publish and make available to the general membership and friends of the Summit Council. We will also make those papers and proceedings available to

governments around the world, the major regional powers involved directly or indirectly in the process of unification—Russia, United States, China and Japan. So the conference was very successful by all means.

Everyone left happy and with the feeling that they contributed somehow to a better understanding of the issues involved in the process of unification. We have been able to move the issue of unification and the consequences, for good or for bad, of unification, to the world stage by bringing people from all over the world, former heads of state from all over the world, to

with our commission in the process of unification.

As the commission expands its scope, we will get in touch with the regional powers and some of the major international bodies such as the UN. It was proposed at this particular conference that the Summit Council should approach the UN and seek its assistance in this process. This is something which we have to evaluate carefully because we don't want to do harm—we'd like to contribute. So the UN is already helping by mobilizing some of its agencies—in the humanitarian, economic, health and other areas. These are areas

open. Now we have to deal with it.

And I was talking to this man, and later on to all the heads of state. We called for a meeting that night. We were aided by Mark Brann of England who, in a very solicitous and courageous manner, answered many questions during my absence until I came, and together we conducted this clarification meetings or briefing meeting. People were very interested to know more about this, and why Rev. Moon made such a declaration. So, at the end, I said to them: Look, this is something you have to deal with. He mentioned that—you have to think about it, why he said it, in reference to what did he say he is the Lord of the Second Advent? And I think the world will watch very carefully—you will probably be doing that, watching very carefully, watching his work and his words. This is something that he said it—he must have a reason to say it. Some of my friends said we would probably unleash a great controversy: if so, so be it, it is something we have to deal with, but we cannot shut him out. If he is, there's no reason for him to remain quiet any more. He is 72 years old; this is the way he began his speech. He said, I'm 72 years old; so he was saying it's a little bit late, but let me tell you, I am. And we'll see what happens this year and in the years ahead.

Anderson: What is the most challenging aspect in working with people of this level?

Betancourt: Well, the most difficult thing is to match the expectations. Some of these people are very intelligent; they are not just pomp and ceremony: they are substance. Because these people have been responsible for millions of people and millions of resources under their command. And here we are with no training; I don't even have university training and it's a great challenge to be able to live up to their expectations. It's a big feat to be able to feed them properly—not food (that comes out of the hotel!)—but to feed their intellect, and their enormous capacity to accomplish—and to meet them on their level: that's the biggest challenge, not only for me but for many members of the Unification community.

Anderson: Let me ask you one more question dealing with the future plans of the Summit Council. Are there going to be more conferences in the future? What do you have planned?

Betancourt: The Summit Council could be as active as the Security Council of the UN, or the more active organizations of the UN. The problem is resources. The Rev. Moon doesn't have the resources. Despite what the people think, despite the projections that we have so much awesome economic power—we don't have that power, and he doesn't have the resources to give to the Summit to meet all the world's needs in those two areas of peace and development. We are late in developing commissions, not just for the Korean unification, but for the unification of China. That's a big question. The problems of the Baltics—the problems of the Balkans—the problems of the Middle East and, within the Middle East, the problems, specifically, of the Palestinian question with the Jews. The whole of Africa with Ethiopia, the famine in Somalia and Sudan—there are so many regions where these two areas of peace and development are absolutely needed. But we need the resources. Nevertheless, I think that the end of this year and towards 1993 we are going to see a Summit Council more effective, more dynamic and with more functions and programs in the USA and also probably in Western Europe.



Dr. Pak being acknowledged at the Summit Conference

Bob Spitz

understand this problem. We really believe that the interests of the regional powers and the world as a whole are served by having the peninsula stable—and the process of unification stable.

Anderson: Could you say a little more about the role the Summit Council will play in the future on the unification of Korea?

Betancourt: Well, we created a commission on Korean reunification in September of last year. That commission was able to be received by the government and the party—the highest authorities in North Korea. This commission is composed of heads of states who were willing to lend their expertise in that process, as advisors, as facilitators, and people who are willing to give the best of what they have, of their experience, to contribute to this process. So the Summit Council will continue to work

which our commission can enhance and help.

Anderson: The Summit Council was part of the overall World Culture and Sports Festival, so some of the participants, as I understand it, attended the large international wedding. Did you have any response from the participants in regard to the wedding, or in response to some of the declarations which Rev. Moon made during this particular festival? How was their response?

Betancourt: Well, as you know, Rev. Moon declared on the eve of the 24th of August before all these different groups, including the Summit Council for World Peace participants, that he is the Lord, the Second Coming, and the Messiah. Probably he did that because he did not want to leave anything behind, anything under the rug. He could not have been more explicit.

Yes, one major former head of state asked me, "Why did Rev. Moon declare that?" I said, in my opinion, he is 40 years too late! And to that he responded, "Why?"

Well, I said, because Rev. Moon is a man who firmly, absolutely believes he is who he says he is. He believes to his bones that he is the Messiah, he is the Second Coming, and that he is the Lord of the Second Advent. I asked this head of state: If you believed that absolutely, with no doubt in your mind, would you keep it to yourself or would you reveal this? He says: Well, that's a very good point.

I said: He was supposed to reveal this 40 years ago, but the failure of the Christians of that time—who were supposed to back him up and support this declaration—destroyed this foundation, this particular base, 40 years ago; therefore, he had to work for 40 years, build his own foundation, and find the proper time: and spiritually he is pushed, not on his own. He is pushed by spiritual forces to make that declaration, so he has come out into the

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W C S F ♦ 1 9 9 2

Summit Council Reaches New Heights

By Mark Anderson

The Fifth Summit Council for World Peace was held in the Lotte Hotel in downtown Seoul. It was attended by 100 participants, including 22 current and former presidents, heads of state and government, and prime ministers. Much of the discussion focused on North Korea and the prospects for change in the policies of that nation.

The conference received a major stimulus on the first day of the conference when it was announced that South Korea and the People's Republic of China—North Korea's last major ally and supporter—would establish full diplomatic relations.

The conference featured two outstanding keynote speakers. Sir Edward Heath, the esteemed former prime minister of the United Kingdom, most informatively reviewed the historical background leading up to the Korean conflict and offered insightful observations on the current situation on the peninsula. Frank Carlucci, the former U.S. secretary of defense, expounded on the need for a strong U.S. presence in the face of the North Korean military buildup.

Besides these two excellent speakers, other top-level people attending included, for example, Dr. Kenneth Kaunda, the former president of Zambia; Dr. Rodrigo Carazo, the former president of Costa Rica; and His Excellency Talvak Nazarov, former head of state of the republic of Tajikistan.

Rapporteurs for the conference were Ambassador Phillip V. Sanchez, former U.S. ambassador to Colombia and Honduras; and Dr. Thomas J. Ward, executive director of the Federation for World Peace.

The theme of this year's conference was Korean Re-Unification and World Peace. Papers were presented which dealt with this timely issue, followed by serious discussions.

The results of these meetings will be published and made available to the political leadership of both Koreas as well as to interested scholars and political leaders around the world.

In this way the Summit Council is working to advance the cause of Korean reunification.

The Summit Council participants—mostly former heads of state and government, ambassadors, former cabinet ministers or governors—all attended the International Wedding Ceremony as observers.

Keynote address

Father gave the Founder's Address to set the tone for the Fifth Summit Council for World Peace. His theme, consistent throughout all the proceedings, was true love as the way to world peace: "The basic principle capable of unifying North and South Korea can work only when true individuals who have achieved the unity of their minds and bodies come together to form true families. This same principle can also be magnified to the world level to become the principle by which true freedom, true peace and happiness can be realized. The unification of the Korean peninsula, therefore, will provide an important opportunity to achieve a future unified world and, eventually, to bring about even the unity of God and humanity."

The closed nature of the North Korean regime up until just recently has made it

difficult to assess the situation of the country. Most amazing, however, was that while the Summit Council was debating how to bring changes in North/South relations, South Korea was opening diplomatic relations with the People's Republic



of China, abandoning Taiwan. This radical change, it was agreed, will put tremendous pressure on North Korea to accelerate the unification process.

One of the conference presenters, Dr. Dae-Sook Suh, said, "North Korea may be a very poor and ugly woman while South Korea may be a very rich and handsome man...but unless the woman says 'Yes'—you don't have a marriage!"

The prospects for a "yes" are better than ever, due to the breakup of the USSR and the new relations between South Korea and China.

Former Secretary of Defense Frank Carlucci said, "It's only a matter of time before reunification takes place. The most significant issue is the nuclear issue. If North Korea emerges with a nuclear weapon, the whole security in the region would be changed." Carlucci went on to say that reunification is inevitable; it's only a matter of time. Especially as the awareness in North Korea grows that they are being judged by world opinion, the breakthrough in relations with the People's Republic of China will greatly speed up the reunification process.

Former Zambian President Dr. Kenneth Kaunda suggested that the Summit Council should send a delegation to Kim Il Sung to stress the importance of peaceful reunification.

Dr. Kaunda expressed the sentiments of all the participants when he said, "I am very much impressed by what I've listened to here. I want to publicly record my sincere thanks to Rev. Moon for making it possible for me to meet in this way. Consider me a member of the Summit Council."

The current president of Belarus, Dr. Stanislav Chouchkevitch, went even further. He said, "I want Rev. Moon to conduct a mass wedding in a stadium in my country." Belarus is the home of the capital of the Commonwealth of Independent States.

Gratitude for vision

World leaders expressed their gratitude to Rev. Moon for his inspiration and support of the Summit Council. His Excellency Dr. Abdel Hegazy, former prime

minister of Egypt, said, "The Summit Council for World Peace has been able to fulfill in a very short time the dreams of many people. To provide a forum for former heads of state and government, and leaders from around the world, where their

support of this organization."

The initial idea for a summit council was proposed by Rev. Moon in 1981. Since then, through the leadership of Dr. Bo Hi Pak as president and Antonio Betancourt as executive director, the organization has developed a solid reputation for conferences of substance with quality participation.

The permanent staff members of the Summit Council for World Peace include Antonio Betancourt, executive director; William Selig, administrative director; Mark Barry, senior researcher; and Pam Gaarder, administrative assistant. Assisting them on this conference were the following volunteers: Jesus Montenegro, Jesus Gonzales, Margaret Herbers, Frances Ichijo, Steve Boyd, Wendy Forster and Cesar Reglarido.

In addition to attending the conference, the participants had the opportunity to tour Panmunjon (the demilitarized zone) and the Korean Folk Village (a reconstructed 19th-century Korean village).

A number of the First Ladies and other participants also attended the meeting of the Women's Federation for World Peace held August 26 at the Sheraton Walker Hill Hotel in Seoul. In addition to the Founder's address, the keynote speaker was Her Excellency Clemencia Siles, the former First Lady of the Republic of Bolivia.

In the future, the Summit Council plans to hold regional conferences with heads of state at which Father himself may address the participants.

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BLESSING

This is a listing of those associated with the USA in some way (nationality, mission etc.) who participated in the Blessing this August. Please excuse the inevitable errors it contains.

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 Abe, Hiroko (Japan) & Sekiya, Futoshi (USA)
 Abe, Hiroshi (Japan) & Nakamura, Sachiko (Japan)
 Abe, Toshiko (Japan) & Morigami, Kazuhiro (USA)
 Abe, Yaumi (Japan) & Shirahara, Hitoshi (USA)
 Abe, Yutaka (Japan) & Otake, Kazumi (Japan)
 Abraham, Ragge (USA) & Tsuruta, Tomoko (USA)
 Abrams, Monique (USA) & Johnson, Kenneth (USA)
 Abutun, Jose Mariano (Canada) & Sakamaki, Hitomi (USA)
 Ackmann, Teresa (USA) & Anthonis, Dirk (USA)
 Agata, Kayoko (Japan) & Honda, Keichi (USA)
 Aghili, Haydeh (Iran) & Zola, Matondo (Zaire)
 Ahlstrand, Martha (Sweden) & Dasilva, Morgan (USA)
 Aiba, Hiroyuki (Japan) & Namizaki, Natsumi (USA)
 Aida, Chieko (Japan) & Nishio, Masahiro (USA)
 Aijiki, Kazumi (Japan) & Sato, Norio (USA)
 Akagi, Keiko (Japan) & Bouachri, Djamel (USA)
 Akiyama, Maki (Japan) & Kawaguchi, Ryohi (USA)
 Alinea, Maria (USA) & Parker, Brian (USA)
 Allaire, Eric (Canada) & Varas, Mara (USA)
 Amaya, Nobuyoshi (Japan) & Inoue, Akiko (Japan)
 Anderson, Angus (British) & Pumphrey, Melissa (USA)
 Andrus, Blane (USA) & Corpuz, Lydia (Canada)
 Andrzejewska, Wiesia (Poland) & Marcotte, Alain (Canada)
 Anthonis, Dirk (Belgium) & Ackmann, Teresa (USA)
 Aoki, Tomoko (Japan) & Kriebuehl, Daniel (USA)
 Arahira, Rumiko (Japan) & Bruce, Kenneth (USA)
 Arai, Hiroyuki (Japan) & Kawamata, Chihomi (Japan)
 Arai, Kenji (Japan) & Takeuchi, Sachiko (Japan)
 Arai, Masae (Japan) & Joseph, Raoul (USA)
 Arai, Nobufusa (Japan) & Yamaguchi, Nobuko (USA)
 Arakawa, Naoko (Japan) & Harasaki, Naoki (USA)
 Arana, Reiko (Japan) & Jun, Han H (USA)
 Arima, Noboru (Japan) & Maruyama, Mieko (USA)
 Armstrong, Michael (USA) & Hakumura, Kayoko (Japan)
 Asahata, Toyoki (Japan) & Mizoguchi, Atsuko (USA)
 Asakura, Ikutaro (Japan) & Ejiri, Kazuyo (USA)
 Asano, Miki (USA) & Sin, Gkeng Tae (Kor)
 Asano, Takayuki (Japan) & Hiya, Ikumi (USA)
 Asaoka, Miki (Japan) & Kim, Euisung (USA)
 Asaoka, Yayo (Japan) & Suzuki, Tomoji (USA)
 Ash, Carl (USA) & Chung, Pi-zu (Taiwan)
 Atthakorn, Adison (Thailand) & Kuwabara, Hiromi (Japan)
 Auh, Seong Gyun (Korea) & Jun, Un Sun (USA)
 Avila, Humberto (Ecuador) & Fukuhara, Toshie (Japan)
 Awang, Arif (Malaysia) & Valenzuela, Yanira (USA)
 Ayazono, Ikumi (Japan) & Suzuki, Shingo (USA)
 Ayukawa, Shiochi (Japan) & Kawate, Keiko (Japan)
 Azevedo, Maria (Brazil) & Cua, Israel (USA)
 B Tger, Arno L (Germany) & Sugimara, Kiyomi (USA)
 Bach, Ta (USA) & Honda, Nozomi (USA)
 Badley, Mark (USA) & Gueissaz, Catherine (Chk)
 Baek, Haeng Sook (Korea) & Kimura, Yusuke (USA)
 Bailey, Roxanne (Guyana) & Ntati, Hungimur (Zaire)
 Bailie, Rita (USA) & Jenkins, David (USA)
 Balke, Theodolinda (USA) & Vinaton, Janvier (Benin)
 Bantawan, Teresita (Philippines) & Izumi, Noritaka (USA)
 Bayawa, Cielo Ines (Philippines) & Jones, Charles (USA)
 Bayless, Roy (USA) & Clarke, Albertina (Sur)
 Bayman, Vildan (Turkey) & Janisch, Harald (Austria)
 Bayoka, Enrique (USA) & Garcia, Susan (USA)
 Beckenhaupt, William (USA) & McFarlane, Caroline (USA)
 Belhido, Juan (USA) & Kosari, Guity (Iran)
 Beltran, Denis (Peru) & Yamaguchi, Yumiko (Japan)
 Berico, Elvira (Philippines) & Evans, Alphonse (USA)
 Bhachu, Gurmit (USA) & Miyahara, Yuka (Jpn)
 Bianco, Gloria (Chile) & Doubbia, Adama (Ivory Coast)
 Bickerton, Christopher (USA) & Tamura, Kazue (Jpn)
 Bierwirth, Roderich (Germany) & Grace, Joni (USA)
 Bikkal, Nick (USA) & Nitobe, Etsuko (Japan)
 Blackburn, Ron (USA) & Jamison, Masako (Jpn)
 Blacketer, Jerald (USA) & Saetang, Waramuch (Thailand)
 Bok, Yeok (Malaysia) & Yong, Roy (USA)
 Borrelli, Mary (USA) & Conner, Mark (USA)
 Borukhov, Roman (USA) & Moto, Rie (Japan)
 Bouachri, Djamel (Algeria) & Akagi, Keiko (Japan)
 Bowers, Thomas (USA) & Nohara, Alice (USA)
 Bradley, Mark (British) & Tanaka, Kimiyo (Japan)
 Brenner, Yolande (British) & Palaquibay, Angel (USA)
 Bribach, John (USA) & Tsai, You-lan (Taiwan)
 Bright, Barbara (USA) & Current Jr., Carl (USA)
 Brown, Herbert (USA) & Iwaki, Takako (Japan)
 Brown, Michel (USA) & Noguchi, Kazuka (Jpn)
 Bruce, Kenneth (Canada) & Arahira, Rumiko (USA)
 Buczynski, Dariusz (Poland) & Lin, Chiu-fen (USA)
 Burns, Michael (USA) & Kuusela, Liisa (USA)
 Butler, Lee-ann (USA) & Jeon, Jong Hui (Korea)
 Cabral, Jose (Brazil) & Hansen, Nina (USA)
 Caines, Milton (USA) & Shimizu, Masako (Jpn)
 Canno, Michio (Japan) & Kosaka, Toru (Japan)
 Carbolol, Lois (USA) & Lim, Jose (Phil)
 Carbonara, Maria (Italy) & Fontaine, Jacques (Canada)
 Carroll, Joseph (USA) & Santos, Iris (USA)
 Cartagena, Felicia (USA) & Jones-locke, Gary (USA)
 Chaha, Prince (USA) & Guerrero, Ruth (USA)
 Charley, Edmond (USA) & Quay, Mercy (USA)
 Chen, Hoa (USA) & Kamada, Miyuki (Jpn)
 Chen, Hsiao-yu (Taiwan) & Kurumiya, Hidekazu (USA)
 Chen, Li-mei (Taiwan) & Ito, Masamitsu (USA)
 Chen, Li-yu (Taiwan) & Iwaya, Hiroyasu (USA)
 Chen, Shu-juan (Taiwan) & Karr, Markus (USA)

Chen, Yu-fen (Taiwan) & Sunahara, Michiaki (USA)
 Cheng, Yi-ru (China) & Sugihara, Koji (USA)
 Chi, Song H (Korea) & Doo, Seung Yeon (Germany)
 Chia, Yung (Singapore) & Kamura, Eriko (USA)
 Chico, Victor (Peru) & Lin, Su-hua (Taiwan)
 Chida, Miyuki (Japan) & Kato, Kazuo (USA)
 Chida, Setsuko (Japan) & Otsuru, Hideyoshi (USA)
 Chisaka, Matsuyo (Japan) & Koyama, Hironobu (USA)
 Chiu, Su-fen (Taiwan) & Hayashi, Shinya (USA)
 Choi, Mino (Korea) & Sakakibara, Yoshie (USA)
 Chon, John (Korea) & Ito, Tomomi (USA)
 Choong, Lai (Malaysia) & Munoz Jr., Louis (USA)
 Choque, Ruth (Japan) & Kachisi, Reuben (Zimbabwe)
 Chowanel, Nina (USA) & Nanakida, Hiroki (USA)
 Chu, Bee (Malaysia) & Kowata, Keichi (USA)
 Chun, Pi-zu (Taiwan) & Ash, Carl (USA)
 Cintron, Marvin (USA) & Miyamoto, Kumiko (Japan)
 Clark, Evelyn (USA) & Juster, John (USA)
 Coffey, Anthony (USA) & Van Der Stok, Sanet (S Africa)
 Connell, Janet (Ireland) & Velaga, Venkatesh (USA)
 Conner, Mark (USA) & Borrelli, Mary (USA)
 Corley, Thomas (Ireland) & Hisamatsu, Masako (Japan)
 Corpuz, Lydia (Philippines) & Andrus, Blane (USA)
 Cotton, Keith (USA) & Tameda, Junko (USA)
 Coulbaly, Amy (USA) & Guevara, Oscar (USA)
 Cox, John (USA) & Long, Elaine (Canada)
 Crawford, Gary (USA) & Nomura, Sayuri (Japan)
 Crawford, Ocie (USA) & Shishido, Yoko (Japan)
 Cremers, Caroline (Belgium) & Hanssen, Harald (USA)
 Cribb, Karen (USA) & Sanchez, Frankie (USA)
 Cua, Israel (Guatemala) & Azevedo, Maria (USA)
 Cua, Israel (USA) & Tawaratsumida, Kazuyo (Jpn)
 Cuizon, Connie (USA) & Sato, Kazuyuki (USA)
 Curb, Patrick (USA) & Sun, Li-chih (Taiwan)
 Current Jr., Carl (USA) & Bright, Barbara (USA)
 Curtis, Nancy (USA) & Miho, Thomas (USA)
 Cusson, Michel (Canada) & Hoover, Sandra (USA)
 Cutipa, Francisco (USA) & Honna, Machiko (Jpn)
 Daniels, Evelyn (USA) & Lihing Tam, Benoit (Cameroon)
 Dasilva, Morgan (USA) & Ahlstrand, Martha (USA)
 Dasiva, Morgan (USA) & Suegras, Hitomi (Jpn)
 Date, Miwako (Japan) & Uchida, Makoto (USA)
 Davila, Paul (Mexico) & Hatakeyama, Yukiko (USA)
 Davis, Joseph (USA) & Korhonen, Marja (USA)
 Deabes, George (USA) & Johannsen, Maggie (Australia)
 Delgado, German (USA) & Lawson, Jennifer (USA)
 Dieyi, Kintadi (USA) & Musembwa, Paul (USA)
 Ding, Shiang-wen (Taiwan) & Yamane, Jun (USA)
 Dispenza, Joseph (USA) & Yun, Seon Og (Korea)
 Dohi, Ryoji (Japan) & Takahashi, Sumiyo (Japan)
 Doo, Seung Yeon (Korea) & Chi, Song H (USA)
 Dumbia, Adama (USA) & Bianco, Gloria (USA)
 Dufour, Annie (Canada) & McMahon, Terence (USA)
 Duong, Duc (USA) & Su, Shu-fang (Twn)
 Durst, Chaim (USA) & Han, Seung Hae (Korea)
 Duveen, Peter (USA) & Hollywood, Margarita (Ussr)
 Edwards, Christine (USA) & Tonkumoh, Peter (USA)
 Edwards, Cynthia (USA) & Tori, Takashi (Jpn)
 Egea, Concha (Spain) & Marchitelli, Pietro (USA)
 Egoshi, Hiroaki (Japan) & Sugahara, Yoko (USA)
 Ejiri, Kazuyo (Japan) & Asakura, Ikutaro (USA)
 Emori, Atsuko (USA) & Masuta, Yoshiaki (Jpn)
 Escobar, Humberto (El Salvador) & Iwasaki, Makiko (Japan)
 Esquelin, Laura (USA) & Lendo, Bumba (Zaire)
 Evans, Alphonse (USA) & Berico, Elvira (Philippines)
 Evans, Stephen (USA) & Miodke, Susan (Australia)
 Ezawa, Sanae (Japan) & Greenidge, Franklin (USA)
 Facon, Alberto (USA) & Eantharot, Phannipha (Tha)
 Fagan, Clifford (USA) & Oyamada, Miki (Jpn)
 Fagan, Kathleen (USA) & Mori, Yasuhiro (USA)
 Fattiggi, David (USA) & Kondo, Miho (Jpn)
 Fernerus, Dan (USA) & Tokitsu, Ikuyo (Jpn)
 Ferrufino, Rene (El Salvador) & Yamaguchi, Keiko (Japan)
 Fleck, Edward (USA) & Sugrue, Caroline (USA)
 Fletcher, Anthony (Australia) & Somchai, Pornnapa (Thailand)
 Flew, Marian (Australia) & North, Glenn (USA)
 Flores, Franci (Nicaragua) & Kargbo, Philip (Sierra Leone)
 Flores, Genaro (Mexico) & Toyama, Takako (Japan)
 Floyd, Crysdarin (USA) & Yoshimura, Takashi (Japan)
 Floyd, David (USA) & Katagishi, Yoshiko (Jpn)
 Fonseca, Maria (USA) & Ochoa, Jorge (Mex)
 Fontaine, Jacques (Canada) & Carbonara, Maria (USA)
 Fontana, Marius (Switzerland) & Obu, Junko (Japan)
 Forbath, Ted (USA) & Suzuki, Reiko (Japan)
 Foreman, Randy (USA) & Yuan, Yun (USA)
 Forster, Timothy (USA) & Steward, Zella (USA)
 Franco, Julio (Colombia) & Ganjali, Mahnaz (Korea)
 Frankel, David (USA) & Sofia, Margarita (Phil)
 Friend, Elizabeth (USA) & Ochoa, Jorge (USA)
 Fuehrer, Roger (USA) & Simon, Monique (Korea)
 Fujii, Miyuki (Japan) & Yoshida, Mitsuhiro (USA)
 Fujikake, Masaki (Japan) & Gunji, Miyuki (USA)
 Fujimoto, Junko (Japan) & Miyaishi, Tashichi (USA)
 Fujimura, Masaki (Japan) & Masuda, Fumie (Japan)
 Fujino, Yasuo (Japan) & Oku, Naoko (Japan)
 Fujioka, Akio (Japan) & Uehara, Satomi (USA)
 Fujiwara, Hideaki (Japan) & Matsumoto, Hiroko (USA)
 Fujiwara, Yurika (Japan) & Motegi, Yasuhiro (USA)
 Fukamachi, Mari (USA) & Kim, Do Yeng (Kor)
 Fukuhara, Toshie (Japan) & Avila, Humberto (USA)
 Fukushima, Atsuko (Japan) & Yamamoto, Yutaka (USA)
 Fukuzaki, Shizuo (Japan) & Sakamoto, Satoko (USA)
 Funakoshi, Yuichi (Japan) & Katayama, Terumi (USA)
 Fushimi, Kae (Japan) & Iwamoto, Etsuo (USA)
 Fushimi, Masaaki (Japan) & Yamada, Sachiko (USA)
 Ganjali, Mahnaz (Iran) & Franco, Julio (USA)
 Garcia, Miguel (USA) & Mori, Natsuko (Jpn)
 Garcia, Susan (USA) & Bayona, Enrique (Ecu)
 Garrett, Michael (USA) & Windling, Waltrand (USA)
 Garrison, Kurt (USA) & Vieira, Dulcinea (USA)
 Gartner, Leonard (Canada) & Muranaka, Mari (Japan)
 Gaudreault, Pierrette (Canada) & Scarr, David (USA)
 Gbahou, Richard (USA) & Muniappan, Krishnavany (USA)

Germann, Richard (Switzerland) & Nozaki, Yukie (Japan)
 Gheberal, Sabry (Japan) & Nakajima, Junko (USA)
 Gido, Yoshimi (Japan) & Tanaka, Masahiko (USA)
 Giraldo, William (USA) & Iwai, Kimiyo (Jpn)
 Gladen, Kristine (Germany) & Learey, Eri (USA)
 Glesti, Thomas (Switzerland) & Valladares, Julia (USA)
 Gomez, Gloria (USA) & Johnson, Louis (USA)
 Gonzales, Guillermo (Argentina) & Palmer, Elinor (USA)
 Gonzalez, Janice (USA) & Maddox, Robert (USA)
 Gordon, Robert (USA) & Usami, Kyoko (Jpn)
 Grace, Joni (USA) & Bierwirth, Roderich (USA)
 Grane, Lance (USA) & Whiteman, Elaine (USA)
 Grane, Lance (USA) & Balilahan, Leila Lumana (Phil)
 Greenidge, Franklin (Panama) & Ezawa, Sanae (Japan)
 Grundy, Stephen (Brazil) & Strobl-strasser, Regina (USA)
 Guerrero, Ruth (Mexico) & Chaha, Prince (Nigeria)
 Guevara, Oscar (Honduras) & Coulbaly, Amy (Nigeria)
 Gunji, Miyuki (Japan) & Fujikake, Masaki (USA)
 Guzman, Ramiro (Mexico) & Leguel, Maria (USA)
 Hagino, Tomoko (Japan) & Kondo, Atsushi (USA)
 Hakumura, Kayoko (Japan) & Armstrong, Michael (USA)
 Hamada, Tsuneo (Japan) & Joseph, Eydie (USA)
 Hamada, Yumiko (Japan) & Shimizu, Takashi (USA)
 Han, Hyun Sook (USA) & Park, Seong Han (Kor)
 Han, Sang Jeon (Korea) & Yeh, Mei-ling (Taiwan)
 Han, Seung Hae (Korea) & Chaim, Durst (Korea)
 Hanada, Mami (Japan) & Tobe, Hiroshi (USA)
 Hanawa, Kyoko (Japan) & Wiesinger, Gerhard (USA)
 Hansen, Nina (Sweden) & Cabral, Jose (USA)
 Hanssen, Harald (USA) & Cremers, Caroline (USA)
 Hara, Sumiko (Japan) & Shirotake, Kouchiro (USA)
 Harano, Chiemi (Japan) & Yano, Kenji (USA)
 Harasaki, Naoki (Japan) & Arakawa, Naoko (USA)
 Harding, Justin (USA) & Tahara, Yuriko (USA)
 Hargrove, Charles (USA) & Swazo, Lisa (USA)
 Harloff, Karen (Norway) & Iversen, Paul (USA)
 Harrington, Barbara (USA) & Smith, Dale (USA)
 Harris, Alwyn (USA) & Lopez, Shirley (Philippines)
 Harris, Leon (USA) & Anzai, Yumiko (Jpn)
 Hase, Mayumi (Japan) & Nakaza, Koki (USA)
 Hasegawa, Ayumi (Japan) & Hasegawa, Mitsuhiro (USA)
 Hasegawa, Kazuhisa (Japan) & Lai, Gin-hwa (Taiwan)
 Hasegawa, Mitsuhiro (Japan) & Hasegawa, Ayumi (Japan)
 Hatakeyama, Yukiko (Japan) & Davila, Paul (USA)
 Hattori, Nobuhisa (Japan) & Honda, Eiko (USA)
 Hattori, Yoko (Japan) & Jung, Ji Taek (USA)
 Hauff, Timothy (USA) & Bianco, Gloria (USA)
 Hausner, Josef (USA) & Johnson, Muriel (USA)
 Hayakawa, Hikari (Japan) & Scharf, Erich (USA)
 Hayashi, Akira (Japan) & Nakayama, Yoko (USA)
 Hayashi, Hiroshi (Japan) & Nakamura, Mami (Japan)
 Hayashi, Shinya (Japan) & Chiu, Su-fen (Taiwan)
 Hayes, Clive (Brazil) & Tomon, Satsuki (Japan)
 Hayward, Janet (S Africa) & Vollmer, Remy (USA)
 Hazawa, Ikuko (Japan) & Iwasaki, Kozo (USA)
 Heemskerk, Andrea (Germany) & Rissanen, Heikki (USA)
 Henriksen, Jesper (Denmark) & Kihara, Megumi (Japan)
 Hernandez, Mauricio (El Salvador) & Holguin, Gina (USA)
 Hernandez, Mauricio (USA) & Strasser, Elfriede (USA)
 Herrman, Susan (USA) & Suzuki, Hiroshi (Jpn)
 Hicks, Dan (USA) & Miura, Yuriko (USA)
 Hidaka, Yukie (Japan) & Hori, Masahiro (USA)
 Higashi, Harumi (Japan) & Ishii, Yasuhiro (USA)
 Higuchi, Nobuhiro (Japan) & Ikeda, Ritsuko (USA)
 Hikutch, Akiko (Japan) & Kim, Rebecca (USA)
 Hinaga, Tomoko (Japan) & Tariq, Joseph (USA)
 Hiramatsu, Hiroko (Japan) & Uramani, Satoshi (USA)
 Hiramoto, Yoshinao (Japan) & Taguchi, Yukiko (USA)
 Hirayama, Tomoko (Japan) & Nakamura, Kenneth (USA)
 Hirokatsu, Nishizawa (USA) & Nakamura, Hikuyo (USA)
 Hirouchi, Akimi (Japan) & Kogawa, Kazuto (USA)
 Hisamatsu, Masako (Japan) & Corley, Thomas (USA)
 Hiya, Ikumi (Japan) & Asano, Takayuki (USA)
 Hoffmann, Astrid (Germany) & Woods, Clint (USA)
 Holguin, Gina (Ecuador) & Hernandez, Mauricio (USA)
 Hollywood, Margarita (British) & Duveen, Peter (USA)
 Honda, Eiko (Japan) & Hattori, Nobuhisa (USA)
 Honda, Keichi (Japan) & Agata, Kayoko (USA)
 Honda, Nozomi (Japan) & Bach, Ta (USA)
 Hong, Jeong Min (Korea) & Sugai, Kyoko (Japan)
 Hong, Young Sook (Korea) & Morimoto, Kouji (USA)
 Honorato, Julie (USA) & Kawasaki, Teiji (Japan)
 Hoover, Sandra (USA) & Cusson, Michel (Canada)
 Hori, Masahiro (Japan) & Hidaka, Yukie (USA)
 Hori, Yasuhiro (USA) & Verasco, Joselyn (Phil)
 Horie, Etsuko (Japan) & Ito, Shigenori (USA)
 Hori, Taisuke (Japan) & Shinjo, Keiko (USA)
 Horikawa, Manabu (Japan) & Seguchi, Kaoru (Japan)
 Hosaka, Yoshimi (Japan) & Nakazawa, Yukio (Japan)
 Hosoe, Chizuko (Japan) & Oswald, Josef (USA)
 Hosoyachi, Tohru (Japan) & Ohashi, Aiko (Japan)
 Houle, Guylaine (Canada) & Kinney, Simon (USA)
 Hu, Mei-shan (Taiwan) & Yoshida, Toshishisa (USA)
 Huang, Hui Mei (Taiwan) & Paquet, Claudel (Canada)
 Huang, Ming Chu (China) & Oatnaporn, Suriya (USA)
 Huang, Tsai-chin (Taiwan) & Maruyama, Hideki (USA)
 Huang, Ying-yun (Taiwan) & Tagawa, Toshiyuki (USA)
 Huerta, Margarita (Mexico) & Zajack, Scott (USA)
 Hussien, Ebrahim (USA) & Takasago, Kyoko (Japan)
 Hwang, Kyu-chul (Korea) & Kanbara, Miwa (USA)
 Hwang, Wen-lien (China) & Tudzi, Francis (Ghana)
 Hyon, Charles (USA) & Kobayashi, Ayumi (USA)
 Ichiki, Tamayo (Japan) & Shibayama, Tomonari (USA)
 Ida, Kazue (Japan) & Sechrist, Stephen (USA)
 Ietsugu, Tetsuji (Japan) & Oguchi, Miyoshi (USA)

Ikeda, Reiko (Japan) & Kim, Kwang Hoi (USA)
 Ikeda, Ritsuko (Japan) & Higuchi, Nobuhiro (USA)
 Ikuno, Miki (Japan) & Morinaka, Yoshio (USA)
 Im, James (USA) & Watanabe, Mutsuko (Jpn)
 Imai, Kazuko (Japan) & Nakamura, Hiromi (USA)
 Inagaki, Takae (Japan) & Shimizu, Masahiro (Japan)
 Inagaki, Yumiko (Japan) & Taira, Hirofumi (USA)
 Inoue, Akiko (Japan) & Amaya, Nobuyoshi (USA)
 Inoue, Ritsumi (Japan) & Liu, Tod (USA)
 Inoue, Yoshimi (Japan) & Woolridge, Reginald (USA)
 Isherwood, Paul (British) & Merida, Fabiola (USA)
 Ishibashi, Reiko (Japan) & Yang, Se N (USA)
 Ishibashi, Reiko (USA) & Kim, Jeung Guek (Kor)
 Ishibashi, Tetsuhiro (Japan) & Utagawa, Hiroko (USA)
 Ishida, Mihoko (Japan) & Kadowaki, Makoto (USA)
 Ishii, Takuya (Japan) & Park, Sung Mi (USA)
 Ishii, Yasuhiro (Japan) & Higashi, Harumi (USA)
 Ishii, Yoko (Japan) & Ohashi, Motohiko (USA)
 Ishijima, Hiroyasu (Japan) & Namba, Keiko (Japan)
 Ishikawa, Yukiko (Japan) & Obata, Hiroyuki (USA)
 Ishino, Mieke (Japan) & Konishi, Fumitaka (USA)
 Islam, Mohammed (USA) & Sasaki, Toshie (Japan)
 Isogai, Toshiko (Japan) & Narifusa, Hiroshi (USA)
 Ito, Chieko (Japan) & Narita, Kazutaka (USA)
 Ito, Masamitsu (Japan) & Chen, Li-mei (Taiwan)
 Ito, Reiko (Japan) & Russell, Lynn (USA)
 Ito, Shigenori (Japan) & Horie, Etsuko (USA)
 Ito, Tomomi (Japan) & Chon, John (USA)
 Iversen, Paul (USA) & Harloff, Karen (USA)
 Iwaki, Takako (Japan) & Brown, Herbert (USA)
 Iwamoto, Etsuo (Japan) & Fushimi, Kae (USA)
 Iwamoto, Norihisa (Japan) & Kurokawa, Chiaki (USA)
 Iwanami, Miwako (Japan) & Jomen, Ikutaka (USA)
 Iwasaki, Kozo (Japan) & Hazawa, Ikuko (USA)
 Iwasaki, Makiko (Japan) & Escobar, Humberto (USA)
 Iwasaki, Shota (Japan) & Leonard, Teresa (USA)
 Iwasaki, Shota (USA) & Ito, Miyuki (Jpn)
 Iwaya, Hiroyasu (Japan) & Chen, Li-yu (Taiwan)
 Iwaya, Yoko (Japan) & Pumphrey, Lloyd (USA)
 Iwazumi, Sachiko (Japan) & Koike, Hiroyuki (USA)
 Izumi, Hiroe (Japan) & Mizumori, Tatsuo (USA)
 Izumi, Junko (Japan) & Shigemasa, Mokoto (USA)
 Izumi, Noritaka (Japan) & Bantawan, Teresita (Canada)
 Izumi, Akemi (USA) & Kimura, Hitoshi (Jpn)
 Jam, Hassan (Iran) & Kossman, Birgit (USA)
 James, Godwin (USA) & Raper, Lark (USA)
 Janisch, Harald (Austria) & Bayman, Vildan (USA)
 Jeng, Mei-li (Taiwan) & Okamoto, Jun (USA)
 Jenkins, David (British) & Bailie, Rita (USA)
 Jeon, Hwang Man (Korea) & Omura, Minako (USA)
 Jeon, Jong Hui (Korea) & Butler, Lee-ann (USA)
 Jige, Hiromi (Japan) & Pichardo, Tyrone (USA)
 Jo, Makoto (USA) & Zhang, Wei Lian (Chn)
 Johannsen, Maggie (USA) & Deabes, George (USA)
 Johnson, Kenneth (USA) & Abrams, Monique (USA)
 Johnson, Louis (Japan) & Gomez, Gloria (USA)
 Johnson, Muriel (USA) & Hausner, Josef (USA)
 Joki, Miyuki (USA) & Kim, Jeong Seob (Kor)
 Jomen, Ikutaka (Japan) & Iwanami, Miwako (USA)
 Jones, Charles (USA) & Bayawa, Cielo Ines (Philippines)
 Jones, Yvette (USA) & Nitta, Takahito (Japan)
 Jones-locke, Gary (British) & Cartagena, Felicia (USA)
 Jordan, Christopher (USA) & Onuma, Sachiko (Japan)
 Joseph, Dierdre (Guyana) & Palmer Jr., Ernest (USA)
 Joseph, Eydie (Guyana) & Hamada, Tsuneo (Japan)
 Joseph, Raoul (Guyana) & Arai, Masae (Japan)
 Joswick, Richard (USA) & Sugita, Mayumi (Japan)
 Jurez, Teresa (USA) & Sovon, Kwasi (felix) (Tgo)
 Juliano, Lalaine (USA) & Imamura, Shinichi (Jpn)
 Jun, Han H (Korea) & Arana, Reiko (Japan)
 Jun, Un Sun (Korea) & Auh, Seong Gyun (USA)
 Jung, Ji Taek (Korea) & Hattori, Yoko (USA)
 Juster, John (Canada) & Clark, Evelyn (USA)
 Kachisi, Reuben (USA) & Choque, Ruth (USA)
 Kadowaki, Makoto (Japan) & Ishida, Mihoko (USA)
 Kageyama, Masako (Japan) & Rejidor, Vincente (USA)
 Kageyama, Minoru (Japan) & Sugano, Motoko (Japan)
 Kail, Gregory (USA) & Martin, Judith (USA)
 Kajita, Kenji (Japan) & Otani, Kiyomi (USA)
 Kajitani, Kumiko (Japan) & Okamura, Hiroyuki (Japan)
 Kakehata, Fukuko (USA) & Park, Jong Ho (Kor)
 Kamakura, Sayuri (Japan) & Matsushita, Akihiro (USA)
 Kamata, Takayuki (Japan) & Saito, Hiroko (Japan)
 Kamura, Eriko (Japan) & Chia, Yung (USA)
 Kanada, Mitsuchika (Japan) & Kiang, Shui (Hong Kong)
 Kanazawa, Masumi (Japan) & Maurice, Ky T (France)
 Kanbara, Miwa (Japan) & Hwang, Kyu-chul (USA)
 Kaneko, Miyuki (Japan) & Masuyama, Eiichi (USA)
 Kang, Kijung (Korea) & Takii, Ryosuke (USA)
 Kano, Yoko (USA) & Jang, Dong Seob (Kor)
 Kargbo, Philip (USA) & Flores, Franci (USA)
 Karr, Markus (USA) & Chen, Shu-juan (Taiwan)
 Kashio, Akiko (Japan) & Sugita, Hiroyuki (USA)
 Kasuya, Yuki (Japan) & Kawano, Shigetoshi (USA)
 Katagishi, Yoshiko (USA) & Floyd, David (USA)
 Katano, Wasaburo (Japan) & Tano, Junko (USA)
 Katayama, Terumi (Japan) & Funakoshi, Yuichi (Japan)
 Kato, Hiroe (USA) & Nakazato, Katsumori (Jpn)
 Kato, Kazuo (Japan) & Chida, Miyuki (Japan)
 Kato, Nobuyuki (Japan) & Kobayashi, Tomoko (Japan)
 Kato, Sachiko (Japan) & Oshima, Takashi (USA)
 Kato, Shigenari (Japan) & Kawana, Yoshie (Japan)
 Kato, Takaaki (Japan) & Kubota, Mami (Japan)
 Kato, Yuji (Japan) & Sasakura, Kumi (USA)
 Katsura, Satsuyo (Japan) & Takahashi, Hayao (USA)
 Kawada, Masami (Japan) & Park, Gi By (USA)
 Kawaguchi, Mami (Japan) & Terayama, Fumihiro (USA)
 Kawaguchi, Ryohi (Japan) & Akiyama, Maki (Japan)
 Kawai, Hisaaki (Japan) & Tanaka, Rie (USA)
 Kawamata, Chihomi (Japan) & Arai, Hiroyuki (USA)
 Kawana, Yoshie (Japan) & Kato, Shigenari (USA)
 Kawano, Shigetoshi (Japan) & Kasuya, Yuki (Japan)
 Kawasaki, Shih (USA) & Lee, Jong Gi (Kor)
 Kawasaki, Teiji (Japan) & Honorato, Julie (USA)
 Kawate, Keiko (Japan) & Ayukawa, Shiochi (USA)
 Kayembe, Ilunga (USA) & Monteiro, Herodinea (USA)
 Kazakos, George (USA) & Perez, Christina (USA)
 Kekana, James (S Africa) & Morinaka, Masumi (USA)

Kelbel, Margit (Germany) & Peterson, Cabot (USA)
 Keller, Polly (USA) & Morin, Sylvain (Canada)
 Kelley, Michael (USA) & Sienicka, Wanda (Poland)
 Kiang, Shui (USA) & Kanada, Mitsuchika (USA)
 Kida, Hiroko (Japan) & Yamasaki, Atsushi (Japan)
 Kido, Chiyoshi (Japan) & Yokota, Yuriko (Japan)
 Kido, Mitsuyo (Japan) & Suzuki, Kazumi (USA)
 Kienberger, Laurie (USA) & Macwilliam, Robert (USA)
 Kihara, Megumi (Japan) & Henriksen, Jesper (USA)
 Kikuchi, Kayoko (Japan) & Ohno, Naoto (USA)
 Kikuchi, Miki (USA) & Goto, Takahiro (Jpn)
 Kiljan, Agnieszka (Poland) & Pressl, Alfred (USA)
 Kim, Chung Yong (Korea) & Saito, Juniko (Japan)
 Kim, Dae (USA) & Han, Nam-hee (Kor)
 Kim, Dong (USA) & Hong, Jin Sug (Kor)
 Kim, Euisung (USA) & Asaoka, Mie (USA)
 Kim, Gye Seong (Korea) & Todoroff, Claude (USA)
 Kim, In Tae (Kor) & Jung, Hee Young (Kor)
 Kim, Kwang Hoi (USA) & Ikeda, Reiko (USA)
 Kim, Miao (Korea) & Shimizu, Masayuki (USA)
 Kim, Myung (USA) & Onimaru, Michio (USA)
 Kim, Rebecca (Korea) & Hikutch, Akiko (Korea)
 Kim, Sang Hoi (Korea) & Ueki, Mihoko (USA)
 Kim, Sinja (Korea) & Shoji, Masahiko (USA)
 Kim, Unkyong (USA) & Choe, I Cheol (Kor)
 Kimoto, Kayoko (USA) & Mwenile, Kaswala (Zar)
 Kimura, Chizuru (Japan) & Mandiangu, Peta (France)
 Kimura, Kiyomi (Japan) & Swann, Norman (USA)
 Kimura, Motomi (Japan) & Okumura, Koichi (USA)
 Kimura, Yasuko (USA) & Ouellette, Robert (USA)
 Kimura, Yumiko (Japan) & Baek, Haeng Sook (USA)
 Kinjo, Kayoko (Japan) & Kobayashi, Jun (USA)
 Kinjo, Saori (USA) & Ugiabje, Vincent (Nga)
 Kinney, Simon (Australia) & Houle, Guylaine (Canada)
 Kinoshita, Kumiko (Japan) & Wakai, Toyohiko (USA)
 Kinoshita, Mariko (Japan) & Pbba, Kionga (Zaire)
 Kishaba, Reiko (Japan) & Oscar, Riera (USA)
 Kishida, Miho (Japan) & Kurokawa, Masaki (USA)
 Kitagawa, Mutsumi (Japan) & Koga, Hisayoshi (USA)
 Kitajo, Kazuhiko (Japan) & Watanabe, Yumiko (USA)
 Kitaura, Taeko (Japan) & Okuda, Takahiro (Jpn)
 Klose, Kenneth (USA) & Wu, Ying-chu (Twn)
 Koay, Hooi (Malaysia) & Kureishi, Hiroyuki (USA)
 Kobayashi, Ayumi (Japan) & Hyon, Charles (USA)
 Kobayashi, Jun (Japan) & Kinjo, Kayoko (Japan)
 Kobayashi, Kaori (Japan) & Yokoe, Atsushi (USA)
 Kobayashi, Kazuo (Japan) & Toyoda, Ayako (Japan)
 Kobayashi, Kazuyo (Japan) & Sekiguchi, Hideumi (USA)
 Kobayashi, Sumiko (Japan) & Masazawa, Hideyasu (USA)
 Kobayashi, Tomoko (Japan) & Kato, Nobuyuki (USA)
 Koda, Naoko (Japan) & Tozawa, Akira (USA)
 Koeda, Masumi (USA) & Ishikawa, Hisao (Jpn)
 Koga, Hisayoshi (Japan) & Kitagawa, Mutsumi (USA)
 Koga, Kiyomi (Japan) & Yamada, Jiro (USA)
 Kogawa, Kazuto (Japan) & Hirouchi, Akimi (USA)
 Koh, Kenneth (British) & Tan, Ying (Singapore)
 Koide, Tsuguto (USA) & Rigaux, Janet (USA)
 Koike, Hiroyuki (Japan) & Iwazumi, Sachiko (Japan)
 Kojima, Masumi (USA) & Fukawa, Nobuo (Jpn)
 Kondo, Atsushi (Japan) & Hagino, Tomoko (Japan)
 Kondo, Satoshi (Japan) & Okano, Yukiko (USA)
 Kondoh, Hiromi (Japan) & Lam, Tung (Hong Kong)
 Konishi, Fumitaka (Japan) & Ishino, Mieke (USA)
 Kook, Myung Hoon (Korea) & Murata, Naomi (USA)
 Korhonen, Marja (Finland) & Davis, Joseph (USA)
 Kortachov, Alexi (Rus) & Zuniga, Carmen (USA)
 Kosaka, Toru (Japan) & Canno, Michio (USA)
 Kosari, Guity (USA) & Bellido, Juan (Per)
 Kossman, Birgit (Germany) & Jam, Hassan (USA)
 Kowata, Keichi (Japan) & Chu, Bee (Malaysia)
 Koyama, Hironobu (Japan) & Chisaka, Matsuyo (USA)
 Koyama, Kazuo (Japan) & Nomachi, Yoshiko (Japan)
 Kozakai, Izumi (

Limonta, Jose (Brazil) & Sugihara, Yuki (Japan)
 Lin, Bao-chu (Taiwan) & Shimizu, Tsuyoshi (USA)
 Lin, Chiu-fen (Taiwan) & Buczynski, Dariusz (USA)
 Lin, Hsiao-mei (Taiwan) & Tanaka, Taisuke (USA)
 Lin, Ling-ling (Taiwan) & Lee, Kyu (USA)
 Lin, Su-hua (Taiwan) & Chico, Victor (USA)
 Lis, Peter (USA) & Cabatutan, Mercedes (Phil)
 Liu, Tod (USA) & Inoue, Ritsumi (Japan)
 Long, Elaine (Canada) & Cox, John (USA)
 Lopez, Shirley (Philippines) & Harris, Alwyn (USA)
 Lucero, Rangel (USA) & Unemura, Yoshiko (Jpn)
 Lutsch, Stefan (Germany) & Uemura, Tomoko (Japan)
 MacWilliams, Robert (USA) & Kienberger, Laurie (USA)
 Maddox, Robert (USA) & Gonzalez, Janice (USA)
 Madode, Michel (BENIN) & Naoy, Miyuki (USA)
 Madrano, Rossio (USA) & Olson, Jerry (USA)
 Maeda, Kazue (Japan) & Matsuba, Yuki (USA)
 Maeda, Mariko (USA) & Arthur, Anthony (Gha)
 Maeda, Tomoko (Japan) & Matsumoto, Keishi (USA)
 Lopez, Shirley (Philippines) & Harris, Alwyn (USA)
 Maeda, Tomonori (Japan) & Takeuchi, Hiroko (Japan)
 Makino, Michiko (Japan) & Okada, Mitsuo (USA)
 Mandiangu, Pete (FRANCE) & Kimura, Chizuru (USA)
 Marcato, Eugenio (Italy) & Tahara, Kaoru (Japan)
 Marchitelli, Pietro (Italy) & Egea, Concha (USA)
 Marcotte, Alain (Canada) & Andrzejewska, Wiesia (USA)
 Marshall, Donald (USA) & Shiroma, Ichiko (Japan)
 Martin, Judith (USA) & Kail, Gregory (USA)
 Martinez, Dominga (Honduras) & Tuipate, Mubiyai (Zaire)
 Maruta, Yoshimi (Japan) & Tazawa, Fumio (USA)
 Maruyama, Hideki (Japan) & Huang, Tsai-chin (USA)
 Maruyama, Makiko (USA) & Schutte, Stephen (USA)
 Maruyama, Mieko (Japan) & Arima, Noboru (USA)
 Maruyama, Yasuji (Japan) & Nishitani, Miwako (Japan)
 Marzali, Isabella (Italy) & Pai, Rafer (USA)
 Massier, Peter (Switzerland) & Zigel, Martine (USA)
 Massimango, Bironyi (USA) & Sato, Shoko (USA)
 Masuda, Fumie (Japan) & Fujimura, Masaki (USA)
 Masuda, Yoichiro (Japan) & Tsukui, Haruyo (Japan)
 Masuhara, Toshifumi (Japan) & Matsumura, Yurie (USA)
 Masuyama, Eiichi (Japan) & Kaneko, Miyuki (USA)
 Masuzawa, Hideyasu (Japan) & Kobayashi, Sumiko (USA)
 Matsuba, Yuki (Japan) & Maeda, Kazue (Japan)
 Matsuda, Yasuko (Japan) & Um, Ju Hyun (USA)
 Matsuda, Yutaka (Japan) & Matsumoto, Sachiko (USA)
 Matsui, Noriko (Japan) & Uehara, Shinji (USA)
 Matsumoto, Hiroko (Japan) & Fujiwara, Hideaki (USA)
 Matsumoto, Hirotaka (Japan) & Ohashi, Yasuko (USA)
 Matsumoto, Keishi (Japan) & Maeda, Motoko (Japan)
 Matsumoto, Miyako (Japan) & Tsutadani, Atsushi (USA)
 Matsumoto, Sachiko (Japan) & Matsuda, Yutaka (USA)
 Matsumoto, Yuriko (Japan) & Rosselli, Simon (USA)
 Matsumura, Mieko (Japan) & Millare, Sylvia (USA)
 Matsumura, Yurie (Japan) & Masuhara, Toshifumi (USA)
 Matsuno, Akira (Japan) & Kuo, Hwei-shieh (Taiwan)
 Matsushita, Akihiro (Japan) & Kamakura, Sayuri (Japan)
 Matsura, Hiroaki (Japan) & Nardo, Cymbelele (USA)
 Maurice, Ky T (France) & Kanazawa, Masumi (USA)
 Maxim, June (USA) & Lee, Thomas (USA)
 May, Doris (Germany) & Mccann, Alan (USA)
 Mbikayi, Tshikala (USA) & Palmer, Connie (USA)
 Mccann, Alan (Ireland) & May, Doris (USA)
 Mccaulley, Robert (USA) & Winings, Kathy (USA)
 Mccaulley, Robert (USA) & Pociecha, Carol (USA)
 Mccarlane, Caroline (USA) & Beckenhaupt, William (USA)
 McMahon, Terence (USA) & Dufour, Annie (Canada)
 Mcpherson, John (USA) & Nozaki, Emiko (Japan)
 Medina, Rolando (El Salvador) & Yi, Fang (Taiwan)
 Meguro, Seiko (Japan) & Struna, Ales (USA)
 Melad, Maria Teresa I. (Philippines) & Mukoyama, Hiroyuki (USA)
 Merchant, Frederick (USA) & Kurokawa, Keiko (Jpn)
 Merida, Fabiola (Mexico) & Isherwood, Paul (USA)
 Mey, Kerstin (USA) & Zola, Nikiambi (Zar)
 Miho, Thomas (USA) & Curtis, Nancy (USA)
 Mido, Naoko (Japan) & Mfuni, Mutambayi (USA)
 Millare, Sylvia (Canada) & Matsumura, Mieko (Japan)
 Mims, Ernst (USA) & Tanaka, Hiroko (Jpn)
 Minakawa, Ryouichi (Japan) & Miyazaki, Atsuko (Japan)
 Minami, Noriko (Japan) & Yamamoto, Makoto (USA)
 Miodok, Susan (USA) & Evans, Stephen (USA)
 Mitchell, James (USA) & Singer, Marie (Fra)
 Miura, Yuriko (Japan) & Hicks, Dan (USA)
 Miyagi, Masaki (Japan) & Yata, Sachie (Japan)
 Miyaiishi, Toshichichi (Japan) & Fujimoto, Junko (USA)
 Miyajima, Kiyoko (Japan) & Nozama, Yukihiro (USA)
 Miyamoto, Kumiko (Japan) & Cintron, Marvin (USA)
 Miyamoto, Sachiko (Japan) & Okajima, Masashi (USA)
 Miyamoto, Yoji (Japan) & Wuttioei, Orachorn (Thailand)
 Miyazaki, Atsuko (Japan) & Minakawa, Ryouichi (USA)
 Miyazono, Megumi (USA) & Taten, Morio (Jpn)
 Mizoguchi, Atsuko (Japan) & Asahata, Toyoko (USA)
 Mizoguchi, Kiyo (Japan) & Kuriyama, Masahiko (USA)
 Mizuma, Junko (Japan) & Tanaka, Jiro (USA)
 Mizumori, Tatsuo (Japan) & Izumi, Hiroe (USA)
 Mokrycki, Jane (USA) & Poor, Edmund (USA)
 Monroy, Rosa (USA) & Monaco, Ugo (Can)
 Monteiro, Herodinea (Brazil) & Kayembe, Ilunga (Zaire)
 Moon, Chae (Korea) & Takahashi, Yukiko (Japan)
 Moreno, Juan (Mexico) & Sagesaka, Keiko (Japan)
 Mori, Mariko (USA) & Mun, Seong Jin (Kor)
 Mori, Yasuhiro (Japan) & Fagan, Kathleen (USA)
 Morigami, Kazuhiro (Japan) & Abe, Toshiko (Japan)
 Morimoto, Kouji (Japan) & Hong, Young Sook (USA)
 Morimoto, Yuka (Japan) & Murakami, Atsushi (USA)

Morin, Sylvain (Canada) & Keller, Polly (USA)
 Morinaka, Masumi (Japan) & Kekana, James (USA)
 Morinaka, Yoshio (Japan) & Ikuno, Keiko (USA)
 Morishita, Megumu (Japan) & Yamamoto, Kazue (USA)
 Mosore, Hajime (Japan) & Nakamura, Emi (Japan)
 Moss, Bret (USA) & Schmitt, Annette (USA)
 Motegi, Yasuhiro (Japan) & Fujiwara, Yurika (Japan)
 Moto, Rie (Japan) & Borukhov, Roman (USA)
 Mpolokeng, Mosimonegape (USA) & Ohata, Noriko (Japan)
 Mueller, Michael (USA) & Apatan, Erinda (Phil)
 Mukoka, Ngandu (USA) & Tano, Hiroe (Japan)
 Mukoyama, Hiroyuki (Japan) & Melad, Maria Teresa I. (Korea)
 Muniappan, Krishnavany (Malaysia) & Gbahou, Richard (Ivory Coast)
 Munoz Jr., Louis (USA) & Choong, Lai (Korea)
 Murakami, Atsushi (Japan) & Morimoto, Yuka (USA)
 Muramatsu, Naoki (Japan) & Torikai, Midori (USA)
 Muranaka, Mari (Japan) & Gartner, Leonard (USA)
 Murase, Michiko (Japan) & Sakamoto, Hiroyuki (Japan)
 Murase, Satomi (Japan) & Suzuki, Minoru (USA)
 Murata, Naomi (Japan) & Kook, Myung Hoon (USA)
 Mumbemba, Paul (Uganda) & Dieyi, Kintadi (Zaire)
 Nkumu, Frey (USA) & Reynolds, Jennifer (USA)
 Nachizya, Miriam (Zambia) & Walker, Curtis (USA)
 Nadimi, Ahmad (Iran) & Suzuki, Emiko (Japan)
 Nagahara, Kyoei (Japan) & Schnetzer, Jurgen (USA)
 Nagai, Hideaki (Japan) & Takano, Mayumi (Japan)
 Nagano, Yasuhiko (Japan) & Lau, Pin (Canada)
 Nagasaki, Sayuri (USA) & Hirota, Koichi (Jpn)
 Nagase, Hajime (Japan) & Tamura, Yuki (USA)
 Nakagawa, Hiroko (Japan) & Oh, Sung (USA)
 Nakagawa, Kazumi (Japan) & Nakashima, Akiko (Japan)
 Nakai, Miwa (Japan) & Yoshikawa, Shintaro (USA)
 Nakajima, Hiroko (USA) & Kouassi, Sanhan (Civ)
 Nakajima, Junko (Japan) & Ghebriel, Sabry (USA)
 Nakajima, Rieko (USA) & Muraoka, Saisuek (Jpn)
 Nakama, Raenette (USA) & Pang, Simon (USA)
 Nakamura, Akira (Japan) & Otsuka, Mayumi (Japan)
 Nakamura, Emi (Japan) & Mosore, Hajime (USA)
 Nakamura, Hiromi (Japan) & Imai, Kazuko (USA)
 Nakamura, Itsuko (USA) & Imafuku, Masahide (Jpn)
 Nakamura, Katsutoshi (Japan) & Suenari, Mineko (USA)
 Nakamura, Kenneth (USA) & Hirayama, Tomoko (USA)
 Nakamura, Mami (Japan) & Hayashi, Hiroshi (USA)
 Nakamura, Reiko (Japan) & Sambe, Shunichi (USA)
 Nakamura, Sachiko (Japan) & Abe, Hiroshi (USA)
 Nakamura, Satsuki (USA) & Im, Yong Seon (Kor)
 Nakanishi, Yasuko (Japan) & Yoshioka, Hidekazu (USA)
 Nakano, Akikazu (Japan) & Tanaka, Hiromi (USA)
 Nakase, Takae (Japan) & Takao, Seiki (USA)
 Nakashima, Akiko (Japan) & Nakagawa, Kazumi (USA)
 Nakashio, Isamu (Japan) & Yi, Jun Hae (USA)
 Nakaya, Noriaki (Japan) & Okamoto, Yuki (Japan)
 Nakayama, Yukiyo (Japan) & Pan, Ru Chi (Korea)
 Nakayama, Yoko (Japan) & Hayashi, Akira (USA)
 Nakaza, Koki (Japan) & Hase, Mayumi (Japan)
 Nakazawa, Mariko (Japan) & Tanimoto, Akifumi (USA)
 Nakazawa, Yuki (Japan) & Hosaka, Yoshimi (USA)
 Namba, Keiko (Japan) & Ishijima, Hiroyasu (USA)
 Namizaki, Natsumi (Japan) & Aiba, Hiroyuki (USA)
 Namowicz, Michael (USA) & Watanabe, Masumi (Japan)
 Nanakida, Hiroki (Japan) & Chowanel, Nina (USA)
 Naoy, Miyuki (USA) & Madode, Michel (Ben)
 Naoy, Akiko (Japan) & Ueoku, Yoshikazu (USA)
 Nardo, Cymbelele (USA) & Matsura, Hiroaki (Japan)
 Narifusa, Hiroshi (Japan) & Isogai, Toshiko (Japan)
 Narita, Kazutaka (Japan) & Ito, Chieko (Japan)
 Narita, Kazutaka (USA) & Kaneko, Mika (Jpn)
 Nashiki, Tadashi (Japan) & Onda, Kumiko (Japan)
 Nattanni, Mario (USA) & Saito, Mikiko (Jpn)
 Navarret, Felipe (USA) & Yamaguchi, Machiko (Jpn)
 Nishikawa, Hiromi (Japan) & Sugawara, Toru (USA)
 Nishikawa, Shinichi (Japan) & Tsukamoto, Etsuko (Japan)
 Nishimori, Fumiko (Japan) & Shiraga, Akihiko (USA)
 Nishimura, Atsuko (Japan) & Sato, Keiji (USA)
 Nishio, Masahiro (Japan) & Aida, Chieko (Japan)
 Nishitani, Miwako (Japan) & Maruyama, Yasuji (USA)
 Nitobe, Etsuko (Japan) & Bikkal, Nick (USA)
 Nitta, Takahito (Japan) & Jones, Yvette (USA)
 Noguchi, Noriko (Japan) & Tagawa, Tasuke (USA)
 Nohara, Alice (Brazil) & Bowers, Thomas (USA)
 Nolan, Patrick (USA) & Staudt, Rebecca (USA)
 Nomachi, Yoshiko (Japan) & Koyama, Kazuo (USA)
 Nomura, Sayuri (Japan) & Crawford, Gary (USA)
 North, Glenn (USA) & Flew, Marian (USA)
 Nozaki, Emiko (Japan) & Mcpherson, John (USA)
 Nozaki, Yuki (Japan) & Germann, Richard (USA)
 Nozawa, Yukihiro (Japan) & Miyajima, Kiyoko (USA)
 Nseha, Kita (USA) & Wilson, Nikki (USA)
 Ntati, Hungimur (USA) & Bailey, Roxanne (USA)
 Nukui, Yoshinao (Japan) & Shidara, Etsuko (USA)
 Nunes, Marcia Maria (Brazil) & Shinauti, John (USA)
 Nyseter, Bjorn (Norway) & Tokumaru, Kimiko (Japan)
 O'brian, Alton (USA) & Park, Seon Ju (Korea)
 Oatnaporn, Suriya (Thailand) & Huang, Ming Chu (USA)
 Obata, Hiroyuki (Japan) & Ishikawa, Yukiko (Japan)
 Obu, Junko (Japan) & Fontana, Marius (USA)
 Ochoa, Jorge (Mexico) & Friend, Elizabeth (USA)
 Ochoa, Jorge (USA) & Fonseca, Maria (Bra)
 Oguchi, Miyoshi (Japan) & Ietsugu, Tetsuji (USA)
 Oguchi, Miyoshi (USA) & Komu, Masakazu (Jpn)
 Oh, Sung (Korea) & Nakagawa, Hiroko (USA)
 Ohashi, Aiko (Japan) & Hosoyachi, Tohru (USA)
 Ohashi, Motohiko (Japan) & Ishii, Yoko (Japan)
 Ohashi, Yasuko (Japan) & Matsumoto, Hirotaka (USA)
 Ohata, Noriko (Japan) & Mpolokeng, Mosimonegape (USA)
 Ohno, Naoto (Japan) & Kikuchi, Kayoko (Japan)
 Oikawa, Miyuki (Japan) & Yanadori, Akiya (USA)
 Oikawa, Yasuko (Japan) & Tsujimura, Akiyoshi (USA)
 Ojeda, Gonzalo (Ecuador) & Ozaki, Megumi (Japan)

Okada, Mitsuo (Japan) & Makino, Michiko (Japan)
 Okada, Yoshifumi (USA) & Matsuzawa, Ryoko (Jpn)
 Okajima, Masashi (Japan) & Miyamoto, Sachiko (Japan)
 Okamoto, Jun (Japan) & Jeng, Mei-li (Taiwan)
 Okamoto, Yuki (Japan) & Nakaya, Noriaki (USA)
 Okamura, Hiroyuki (Japan) & Kajitani, Kumiko (USA)
 Okano, Shigeyuki (Japan) & Onodera, Yoko (Japan)
 Okano, Yuki (Japan) & Kondo, Satoshi (USA)
 Okawa, Kunihiko (Japan) & Ueyama, Chiharu (Japan)
 Okoda, Yutaka (Japan) & Oshiro, Tamiko (Japan)
 Okon, Johnson (USA) & Masugata, Yukimi (Jpn)
 Oku, Naoko (Japan) & Fujino, Yasuo (USA)
 Okumura, Kouichi (Japan) & Kimura, Motomi (USA)
 Okumura, Nobuyuki (Japan) & Tomoyose, Yumi (USA)
 Oliver, Robert (USA) & Saito, Yumiko (Japan)
 Olsson, Hans (Sweden) & Takayama, Yurari (USA)
 Omata, Chiemi (Japan) & Kurosaki, Toshiyuki (USA)
 Omori, Miwa (USA) & Tamelessio, Alain-parfait (Caf)
 Omote, Eizo (Japan) & Yamazawa, Hiroko (USA)
 Omura, Minako (Japan) & Jeon, Hueng Man (Korea)
 Onda, Harumi (Japan) & Shibus, Nobuo (USA)
 Onda, Kumiko (Japan) & Nishiki, Tadashi (USA)
 Ongsuntai, Pasaporn (Thailand) & Roling Jr., Raymond (USA)
 Onimaru, Michiko (Japan) & Kim, Myung (USA)
 Onjo, Setsuko (Japan) & Lee, Thomas (USA)
 Ono, Kazuyuki (Japan) & Shimmyo, Sanae (Japan)
 Onodera, Yoko (Japan) & Okano, Shigeyuki (USA)
 Oniveros, Camilo (USA) & Yamazaki, Tomoko (Jpn)
 Oniveros Jr., Camilo (USA) & Takahashi, Sachiko (Jpn)
 Onuma, Sachiko (Japan) & Jordan, Christopher (USA)
 Oshima, Takashi (Japan) & Kato, Sachiko (Japan)
 Oshiro, Tamiko (Japan) & Okoda, Yutaka (USA)
 Oswald, Josef (Austria) & Hosoe, Chizuko (Japan)
 Ota, Sumie (USA) & Sakakibara, Kazumi (Jpn)
 Otake, Kazumi (Japan) & Abe, Yutaka (USA)
 Otani, Kiyomi (Japan) & Kajita, Kenji (Japan)
 Otani, Sachiko (USA) & Kim, Jeong Tae (Kor)
 Otsuka, Mayumi (Japan) & Nakamura, Akira (USA)
 Otsuru, Hideyoshi (Japan) & Chida, Setsuko (Japan)
 Ouellete, Robert (USA) & Kimura, Yasuko (Jpn)
 Oya, Juzo (Japan) & Yajima, Kazumi (Japan)
 Ozaki, Megumi (Japan) & Ojeda, Gonzalo (USA)
 Ozaki, Shigemitsu (USA) & Aikawa, Katsumi (Jpn)
 Pai, Rafer (Polynesia) & Marzali, Isabella (USA)
 Pak, Soong (Korea) & Yamamoto, Katsuhiko (USA)
 Palaquibay, Angel (Ecuador) & Brener, Yolande (USA)
 Palmer, Connie (USA) & Mbikayi, Tshikala (Zaire)
 Palmer, Elinor (Sweden) & Gonzales, Guillermo (USA)
 Palmer Jr., Ernest (USA) & Joseph, Dierdre (USA)
 Pan, Ru Chi (China) & Nakayama, Yukiyo (USA)
 Pang, Simon (China) & Nakama, Raenette (USA)
 Paquet, Claudel (Canada) & Huang, Hwei Mei (USA)
 Pardo, Roberto (USA) & Sunglao, Perla (Phil)
 Park, Eun L (Korea) & Taten, Morio (USA)
 Park, Gi By (Korea) & Kawada, Masami (Japan)
 Park, Seon Ju (Korea) & O'brian, Alton (USA)
 Park, Sung Mi (Korea) & Ishii, Takuya (USA)
 Parker, Brian (New Zealand) & Alinea, Maria (USA)
 Pascual, Altargracia (USA) & Jean-philippe, Rosemond (Hti)
 Pbba, Kionga (USA) & Kinoshita, Mariko (USA)
 Pearce, Darren (Canada) & Schlegel, Sarah (USA)
 Perez, Christina (USA) & Kazakos, George (USA)
 Peterson, Cabot (USA) & Kelbel, Margit (Germany)
 Pichardo, Tyrone (USA) & Jige, Hiromi (Japan)
 Pociecha, Carol (USA) & Mccaulley, Robert (USA)
 Poon, Yr (Malaysia) & Tokuda, Yoshitaka (USA)
 Poor, Edmund (USA) & Mokrycki, Jane (USA)
 Pooresath, Pratuang (USA) & Jimenez, Gustavo (Col)
 Press, Alfred (Austria) & Kiljan, Agneska (USA)
 Pretorius, Maria (S Africa) & Lawrie, Mitch (USA)
 Pumphrey, Lloyd (USA) & Iwaya, Yoko (Japan)
 Pumphrey, Melissa (USA) & Anderson, Angus (USA)
 Quayre, Mercy (Ghana) & Charley, Edmond (Sierra Leone)
 Quebedeaux, Richard (USA) & Minami, Hiroko (Jpn)
 Raper, Lark (USA) & James, Godwin (Nigeria)
 Rapoo, Lerato (S Africa) & Liesdek, Rignald (USA)
 Rarilio, Cynthia (Philippines) & Torikai, Tomohiro (USA)
 Ray, Leah (USA) & Rooney, Michael (USA)
 Rejidor, Vincente (Philippines) & Kageyama, Masako (USA)
 Reynolds, Jennifer (British) & N'kumu, Frey (USA)
 Rha, Seung Kyun (USA) & Sungkamongkol, Poon-suk (Tha)
 Rigaux, Janet (USA) & Koide, Tsuguto (Jpn)
 Riggsbee, David (USA) & Sekino, Ikuyo (Japan)
 Rissanen, Heikki (Finland) & Heemskerck, Andrea (USA)
 Rivera, Oscar (Mexico) & Kishaba, Reiko (Japan)
 Roling Jr., Raymond (USA) & Ongsuntai, Pasaporn (Thailand)
 Rooney, Michael (USA) & Ray, Leah (USA)
 Rosselli, Simon (British) & Matsumoto, Yuriko (Japan)
 Roth, Howard (USA) & Laberee, Letitia (USA)
 Roy, Peter (USA) & Yamada, Keiko (Japan)
 Rubin, Mark (USA) & Yahyapoor, Soheila (France)
 Russell-Shea, Lynn (USA) & Ito, Reiko (Japan)
 Saetang, Waranuch (Thailand) & Blacketer, Jerald (USA)
 Sagai, Shuko (Japan) & Ueda, Naoki (USA)
 Sagesaka, Keiko (Japan) & Moreno, Juan (USA)
 Saito, Hiroko (Japan) & Kamata, Takayuki (USA)
 Saito, Junko (Japan) & Kim, Chung Yong (USA)
 Saito, Tadao (USA) & Ito, Kumiko (USA)
 Saito, Takeshi (Japan) & Uchiyama, Manami (Japan)
 Saito, Yumiko (Japan) & Oliver, Robert (USA)
 Sakakibara, Yoshie (Japan) & Choi, Mino (USA)
 Sakamaki, Hitomi (Japan) & Abutin, Jose Mariano (USA)
 Sakamoto, Hiroyuki (Japan) & Murase, Michiko (USA)
 Sakamoto, Itsuko (Japan) & Tsuchimoto, Hiroshi (USA)
 Sakamoto, Satoko (Japan) & Fukuzaki, Shizuo (USA)
 Sam Tjoe, Muriel (Suriname) & Thornhill, Lennox (USA)
 Sambe, Shunichi (Japan) & Nakamura, Reiko (Japan)
 Sanchez, Frankie (Panama) & Cribb, Karen (USA)
 Sanchez, Frankie (USA) & Tomisawa, Sayuri (Jpn)

Sanderson, David (USA) & Large, Deborah (USA)
 Sano, Tomomi (Japan) & Ueda, Makoto (USA)
 Santos, Iris (Brazil) & Carroll, Joseph (USA)
 Saomoto, Mari (Japan) & Shibata, Yoshiyuki (USA)
 Sasagawa, Mitsunori (Japan) & Watanabe, Nobuko (USA)
 Sasaki, Miyuki (Japan) & Sudo, Muneyoshi (USA)
 Sasaki, Toshie (Japan) & Islam, Mohammed (USA)
 Sasakura, Kumi (Japan) & Kato, Yuji (USA)
 Sasano, Satoru (USA) & Settsu, Akiyo (Jpn)
 Sato, Harumi (Japan) & Yanagida, Kunio (USA)
 Sato, Kazuyuki (Japan) & Cuizon, Connie (USA)
 Sato, Keiji (Japan) & Nishimura, Atsuko (Japan)
 Sato, Norio (Japan) & Ajiki, Kazumi (USA)
 Sato, Reiko (USA) & Son, Yung Jun (Kor)
 Sato, Shoko (Japan) & Massimango, Bironyi (Zaire)
 Scanlan, John (USA) & Arata, Mitsuyo (Jpn)
 Scarr, David (British) & Gaudreault, Pierrette (Canada)
 Scharf, Erich (USA) & Hayakawa, Hikari (Japan)
 Schlegel, Sarah (USA) & Pearce, Darren (USA)
 Schmitt, Annette (Yemen) & Moss, Bret (USA)
 Schnetzer, Jurgen (Austria) & Nagahara, Kyoei (USA)
 Schutte, Stephen (USA) & Maruyama, Makiko (Jpn)
 Seau Jean, Mutambayi (USA) & Miida, Naoko (USA)
 Seawold, Joan (USA) & Van Geldern, Peter (Japan)
 Sechrist, Stephen (USA) & Ida, Kazue (Japan)
 Seguchi, Kaoru (Japan) & Horikawa, Manabu (USA)
 Sekiguchi, Hideumi (Japan) & Kobayashi, Kazuyo (Japan)
 Sekino, Ikuyo (Japan) & Riggsbee, David (USA)
 Sekiya, Futoshi (Japan) & Abe, Hiroko (Japan)
 Settsu, Akiyo (USA) & Sasano, Satoru (Jpn)
 Shibata, Nobuo (Japan) & Onda, Harumi (Japan)
 Shibata, Yoshiyuki (Japan) & Saomoto, Mari (Japan)
 Shibayama, Tomonari (Japan) & Ichiki, Tamayo (Japan)
 Shibuya, Hiromi (Japan) & Tateishi, Masaya (USA)
 Shibuya, Tomoko (USA) & Yaguro, Kazuhiro (Jpn)
 Shidara, Etsuko (Japan) & Nukui, Yoshinao (USA)
 Shigemasa, Mokoto (Japan) & Izumi, Junko (USA)
 Shigeno, Reiko (Japan) & Takeda, Fumio (USA)
 Shigetake, Tetsuyuki (Japan) & Yoshioka, Miyuki (Japan)
 Shimaoka, Tomoko (Japan) & Shinjo, Hirotake (Japan)
 Shimizu, Masahiro (Japan) & Inagaki, Takae (USA)
 Shimizu, Masayuki (Japan) & Kim, Misa (USA)
 Shimizu, Takashi (Japan) & Hamada, Yumiko (Japan)
 Shimizu, Tsuyoshi (Japan) & Lin, Bao-chu (Taiwan)
 Shimmyo, Sanae (Japan) & Ono, Kazuyuki (USA)
 Shimomura, Sonoko (USA) & Jeon, Yong Un (Kor)
 Shin, Young (Korea) & Takashi, Yasuyo (USA)
 Shinauti, John (USA) & Nunes, Marcia Maria (Brazil)
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Japanese 'Three Queens' participate in Blessing

By Masami Teraoka

Three famous Japanese women proclaimed they would participate in the coming International Blessing conducted by Rev. and Mrs. Sun Myung Moon in Seoul. These three women are Hiroko Yamazaki, 32, a former Olympic athlete, Atsuko Tokuda, 36, a former badminton world champion, and Junko Sakurada, 34, a popular singer turned actress.

Each one of them had news conferences twice—before and after their wedding partners were decided, in June and July respectively. Although bad images of the Unification Church are still strong in the Japanese press, they never hesitated to confess their faith in the teachings of the Unification Church and clearly expressed their gratitude to Rev. and Mrs. Moon for choosing wonderful partners as their future husbands.

These press conferences have brought about a great interest among Japanese people. In fact, at each press conference about 100 to 200 reporters from all kinds of TV broadcasting stations and newspaper companies gathered to have interviews with them. And it seemed that nobody could escape from watching on TV and reading newspapers on this topic. Everybody is now eager to know what is going on in the Unification Church.

In Japan there are a lot of single women. The average age of both male and female is getting higher every year. Nowadays on the average of the first marriage, male is 28.4 years and female is 25.8 years. According to the survey on the marriage interest of office ladies offered by Yomiuri Television, the reasons that unmarried women are growing are 1) they can be independent economically without husbands (94%), 2) they feel they will lose freedom by marriage (92%), 3) for them

attractive and reliable men are very few (84%), and so forth.

Meanwhile, immorality is also another big problem with regard to marriage issue. Many male adults are reading low-life porno mags in commuters trains. In video shops, adult entertainment (pornographic) videos are rented with other home videos, so that even minors can be exposed to erotic sexuality. These phenomena are very dangerous signs of the human sexual fall. As a matter of fact, in Japan, AIDS (HIV+) infections have been increasing incredibly, most of whose cases have been caused by

husbands.

Hiroko Yamazaki, who was a former Olympic gymnast and turned to an instructor at a private rhythmic gymnastic school, joined the Unification Church three and a half years ago. When Hiroko faced some difficulty in teaching gymnastics to children at the school, she was inspired with a video-lecture of the *Divine Principle* introduced by one of her friends and continued studying the video program. Before a photo matching was done, she was asked at a press conference whether or not she would accept the matching mate—whichever he

cently, some ex-Unificationists have spread bad rumors to the mass media, but I don't like such kinds of people who don't take responsibility for themselves but blame others. These people will become losers in other societies.... I believe that Rev. Moon is united with God and will choose the best person for me with True Love."

Media excitement

After the first press conference of the "Three Queens" (the media initiated this term), many reporters rushed into the Tokyo headquarters of the Unification Church of Japan to know what is going on inside of the Church. Some of them, of course, came to the headquarters with silly and superficial interests, but others were very serious. Takeru Kamiyama, the president of the Unification Church of Japan, was also interviewed with other church members by one major news reporter.

In the interview, he clearly stated the significance of the International Blessing ceremony held by Rev. and Mrs. Moon. After explaining the cause of the human fall and the necessity of true parents, Mr. Kamiyama said, "We believe that Rev. Moon, the founder of the Unification Church, is the True Parent. Inheriting true love, true life and true lineage from the True Parent is the very core of the Blessing of the Unification Church. Therefore, our Blessing is truly the holy ceremony to start the ideal family centering on God."

Each of the Three Queens had the second press conference together with each male partner respectively, after their partners were decided through the photo matching by Rev. Moon. They showed up with relaxed attitudes and yet a strong confidence, and they introduced their husbands-to-be before media reporters as well as tens of thousands of TV and radio listeners. Their partners are all Japanese. There is no doubt that their frank and smiling appearances have brought about a pure and striking impression of the International Blessing to all corners of Japan.

Especially, it was quite impressive that Junko Sakurada, who is still in active service in the entertainment world, and who is a kind of symbol of working lady, put stress on much importance of the family, even wishing to continue her actress-life after marriage. As a matter of fact, Junko and her husband-to-be had their parents meet and received their agreement for the Blessing and a new start of their family before the second news conference.

Junko said, "I decided to participate in the Blessing of my own free will. Even if the Unification Church tried to stop me from going to way of faith, I will go. I've been loved by many people and lived in comfort until now. When I reflected upon my life and thought about what I could do from now on, I felt my heart was filled with a profound desire to become a pure offering before God and marry the person God chose, following God's Will with a sense of self-denial. I really wish to have a family with my partner and nurture our children into good persons for God and the world."

Sensation

For those who don't know God's Will, these statement of the Three Queens are a sensational incident. But for those who know God's Will and dedicate themselves to it, this incident is a great sign of the universal victory of God and True Parents. Let's think that they are pure and wonderful Eves (women) of Eve nation. Because of the great indemnity and victory of True Father and True Mother, these kinds of phenomena will surely happen one after another in the near future as well.



Hiroko, Atsuko and Junko

immorality.

Without exceptions, following the United States, European countries and Thailand, Japan is almost about to fall into the AIDS hell. Thus the people who don't know the reality of the human fall come to face the fatal disease through the sweet temptation of Satan called "free love" and "free sex."

Attacked by these two extreme phenomena—unmarrying women and immorality—the three famous women kept their purity for over 30 years and stated their determined will to participate in the Wedding of the Unification Church. None of them showed any hesitation at the news conference; rather, they expressed their confidence at having Rev. and Mrs. Moon choose their partners for their future

was. Hiroko said, "If you know the *Principle*, you all will come to understand the importance of the Blessing held by Rev. Moon. Some of you might think this is very crazy, though. I believe that God works through Rev. Moon, so I don't mind who my partner is. I will come along with the partner what type of person he is. I will accept any nationality, and I'll go anywhere according to God's Will."

Referring to various problems of illicit love and divorce in her neighborhood, she added that she would choose an arranged marriage in which both partners try to understand each other based on the same faith rather than romantic marriage which can lead into trouble.

Popular figures

Junko Sakurada, who is a very popular actress, also made her faith in Unificationism clear in answer to the interview at the first press conference. She was witnessed to by her elder sister about 15 years ago at the time of her joining the entertainment world as a singer and actress. Her parents were very negative to the Unification Church. So, she had a hard time between the struggle of her sister and parents.

After coming up to Tokyo, however, Junko has realized how beautiful the blessed family is through her living experience together with her sister's family. The entertainment world is not an easy society for those who wish to keep their purity. There are various unclean and ugly games going on between male and female. Unlike her colleagues who make many boyfriends, have pre-marriage relations, or have already started secular marriage, Junko has kept her faith in God, hoping that God will give her the best life-partner. In the question and answer session at the news conference, Junko said, "I've thought about what is truly the right marriage, since I was 19 years old, and I've come to understand that the Blessing, is the only way to true marriage. Without passing through the Blessing, no one can eliminate their original sin. I would like to participate in this Wedding ceremony, if God gives me that chance. Someone may say it is crazy to marry someone one has never met, but I don't mind that, because I know my eternal partner-to-be is the person with whom I can share the same view of life and world based on the *Principle*."

Atsuko Tokuda, who became the badminton world champion (in 1978 and 1981) and is now playing an active role as the manager of the WACOM, Inc., badminton club, also expressed her great gratitude to the Blessing at her news conference, just as the other two women did. Atsuko said, "The significance of the Blessing is God-centered, not selfishly human-centered. Re-

The Unification News encourages the submission of well-written, opinionated articles on topics of interest to the Unification Community.

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★ CHURCH NEWS ★ REGION 5 ★

Children's Summer Camp for Second Generation

By Mrs. June Kiburz

With a strong desire and clear vision to see a wonderful summer camp for the blessed children of Region 5, a handful of parents worked together to create the Camp Harmony experience. Atop a high bluff, overlooking beautiful Lost Nation Lake, in northwestern Illinois, 31 blessed children, ages 6-9, gathered for a 3-day camp, Aug. 7-9. The large, yet cozy, A-frame house amidst acres of oak and pine and miles of nature trails could not have been a more ideal setting.

The parents and children express our gratitude to Rev. Jong Bok Hong for his spiritual guidance and financial support for Camp Harmony. We are also grateful to Drs. Frank and Phyllis Orland for their generous donation of their family farm for the camp.

The inspiration for the name, Camp Harmony, comes from Section 5 of "The Principles of the Creation": "God created man to be the medium of interaction and the center for the harmony of the Creation"—the harmony of heaven and earth. We used the symbol of the rainbow to represent this theme during the camp.

Families drove up to six hours to bring their children. For a number of children, it was their first camp experience and were they excited! We were blessed with truly gorgeous weather in the midst of an unusual summer of much rain and cool temperatures. On our opening day, showers began, only to break just long enough for a delightful nature hike. As though God's hand was directly guiding, as soon as we began the next indoor lesson, strong rains came down. The following two days were as warm and delightful as could be for swimming and all outdoor activities.

Compliments to the entire staff—Reiko Jenkins, mother of five, for her expertise in organizing, teaching and following through with every detail; Jack Kiburz (my husband), father of three, for his coordinating, song leading and being the all-around "Jack of all trades"; Rich Eide, father of three, for his uplifting Korean lessons and innovative treasure hunt; Aira Kim, mother of four, for her clear leadership in the kitchen and throughout, along with her excellent video-taping; Allan Newcomb, for his guitar-playing and all-around support; and Veronica Kumamoto, for her bright spirit and ability to step in wherever needed.

Dr. Phyllis Orland (my mother) served as camp physician/pediatrician. It was so good to have someone from the senior generation as a grandparent figure for the campers. And did they flock to her! Another point: for almost all the staff, it was our first time working together on a children's summer camp, so we were pioneering together many things.

Preparation

Always with a new endeavor we try to anticipate the problems and, as with all else, the best preparation is prayer. The camp staff began a prayer condition before

the camp began, with three main points: 1) unity of the staff members with Rev. Hong, Mrs. Marie Hudson, Blessed Family Dept., Region 5, and with each other; 2) heavenly protection for the camp and for all the families; and 3) to receive God's guidance.

We are so grateful the three days went absolutely smoothly. The staff members' strong bond of heart, unity transcending personal differences, and willingness to work together in every single way, made

Sunday pledge service, we asked the children if some would like to go on a sunrise safari. The near-total response was beyond our expectation. We loaded all the children on the hay wagon hitched behind the tractor, and made the long excursion to the pond, the perfect habitat for frogs and turtles. Everyone was fully dressed, but no sooner had we unloaded at the pond, than the children became totally absorbed in catching tadpoles and frogs. Dry clothes no

receiving a diploma from Mrs. Jenkins and an inscribed frisbee as a gift from Dr. Orland. Mr. Martin Tonneck gave a delightful homemade puppet show at the conclusion of the program, with several animal puppets as the main characters.

We shared many things and learned many things. For the children, a few trials were learning to accept one another as sons and daughters of God and not to ridicule another child based on differences and misunderstandings. Older girls in discussion commented that they know they should go to their parents and share everything, but some girls said their parents don't listen to them. Children in general show an amazing receptivity to the Principles of the Creation and ask many candid questions.

Mrs. Aira Kim video-taped the entire camp experience. Her two-hour tape has now been a great witnessing tool for my extended family. There are such joyful moments recorded on the tape—I both laughed and cried. Also, the video keeps the memory alive—my children have watched the video many times already and still tell their friends about the great time at Camp Harmony. As our children go out to the world, I feel the memory and relationships developed with the other children at camp will help them maintain purity of mind and body.

Mrs. Karen Dufour commented on her experiences: "Parents were so patient with the children; there was so much love and caring. Being in the creation with the grasshoppers and butterflies and frogs all around—I could feel the goodness and freshness of America and God's hope through these wonderful children of the second generation!"

I would highly recommend attending and/or helping create a children's summer camp to any member, not only parents. It perhaps requires a certain calling; nevertheless, the rewards are to be given in terms of both growth and joy.



"Kumbaye" at the graduation; a warm welcome; and the Hill House at Camp Harmony

possible a successful camp experience.

Our first day began with a welcome and orientation followed by a nature talk given by Dr. Phyllis Orland. Campers were "all ears" to the poison ivy lesson, complete with pictures and outdoor living examples. Many children asked countless nature questions—their curiosity and knowledge about the creation is astonishing—how the lake was formed, which animals live in the woods and are they dangerous, and how can one find a deer tick?

We formed teams and each team went on a long nature hike, collecting such finds as wildflowers, insects and toads. Following the walk in the creation, a lesson was given on God's creation, with the children's avid participation.

Helping with the teaching, I realized that the task to translate the message of the Divine Principle for young children is a sensitive and crucial one. Most important at an early age is to offer a passionate and joyous experience with the creation and a deep, sharing experience of heart with brothers and sisters. Then various lessons on the Divine Principle can be taught with clear learning objectives and lots of examples and discussion to reinforce. Stories are excellent—reading with lots of interaction with the children. Since attention spans vary, short lessons, clear and to the point with lots of give and take are best. Arts and crafts are wonderful to round out the experience.

Saturday's events included a 6:30 wake-up, morning exercise, Divine Principle and Korean language lessons, an afternoon swimming excursion to the beach and designing one's own camp T-shirt. We all thoroughly enjoyed the evening campfire and marshmallow roast. Following our 5am

longer had any meaning. The children literally immersed themselves into the murky pond waters attempting to catch whatever moved! It was a scene of total investment and enthusiasm. And another round of showers back at the camp!

After a fulfilling breakfast of pancakes, milk and fresh fruit, the campers prepared for the Sunday service given by Rev. Michael Jenkins. "As ye sow, so shall ye reap" was the sermon topic, and children and adults alike received inspiration.

Parents returned to the camp to celebrate with a pulgogi banquet and to attend the graduation ceremony, with the children performing their newly learned songs and



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BLESSED FAMILY ASSOCIATION



Community Building Through the BFA

By Jack & June Kiburz

The Kiburzes are the BFA representatives in Region 5.

Two years ago this July we were elected chair-couple for Region 5, which includes the states of Illinois, Michigan, Indiana, Kentucky and Missouri. Our initial desire was to encourage a deeper sense of community and better communication within our blessing group. We soon found that barely a day went by without God showing us exactly how to proceed.

Following through with every single inspiration was indeed our challenge. It's been a special honor and privilege to serve brothers and sisters as well as a wonderful opportunity of personal growth and creativity for each of us individually and

together as a couple.

Although Father's vision can sometimes seem intangible, building the Kingdom through our couples and children is actually now within our grasp. Our first task was to learn Father's and Won Pil Kim's vision for the BFA and then communicate that vision. Caring and supporting one another as families began to take on the dimension of a full-fledged ministry of service. We had to search to understand what needs of the community could be served by the BFA.

We sent out a questionnaire to all the members in our blessing group to assemble basic information. It took about eight months for less than half to be returned. We discovered that direct communication, whether face to face or on the phone, was the most effective. Many members were confused, because the questionnaire did not come through "official" channels. The confusion extended to central figures as

well. Confronting barriers meant recognizing and overcoming anger and frustration through prayer and bowing to brothers and sisters in our hearts.

Once the purpose and autonomy of the BFA were clearly established, however, the way was open. Realizations followed: We're building the Kingdom together. We're overcoming sin together, sin that manifests in countless, diverse ways, and usually as separation. Barriers exist: language and culture, race, sex, age, church position, levels of heart, education, income, and perhaps most importantly, fear and guilt.

When we sense an injustice or the need for improvement in a certain area, we felt compelled to express ourselves and find an appropriate channel for action with the knowledge of central figures and together with brothers and sisters. Yet as members of the same blessing group the question is always before us: How do we share one heart and overcome barriers that keep us from loving and working together?

With the support of many brothers and sisters, we developed an open monthly meeting, similar in spirit to a town meeting, where anyone can share an idea or feeling; needs are discussed and plans of action are set by consensus. Out of this grew several working committees: celebrations and social events, children's education research, BFA Fund and fundraising, and communications (our phone circle, Family to Family newsletter and directory).

The Challenge

Lack of communication among members across department lines and among states has been a problem. Many members do not know one another. There are 72 families in Illinois from our blessing group alone spread throughout the Chicago metro area and statewide. How do we tell others about a meeting or the need to pray for a sick child?

We brainstormed and came up with an experimental phone system: a circle. Any member begins a message and each person makes only one call. Any message then need only take a few hours to be transmitted throughout the entire community and no one is burdened with making all the

phone calls or the effort and cost of a mailing. As with anything new, there was a time period to grow and learn.

At first there was confusion, misunderstanding and criticism. Should the circle include other blessing groups? Should messages from central figures be transmitted from the top down, and not through the circle? Each couple was asked about participating. If a couple had difficulty being on the circle but still wanted to receive messages, we placed them under another couple with whom they might normally communicate.

The phone circle has made us all more concerned about our community and more connected. We've had to learn each other's names and at least something about each other's daily schedules. If we want to receive a message, we have to be responsible to pass on a message. One beautiful story is of two sisters who had worked together in another region, but did not realize that they were both in the Chicago area. They were reunited through calling one another on the phone circle.

Instrument of Change

As our communities change and grow, so do our needs. The BFA can be instrumental in serving needs and fostering change. It offers a clear purpose and channel to serve brothers and sisters and opens wonderful opportunities from which to grow in spirit.

We learned that it's possible for nurturing and healing to take place in the process of Kingdom building and that as blessed families we need to take that creative responsibility. It's so exhilarating to see unique capabilities unfold and be expressed as we act out of confidence and pure desire as children of our True Parents. And as we embrace one another and truly accept one another in community, we can give new life to ourselves, to our children and to the world.

8000 BLESSED COUPLES

The Official date of the observance of the National Celebration for the 10th Anniversary of the 8000 Couples Holy Wedding is Oct. 11, '92. This Celebration will take place in the Manhattan Center in New York City Saturday from 3-5 pm.

If you will be in NY for the Celebration, tickets will be at the door. All people attending from N.Y., N.J. or nationally should R.S.V.P. to their local BFA chapter.

Satellite transmission for local 10th Anniversary celebrations can be arranged by calling David Eaton at (212)967-7538.

We are asking each couple to participate in the offering to True Parents by giving \$40 per couple. Deadline Sept. 30.

We hope every 8000 couple can participate in this historic event. ITN's, The 8000 Blessed Family Assoc.

CHURCH CALENDAR 1992



SEPTEMBER

- 2 Hyung Jin Nim's 13th Birthday
- 12 Soon Ju Nim's 20th Birthday
- 18 Foundation Day (Est. 1976)
- 27 Day of Dispensational Reversal Toward Unification (Est. 1989)



OCTOBER

- 3 Foundation Day for the Nation of the Unified World
Shin Myung Nim's 6th Birthday
- 4 Day of the Victory of Heaven (Est. 1976)
Father leaves prison in Seoul (1955)
- 11 Shin Eh Nim's 3rd Birthday
- 13 Shin Ok Nim's 3rd Birthday
- 14 6,000 Couples' Blessing (Korea, 1982)
Father leaves Hung Nam prison (1950)
- 21 777 Couples' Blessing (Korea, 1970)
- 26 Children's Day (Est. 1960)
- 29 Shin Sun Nim's 2nd Birthday
- 30 6,500 Couples' Blessing (Korea, 1988)

Tribute to Ann Stawicki on her 70th birthday celebration

Congratulations to Mrs. Ann Stawicki on her 70th birthday this Sept. 14 as well as her 20 years of service in the Unification Church. Her years of quiet faith and unselfish dedication to True Parents and to brothers and sisters touches our hearts.

Ann is the wife of Henry Stawicki and the proud mother to one son, three daughters, and eight grandchildren—the ninth is on the way! Throughout her entire time as a Unification Church member, she has had the challenge of balancing the tasks of family, work and public mission.

When Ann Stawicki first began studying the Divine Principle, she clearly recognized the heavenly quality of the message; having lost the sense of smell for several years prior, when the Divine Principle book was first opened before her, she recalls experiencing the most beautiful, heavenly fragrance! Her youngest child was 12 years old when Ann joined, and even with a busy household of her own, Ann always managed to find the time to assist in all kinds of ways at the center. Over the years, Ann has organized parents' conferences, helped to write and distribute the "New Hope News," worked

with ministers and legislators, and performed many public relations activities for the church.

One fondly recalls Mrs. Stawicki's presence—her loving and caring heart and her calm, embracing spirit amid the storms. She would always drop everything in order to talk with and comfort a struggling member. She not only counseled new members, but gladly opened her home to those studying the Divine Principle when the center was full.

Ann's hard work, clear leadership and dignified character affected the lives of more brothers and sisters than perhaps she knows. Ann's efforts to stay in touch with members' parents helped greatly during the often turbulent times of the late '70s and early '80s.

Mothers and daughters of the Unification community of Illinois gathered Saturday, Aug. 29 at the home of Mrs. Aira Kim, in honor of Mrs. Ann Stawicki's 70th birthday. Mrs. Karen Dufour made and presented to Ann a beautiful, hand-decorated pillow with the word *Rejoice!* boldly embroidered on one side—a perfect comment on how we feel about Ann's heart and dedication!



THE PROVIDENCE IN RUSSIA

My Visit to the Former Soviet Union

By Paul Yasutake

This is the second of two installments.

The trip to Moscow very comfortable, I left at 11 pm and traveled in a sleeping car throughout the night. It costs only about one hundred fifty rubles that's a little more than a dollar fifty for a nine hour train ride. It's really cheap to travel within Russia.

I arrived Sunday morning. Moscow is a huge city similar to New York City without Manhattan. There are 3 CARP centers. After getting situated, we decided to go to the Sunday service. It was at a school auditorium and there must have been about 300 to 400 people there. It was wonderful to see so many Russian people there. Jack Corley gave a sermon on "True Love."

After the service there was registration for the summer workshops. About 200 people signed up. It was really chaotic organizing the process of registration. But it was a happy problem to have so many people signing up. Many students brought their friends and parents were there, too.

In Moscow I was able to meet with many students which I had met at the previous seminars. They were very happy to show me their city, with the many monuments and museums. We walked a lot, but my feet were already broken in from Kiev. But walking was the best way to see the sights and it's good exercise.

In Moscow I experienced shopping. I went with several students shopping for dinner. We bought bread, tomatoes, and cucumbers, cheese and meat. It took us about 3 hours. The reason it took us that long was first we had to walk and take a trolley to the market places. Some shops were closed, others didn't have what we wanted or it was too expensive.

Shop and drop

When you shop you have to bring your own bags. For example, if you want one kilo of tomatoes, they would weigh it in a little pan. Then they give it to you to put it in your own bag. If you get a pound of meat, they chop it up and if you don't have another bag you have to put the meat in with the tomatoes. It's kind of a primitive system. There didn't have any health codes, nor any packaging standards.

I noticed that there were at least two levels in the economy. The first level is where you go to the state stores and vendors on the street, and the other where your friend or someone he knows has some goods. Somewhere down the line, from the producer to where it gets to the store, things get lost or stolen. So another network is created. It's really who you know that's important. There's a lot of wheeling and dealing going on. So they are able to survive. They are really tough people.

I had several experiences taking the bus which were interesting. After getting off the subway, then you take a bus or trolley to get closer to your flat. Well, these terminals are filled with people, especially in rush hour. There are many different colored buses, red ones, yellow ones, big ones and small ones, but you don't know which one is going where. But whenever a bus comes, all the people run to it. I thought, well, let's take the next bus. But the students I was with said "No, no, come on." So we pushed our way into the bus, until everyone is squashed in, and when no one else can get in then the bus driver tries to close the door. The old ladies really know how to use their elbows. It can be a real struggle. If you miss that bus you have to wait another 10, 20 minutes, or more. There are just too many people taking public transportation and there are not enough buses.

Yaroslavl and Gorki

After Moscow I went to Yaroslavl. Yaroslavl is about four hours northeast of

Moscow on the banks of the Volga River. It's an ancient city rich with monuments. According to tradition, it was founded by the Kiev Grand Prince Yaroslav the Wise. Ashley and his wife Susan have a two-room apartment there. They have a six-month-old baby. I was able to call ahead to Tanya, one of the students, who said she would meet me at the station.

This time I traveled light; I left most of my bags in Moscow. When I got out of the station, there was no Tanya. Then a lady came up to me and asked if I was Paul. She was Tanya's mother. She took me to Ashley's flat. She is a teacher, teaching English in a high school. Her husband is a professor of philosophy at the State University. Tanya came later on and showed me around Yaroslavl.

Even though Tanya's father is a professor, they live in the same kind of highrise welfare-state apartment as everyone else. Of course, their furnishing is a little bit nicer and there were more books. His English is very good, and his wife's, too.

But he asked me some strange questions. He would say something like "If it's not a secret, what is your real purpose for coming here? If it's not a secret..." I guess before there were secrets. He expected people to do things with an ulterior motive. So you couldn't trust everyone. I thought that was kind of strange. But he was being honest. I told him, "I just came here to visit your daughter." It seemed difficult for him to believe me. He thought I had some other purpose.

Next I went to Gorki, which is called Nizhni Novgorod now. Only two years ago the city was opened for foreigners. For two days we couldn't get through by telephone. The telephone system is like a 1940 system. It's old and unreliable. When I finally did leave for N. Novgorod I went without having Max or anybody to meet me at the train station. When I arrived I called John Pace and he said he would meet me at the station. I told him exactly where I would be, right by the clock inside of the station. I had learned my lesson.

When he arrived we took the bus to his flat. We went to a nice area out in the suburbs. Later that day I met several students who I knew previously and they showed me the Kremlin, which is a castle in the center of the town, and other landmarks. In the middle of town where the main street is blocked off for traffic, CARP had a book table where they sold their new books.

I wanted to take one of the students out for lunch. We went to several places looking for a restaurant where we could sit down. It took us about 45 minutes to walk to the only Western restaurant. He was so happy to have fried chicken, french fries and a coke. He was happy about that meal because it was the first time in his life to eat there. He wanted the receipt to show to his mother. That night we had a meeting with some of the students. They asked me to say something. So I was able to give my testimony of how I met the church. They were a very good group and they were united with John.

John and Sharon have two children. It's not easy to raise young children in Russia. Perhaps you have read some letters from others who live there? Disposable diapers are hard to come by. You need cloth diapers, but washing machines are hard to come by. Even if you do have a washing machine, it's a Russian-type machine which is so small and complicated it's easier washing by hand. Of course, there are no dryers; you have to hang the clothes on the

line. If the weather is nice you can hang them on the balcony; if not, then you have to use the clothes lines in the bathroom.

I left that same night from N. Novgorod to Moscow at 11:30 p.m. and arrived the next morning. Max wasn't there to meet me so I took a cab back to the center. That same night I was scheduled to leave for St. Petersburg. Have you heard of the White Nights? In June the days are very long. In Moscow it didn't get dark until 11 p.m. It's hard to imagine that it's 11 o'clock and still light out. It makes it hard to sleep. In St. Petersburg, because it's further north, it stayed light until about 1 o'clock. On June 20 it stays light 24 hrs. a day.



One of the first roubles fundraised for the church in Russia

St. Petersburg

That night I took the night train to St. Petersburg. Vadim met me there and I stayed at the CARP center. St. Petersburg is a beautiful city; it's a newer city, built by Peter the Great around 1703. It has a lot of canals, rivers, and many bridges. St. Petersburg is one of the world's most northerly cities and is the second-largest city in Russia.

In St. Petersburg I was able to meet several students who showed me around their city. The Hermitage is a huge museum; it could take several days to see it all. If you ever go to St. Petersburg, you've got to see the Hermitage. There's artifacts, antiques, paintings by Monet, Picasso, Rembrandt, and many more. A lot of history is there at the Hermitage. I was also able to go out to Pushkin, which is a city about 40 minutes away from St. Pete. You have to take a train, then a bus to Pushkin Palace.

Pushkin Palace has gold painted on the walls and the ceilings, the floors have inlaid woods from all over the world and artifacts from the czars. The gardens are spectacular, words can't describe it. I felt it was a shame to have such an exquisite palace while the people are suffering from poverty. I spent three days in St. Petersburg, with its "white nights." I left as I came on the train back to Munich, Germany via Berlin. There I took a plane to Paris, then to Wash., D.C. When I went through customs the agent said to me

"Welcome back to America" and I was just so happy to be back in America! It was just so great to be back in America. And of course, it's great to be back in Hawaii.

Some of the things made in Russia are of good quality but there is a consensus especially among Russians that their goods are kind of shoddy. I bought a chess set at a state store in St. Petersburg. It was brand new, still in its package. When I got back my son, Timmy and I was putting it together, setting up the pieces. We found that we had three bishops for the white pieces!

Great work

CARP is doing great work there. There is a surge of people thirsty and hungry for truth and righteousness. Comparing the Russian students' situation with the American students, I'd say the American students are like a glass of water almost filled to the top. In other words, they have lots of material things, they are not really so open. They are not so thirsty and hungry for righteousness. But the Russian situation is like an empty glass with just a little bit of water in the bottom. There is a lot to

fill. They are really thirsty and hungry for righteousness. They are eager to learn. They love America. They want to come here. Many thousands will join the Unification Church. I think there will be a great spiritual revolution in Russia. This summer they are expecting 21,000 to go to the workshops.

When we went to the Crimea there were 3000. There were 4000 in the spring again. Can you imagine 21,000 people attending the summer seminars? If that would happen here in America it would be incredible. But it seems that the Russian situation because of 70 years of Communism has gone to the very depth, to the lowest level it can go. Now it can only go up. There's a lot of hope there, a lot of sincerity, and a lot of spirituality.

Many of the problems they have, even though they're external, are happy problems, like too many people coming, not enough forms, not enough staff people. These are happy problems.

In conclusion, one of the things I learned is that we have to be grateful for what we have. When we compare our situation with the Russians' we are so blessed in so many ways. But we should not take for granted all the blessings we have from God or we will lose them. We need to know where we are at in terms of the providential time period. Where are we now in terms of God's timetable? We must really know that this is the harvest time. This is the time to bring in all the fruits from the seeds that were sown in the past.

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DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume Six • Part 9

There are several major parallels between our time and that of Jesus which give one pause for thought and which should be noted. First, these two time periods reflect a similarity in God's apparent strategy. Divine Principle asserts that the Creator's original intention was to have His dispensation expand from Jesus to the Israelite nation, from Israel to Rome, and from Rome to the rest of humankind. Rome, as the hub of the ancient world, was thus a critical factor in the divine battle plan. If the new work of God could strongly impact Rome, the world could be turned to God's way.

Assuming that the central tool of God's providence, in terms of world religion, is Christianity, and that the new Israel is Korea, let us ask which country now is in the position of the ancient Roman Empire. Clearly, that nation is the United States of America.

In the view of the Divine Principle, the vast land of America has been prepared by God to play a special role with reference to the Second Coming. The spiritual motivation of the Puritan settlers, the religious traditions of America (for example, every day its Congress is opened with prayer, the president's oath of office is sworn on the Bible), the fact that the United States is in some way consecrated to God (the national motto is "In God We Trust") all suggest America's special—almost covenantal—relationship with the Lord. Indeed, throughout its two hundred years, many Americans have felt their nation had a special mission for God.

The relationship between Korea and America is thus similar to that between Rome and Israel at the time of Jesus. Rome was to help expand Christianity through Rome's relatively advanced civilization and imperial power; the United States has a similar mission today. As the dominant world power in the twentieth century, as an exemplar of democratic freedoms, as a center of technological advance and global communications and as a defender of free world values, the United States has a unique opportunity to facilitate the spread of God's new dispensation.

Secondly, let us remind ourselves once again of the challenge facing contemporary Christianity. During Jesus' lifetime, members of the Jewish religious elite were unable to accept his authority. Consequently, they rejected his message and

failed to develop the providence of God. A comparable problem may afflict the leadership within present-day Christianity.

Clinging to dogma and institutions, in many cases Christianity has become conservative—even reactionary—and unable to provide the vision necessary to constructing a just and loving global society. If it is to survive as a significant force as it approaches its third millennium, Christianity must be revitalized by connecting with God's new dispensation. Failing that, it could become little more than a vestigial relic, reminding future generations only of a hope that failed.

Christians, Jews and people of all backgrounds throughout the world must now awaken to the fact that God has begun a new work. He has obtained His foothold on earth, the foundation of His dwelling with men. Through this pivotal foundation, He is to turn the spiritual axis of the universe unwaveringly in the direction of eternal good. If Christians, Jews and all peoples can become aware of this new development in the Lord's ongoing work on earth, and if they can participate in it, continued blessing will be theirs.

Today, then, the time is full. The old heaven and the old earth are now passing away and a new heaven and a new earth are being established. God will wipe away every tear from the eyes of His people; neither shall there be mourning or crying, nor pain any more. With the Book of Revelation, we exclaim:

"Hallelujah! for the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory..." (Rev 19:6)

The New Age is now dawning. The Lord of the Second Advent will reign over heaven and earth with divine truth and parental love, and his Kingdom will live forever.

Afterword

God has been described as the One who "changeth not." And perhaps the greatness of the Divine Principle lies in its particular recognition of this fact: the Lord is still intent on fulfilling His original purpose of creation; He has never wavered from this ideal. Everything else in the Divine Principle message derives from this simple point. That history is directed toward the Kingdom of God, that the Cross was a frustration of God's original intent, that a new Messiah must inevitably come on earth—all these insights are linked to the fact of God's faithfulness to His first

purposes. "Great is their faithfulness" writes the prophet (Lam 3:23). And so it is: God will fulfill His original ideal.

That this ideal cannot be realized without human cooperation, however, was movingly suggested by one well-known German, Dietrich Bonhoeffer was a pastor and theologian who in the 1930s was imprisoned by the Nazis for his leadership in the resistance movement. He suffered in a German prison camp and ultimately was martyred there. Despite his own suffering, this modern saint once called upon his fellow believers to "stand by God in the hour of His grieving." It is a call that both suggests his own sense of God's heart and raises the issue of what humans can do about it.

While Bonhoeffer clearly had in mind the horrors of the Nazi regime, Divine Principle reveals that the suffering of God is long-standing and multifaceted. As any parent is pained by conflict and suffering among his children, God Himself is grieved over the tragedies, major and minor, of our globe. Only universal reconciliation of the individual with himself, of man with his fellow man, and of man with God, can diminish the suffering of all parties concerned. And, as Bonhoeffer suggested, such

reconciliation cannot be effected by God alone. The Lord needs us to stand by Him.

The great opportunity of our time is to participate with the Lord of the Second Coming as he seeks to re-form the world according to God's ideal. Unbelievable as it may seem, something that humankind has been awaiting for thousands of years is to occur in our time. As it is a moment which is likely to be remembered for eons to come, blessed are those who share in it!

The promise of Divine Principle is that each person can grow to become individually united with God, can become a true husband or wife to his mate and a true parent to his descendants, and can be a mature lord of God's creation. As we have indicated, the catalyst of all this happening is the new Messiah and the new expression of God's Word that he brings.

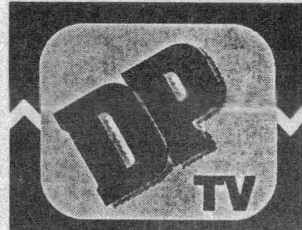
Your spiritual progress depends entirely on you and the choices you make. Of course, it always has, but perhaps it's more obvious now. May God be with you, filling you with His love and inspiration; and, living in faith, hope and love, may you fulfill in your life your own hopes and those of the divine Lover above.

FALLEN ANGELS CAN'T BE KILLED

*Fallen angels can't be killed;
all that one can hope, at best,
is they can be suppressed.
But what's suppressed
has still some life,
and in the dark and damp
ferments.
If could then
give some sparkle
to the psyche;
but being still suppressed,
it turns to vinegar
and will destroy the soul—
by corrosion
if not first explosion.
My knowledge of chemistry
long ago departed,
but my metaphors are apt,
even though not scientifically exact.
Angels were created*

*to be servants, I believe,
and servants must
be treated right,
or they'll rebel
and then create a living hell;
and you will find no refuge,
no place to hide,
no place to run to,
no escape.
The only answer's love:
love and embrace
the dark, the black,
the night;
and suddenly,
to your delight,
the wisdom of the serpent
will be offered in your service,
and the truth revealed will shed true light
and there'll be peace, inside and out:
peace, peace, perfect peace.*

Christopher V. Davies, London, Dec. 12, 1990



DP on TV

A series of Divine Principle educational tapes is being shown on the following Cable TV stations. [Please contact the UNews office if this schedule is incomplete or inaccurate.]

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

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

AFRICAN EVANGELICAL ASSOCIATION

AEA Conference on Solution to Racism

By Edric Debos

On August 15, the African Evangelical Association held its second conference entitled Unificationism: A Solution To Racism? at the Walker Memorial Baptist Church in Harlem. The first was held May 30 at the World Mission Center.

The conferences dealt with four areas of discussion, 1) Defining Racism As An Ideology, 2) Counterproposal to Racism, 3) Unificationists and Racism, and 4) Reconciliation: Taking Responsibility. The format was one of presentations given by various speakers after which immediately followed an open discussion.

Rev. Zin Moon Kim offered the opening remarks on May 30 and—at times pointed and other moments tangentially anecdotal—he conveyed his concerns and conferred his blessings upon this first conference.

What followed were outline presentations of the four areas mentioned earlier. The majority of time being spent on the first topic Defining Racism As An Ideology. There were three speakers on this subject area: Edric Debos—graduate of City College with a minor in Black Studies and currently staff member at Manhattan Center Studios; Judith Schraemli—psychology major at SUNY Binghamton and former assistant director of Minority Alliance International; and Juanita Pierre-Louis—B.S. in Sociology from Adelphi University and currently working with developmental programs for youth at Columbia University.

Mr. Debos was first and he stressed the need to understand racism as an institutionalized phenomenon rather than as a label attached to specific acts of prejudice. He also talked about the common mistake of thinking that one who holds racist beliefs is somehow necessarily deranged or "evil".

One of his more interesting examples of this being "Aunt Suzy" who often makes racist jokes but "also makes great apple pie and just happens to be a respected bank executive." Mr. Debos concluded that racism is rooted in basically two wrong assumptions: 1) that there are such thing as races (differentiation based on physical characteristics) and 2) that different types of people deserve to be treated differently because "race" carries certain moral as well as physical characteristics.

Judith Schraemli was next and she outlined the historical development of white supremacy through religion, education, science, and commerce up to the socialized normalization of institutional racism, perfected through chattel slavery, as practiced in the United States. Ms. Schraemli makes us aware that although many of the overt manifestations of racism have seemingly disappeared we still live and breathe in an environment full of images and ideas that perpetuate racist thinking and behavior.

Juanita Pierre-Louis brought the discussion to a more immediate and heartfelt level by describing her experiences growing up in Georgia. She shared with us about the confusion that she experienced as a child when it came time for her playmates to go to the white school whereas she was

tain and actively pursue solutions to this dilemma which underscores the major contradiction in the American psyche.

Rev. Daryl Clarke, pastor of the Unification Church of Harlem, gave summary presentations (due to lack of time) on Counterproposal to Racism, Unificationists and Racism, and Reconciliation.

A lengthy discussion followed where it seemed that everyone in the room felt the need to share something. In my opinion two things stand out. First, as almost each person repeated before they spoke, was the need for further discussion and development of what a Unificationist viewpoint on race issues would be (in specifics as opposed to broad generalities).

The second thing is a question. Given our understanding of Restoration Through Indemnity and the unique position that Unificationists feel themselves to be standing in, when we look at current race relations the world (the increase in racial tensions, the perceived problems between African-Americans and Koreans) we have to ask what it is that we are doing to either eliminate or potentially exacerbate these conditions.

This report will continue next month.



Rev. Kim, with Harlem pastor Darryl Clarke, addressing the AEA conference

to attend the "colored" school. She then outlined the history of Reconstruction after the Civil War up to the present. Ms. Pierre-Louis reminds us that while some progress has been made it is essential that we re-examine the policies initiated to deal with race issues and their actual social impact. It is heartistically imperative that we main-

tain and actively pursue solutions to this dilemma which underscores the major contradiction in the American psyche.

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--Father's talk to the UTS candidates, July 12, 1984

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Project Volunteer: Monthly Progress of Brown Bag Project

By Bill Bechtel

Feb. 1992

Project Volunteer Food Bank began the Emergency Brown Bag Program for Elmhurst District, Oakland, California in February when we received the \$5,936 advance. On Feb. 12, 21 families were served 22 lbs. of food each by the director of the Brown Bag Program, Jim Allen. The following two Wednesdays forty more families were served making a total of 61 families receiving brown bags in February. These first brown bags each cost Oakland approximately \$2. Before giving out the bags Mr. Allen had registered each individual and required him or her to show proof of need and proof of Elmhurst address.

The P.V. Brown Bag Program will serve 100 families per week with a goal of 400 Elmhurst families by the end of April. Each family is entitled to pick up a brown bag once a month. With careful spending of the grant money we will be able to expand to serve more families. Mr. Allen delivers bags to the doors of those referred to him by churches or social workers.

The registration form designed by Mr. Allen requires proof of Elmhurst address and proof of need in the form of food stamp ID card, government check, etc. This proof of name, address, and need, must all match with the applicant's personal photo ID. This brown bag form remains on record with P.V. and is checked and dated monthly each time the family is served.

The brown bag created by Mr. Allen will continue to contain 20 to 25 pounds of fresh produce, bread, yogurt, frozen fish, some canned items, crackers and some children's candy. Mr. Allen has useful experience in wholesale shopping and warehousing. His training, honesty, and dedication to Elmhurst are well known to Vicki Johnson and the E. Board. By April 9 he expects approval of P.V. Brown Bag by Alameda County Food Bank as a shopping member agency. A.C.F.B. will be a source of additional variety for the brown bag.

March 1992

The Emergency Brown Bag Program has made some important steps in March. We have reexamined the emergency aspect of the program. We have found the weekly color coding not so necessary. We have found need to take measures against drug addicts. We are improving guards against duplication.

In serving the recipients at our door we have found that 60% seem to be locked into this type of giveaway program. 20% are in sudden desperate need. And another 20%, not so desperate, are surprised, and grateful to Oakland for such a program. Maybe as many as 50% of those eligible for a second bag thirty days after their first do not show up. P.V. is determined to contribute to the true welfare of the community and not be a supplier of another link in the welfare closed circuit. We will continue to report and examine these percentages seeking the best way.

This month we used four colors to designate the weeks of the month. It seems not necessary to know what week each family received its first bag. As long as they space their requests thirty days they can receive a second bag thirty days or forty or fifty days later. Each new recipient's form will continue to be dated but not color-coded.

ent's form will continue to be dated but not color-coded.

Wednesday at our door we have had no serious incidents but we have been made aware of a dangerous element of desperate people apparently looking to acquire the food to sell it. Requiring proper ID has so far worked to avoid the multiplication of this.

A problem has arisen with duplication maybe 20 times. Families have registered once, then registered again a week or two later out of ignorance or a few times out of deceit. Checking our files later, half the duplications were traced, and checking files at the time of the bag request, the other half were avoided.

We have now served 400 families. We will continue to accept families as we learn to stretch our food dollars and because the registered families are only returning 50% of the time so far.

April 1992



Now the Emergency Brown Bag Program in Elmhurst is serving more than 400 families. We have expanded the number of food recipients by door-to-door contact weekly in our Elmhurst neighborhood. We have helped many understand their relationship to City Council by including maps of District #6 and #7 in each bag. By visiting and including a little bit of local news in each bag we work to serve the whole family a little bit more each week.

Mrs. Jones and Mrs. Johnson have given us continued inspiration. Suggestions from the Elmhurst Board have been very helpful. Mrs. Jones educated us about the overlap between our Elmhurst district and Leo Bazile's city council district #7 and Nate Miley's district. We remain determined to serve all in Elmhurst.

Delivery to shut-ins is our next challenge. We will use lists of special-needs persons in district #7 and the eastside of district #6 and we will visit those referrals given to us by concerned neighbors. Searching for those who are shut in will also lead us to those in emergency need who have had no information about the Emergency Brown Bag Program.

Door-to-door visits are the best way to inform the community as well as to deliver the needed food. P.V. for 15 years has been concerned about uniting the community for growth, not just feeding the community for survival. We share the goal with the Oakland City Council to give emergency assistance to those in need and not to be just another depot for free food.

May 1992

May has seen a blossoming of the P.V. Brown Bag Program. Springtime has brought our total to 700 families served in Elmhurst. Still we find few families return

on the first of the month and the families return after their thirty days' rest period only 50% of the time. So we will continue to expand our file of recipients.

Fish has been a popular regular addition to our bag. With the help of a San Leandro fish wholesaler we have been able to bring quality fish filets into our weekly menu. This summer promises very good fruit in our bags. P.V. has a good weekly source of a variety of fruits. Some oldtimers remember too many canned goods in the first brown bags and appreciate the constant flow of fresh products now. Yogurt and ice cream is another much talked about treat.

More recipients have been added by visiting door to door. To encourage new people to visit us we have set aside some bags as promotional gifts. On Wednesday after distribution some of our volunteers go to a new area of Elmhurst and give bags with registration forms to those eligible who have not heard of us yet. It has been very satisfying to meet a grandma with

advisory board and a candidate for Brown Bag director. Since we began in Feb. we have been awaiting her input and are very grateful for these two helpful suggestions. PV board will meet mid-July to hear reports on brown bags to the community and on Vicki's advice for better management of the program.

Two social workers visited our warehouse. Both have given us addresses for Elmhurst residents in need. They were very pleased to hear of this service available to their Elmhurst clients. PV will be delivering to the doors of their clients each month.

Alameda Co. Food Bank has not responded to our request to shop with them. I know they're suffering from current state and national financial woes. We will call again to clarify our membership with them.

Jim Allen is continuing his good work Tues. night and Wed. mornings. Every Tuesday night he has volunteers cooperating to assemble brown bags in preparation

for Wed. morning distribution. The distribution is always smooth and within the 10 to noon time window. We are working on the suggested day change to Friday given to us by the Brown Bag advisory board. Jim agrees that this may be a better way to help our people through the weekend.

This week Jim spoke at Unity House. He offered delivery of brown bags to "the needy who feel like captives in their Brookfield homes." He explained that the Brown Bag Program is for all in need, not only the seniors.

grandkids so happy with the gift and so ready to register and visit us the following month.

Jim Allen as director is not just looking for quality for the recipients but also for a quality experience for the volunteer helpers. We are looking into simplifying our brown bag packing so that retarded citizens from nearby board and care homes can share in the work. Every Tuesday night we prepare 100 bags with three or four volunteers. By refining our system we are planning ways to include more volunteers of greater range of backgrounds and ages.

We have so far been requiring recipients to follow our distribution schedule, which is Wednesday from 10 am. to noon. We have visited other programs like Trinity, Mercy Brown Bag and Children's Food Basket to compare and contrast our schedule and methods.

Trinity church showed us their successful "buffet" method which teaches responsibility through participation in the packing by the recipients. They manage to distribute 50 to 70 bags within one hour. Our distribution flow has much improved by fulfilling needed paper work outside in the line before the recipient comes to the door for pick up of his bag. The other brown bag programs don't require proof of address or need.

June 1992

The Emergency Brown Bag Program had its biggest month in June. We are now serving 837 families in Elmhurst and we're still growing. This milestone successful month marks half of the year 1992 behind us.

Vicki Johnson, chairperson of Elmhurst District Comm. Board, offered us an

July 1992

The victory for July at the Brown Bag Program was a new understanding between Elmhurst Board and the Brown Bag Program. The monitors of the Elmhurst Board came and gave their recommendations. The Brown Bag Director Jim Allen has responded with improvements and further suggestions.

The P.V. Brown Bag program has now served 1022 families. This has been accomplished by offering a bag once per month to each family. The Elmhurst brown bag tradition before has been to serve the same two to three hundred families each week. The question remains whether to feed weekly three hundred or to assist monthly four times that number of families.

Now P.V. distributes Brown Bags on Friday at 10 am. According to the Elmhurst Board this will help the clients through the weekend. Also the Friday distribution is so much better for the smooth flow of Project Volunteer Food Bank business on Weds. and Thurs. These are the distribution days for P.V. to serve local nonprofit agencies. With the parking lot empty on Weds. and Thurs. the agencies can flow in and out much more smoothly.

Brown Bag Director Jim Allen has written a suggestion form. This form has been placed in each bag for the last two weeks of July and will be inside the bags for the first two weeks of August. During August we will receive the clients' responses and act on them. We will respond with our best heart to these, our neighbors' desires for certain foods, schedule, and registration methods.

For more information write: Project Volunteer, 880-81st Ave., Oakland CA 94621.

Hak Ja Han: An Exemplary Korean Wife

By David A. Carlson

This is the second in a series of excerpts from a paper presented to the "Korean Religions Group" at the American Academy of Religion meeting, November 23-26, 1991, Kansas City, Missouri.

Although she is one of the central figures of a contemporary Christian movement, Hak Ja Han embodies many of the qualities of a traditional Korean Confucian wife. We are told by a book on Korean culture that "the traditional ethics for the wife tells her to be...obedient, then faithful and, finally, cooperative." (*Korea: Its People and Culture*, Ick-Dal Kim, publ., Hakwon-Sa, Ltd., 1970, p. 246.)

From the very beginning, Hak Ja Han has maintained an unswerving standard of devotion and obedience to her husband. This has been so evident that a leading Korean women's magazine, "Ladies' Kyung Hyang" (ladies' fashion magazine), was led to observe in its Jan. 18, 1986 issue that she is "like a small flower hidden behind a huge tree." The huge tree, of course, is a reference to her husband. This same magazine went on to observe that she "invests everything as a wife's help." These observations can be properly understood in the context of the Confucian idea that a wife's support should not appear on the surface, but that it is still very vital to the husband.

Another Korean women's magazine, the *Yosun Dong-A*, noted in its May 1986 issue that the secret of her maintaining her beauty, even after bearing thirteen children, is to "follow and respect her husband wholeheartedly." She was also described by the magazine as being "as elegant as a crane." Even her husband has been inspired to comment that "these days Mother has a higher reputation than I do. They say she has not only Oriental beauty but Western beauty." (*God's Will and the World*, by Sun Myung Moon, New York: HSA-UWC, 1985, p. 583.)

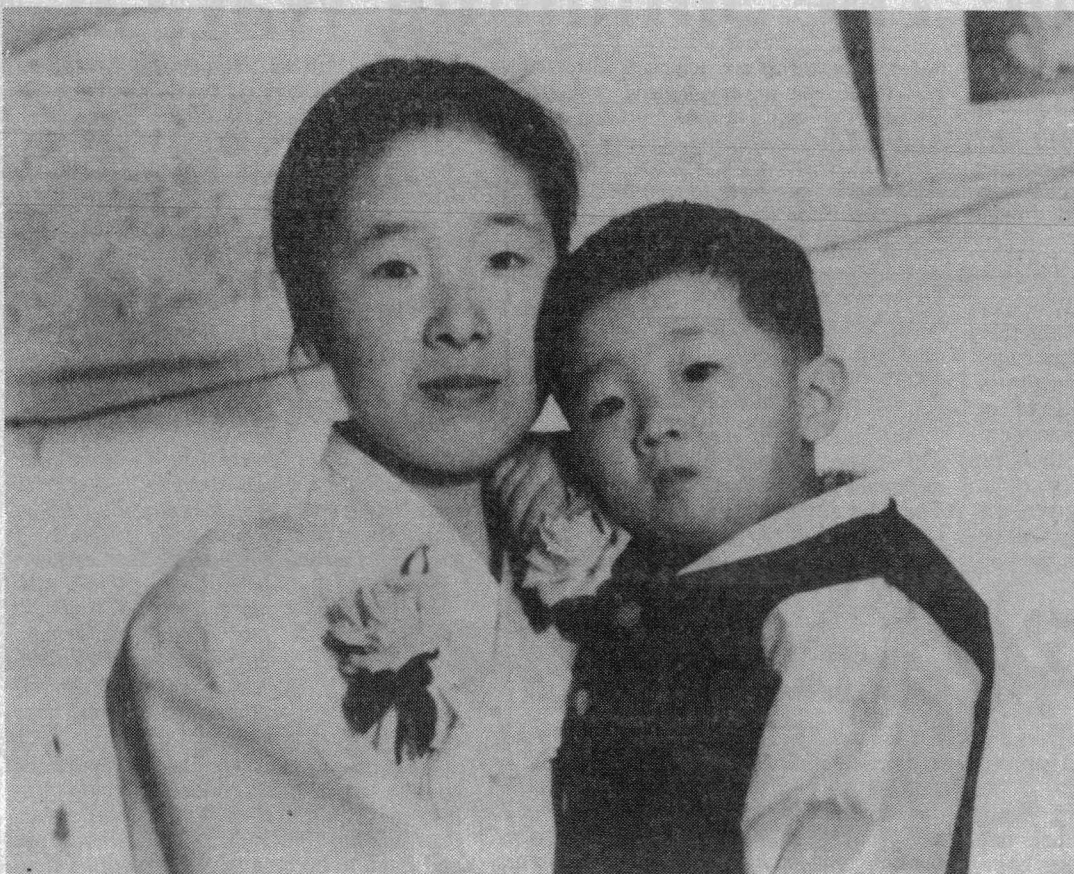
Initiate

As the wife of a religious leader who addresses hundreds of the world's scholars, scientists and religious luminaries, Hak Ja Han has continuously taken the initiative, as official hostess, to embrace the wives of these same individuals. She addressed the wives of the international scholars gathered for the Tenth International Conference on the Unity of the Sciences in Seoul, Korea in 1981, warmly welcoming them to her native country and exemplifying the grace and elegance of genuine Korean hospitality.

The following year, in October 1982 in Korea, she addressed the wives of the participants of the World Media Conference. On this occasion, she stated: "The Korean people are deeply peace-loving. During our 5,000-year history, our country has been invaded numerous times. At these times, the Korean people have shown a great deal of courage in defending their land, yet we have never once invaded another country. The Korean people love to wear white clothes as a symbol of their love of peace." (*Heart of True Mother*, HSA-UWC, New York, 1991, p. 142.)

Impressed by her warmth and elegance, she was invited by the popular Korean magazine "Yeou Won" (Beautiful Woman) to give a personal interview. The magazine noted that she accepted the request after first consulting with her husband, and stated, "from this we could see that she is a wife who trusts and depends on her husband more than anyone else."

Needless to say, she accepted the request and the article, "Mrs. Hak Ja Han: The Smiling Wings of a Purple Crane," was the lead story in the Nov. '82 issue of "Yeou Won." Accompanying the story were 18 color photographs. This was the first interview Hak Ja Han had ever given to the



media, and the information it contained was the basis for several later articles about her in other magazines.

During the incarceration of her husband in the Danbury federal prison in Connecticut from July 1984 until August 1985, Hak Ja Han demonstrated not only her trust in her husband, but another aspect of her character as well: she proved herself as a woman of spiritual strength and ability. Speaking, preaching, guiding, advising, counseling, and encouraging members of the Unification church, she was able to make a potentially difficult time much easier.

In a talk given at a Unification leaders' conference, she stated: "Your mission is important. Whatever you do in your mission now, do it with your whole heart and soul and mind. And do fulfill it. Do achieve the final outcome of victory. Depending on your determination, God will be moved...." (*The Heart of True Mother*, p.142)

Support

Hak Ja Han's supportive character was demonstrated clearly during the long court case which led up to her husband's incarceration. She was at his side every day during the trial, even though she was in the final months of a difficult pregnancy. (*The Heart of True Mother*, p.140. For an overall view of the proceedings, see Carleton Sherwood's *Inquisition: The Persecution and Prosecution of the Reverend Sun Myung Moon*, Washington, D.C., Regnery Gateway, 1991.)

In 1989 Hak Ja Han was awarded an honorary doctorate in recognition of her growing number of achievements. She was also the subject of a special interview by journalists from a Soviet newspaper. This interview appeared in the Religion and Society section of the June 12, 1989 edition of "Za Rubezhom" (Abroad). This is one of the official intellectual publications of the (former) U.S.S.R.

In this interview, she stated her belief "that the family is the only institution created by God Himself. Sometimes we speak of it as a school of love, a place where we learn to relate to all human beings. We also believe that the family is the building block of the kingdom of heaven on earth." (*The Heart of True Mother*, p.97) This was said to journalists from the former Soviet Union! Hak Ja Han is a woman of courage who speaks her mind.

inspiration for which Hak Ja Han was partly responsible. These meetings were part of the foundation upon which I, myself, was able to work in the Soviet Union (in Latvia, one of the Baltic states) during the summer of 1991, immediately prior to the coup.

Hak Ja Han, as "official hostess," has co-hosted many conferences, assemblies and scholarly meetings. These include the Assembly of the World's Religions in 1985, and again in 1990, and many of the International Conferences on the Unity of the Sciences as well (since 1971). In Korea during the summer of 1991, she co-hosted the inaugural ceremonies of the Inter Religious Federation for World Peace and the Federation for World Peace, at which time she was the recipient of an award presented by the Unity International Foundation, based in New Delhi, India, designating her as an "apostle of international understanding."

Consonant with her ever-increasing spiritual stature, she traveled to Japan in September 1991 where she officially addressed the members of the Women's Federation for Peace in Asia. This organization "is a group of women who, instead of asserting women's rights, are thinking seriously about how women should demonstrate their value and put their special nature to practical use."

This interview was part of the foundation which led, in April 1990, to her and her husband's meeting personally, in the Kremlin itself, with Soviet President Mikhail Gorbachev, and later meeting the Soviet first lady Mrs. Raisa Gorbachev. They were entertained by the "Little Angels of Korea," a children's group the

she traveled to Japan in September 1991 where she officially addressed the members of the Women's Federation for Peace in Asia. This organization "is a group of women who, instead of asserting women's rights, are thinking seriously about how women should demonstrate their value and put their special nature to practical use."

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★ FAMILY LIFE EDUCATION ★

Heartwing: The Shimjung Way Of The Family

By Victoria Clevenger

We warmly congratulate and applaud all those who were just blessed and offer our sincere prayers for their growth and happiness together.

As we all know, bringing the two poles of the cosmos—male and female—together in holy, happy and harmonious matrimony is not easy. Only recently have I begun to more fully appreciate the challenge of trying to grok the (to me) mystery of maleness and to accept rather than be frustrated by it. For this issue I want to share a few items which have given me meaningful insight, and I hope they will be helpful to you, too. As always, I hope you will share what you have learned with us, also.—VC

COMMITMENT

Many of us have just celebrated our 10th blessing anniversary, and all of us have thought and prayed about the big blessing in August.

When thinking about the blessing, many single words which say so much are coming to my heart and mind, like: Love, Grace, Challenge, Joy, Responsibility, Tears, Hope, Future, Forgiveness, Beauty, Ideal, Reality, Restoration, Tangam, Heaven, Eternity...and many more.

But there is one more word that is absolutely necessary in any kind of relationship, be it between husband and wife, parents and children, friend to friend, or with our loving Heavenly Father, to help us go over the difficult times and to enjoy and intensify love and beauty. We all need commitment.

Commitment is what transforms a promise into reality. It is the words that speak boldly of your intentions. And the actions that speak louder than words. It is making the time when there is none. Coming through time after time after time, year after year after year. Commitment is the stuff character is made of, the power to change the face of things. It is the daily triumph of integrity over skepticism.

—Author Unknown

Contributed by Margareta Mori, Santa Fe Springs, CA

HE

The following is another excerpt from the passages of the book *He: Understanding Masculine Psychology*, by Robert A. Johnson, which Walter Gottesman sent me [see Aug. '92 UNews]—VC

This is from the introduction to *He*, which is entitled "Mythology and Our Knowledge of God," by John A. Sanford, St. Paul's Episcopal Church, San Diego, CA:

This book had its origin in a series of lectures on the Holy Grail presented at St. Paul's Episcopal Church in San Diego in the spring of 1969 by Robert Johnson. Its treatment of the Grail myth is based on the principles of Jungian psychology.

A central idea in Jung's psychology is his concept of individuation. Individuation is the lifelong process in which a person increasingly becomes the whole and complete person God intended him to be....

From Chapter 5 of the book:

Let's return now to the difference between feeling (one's ability to value) and mood (one's being overtaken or possessed by an inner feminine content). If a man has a good relationship to his anima, his inner femininity, he is able to feel, to value, and thus to find meaning in his life. If a man is not related to his anima, then he can find no meaning and has no capacity for valuation....

What the Grail myth is telling us is that in his relationship to the interior feminine, a man should relate to her, that interior woman, on a feeling level and not a mood level...in a noble, useful, and creative sense,

not a seductive sense, which is destructive. Not to seduce or be seduced, which are forbidden if one is to find the Grail, means not to fall prey to a mood. As soon as a man gets into a mood, he has no capacity for relationship, no power to feel, and therefore no capacity for valuation.

Any woman knows this. When her man gets into a mood, she might just as well give up for the day, or at least the hour, because he is just not available. He is not available for relationship when he is in a mood, even a good mood. Good moods are fun but they are still a form of possession....

Now we should mention another term: enthusiasm. There is a fine but important difference between mood and enthusiasm. The word enthusiasm is a beautiful word. In Greek it means "to be filled with God." It is one of the most sublime words in the

HeartWing

English language. If one is filled with God, a great creativity will flow, and there will be stability about it. If one is filled with the anima, one may also feel creativity, but it will probably be gone before nightfall. One must be wise enough to know the difference between God and the anima; most men aren't.... Laughter is positive and creative, unless it comes from a mood. It is the level within the man from which laughter, and what seems to be happiness, springs that puts its stamp on it.... If a woman is needing, it is doubly hard for a man to come out of a mood. That intensifies it. A man is really in a kind of travail when he is in a mood. He needs help, not needing, but feminine help. He probably won't thank you for it, but inside he will be awfully grateful.

When a woman has to deal with a man in a mood, she generally does the wrong thing. She generally gets her animus [inner masculinity] out, that critical thing, and says, "Now look, this is utter nonsense, stop it...."

That is just throwing gasoline on the fire. There will be an anima-animus exchange and all will be lost...you might as well give up for the afternoon.

There is, however, a point of genius that a woman can bring forth if she is capable of it and willing to do it. If she will become more feminine than the mood attacking the man, she can dispel it for him. But this is a very, very difficult thing for a woman to do. Her automatic response is to let out the sword of the animus and start hacking away. But if a woman can be patient with a man and not critical, but represent for him a truly feminine quality, then, as soon as his sanity is back sufficiently for him to comprehend such subtleties, he will likely come out of his mood....

Much difficulty arises because a woman presumes that a man has the same kind of control over his moods that she does over hers, but he doesn't. She must understand this and give him time, or help him a little bit.... Waiting like this is hard for a woman to do, of course, but if she remembers that the mood is basically his problem, and not her fault, then she can usually find the wisdom to wait for the right moment to see what the problem is....

Goethe came to the astounding observation late in his life that the province of man is to serve woman; then she will serve him. He was talking about the inner woman, the muse. She is the carrier of the beauty, the inspiration, the delicacy of the whole feminine side of life. It is beautiful, each serving the other back and forth.

I've been reading a rash of articles lately on the new feminism that disturbs me because so much of it is woman demanding to come out of her traditional feminine role of serving man. She is coming out of her slavery. In some respects that is necessary, but in other respects it could be nearly fatal. Each should serve the other. This is the

ideal. We can't do without it. One cannot live without the service, the love, without the nurturing, the strength of the other.

—He: Understanding Masculine Psychology, by Robert A. Johnson, Harper & Row, 1974.

Contributed by Walter Gottesman, Zamailek, Cairo, Egypt

MAGIC OF BONDING

A truly amazing book sort of presented itself to me while I was in the library: Magical Child: Rediscovering Nature's Plan for Our Children, by Joseph Chilton Pearce. Many of you may already be familiar with it, and if so, I would love to hear your impressions of it. The book is not easy to read, but even in just scanning it, I found many quite thought-provoking passages. I wanted to include some condensed excerpts

here that I think echo Robert Johnson's insight and dramatically demonstrate the power of feminine energy in right relationship to masculine

energy.—VC

The book describes his perception of how we can help our children develop most fully according to their innate genetic plan, thus enabling all their potential to flower and them to become adults who don't need to "reclaim our lives from anxiety's grip." My understanding is that he is speaking of the anxiety which results from the discrepancy between what our learned or "semantic reality" tells us and what intuitive sensitivity to "our body and our primary process" would tell us. "Attuned to the noise of our roof-brain chatter, we lose our communication with the subtle power of the rest of our being." [p.224]

Pearce feels that "Bonding is the issue, regardless of age." [p.223] For example, he talks about the "insufficiently bonded male.... Unless rooted to that mother matrix, ...his machinery loses its balancing mechanism...and he runs amok. What the unbonded male does is spend his life turning back on that matrix, trying to force from it that which is lacking...[i.e.,] his source of personal power, his possibility, and his safe space. Lacking these, he turns and uses his strength to rape, ...either bodily, or intellectually, with technology." [p.219]

But when we can let ourselves be directed by our internal push (the "primary process") toward bonding, incredible healing and unity can occur. He illustrates this with two true stories, which for space reasons I have condensed:

As a remarkable woman in her early thirties was approaching her apartment in New York late one evening, she was yanked into the front seat of a car between two young men. A knife point jabbing at her throat, they babbled at her that they were going to rape and kill her and demanded that she tell them how it felt to be getting ready to die.

After initial panic, a calm acceptance of her death swept over her and her focus clarified and shifted. She became increasingly intrigued by the young men's fear and almost total lack of physical control. An odd maternal concern for them began to dominate her thoughts. She asked them about themselves and about why they were so afraid. She assured them that all was well, that they did not have to be concerned on her account. The men grew exasperated, confused, and more belligerent, all but pleading that she tell them how it felt to be getting ready to die.

They arrived at a place that seemed familiar to them and in the dim light pointed out to her several mounds they claimed to be previous victims. Demanding that she tell them how it felt to be the next, they stripped her and threw her to the ground, both youths now whimpering and making strange noises. Looking up at the boy mounted over her, she dimly sensed a contorted and broken face. Compassion

filled her anew, and she put her hands up, cradled his cheeks in her palms, and said quietly, "It's all right. You don't have to be afraid."

At this, the young man collapsed into a heap, overcome with great, wracking sobs, shaking uncontrollably in the spasm of wild grief. The other man sat pounding the ground and shouting, "What is it? What is it? What's gone wrong?" Then he, too, burst into the same strange, grief-stricken sobs.

It was some time before they quieted enough that she could speak to them and say quietly, "Boys, we may as well go home." Without a word, only their continued sobbing, they drove her back to the city. As she walked into the subway, she fainted dead away. When questioned by the policeman who revived her, she replied, "If I told you what happened, you'd never believe me." [pp.225-6]

The second example took place in 1903 while a nine-year-old stayed with her grandmother on a lonely Kansas homestead. The grandparents were Bible-belt fundamentalists and did not have locks on their doors because they felt this would place their trust and faith outside the Lord. One cold, rainy night the grandfather, an itinerant preacher, was away, and in the middle of the night the girl awoke to see a huge man over her, ready to smash them with a piece of firewood. The girl felt a scream bubbling up from her belly, but her grandmother quickly touched her, and a flood of calm swept her.

The grandmother was saying to the man, "I'm glad you found our house. You've come to the right place. You are welcomed here. The door was unlocked for you. You are cold, wet, and hungry. It's a bad night to be out. Take the firewood you have and stir up the kitchen stove. Let me get a wrap on, and I will find you some dry clothes, fix you a good, hot meal and a pallet behind the stove to sleep, where it's good and warm."

She said no more but calmly waited. After a long pause, the man lowered his stick and said, "I won't hurt you."

He did as requested as she did as promised. The grandmother and girl awoke the next morning to find him gone. Later they found that he had been the proverbial escaped homicidal maniac who had broken into a neighbor's house earlier and killed everyone there. His disorder of mind had been amply mirrored and amplified by their reacting terror and attempts to defend themselves. But at the grandmother's house he met with unity. His madness found, not mirroring, but absorption, acceptance and transformation. The grandmother responded to the needs of the situation and everyone's needs were met. It was not possible within her world for him to have been less than his true self. She freed him from his demon, at least for those fleeting hours.

In each case, the woman gave the men a safe space, a source of power to be more than their previous shackled selves, a source of possibility freed from the deadly fixations that held them. There was no justice in our usual social sense, no bringing of the bad guys to the gallows they so justly deserved. Nature has no justice in this sense. Her only justice is a unity in which all benefit. [pp.227-8]

—Magical Child: Rediscovering Nature's Plan for Our Children, by Joseph Chilton Pearce, E.P. Dutton, NY, 1977.

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Send your items to: Victoria Clevenger, 12715 NE 7th Place, Vancouver WA 98684. (206)944-7278 Indicate if I may print your name and address (city only in the UNews) and if it can be printed in the Unification News, or HeartWing, or both. Please also send pictures!

If you would like to receive a copy of HeartWing, or have one sent to someone else, send an appropriately addressed, stamped (52 cents) envelope (SASE)—and, if possible, some item I can publish. A year's "subscription" to HeartWing is material for at least one or two issues and four SASEs. Donations to cover the costs of publishing and distributing HeartWing are very gratefully accepted.

An Ode to Little Boys

For a long time I didn't know what all the hoo-rah was about having a boy baby. This Oriental concept that a family must have a boy child in it or there is something to be ashamed of was baloney to me. I have two boys and two girls, so I thought I spoke with some authority.

Several of my friends have girl children only. What do I think when I see them marching into church with their three, four or five little girls like stairsteps dressed in pink? I don't think, "Oh, too bad they never had a boy." There is only one thought that enters my head, with more than a little envy: "Oh—dry toilet seats."

Before I go on, let me first say that I love little boys. Both of mine are wonderful. I love those quiet moments when the boys are tucked in and drifting off to sleep or when they have their heads bowed in what you are led to believe is prayer. The gentle warmth that grows in your bellybutton and rises up to your throat is equally warm whether gazing at a little girl or a little boy child. But with boys, let's face it, those quiet moments happen only one or two

times a day (if you're lucky) while the minute-by-minute life that we live is, for the most part, pretty earthy.

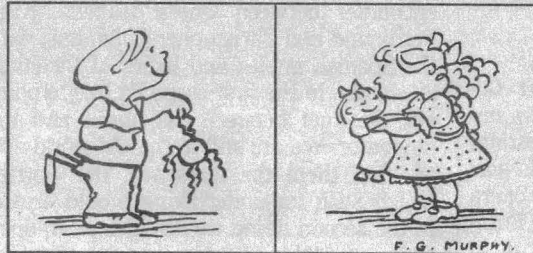
It was during one of those quiet moments that I was sitting in the attic room which the two boys share. They slept

By Claire Bowles

like little princes—so noble and handsome. One has just turned nine years old and the other will very soon be eight. I was admiring the spider's web which they built together, having "borrowed" a ball of twine from their father's workshop, some kite string and my dental floss. It was beautifully designed and was stretching, ten feet wide, from the bunkbeds to the stair railing, an intricate mass of knots and tangles which a spider would recognize as a pretty fair attempt at a web.

I was just waxing nostalgic when I noticed, poking out from a pile of decidedly dirty clothes, a library book. That reminded me that the library books were due in three days and I would probably have to hire a bulldozer to find them.

Now I was raised a Librarian by my librarian mother the way some people are raised Catholic. There were very few sins in my rather unconventional upbringing, but allowing library books to lie under piles of dirty clothes was one of the biggies (poetry books being most sacred, followed closely by children's books). Even though we are Unificationists, I am still a Librarian just as my husband is still a Catholic,



and when I saw those library books being abused, it brought back all the things the boys had done that day to drive me crazy: the fights, teasing, talking back, torturing their sisters, complaining about chores, etc. I was so mad that I was struck with a revelation: God has truly blessed those families which only produce girl babies—a secret blessing hidden in a shroud of boy-baby superstition (so as to forestall jealousy, no doubt).

My girls' room can get very messy, with little socks and blouses pulled out of the drawers while the girls decide what to change into for the third time. Yes, one has emptied her toy-box while searching for her favorite rock. And yes, a jewelry box is spilled over, but the library books are right there on the table under the lamplight beside the bed, just where the girls promised they would keep them.

While little girls draw unicorns with glue and then sprinkle glitter all over the paper (and the floor), the little boys are drawing their idea of the ugly duckling, complete with a pegg, warts and an eyeball hanging out.

While little girls can get the naughty

giggles seeing someone's navel on TV, little boys get hysterical at the breakfast table when they decide that scrambled eggs with ketchup on them look just like brains.

Little girls can get caught up in the ear-splitting group hysteria right along with the boys, but you can be pretty sure it was the boys who started it with some musical rendition of their favorite body-function sounds.

Little girls can be so busy that they forget to put things away after they finish doing something, thus leaving a trail of everything they did that day from morning to night all over the house. But they don't seem to do it with the boys' philosophic fervor and the scientific determination of an Einsteinian theory: "Everything left alone unto itself and two little boys will eventually deteriorate into wall-to-wall trash which will be unrecognizable in relation to what it was before."

And why is it that little girls learn how to get to the bathroom BEFORE they throw up, while it takes boys six years longer to learn it?

I'm sorry, but I told you this was very earthy stuff.

I go downstairs to my girls' room and see them sleeping, angel-like. A beautiful sigh escapes cupid-bow lips as I tuck the favorite doll back in with her mistress. I remember all the things they did that day which touched my heart. The "To Mommy" drawings covered with X's and O's, the tears when I had to go somewhere, the hugs goodnight and our traditional words: "I'm never letting go." I'm so sweetly moved that I'm struck with another revelation. Suddenly I understand why the Orientals want boy-children so much: it's the boys who make me pray more, repent more, make me feel more weary and yet push myself harder. It's the boys who cause me to think more seriously about how I react. It's the boys who make me feel truly frustrated, truly humble and truly in need of faith.... They help us reach perfection much sooner than little girls!

CLOVER CLUB CORNER

Big Bucks for the Best Book!

By Bruce Biddle

Here's some exciting contest news for ambitious, creative Unificationists. As you may be aware, the children's book market is booming and is expected to continue to grow for several more years. More than ever before, parents are buying books for their children. Schools and libraries are also expanding their collections because the trend in education now is to rely less on the traditional textbook reading curriculum. This means that the book companies are busier than ever in their search for original, fresh talent.

Random House Juvenile Division recently announced a yearly contest for picture books with a \$25,000 prize and a publishing contract going to the best. The award is in honor of world-famous Dr. Seuss (Theodor S. Geisel) who passed away last year. It's called the "Dr. Seuss Picture-Book Award." Since the "Dr." was both writer and illustrator of all of his silly books, the award is also for a single author/artist. (But the winner need not be silly.) The story submitted must be appropriate for a 32-48 page picture book, with a layout dummy and three pieces of finished original art. The contestant must be 16 years or older. Deadline for this year's judging is Dec. 1, 1992. (Ask your librarian or write to me if you want more details.)

Since it is an annual contest I hope our creative readers will begin now to develop their ideas for stories and artistic skills, making serious effort to create many beautiful offerings. Not only for the prize but to share the talents and true inspiration that Heavenly Father has given.

Besides the Dr. Seuss award, there are many other places to compete and publish. One of the most interesting publications, which is exclusively composed of very young artists and authors, is a magazine called Stone Soup. It's a great place to become familiar with the ideas and abilities of various age groups. Parents might encourage their budding artists to send in their work.

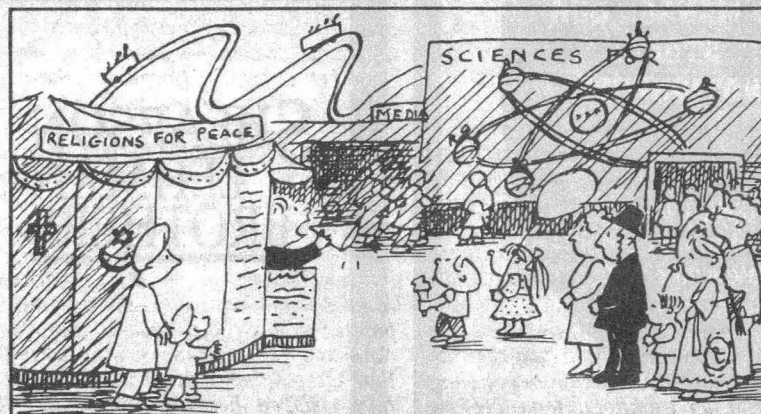
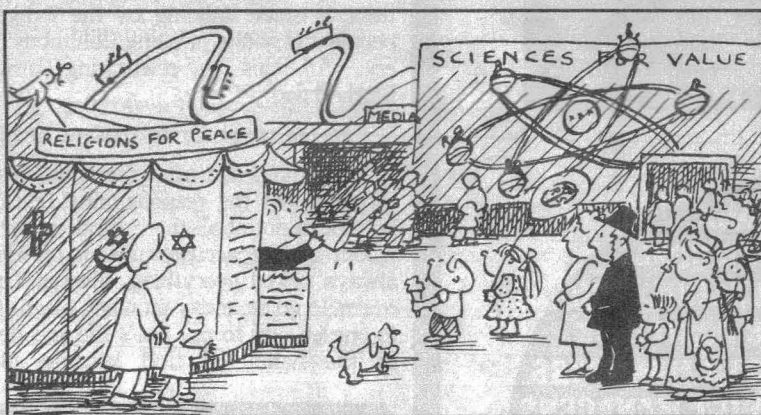
The Clover Club will also have contests in the future and more space for young artists to express their skills. The prizes and royalties won't compare with Random

House for a while, but maybe someday... We'll keep you posted.

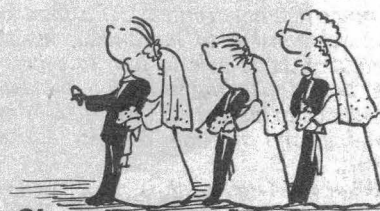
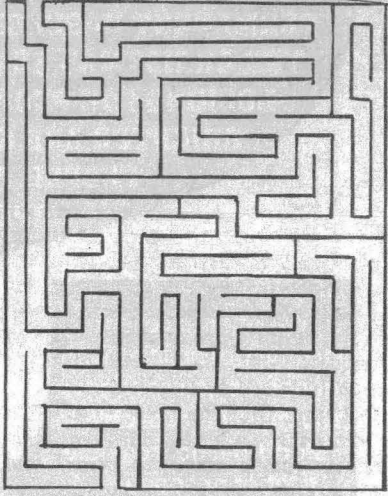
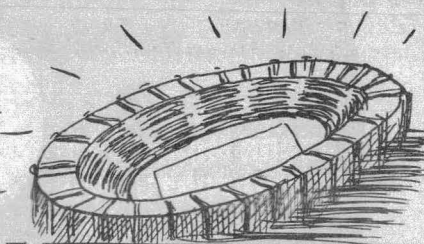
The Clover Club was created to help inspire and shape literary projects in the Unification community. Especially the fun kind for kids. Through our quarterly magazine, small book projects and this monthly mini-column, we hope to encourage families to explore together the heavenly realms of new and "true" stories and other exciting cosmic stuff. Send inquiries and suggestions to: Clover Club, 1857 Wilton Rd., Cleveland Heights OH 44118.

FOR KIDS

by Françoise



Find the seven differences between these two drawings of the World Festival



Show the couples the way to the stadium

Unificationist composer applies Principle to 'Columbus' opera

By Franco Borelli

This is a translation of an article, reprinted with permission, that appeared in the Personalities section of the Italian newspaper America Oggi Magazine, Sunday, July 26, 1992. The interview is with Francesco Santelli, composer and conductor, about his opera, "Un destino immortale—the operatic saga of a hero and of an undertaking which has changed the face of history."

The fact that Christopher Columbus had "un destino immortale" (an immortal destiny) was known, but that this was also the title of a lyric opera we have learned from the composer Francesco Santelli himself, a musician born in Rome and for several years living in the USA—in Newark, New Jersey.

A destiny "truly immortal" not only for the Genoese but for us all, Santelli tells us. The idea came from the quincentennial with the intention of musically celebrating a hero who has changed the course of human history. The opera has already been performed three times this year: at SUNY Purchase in Westchester, at the Columbus Club in Manhattan, and at the County Center of White Plains. Three more performances are scheduled in the fall.

"Columbus offers all the themes which inspiration—musical, poetic or essayistic—needs. In his life are present all the elements of the drama—verbal and theatrical—and it has an original and exemplary personal story.

Why a lyric opera?

It is my form of expression, first of all; also, it is a beautiful type of art in which one can express still today all that one wants of the man and his story.

Un destino immortale consists of three scenes of 30 minutes each. It is a long one-act work in three parts: the eve of the departure in Spain, the voyage itself, and the landing.

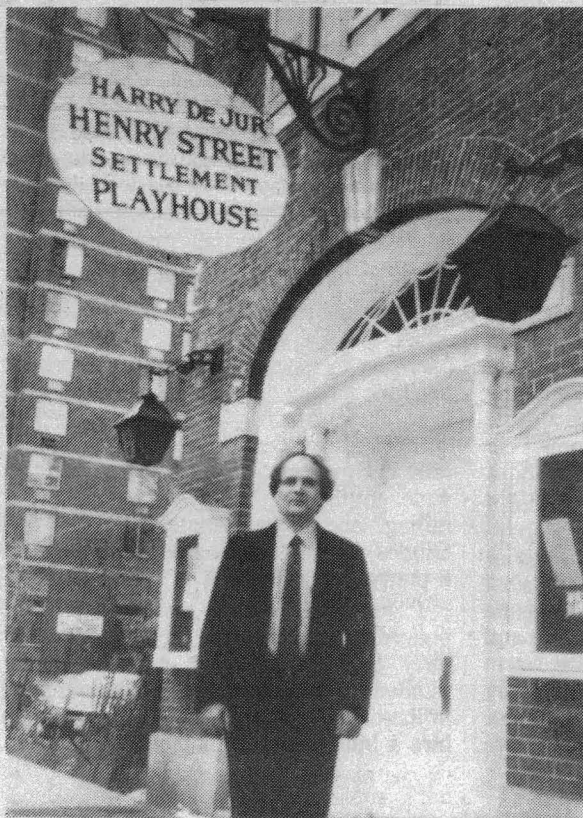
The story begins in fact with the encounter between Queen Isabella, King Ferdinand and Christopher Columbus, with the Spanish nobles and ladies of the court as chorus. In the first scene I'd like to point out the duet between the queen and the navigator. We are still in the old world and we find there the fears and the worries which such an undertaking would create. In the second scene we are instead in open ocean and things compared to the first scene change enormously.

To what degree?

There is the fear of death and the terror of the unknown, the real risk of mutiny, the heart of the mariners not wanting to go any further and hoping to go back to their own homes. This is the moment of faith. To Christopher while his crew is resting there is nothing left than to address his prayer to God.

A Christ on the Mount of Olives instead on a ship challenging the "Ocean Sea"?

Columbus believes for real. His God cannot betray him. The image of Isabella, mother/madonna/fairy, comes to bring him tranquillity in his night-torment. She is the fairy that each man-child is looking for; so that she may be with us to help us realize our dreams. Thus, every magic becomes



Francesco Santelli in front of the HSS Playhouse in Manhattan

uncertainty of the unknown.

Can you elaborate?

The water in general (and that of the ocean) has a cathartic symbolism. It represents baptism. The Atlantic is the purification which takes place in the passage from the Old to the New World. As for Columbus, all men who arrived with him at San Salvador were very different men from those who had left Palos. Their soul were purified and renewed.

"Un destino immortale"—libretto and music by Santelli—is a complete celebration of all the positive elements of Columbus and his undertaking.

Certainly, and it cannot be otherwise. Columbus is a hero in the full sense of the word and therefore positive from every point of view. Until this day he has not really been understood completely. It may suffice to think that in Spain he was a "foreigner" and as such he had to endure incredible obstacles, to fight against jealousies of every kind, against the most defamatory biases, and this all Italians of America can understand quite well. The fact that he succeeded in his dream is a divine thing.

Musically speaking, who are your masters?

I would put in the first place the Puccini of "Turandot" and "The Girl of the Golden West." I would then add Richard Strauss and Mahler. Of him there are clear echoes in the "Preludio della speranza" which opens the third scene.

Francesco Santelli is a conductor as well as a composer. The Henry Street Settlement Opera in lower Manhattan, under his artistic leadership, is conquering more and more of a consensus of public and critical attention. Next season, in celebration of the 100 years of the institution, there will be a production of "Cavalleria Rusticana" and "Pagliacci," a presentation of Copland's opera "The Second Hurricane" which the composer wrote specifically for the Henry Street Theater plus a special operatic Gala in autumn. Santelli is a "musical Columbus" of our days.

Columbus is our strength. His victory, no matter what one may think, is not in the final landing and discovery, Santelli concludes. It is rather in his challenging common sense—his will to try and try again—the strength openly to challenge the unknown. His greatness lies much more in the departure from Palos than in the landing in the new world.

What other justification is clearer than the last to explain the raison d'être for "Un destino immortale," a full lyrical celebration of Columbus?

possible. Isabella here becomes spiritual mediator between the human and the divine.

Hope and faith at the end are rewarded.

Yes. It is hope which moves the world, and this inspires the prelude which opens the third scene. It is the sign of the victory and of the peace within, internal peace. The dreams finally become reality. The fears on the eve of the voyage towards the unknown transmute to a desire to land—the desire for a new land waiting right there before their eyes. It is the apotheosis of Columbus. The island is offered to God, the indigenous population (the chorus) comes out of the forest and go towards the new visitors.

Is this encounter a clash or a brotherly embrace in the diversity?

Undoubtedly an embrace, and not only ideal, between two different worlds. Gifts are exchanged, they celebrate together, there is some dancing by the indigenous people and songs praising Columbus' bravery. All this is celebrating universal brotherhood.

And the stories of the violent conquest?

What happened after the "discovery" is certainly not the responsibility of Columbus. He is not at all the cynical opportunist whom all the accusers speak of. He has always risked everything, always. On the ocean, to go on, every moment, meant to die to oneself and to put one's life and destiny in the hands of God because of the

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Well, it's an election year. Once again, we Americans are voting for countless candidates, from city councilman to president. This year, I see some real differences. The focus really does seem to be on "issues". In previous campaigns, I remember hearing ads with stirring music, and a breathless recounting of all the wonderful, brilliant things the candidate has done for us. I was tempted to think, "Hey, with *this* guy on our side, who even needs the Second Coming?" Of course, with all the recent scandals, anyone who ran such an ad now would probably get laughed right off the map!

I see that we have the traditional "liberal" and "conservative" candidates, as well as an unusual number of "protest" contenders. I really do see some big differences between them. I don't for a minute buy the old saw, "They're all the same anyway."

At this point, I have to include a disclaimer. You see, this is a religious publication. On the advice of counsel, let me inform you that I can't, and won't, suggest or endorse any specific candidate or party. Heck no—the thought never even crossed my mind. Wouldn't even *dream* of it!

Remember a few things, as you consider voting. There's been some might low turnouts. Maybe we'll be the *only* voters, so you and I can settle things.

When a politician promises you wonderful things, he (or she) might hope to "buy your vote." When they shake your hand, visualize their left hand on your wallet. Because they never *give* you anything—they take your money first. Furthermore, they waste half, maybe even three quarters, of it on bureaucratic bungling and busy beehives of paper pushers.

In the last 200 years, our government

ELECTION YEAR

has outgrown the size of our population by some 100 times! And the federal budget spending has grown even faster! You've heard the examples—such as \$7,000 coffee pots for the military. Modest programs for poor widows have become unbelievably huge, and now threaten to go broke! In the last 25 years or so, our government has ventured into "solving social problems"—and spent several trillion dollars trying to.

That's trillion, with a "t"—enough to have bought up most of our "troubled" areas several times over! Obviously, they haven't improved a heck of a lot, for all this avalanche of tax money. I hear that some people got some good help, but it looks like they've left behind an even larger number of folks stuck in the same old boat.

And now, many political types are actually saying that we haven't spent *enough*, that certain horrible old leaders "cut the budget" and ruined everything. If you check some actual numbers, you'll see that government spending remains, and grows, more and more. But never enough, apparently, to satisfy everyone.

Too bad—the goodies can't keep coming forever! About 150 years ago, Frederic

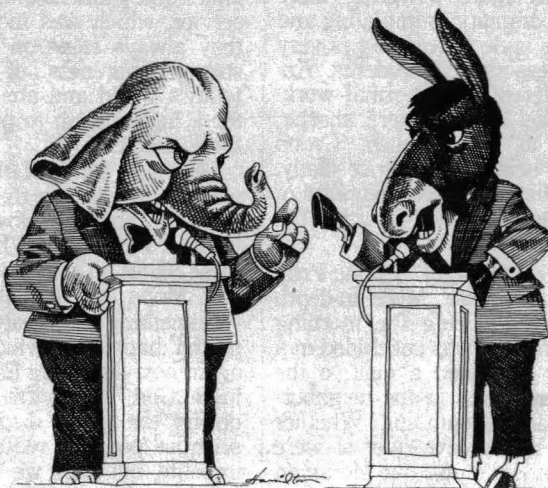
Bastiat got it right when he said, "But the law is not a breast that fills itself with milk. Nor are the lacteal veins of the law supplied with milk from a source outside of society."

Just remember, government has a hard time getting anything done right. Don't think that they're going to start now! And if a candidate promises you that he/she/government is going to, try to get some details. There *are* certain vital jobs which only the government can properly do.

We have learned a few things from Rev. Moon. That "God has blessed America" with its prominence and prosperity. Because America is good, as Alexis de Tocqueville once said. And be-

cause she "sacrificed herself," her blood and money, for the freedom and development of many other nations. What a far cry this is from the popular, selfish "us first" political platforms. See what a candidate understands about these things, also.

Before you vote, get yourself *informed*. You hear people argue about "aid to Boanesia" or "independence for Zorbistan," and yet those people couldn't find most countries on a map! Also, check out the issues, and the "numbers." You don't need



By Paul Carlson

a degree, really. Just knowing the rough proportions can be pretty enlightening. How much are we taxed? And what is it spent on? And which parts are shrinking—or growing?

Check out the various "viewpoints". The library is full of magazines with a huge variety of opinions and commentaries. If you've got a car or home radio, you can catch quite a bit. If you hear National Public Radio, you'll hear a "progressive viewpoint." (Some say, a "far leftist liberal" one.) If you catch Rush Limbaugh, you'll hear an "incisive, conservative" view. (Or, perhaps, an "insensitive, extremist" one.) If you're as busy as I am, you could even pester a better-informed friend! Better yet, several of 'em.

So you see, I don't care much about labels, or which "wing" a candidate is tagged with. Right and left wing are obsolete concepts anyway, as you've heard. I want to know the candidate's record, and positions on issues. I would hope to know their real character. When I lived in a small state, Idaho, I could easily meet, and actually get to know, some of the "big-wigs".

Winston Churchill once said, "We have the *worst* form of government, *except* for all the others." We should be thankful for what we have, even if we do keep messing it up. It's been said that "we get the leadership we deserve." I think there's plenty of room for improvement, don't you? For now, I say, "Get informed, and get involved." See you down at the polling booth!

categories. He would always come through. He always went out of his way for me. This is something I took for granted from him, but was not to be found very easily elsewhere.

Manfred Berger is a man of great integrity. A thinker, Fred always had big ideas and explored things that most people would not even give a thought to.

Dedicated, persevering, faithful, obedient—these are words that come to mind when I think of Fred. I look up to him. He is my shining example of a person who really lives his faith. I always wish that I could be more like him. I love him so!

And I will keep him in my heart for all eternity. Thank you, Fred, for being such a wonderful brother. I miss you!

Manfred Berger recently passed on to the spirit world. These are excerpts from testimonials offered by some who knew him.

by Daniel Vianale

In the summer of 1981, in L.A., California, I first met Manfred Berger; he came to the center where I was living. He was fundraising for the Unification Church at that time in an area that was hot and difficult, but he remained positive, pleasant and persevering.

In 1983, Manfred used his machine skills and technical know-how in the Ginseng Up factory. He worked many hours every day and rarely took a day off. He showed a sacrificial heart and never complained. He was anxious to see God's providence succeed.

One Sunday in 1987, I desperately needed help to carry home a baby-crib with drawers. Manfred did not think twice but just came to help me.

He liked children and was steadily good to my boys. He gave praise and credit to a person when it was due, but humbly never claimed any for himself.

Every Sunday he went to his home church area, which was at least one and a half hours' travel. He was faithful and dutiful to Father's direction, and persevered with the patience of Job. I can't remember him every being cross or speaking ill of someone.

Without a doubt Manfred was easy to like and everyone that knew him *did*.

by Lorraine Moffat

Manfred always shared with me that the reason he joined the Unification Church was to fight communism, which he believed to be the most virulent destructive ideology denying man his freedom.

He was passionate in his beliefs and testified fervently to his family. However, at the time when he joined in the '70s, his family believed that the fall of communism could only be a fantastic dream of their

IN MEMORIAM

MANFRED BERGER

idealistic son. Over these past years, however, with German reunification a reality and the last vestiges of communist dictatorship crumbling, they looked with new eyes at Manfred and were in some way awed that everything he had talked about came true.

Not long after he joined the church Manfred went to England to join the I.O.W.C. He loved to travel and he loved meeting people from different countries.

The little town of Ilford on the outskirts of London became his home church area and the people he served and cared for there all those years ago still remember and love Manfred to this day. They sent their expressions of love and support to the Seung Hwa ceremony.

When Manfred knew he was to come to the United States, he was delighted. I think he felt more at home in America than anywhere else.

When his family in Germany received news of Manfred's illness, they came to New York. Manfred's brothers had had a wonderful experience with U.C. brothers and sisters when they visited New York. They were very touched by the love and support shown to their brother Manfred. They were so impressed that they were determined to honor Manfred's wishes by making sure the Seung Hwa ceremony was carried out flawlessly—and that family members and U.C. "family members" would experience the ceremony side by side.

Manfred's illness was traumatic, but he never complained in his suffering; although it must have been frightening and painful, he never once said, "Why me?" He gave his life up simply and purely just the way he had lived his life. And in his final days on

earth, he brought together *his* family—his spiritual family and his physical family—those who love him.

In God's great scheme of things we don't always know why some people are taken, but there is always a purpose and God knows it.

by Ross Henderson

I always considered Manfred as one of my most beloved and trusted friends. Out of all the people I have met in my life Fred was at the top of the list in so many

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7-Day Seminar held for Professors

By Dr. J. Lajda & P. Zoehrer

The precursor to this workshop held in Skalsky Dvur, April 21-28, 1992, was the Professors Advanced Divine Principle Seminar at the beginning of February. There, because of the participants' keen interest in the Principle, we decided to hold a Seven-Day Divine Principle Seminar in CSFR. Now, two months later, this plan was realized.

Although originally around 20 participants were expected, only seven managed to take part (Hungary 2, Albania 1, Poland 1 and CSFR 3). We realized that a 7-day program is too long for the busy schedule of university professors; however, all of those who attended are respected people in their field of studies. Considering that each of these professors represents 100 to 300 students, the value of such a seminar is very substantial.

The program

The program was similar to a standard 7-day DP workshop. New, however, was the way the Principles were presented—not

with the traditional blackboard, but with the brand-new DP slides from the American CARP, the ones being used to teach the (formerly Soviet) CIS and Baltic students in the ILS's (International Leadership Seminars). These top-quality slides open up a completely different dimension for presenting the Principle: more powerful, more convincing, more dramatic, stimulating and professional. This style of teaching is very suitable for professors and students. Another aspect, different from normal workshops, is that the lectures were shorter; each lasts 50 to 60 minutes. Group discussions are being held twice daily. Three lecturers shared the responsibility of teaching (Bernhard Reimeir, Laurant Ladouce and Peter Zoehrer).

The content was "straight" Divine Principle and Father's course. More in-depth guidance was given during the morning services. The workshop was concluded in a very unique way: we paid a visit to the beautiful limestone caves in the neighboring Moravian Carst Mountains. Whether we were rowing in the cave river or were climbing the countless steps, our Moravian tour guide cracked one joke after another, merely to be interrupted by the echoing

laughter of the professors or by the additional explanations of Dr. Wolf, professor of anthropology from Prague.

The participants as well as the lecturers thoroughly enjoyed the slide presentations. We were totally amazed by the humility and attendance of these distinguished ladies and gentlemen. Even to the morning service, which was more or less optional, they always came on time. They have a strong awareness of the problems of today's world and are searching seriously for a higher truth to provide a solution to these problems.

Here are some of the questions which were asked during the discussions: "How can I be reborn?" "How can we teach this in our countries?" "When can we receive these slides in our native languages?" "Is Rev. Moon the Messiah?"

Something very heartwarming and unexpected happened, which showed us once again how desperate East Europeans are to meet God. After the lecture on prayer, during the group discussion, one nuclear scientist posed a request: "It may sound impolite, but since we have heard a lecture on the subject of prayer, wouldn't it be fitting to put theory into practice, hold

hands now and pray together?" Without hesitation, silently, they grabbed each other's hands, stood up and offered prayers in their native tongues. Some were shedding tears.

At the end of the seminar, all the professors signed a Statement of Intention to establish the Professors Association for the Research of the Principle (PARP).

The lecturers and staff expressed the desire to hold many such workshops in the future, since we could see that the time is now ripe to teach the New Truth straight to the professors. We all agreed that this event constituted a good training for future seminars. However, such programs will be no longer than four days at the most. The next opportunity for you to invite your professors for a 4-day DP seminar will be Sept. 10 in the CSFR. See you then, if not before!

Reprinted from the "European Newsletter of the Unification Movement." To obtain the newsletter, write: Mr. Gen Aoto, Fieldbergstr. 38, D-6000 Frankfurt/M 1, Germany. Tel. 011 69 729617, fax 011 69 728664.

Academic Alumni Association Meets in Germany

By Marshall de Souza

Marshall de Souza is the Director of Ecumenism and Interfaith for the church in Great Britain.

We started arriving on the evening of Friday, February 21, and—as at most alumni reunions—a number of chattering groups sprang up in the dining room. We were twenty in all: nine seminarians, three medical doctors and eight Ph.D.'s.

The meeting—held in Schmitten, Germany, Feb. 21-23, 1992—officially began the next morning. Ulrich Tuente led the morning service, hanging on the theme of "At the Risk of One's Life," and recited several examples of when he and a few others did something at the risk of their lives while at Barrytown (or elsewhere). A good way to begin, huh?

The first session proper began after breakfast. Each participant was asked to make a brief introduction, explaining their mission, family situation and completion of doctoral studies and/or UTS.

Following that, Ulrich gave an introduction to the AAA (for many present, it was their first meeting!) outlining its purpose and objectives: Rev. Won Pil Kim initiated the AAA for those members of academic background. The purpose of AAA is twofold:

1. To be aware of, and keep alive, Father's tradition of UTS. Father has invested so much in UTS because of his tradition.
2. To unite with and support each other in doing God's and True Parents' will. To form a camaraderie of people with academic background, bringing out creativity and conviction, but at the same time uniting and harmonizing with one's central figure.

There were several topics of discussion before lunch: A newsletter, which will include speeches, testimonies, reflections and a calendar of events taking Father's place in Europe, to be issued quarterly; finances; and the frequency of our meetings.

Pres. Kim has suggested that the AAA be divided into three regions—North, Central and South—so as to allow for more communication and has suggested that the

regions meet between three and four times a year. Moreover, as we did on this occasion for 1992!

After lunch we heard four reports:

1. The first was given by Maya Riehl (M.D.) about her work with the Women's Federation. Basically, she connects very much with her husband, who focuses on IRFF and youth work, and is encouraging Austrian women to help sponsor East European children to partake in "eye-opening" workshops in Austria.
2. David Fraser-Harris (UTS '89) gave the second report, discussing the importance of organizations such as the IRFF, which encourages the involvement of those who have attended our other programs and projects to help change society through humanitarian work. He also talked about his work in Rome, including the development of the Religious Youth Service.
3. I was asked to give the third report on interfaith work in Britain. I spoke about the British RYS project in Southall last year and the short but effective video just finished. I also spoke about my desire to promote the World Scripture in Britain, and my plans to support the IRFF service projects, one in Britain and one in Bulgaria.
4. The fourth report was given by Marios Gerogiokos (Ph.D.). His Middle-East report emphasized the Greek-Turkish problem and the Christian-Muslim conflict in that part of the world.

Following dinner, we had a video evening. Four videos were shown that night: True Parents in North Korea, the RYS Hungarian TV broadcast, the British RYS and the True Children on God's Day evening celebration. What a treat!!!

During the Sunday service, David Fraser-Harris gave a sermon entitled "Ninety Degrees." To all of us this was a very inspiring and educational message on how to relate to high-level people and encourage them to support True Parents and do God's Will.

David began by talking about the meaning of vertical and horizontal relationships. He explained that after we make a relationship with someone through give and take, we then make a "contract" or "covenant" with them—each one keeping one's integrity by respecting the other person's beliefs and opinions. As time goes on, we develop this relationship, and then, for example, we can invite the person to an

ISUM, to give him or her a better understanding of what's behind the things we do. After that, our relationship can deepen, and we make a new "contract of understanding" with that person. If that person shows more interest, we can then teach the Principle more deeply in a workshop. And so it continues—and the person may join our Unification community!

Just like our making a foundation of faith—we should have faith that God is in, and works through, that person; and just like our making a foundation of substance—we should love and relate to that person as God does.

We should avoid making the "vertical mistake" (insisting that everyone come to God by becoming a U.C. member) and the "horizontal mistake" (failing to educate people through the Principle when God affords us the opportunity). Therefore, we need both wisdom and heart in our work with the public so as to maintain a balance between the vertical and the horizontal, creating a heavenly ninety degrees.

A short coffee break followed Sunday service, and then the last session of the meeting took place. We heard two testimonies from Eastern Europe—Romania. Jane Evaristo gave an account of her witnessing and teaching experience when she pioneered Romania. Gottfried Hauthaler, who was a missionary there for many years, told us about life, including the Hungarian/Romanian difficulties. Yet, in spite of the problems, we could still hold workshops and ISUMs. He stressed the need for us in the West to understand Eastern Europeans and their past. Because of the wrong Communist ideology, they now really need to have a sense of value; it is our responsibility to give them that sense of value as we work and live with them.

The final hour was devoted to the election of officers. Ann Schaffner was reelected as one of the two vice presidents of the AAA. Because Ulrich Tuente did not want to run as president for another term, and Colin Turfus lost his position as the other vice president by default, two positions had to be filled by democratic vote. David Fraser-Harris was nominated for president, and Concilio, an Italian lawyer, and Marshall de Souza were nominated for vice president, and the former won by a 8-7 vote with one abstention.

That saw the end of the proceedings, which left just enough time for a final, but wonderful, lunch at Schmitten.

Lost Touch!
Your friends don't know
where you are? Perhaps you need
to place an announcement on the
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your name and address (\$3) to:
Unification News Notice Board
4 West 43rd Street
NY NY 10036
Please make checks to
"HSA Unification News"

UNIFICATION THEOLOGICAL SEMINARY

Japanese Students Experience Catholic Retreat

By Laura Reinig

About 20 Japanese UTS students had a real taste of the life of a monk when they spent three days during spring break living in a Catholic retreat house in upstate New York, strictly following the Benedictine daily schedule. From March 15 to 17 they were the guests of the Marist Retreat House in Esopus and other neighboring holy orders and experienced a religious way of life that most had never had any contact with. The retreat proved to build bridges of compassion and understanding on both sides.

This unusual "field trip" was organized by Divinity Senior Shoichi Kimura and Junior Shinobu Ishimaru. Both of them had studied for the priesthood at Catholic seminaries in Japan and wanted to give the other Japanese students, almost none of whom had a Christian background, an opportunity to broaden their understanding of a faith they had so far known only from theological study.

For three days and two nights the students experienced the strenuous schedule of the contemplative Benedictine order. Maintaining silence from 10:00 PM to 7:30

am, they also took all their meals in silence while spiritual readings were given. They were given talks by Shoichi in Japanese on the value of monastic life and the meaning of silence as a way to journey inward. The students also had many prayer and meditation periods for contemplation and self-reflection.

At the Redemptorist Convent at evening vespers, they experienced the deep heart of the nuns as the women prayed and sang a beautiful responsive liturgy. The students were also received graciously one afternoon by the monks at the Holy Cross monastery. One of the most unique and moving moments for the students was going through the Stations of the Cross, actually reliving step by step the pain of Jesus in his last week on earth.

Hearts can be opened

One of the students, Yushi Koshiba, summarized his experience this way: "Vespers with the nuns was a very rich spiritual experience. They spoke with such dignity and purity. It was incredible to see how

they had made their whole life an offering to Jesus. Walking through the Stations of the Cross, I felt Jesus' pain very deeply. Just to imagine that for 2000 years the Catholics have been so completely dedicated to Jesus



that they willingly re-experience his pain over and over through this ritual! I felt judged by them and had to really ask myself—do I have the same intensity of faith and practice?

"I realized you cannot judge a religion by just reading about its beliefs. You have to try to understand what the people have

lived through, how they have been sincerely trying through the years to cope with sin and evil. If you share these things with each other, your hearts can be opened, and you can clearly see how much you have in common. Treat every religion as you would treat a person, trying to understand their struggles and what they went through in growing up. Then you can't judge them. Try to experience what they experience—I think that is the true way to ecumenism."

UTS Chaplain Shawn Byrne, who helped organize the trip, said that this unique event not only opened the eyes of the students but also the eyes of those who had invited them. He said at first the monks were a bit hesitant to invite Unificationists under their roof, but after three days, mutual misconceptions vanished and a genuine sincerity of heart was shared. Now a connection with another body of faith has been made in the Hudson Valley community that we hope will be a lasting and growing one.

Laura Reinig is a second-year student at UTS. Reprinted from "Cornerstone."

Catholic group cheers as Bush denounces abortion

By Tom Roberts

NEW YORK (RNS)—President George Bush, pledging his continued opposition to the "national tragedy" of abortion, may have found temporary relief from reports of trouble in his campaign when he appeared before a warmly receptive gathering of the Knights of Columbus.

More than 2,000 members of the Roman Catholic fraternal organization and their wives interrupted the president's brief speech often with applause and stood and cheered twice: when the president made his pledge on abortion, and when he advocated choice in education.

Bush's appearance came on the second day of the 110th Supreme Council Convention of the Knights, an annual meeting held at the Marriott Marquis Hotel here. The convention lasted three days.

The Knights of Columbus, based in New Haven, Conn., is known as a stronghold of loyalty to the pope and obedience to traditional teaching in a church that has been buffeted by dissent and controversy in recent years. The 1.5-million-member organization, which has experienced steady growth during the past decade, has made opposition to abortion one of its primary endeavors.

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Russell Shaw, a spokesman for the international organization, and Cardinal John O'Connor, head of the Archdiocese of New York, emphasized, in separate interviews, that neither the Knights nor the church was endorsing the president in his reelection bid against Democratic candidate Bill Clinton.

"I've always been neutral," said O'Connor, who heads the U.S. bishops' anti-abortion efforts. Speaking to reporters outside the hotel following the 11am speech, he said, "I've never spoken a word in support of or in opposition to" any candidates.

Inside the hall, though, words weren't necessary. The crowd stood and, waving tiny American flags, began a chant of "We want George," when the president finished his speech.

He was introduced in glowing terms as a champion of the anti-abortion cause and a defender of family values by Supreme Knight Virgil C. Dechant, elected leader of the Catholic organization. On stage with Bush and among the audience were some of the country's most powerful Catholic officials, including O'Connor, Bernard Cardinal Law of Boston, and the pope's representative in the United States, Archbishop Agostino Cacciavillan.

If the president's anti-abortion message is divisive elsewhere, it was the most enthusiastically embraced point he made here.

"There's a national tragedy," said Bush. "More than half a million abortions in this country every year. And we know—we know there's got to be a better way—

humane alternatives like adoption and abstinence. Seven times I have ignored the polls and acted on what I believe is fundamental principle and vetoed abortion legislation. And I promise you again today, no matter the political price—and they tell me in this year that it's enormous—I am going to do what I think is right.

"I am going to stand on my conscience and let my conscience be my guide when it comes to matters of life," he said.

Abstinence from sex is the only method of prevented unwanted pregnancies that is morally acceptable to the Catholic Church. The church is opposed to artificial methods of contraception.

Bush also took after laws permitting abortion without parental consent. "In some places," he said, "a 13-year-old girl cannot get her ears pierced without parental permission.... But some believe that the same girl should be able to get an abortion without parental consent. And I think most Americans believe this idea is

crazy, and I'm going to fight to see that doesn't happen."

Referring to "my opponent," Bush drew a sharp distinction between himself and Clinton on the issue of federal aid for education, an issue that has been high on the agenda of the U.S. Catholic bishops. Bush said Clinton had won the endorsement of public school teachers "by saying he's unalterably opposed...to letting Catholic parents and other private-school parents have a fair share of education benefits."

The president said his own approach, which he labels the G.I. Bill for Kids, "offers scholarships or vouchers for students to take to any qualified school—not only public schools, but Bible schools, yeshivas, Catholic parish schools. And when it comes to schools, I say let the parents choose—public, private or religious."

Bush also reiterated his support for "a constitutional amendment restoring voluntary prayer to our classrooms."

By Haven Bradford Gow

Virtuous Conduct Leads to Happiness

St. Thomas Aquinas was a medieval philosopher-theologian who is well-known not only for his brilliant mind and intellectual integrity but also for his moral virtues. In his work *The Moral Virtues and Theological Ethics* (University of Notre Dame Press), Catholic theologian Father Romanus Cessario, O.P., points out how St. Thomas discerned an intimate connection between virtuous thinking and behavior and the attainment of true happiness.

St. Thomas understood that the practice of such virtues as faith, hope, courage and charity perfects human beings and brings them closer to the Author of their nature: God.

St. Thomas, as Father Romanus Cessario makes clear in his book, stressed the importance of love of God and of our fellow man. Love, St. Thomas pointed out, means we desire the genuine good and happiness of the person loved.

As Mennonite theologian Dr. Myron Augsburger explains in *The Christ-Shaped Conscience* (Wm. B. Eerdmans Co.), "Love feels joy and delight in another. Love is an affirmation of the significant other in one's

experience. Love reaches out, includes, complements. We learn love from God, and we are enabled to love by God. The capacity to love is a part of our having been made in the image of God."

If we possess genuine love of God and for our fellow man, we will cultivate and manifest certain qualities or virtues, namely: kindness, gentleness, patience, tenderness, courtesy and courage. Kindness is love in action; it is displayed in words, deeds, how we look at others and how we speak to and about them. Kindness, though, is not the same as effeminacy.

Protestant theologian Dr. Lewis Smedes, in his book *Love Within Limits* (Wm. B. Eerdmans Co.), observes: "Kindness is love acting upon persons. Such kindness may be soft; it is not weak; tender, but not feeble; sensitive, but not fragile."

The German philosopher Nietzsche despised Christians for their kindness. He considered kindness a sign of weakness, of emasculation; he could not comprehend why Christians should possess a love that caused them to waste their time and energies on lepers, cripples, handicapped, and the like. The Christian affirmation of

kindness, he insisted, was an obstacle to the development of "supermen." The strong, he argued, should become stronger, while the weak should die out.

Yet the kindness of Christ indeed is worthy of our emulation, for it is blended with intelligence, courage and toughness. Although Christ was compassionate and merciful towards the penitent prostitute, and tender and gentle with the poor, sick and helpless, he also was firm with two-faced, evil-eyed religious hypocrites and corrupt government officials and money-changers in the Temple.

Indeed, the kindness of Christ never degenerated into effeminacy or weakness. Dr. Smedes rightly observes: "Kindness may mean forcing an addict to go through the hell of withdrawal. Kindness may mean saying 'no' to a spoiled child. Kindness may mean reporting a crime committed by a friend. Kindness means to withhold that harms as well as to give what heals."

Mr. Gow is contributing editor for the *Catholic League for Religious and Civil Rights* and a columnist for *The Christian News* and *Chinatown News*.

How to be a Good Spiritual Parent

By Chad Martin

Spiritual Parenting, Dr. David Carroll, Paragon House, 1990, 360pp.

This excellent book is packed with many practical suggestions in raising children ages 1 to 10. The author quotes sources including yoga, Islam, Taoism, Buddhism and the Native Americans. To me the many non-specific references to the variety of religions was a little disorienting.

In the section on the Tao of Discipline, the author discussed eight categories. When the child is angry we can try a variety of tactics. As his temper rises say nothing. Instead, stroke his head, arms and legs. Try a hug. For children 2 to 4 years old, breathe in unison with them. Start quick, then slow down. Clap rhythmically. Invite the child to clap with you. Speak to children over 5 in a low relaxed voice.

Explain that peaceful options exist now. Sing folk songs, spirituals, even popular songs—whatever works—even with older children. For children 6 to 10 years old, sit with them and remain silent. Be peaceful. They will know and receive your spirit.

Watch yourself. You might be napping, overcritical, psychologically absent, have too many or too few rules, be too harsh or

ings, like: "Ask your father," "Act like an adult," and "Do what you like."

Search for what is behind behavior. What is the child trying to express? What is his goal? How can I fulfill his needs in a good way? What am I doing to make his behavior worse?

Many children test your limits. Tell rules and the punishment ahead of time. If the

homeless people.

In order to develop proper values and virtue, parents should strictly control TV use. Also, toys should be purchased with physical and/or educational benefit in mind. Avoid toys with immodest values, meaningless games (video games), ugly and sinister toys, war toys, most comic books, poorly-made toys, and toys or games which teach cutthroat competition and irreligious behavior.

Many books discuss how a child can feel love. Few books discuss how to love unselfishly. Write down character traits you think are most desirable. Teach your children the difference between love as a feeling and love as a virtue. Virtue is to protect as well as make holy. Honesty includes sharing, using truth with love, not hurting others. Children 4-6 easily fantasize. They may not be able to tell the truth between a lie, figure of speech, joke, tease, politeness, exaggeration or estimation. If a 9 year old lies, make the child aware that you now he is lying; make it plain that you do not approve, and explain alternative methods for next time. Try to determine if the child lied due to fear, fantasy, convenience or anger.

Teach honest behavior. Reward fulfillment of responsibilities. Praise confessions. A promise is sacred first for the parents, then for the children. Practice what you preach.

Patience is taught. Children even less than one year old do not need instant gratification. Encourage children to work with their hands. Encourage children to accept reality by teaching giving thanks, social gratitude, and contentment.

Teach manners and forbearance. Real manners are kindness. Say please and thank you to preschoolers. Use everyday experiences to teach. Help children go against the grain. For example, give respect to others whom you do not like. Be polite to children. Do not use sarcasm, cynicism and public accusation. Even young children can understand humane rules like "no hitting" while they often will fight conventional rules like bedtime. Explain logic behind manners. Teach manners politely. A child should not be allowed to hit his parents. Allowing such hitting teaches revenge.

A 3 year old can begin meditation with a 30-second to 1-minute quiet period at a regular time and place. Before meals and bed are particularly good times for regular meditation.

BOOK REVIEW

child is acting out, remove him from the scene. Evaluate with the child. Give encouragement so the child will do better next time.

Children misbehave for attention, power, revenge, and display of feelings of inadequacy.

To cultivate discipline, the parent should be self-disciplined and focus fully on the child several times a day.

Correction

In the Tao of punishment section, the author gives suggestions for the 10 ages of children. With children age 1-2 years old, the child learns the meaning of yes and no. There should be no deprivations, scoldings or physical punishment. With children age 2-3, the parent should create diversions, keep the child busy, expect yes and no commands to be obeyed. Discuss the problem and consequences before and after. Speak and listen. With children age 3-4, give applause, appreciation and encouragement. Commands should be detailed and specific. Give small chores.

Children age 4-5 are learning right from wrong. Give simple, small punishments. Explain before and after. Children should say, "I am sorry" and "I forgive you." Supervise, repeat orders, and praise 5-6 year olds. Do not embarrass or discipline these children in front of other children from now on. Children age 6-7 often say "No" but then do as requested. Give them time. Children age 7-8 respond to reason and repetition. Children 8-9 are argumentative. Set rules and expect them to be followed. Punishment should be an automatic consequence. Give incentives and minimize instructions.

Children 9-10 should be watched for lying to avoid responsibility. Children 10-11 try to please parents. Give clear responsibilities, minimize lecturing, let justice be immediate.

Penitence can include manual chores, church or charity, giving away toys, volunteering to help handicapped people, donating money, or giving clothes to

DEAR JO ON JA...

Dear Jo On Ja:

Ten years ago I married a beautiful woman. Three children later she is grossly fat, and does not take care of herself. She has little energy and, to be honest, I don't like to take her around, even to church functions. I am ashamed to admit it, but I sometimes find myself looking at other women. My wife would be terribly hurt to know this. I don't want to hurt her or jeopardize my spiritual life. *Anxious*

Dear "Anxious":

Stop looking at other women and take a good long look at your wife. My first question is, why has she become so fat and neglectful of herself? Surely the answer is not having children alone. Has she had a physical examination lately, to determine that she is in good health? Perhaps she feels some distance in you, and has become depressed and despairing of regaining your love and affection. Find a baby-sitter for a night or two, and plan a little time for just you and her. If you can afford it, let her have a "makeover" at your local department store beauty bar. Tell her kindly that you would like to have her lose a little weight, and sign her into one of the many weight loss or exercise programs available. Above all, be there to help her feel better about herself.

Dear Jo On Ja:

I am a Second Generation child. I went to a meeting, my first ever, where there were a lot of other children. I thought they would be nice to me, but they weren't. Particularly when it came time to play sports, they told me I couldn't play and that I was stupid, and I felt so bad I left. How can Blessed children act that way? My friends outside the church don't act like that. *Upset Upstate*

Dear "Upset":

I'm sorry you had such a bad experience. It is hard to be the "New Jack" in a group where everyone else is well known. Perhaps you need to let one or two of them

know just how you felt, being left out and excluded when you were new. On the other hand, as I am sure you know, being the child of Blessed parents does not automatically mean that you do everything perfectly. The Blessing means you can be born without original sin, but there is still fallen nature to be overcome. Give them another chance. Maybe this time, instead of running away, you can simply say, "Hey—I'm the new guy. What do you have to do to get some respect around here?" You may also want to study them before you plunge right into their activities. Who argues the most? Who seems friendly and who seems to be just into his own few friends? Also, make sure that you yourself are open to people who might approach you as the new person. Good luck.

Dear Jo On Ja:

I have been waiting a long time for the Blessing, and I didn't get matched. I am getting old, and I want to have children of my own. What should I do? *Old Maid*

Dear "Maid":

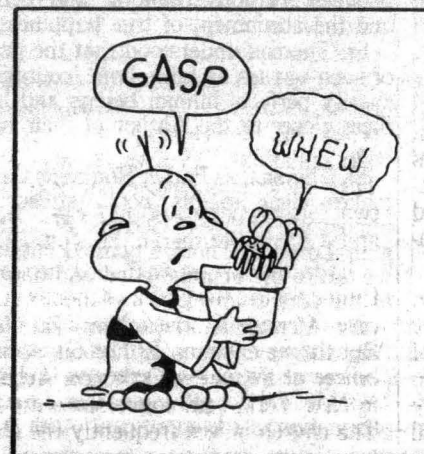
In a word, "witness". I understand that there were far fewer eligible men than women at the last Blessing. Clearly we need more men in their middle ages to be matched to you and your sisters in the future. Don't lose hope. Many sisters who were singing your same sad song only a few weeks ago are now proudly showing off their new mates. Have courage. Perhaps God's choice for you will be at the next Blessing. In the meantime, take care of your health and recognize that in the past few years childbearing age has risen from a limit of 35 to a very hopeful 48, according to fertility doctors in my area. I know you want your child to be a Blessed child, so hold on, pray—and witness to as many people as you can.

Letters to Jo On Ja may be sent c/o Unification News, 4 West 43rd Street, NY NY 10036.

Be A Reporter for the Unification News

This is your local newspaper—it's just that our community is spread out all over the place. If you think that there is something that should be in the paper, you're probably right. So write!! We welcome all contributions that fall into the rather broad category "of interest to Unificationists." What's stopping you? Call Richard Lewis at (212) 997-0050 xt 208 for assistance.

DARWIN
by Sue Exler



★ EMERGING UNIFICATION CULTURE ★

Aesthetics and Architecture in Unification Thought

By Anthony J. Ferrantello, RA, PP

This is the fourth in a series of articles dealing with the impact of architecture on society.

In contrast to the current tide of "chaos" and psychology of conflict, Unification Thought offers model for aesthetic creation, appreciation and development—which is not only harmonious but also dynamic.

Unification Thought stresses that development is realized through the harmonious give-and-take action between subject and object. Subject and object have a common purpose. Give-and-take action is centered on that purpose. Since the two elements share a common purpose, they do not exist in a state of opposition, contradiction, struggle, displacement, or precarious balance, as in architect Eisenman's "house of cards."

In *Explaining Unification Thought*, Dr. Lee states that "philosophers have explained the cause of the universe as either spirit or matter but never as a united body" (Lee 6).

Unification Theory of Art maintains that "the purpose of art is to produce joy—for others, and self" (Lee 246). The purpose of art is also "the activity of creating joy through the creation and appreciation of beauty" (Lee 247).

That is why one feels good about being out in nature. In the process of appreciation (which is a creative activity), (wo)man(kind) feels part of nature, for he feels connected to it due to the phenomenon of resemblance—which is in order and in harmony. Therefore, one can feel peace and

tranquillity.

In today's world there exists a consciousness of conflict in all areas of human interaction. It is a psychological preference for conflict. As a society, we need a concept of correlatives which can restore harmony in human relationships.

Today's art, architecture, music, sculpture and dance seem to have yielded to the temptation of accepting nihilist and Marxist views on life itself. Unfortunately, this view colors the way we experience architecture as well as life itself. It can be looked upon as a lack of mind and body unity. In such a discordant state, how can truth, beauty and goodness be experienced? I maintain that we need to get rid of our "baggage" of conflict in order to appreciate architecture as art. We need to re-claim and restore universal laws centered on purpose—without apologies, for we have witnessed for too long a shallowness of meaning, inspiration and value.

Creative effort

Design is a creative process; it is one centered on logos (reason/law) and centered on love. From the premise that God created the universe with love as the motivation, we as co-creators with God can adopt His standard of love and care in our creative activity.

Roger Scruton, author of *The Aesthetics of Architecture*, maintains a theory of *Kunstwollen*—a reflection on the artistic

intention—a theory that unity and expressive power in art and architecture is due to some artistic intention or idea. In Unification Thought, it is the idea or intention

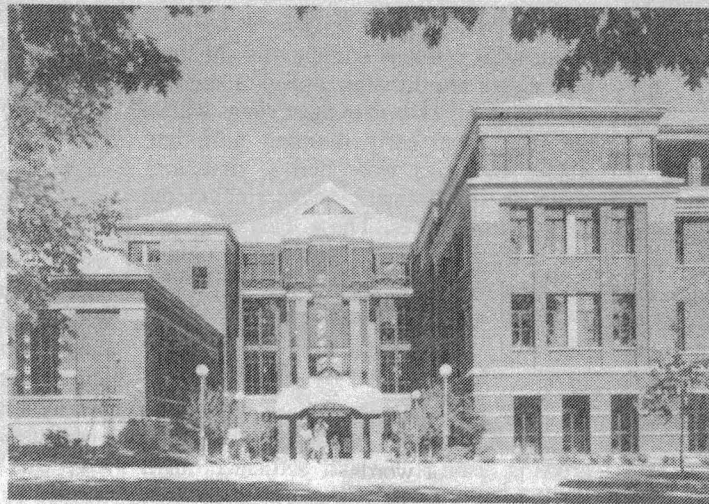
of what "fits" which governs every aspect of human life and daily existence.

This is exactly on target: theory must be based on life itself; and life depends on order. We demand order because we are inherently an ordered entity of spirit and matter.

We can know what does and does not fit because order in life and in architecture reflects desires, dispositions and characteristics of our inner nature. Unification Thought maintains that we desire goodness, we seek beauty, and search for truth. Therefore, architecture should help us see the world as familiar, as reflecting the order and harmony that we find in ourselves—which is counter to the theory of chaos.

In architecture we need to know what it (building, monument, etc.) is or what it does (function) before we can judge if it is beautiful. Some intellectual understanding of the object is necessary in order to take pleasure in it. We try to understand the idea, purpose, theme or motivation (internal aspects) and then determine whether or not the external manifestation (external form) reflects this idea. If so, pleasure is realized.

In Unification Theory of Art, we are interested in the way an edifice looks, feels and sounds—this is experiencing architecture. We look for meaning and inspiration by means of perception, appreciation, imagination and feeling.



University of Oregon science complex

that is expressed in the work of art. For example, Gothic style is associated with scholasticism. Scholasticism is the idea, while Gothic is the form expressed.

Architecture is a vernacular, and an abstract art; it is a synthesis of art and craft—thus, an expressive activity. Architecture, in essence, is a process of arrangement in which everyone participates. When we decorate a room, rearrange the furniture, or build, we are participating in architecture. It comes as a natural process—one which has been too romanticized with too much mystique.

In his book, Scruton argues that architecture is simply one application of that sense

Ancient churches find something new: converts

By Pamela Schaeffer

(RNS)—New winds are bringing new members to an ancient church.

People are flocking to Orthodox Christian churches in countries of the former Soviet Union, seeking historic spiritual moorings amid sweeping political change.

On a smaller scale in the United States, a wide variety of people are finding both security and excitement in Eastern Orthodoxy, noted for what some jokingly describe as "smells and bells." The words refer to its formal rituals performed by elaborately robed priests and punctuated by incense and candles, chanting and bell ringing, icons and processions. For a variety of reasons, churches whose customs, theology and liturgy are among the most ancient in Christendom are finding increasing numbers of American suitors at their doors.

In past decades, Orthodoxy has often attracted new American members through interfaith marriages. Such converts have become increasingly common as descendants of immigrants are attracted to marriage partners outside the family faith.

But in recent years, a more remarkable trend has developed. People have been coming on their own—Christians from other churches, liberals and conservatives alike—enticed not by personal relationships but by a range of beliefs and practices as varied as the converts themselves.

Aspects of Orthodoxy which have drawn recent converts include its rejection of the primacy of the pope, its acceptance of married priests, its steadfast adherence to ancient doctrines, combined with flexibility in applying moral teachings to individual

situations.

For others, the main appeal is tradition: the rich liturgies and sacramental focus, a conviction that Orthodoxy is the true heir of the New Testament church.

And for still others, it is teachings which have a strikingly contemporary, almost "New Age" appeal. One is a generous view of human nature reflected in a teaching called "theosis"—that the goal of human life is deification. The other is a theological perspective that salvation is intended not just for human beings, but for all of creation.

Because Orthodoxy is divided into national churches, and considerable authority is vested in parishes, no central agency is keeping track of numbers of converts or their backgrounds. But adherents say that a steady and growing stream of new members include former Roman Catholics, Episcopalians and United Methodists, as well as evangelical or "charismatic" Protestants, and New Age seekers.

At St. Vladimir's Seminary in Yonkers, N.Y., nearly half the students are converts. The school is affiliated with the Orthodox Church in America, a U.S. branch of Orthodoxy formed by Russian Orthodox Christians which has many converts in its ranks. The Rev. Leonid Kishkovsky, a priest of the church, said six of the denominations 10 bishops are converts. They include a former Southern Baptist, two former Catholics, a former Anglican and a former Lutheran, he said.

Even the largest Orthodox group in the United States, the Greek Orthodox Archdiocese of North America, keeps no numbers. But the Rev. Milton Efthimiou, ecumenical officer of the Greek Orthodox Archdiocese in New York, said conversions are steady. The church is less frequently the choice of

converts because its liturgies are often in Greek, while parishes of the Orthodox Church in America more often use English for worship. Even so, Efthimiou estimated that about 15 percent of conversions are unrelated to an interfaith marriage.

"We don't keep numbers; we don't want to give the impression that we're proselytizing," he said. "If they join, we welcome them; we don't chalk it up as a convert." Records, he said, are kept by parishes.

The Rev. Peter Gilquist, a recent convert, said conversion for him and many others has required overcoming several obstacles. One is the ethnic flavor of many Orthodox churches. Another, especially for Protestants from non-liturgical churches, is the style and structure of the church: sacraments, incense, icons, bishops and the prominent role given to Mary, mother of Jesus.

Gilquist, who oversees evangelism and missions for the Antiochian Orthodox Archdiocese of North America, based in Englewood, N.J., is a former evangelical Protestant who once head a group of 2,000 evangelical Protestants who formed the Evangelical Orthodox Church and joined the Antiochian diocese as a group in 1987.

"All the stuff that evangelicals left out is what Orthodoxy is," Evangelicals, he said, "don't have much trouble with doctrine, but they often do with the worship and polity."

At the same time, he said, a lot of charismatic Christians are ready for a change to a more formal liturgy. "They're really tired of shouting," he said. "They feel there's got to be more to worship than cranking into a frenzy."

David Ford, who teaches at St. Tikhon's Seminary in South Canaan, Pa., said most of the students and faculty there are converts, including himself. He was raised

as a "liberal Presbyterian," got involved with charismatic Christians, attended Oral Roberts Graduate School of Theology and found his way to Orthodoxy there, along with about one-fourth of the 40 students in the 1980 graduating class.

For Gilquist and Ford, as for many others, the appeal overriding the obstacles was Orthodoxy's historic roots. For many people, said the Rev. John Garvey, a Catholic turned Orthodox priest, the overwhelming attraction is a sense that Orthodoxy is "the apostolic church in our time."

Garvey is a former Catholic layman and a regular contributor to *Commonweal*, a liberal Catholic biweekly. Garvey said he had been drawn to the claim of Orthodox churches that they "retained the ancient order of the church—the liturgical life, the mystical and the ascetic life."

"In some important ways, Catholicism and Protestantism had deviated from that tradition and Orthodoxy alone had retained it," he said.

Garvey was also among Catholics who have serious doubts about the legitimacy of the doctrine of papal infallibility, made official in Catholic teachings just 122 years ago. "You don't historically find that kind of papacy until the 11th century," he said, "and then only in the West."

Although Orthodoxy still teaches that the bishop of Rome is "first among equals" according to a hierarchy established in apostolic times, its churches split with the West in the 11th century in a dispute that centered on the pope's increasingly dominant role.

SOUL OF RUSSIA

Central Asian Surprises

By Erin Bouma

Alma-Ata is not a charming city. It sprawls too much and contains mostly buildings of uninspired Soviet architecture. But the city is beautiful, interesting and satisfying in many other ways, as I discovered in the one week in June I spent there with friends. Perched high in the Central Asian nation of Kazakhstan, near the China-Kirgizia border, Alma-Ata lies approximately on the same latitude as Detroit or Marseilles. But at 2,700 ft. above sea level, at the foot of the Zailisky Ala-Tau ridge of the Tien Shan mountain range, it is set in a fruitful valley and has more the feel of a Boulder, Colorado, a Salt Lake City, Utah, or a Yakima, Washington.

Alma-Ata bills itself as the "Garden City," priding itself on its wide tree-lined boulevard with "80 sq. meters of greenery per inhabitant," according to the Kazakhstan Phrasebook I purchased there. With a million population in a dusty, semi-arid region, the trees make the city feel like an oasis and help make more bearable the very hot months of July and August. The trees, by the way, were a brilliant idea by agronomist Baum who earlier this century organized tree-planting in the city.

Many of the trees are the famous apple trees from which the city draws its "Father of Apples" name. I was fortunate enough to have an apple-bearing tree, laden with fruit, outside my second-story window (although in June the apples were not yet ripe). Many other types of trees fill the city with variety, blossoms and fruit: a combination of orchard and small evergreen woods.

Also in June I found thousands of roses in bloom, both in the boulevard parking strips and in the public parks. Together they gave a natural perfume to the city. And flower vendors in Alma-Ata were selling roses at 1/3 the going Moscow price.

In addition to the trees and flowers in abundance, I must also mention all the fountains which can be found in front of many public buildings and in many of the city squares and parks. Some of them are very simple in design and others more complex. One I discovered seemed to represent the Chinese (or Central Asian?) zodiac with figures of a dog, snake, dragon, rabbit, etc., all carved in fantasy form.

The city is on the banks of the Bolshaya and Malaya Alma-Atinka Rivers. Gorki Park has a large lake in the middle of it at

one end of the city and, at the other end, is a man-made cascading brook descending from the mountains with flood-control gates to limit damage in the city. The resultant reservoir lake attracted boaters, bathers and sunbathers.

But what is totally stunning for the first-time visitor are the snowcapped mountains serving as a backdrop to most views within the city. From early morning until late sunset, my eyes were drawn, time and again, to the dramatic peaks ringing the city on three sides. These Tien Shan are rich in flora and fauna, some totally unique to this region. A day-trip up to Medeo winter sports complex, an hour out of the city, gives you a spectacular view of the valley below and a taste of the lovely mountain scenery.

Alma-Ata is a relatively new city, growing from a Kazakh settlement to a Russian outpost called Vernoye in 1867. In 1921 the city was christened Alma-Ata, and 1929 it assumed the role of capital of the Kazakhstan Republic in the Soviet Union. Kazakhs (the name—like "cossack"—is related to the Turkic word for "rider") are around 40% of their nation's population, but closer to 25% in Alma-Ata. Ethnic Russians, on other hand, are 40% of the nation's population and around 65% in Alma-Ata.

Melting pot

The city is certainly an ethnic mix,

blending not only Russians and Kazakhs but also Volga Germans, Uygurs, Crimean Tatars and Koreans. The Germans were driven to Central Asia by Stalin in 1941, and the Tatars were also deported from the western USSR. From the East, the Koreans were resettled in the 1930s. The Uygurs, a Chinese (Turkic-language speaking) Muslim people, fled their homeland in the 19th century.

This melting pot of nationalities in the interior has had some effect in muting strong nationalism in Kazakhstan. Yet, it was in 1986 that riots erupted in Alma-Ata over Gorbachev's dismissal of a Kazakh national at the head of the Communist Party there and replacing him with an ethnic Russian. Today, President Nazarbaev is doing his best to retain both Kazakh and Russian as national languages and to keep the lid on growing nationalist sentiments. What I saw throughout the city of Alma-Ata was amiable relations, but with Kazakhs and Uygurs keeping more to themselves as traditional Muslim societies.

The four universities in Alma-Ata still give preference to Kazakh students since they require passage of oral exams in the Kazakh language before entrance to higher education. Today, all the schools, except special language schools, teach classes in the Kazakh language. A few months ago, Alma-Ata began dropping the revolutionary communist names for their streets, returning to traditional Kazakh names.

Alma-Ata is a provincial town, even though it is a national capital. I asked one Kazakh university student if young people in his city dream about going to Moscow. "Not really," he replied, "but they all dream of going to America." Well, it's a long way to New York City, but Western and Far Eastern businessmen are coming to Alma-Ata because it is mineral-rich and, for the time being, politically stable.

In Alma-Ata, I stayed with the Korean parents of my friend Lorik, who teaches Russian children English here in Moscow. Lorik's two children and her nephew helped create a real family atmosphere for me to share there. Their whole family is Russified and, except for some Korean-type dishes, live a Russian lifestyle. Lorik herself, and about 80% of her cousins, have married Russians. Lorik's parents, however, prefer to live in Kazakhstan where they feel accepted and hope for a bright future. Since they have access to good food supplies in Alma-Ata, they often send food packages to Lorik's family in Moscow.

In Alma-Ata, I made a point of visiting our Unification missionaries, Ali and Christine Roghanian. They have only recently begun to work in Central Asia (a real contrast to their last mission in Hawaii), but were enjoying the city of Alma-Ata, along with their young daughter. Ali is especially valuable in working with Muslim university students, and this summer taught ILS workshops in Central Asia to around 1,000 students and teachers. His greatest hope is that the Unification community can serve to counteract the growing Iranian fundamentalism which is trying to dominate the new Central Asian nations. Korean Christian groups are also hard at work, along with Western Baptists, to bring in more Christian converts, but Ali told me they have no impact among the Muslims at all.

But tensions are on the increase further south. Lorik's family recently welcomed some Korean relatives driven out of Dushanbe, Tajikistan, and our one-year missionaries in Tashkent, Uzbekistan, are under a lot of pressure as aliens in an intensely nationalistic culture. Please pray for our missions and outreach in this part of the Commonwealth of Independent States and that these nations can remain connected to Russia, as well. Perhaps if we can turn Central Asia around, we can gain entrance into other Middle Eastern lands.

Note To My Friends:

Things are going well in the Moscow Home Church Providence. And I thank you for your prayers, letters and "care packages." If any of you are inspired to contribute a small donation to supporting my work, a \$ Fund is being collected by Richard Lewis at *Unification News* for me. It will be used especially for covering my rent in dollars. Also, if any of you would care to invest a small sum of money in the publication of adult and children's learning-English books I will be publishing here, either notify Richard or write/phone me (Moscow 157-24-15).

Finally, many of you I know well and many of you have been moving in the past year. I can correspond with more of you personally if you let me know your new address and situation. Family photos are also welcome and help me to keep in touch with the American providence. If any of you would like penpals from here, please let me know.

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Deists Resist Theists' Thesis

By Richard L. Lewis

Reading my recent columns, one might be forgiven the impression that I have lost my interest in evolution—the subject I wrote about incessantly in the earliest columns almost ten years ago—and that have taken up with physics instead.

Nothing could be further from the actuality!

In my attempts to sort out the very obvious problems in currently-accepted evolutionary thought, I came up against the concept of chance-and-accident over and over again. Eventually I became convinced that it was a fundamental misunderstanding of this which underlay the inconsistency that so plagues evolutionary concepts as well as the apparent conflict between religion and science.

It was the pursuit of a fresh understanding of chance-and-accident which led me into the thickets of quantum physics—and, it seems, into discord with some of my fellow Unificationists.

Of course, the Principle clearly states that God was involved in the process of evolution—the debate within the Unification community seems to be exactly *how* He was involved.

To my mind, some of the views I have heard espoused verge on what the categorizers-of-concepts call “cosmogonic dualism”—God and matter existed separately from the beginning and God manipulates the matter in the process of creation. The only difference is that the Unificationist dualism substitutes Natural Law for matter—God does His creating separately from natural law. The put-down of “those atheists” is to say that scientists believe that “the origin of life was due solely to natural causes” as if natural causes were something not created by God but something He has to work around in order to get things done.

Anything He can do

To disparage the role of natural law in Creation is to imply that there are aspects of God's creative process that are forever beyond our comprehension. This is a denial of the most basic tenet in the Principle—that God created man in His image; not a partial pet-of-God but a complete child-of-God who can grow up to be just like God. This is why, after all, God went to all the trouble of making a physical world—when He had already created a quite satisfactory Spirit World—and why the sexual problems of two teenagers at the start of human history could cause such horrendous repercussions and make God appear to many as an ineffectual wimp.

The Principle implies that *anything* God can do, Man can understand—taken to its logical conclusion: even *do*. Physicists are already speculating—in reputable journals as well—as to what it would take to create a universe in your basement. Perhaps God even intends us to eventually create life there and nurture it through to perfection—and go through everything He had to go through!

The concept that God created the Natural Laws and these then run the Creation are classed as deistic—a view, some would assert, held by only a minority in the church. I will grant the numbers, perhaps, but there are some heavyweights in the deistic-leaning camp. For instance, Dr. Lee in his Explaining Unification Thought states that *all* the creative activity occurred *before* the Creation was begun in the design of the Principle/Logos, and it is to this created “cause of natural causes” to which Dr. Lee credits all autonomy in the ordering the physical world—a deistic concept if ever there was one.

The theistic view is the opposite of this: God or His angelic representatives twiddle some mud and, presto, DNA. Somewhat later, a nudge here, a tweak there and...a cell, a plant, an animal, a human. In essence, the theistic view is that whatever it is that happens is beyond comprehension. Now of course, the Principle very clearly states that something happened during the origin of Man that did not occur during the origin of anything else. Current science has *nothing* sensible to say about the mind of Man—it's still completely baffled by the mind of a cockroach.

As both Unification deists and theists agree here, this is not a part of the dispute: the debate, then, is how did God create everything else up to and including the body of Man.

I think it is important to remember from the start the very foundation of God's Plan is to create beings like Himself, and that the only way to do this was to make human beings the Lord of Creation, for Man to be *really* in charge, not just as a result of a hands-off policy kept by God that could be changed at a moment's notice. My understanding of the Principle is that God designed the world so that He can only do miracles through the agency of a human being—a theist would allow miracles before the advent of Man, a deist will only admit them after.

Of course, there are quotes from many Unificationist sources, including the Great Man himself, that seem to invoke a somewhat undefined input from God—“God's creative energy,” “outside energy,” God “controlled or intervened”—but all are just references, in rather general terms, admittedly, to the only power that is attributed to God in the Divine Principle. This is *not* the power of moving bits and pieces of matter around at will; it attributes to Him no magic wand la Disney's Good Fairy.

The only power that the Principle ascribes to God is that of Give and Take action—it's right there in DP 101—through G&T action the invisible idea is given concrete form. Nothing else is mentioned.

One can, of course, speculate that God has other powers, but I don't think it is possible to claim them to be a part of the Principle!

To my mind, it seems that much of the theist-deist divergence in views, however, disappears when the now-outmoded classical view of natural law is replaced by the quite different perspective of how the world functions currently accepted in the new physics.

Genuine Miracle

So, to illustrate all this, let's take a look at God as He creates something totally novel, something that has never existed in the universe before. Consider a Very Small Being not made of atoms observing the universe sometime around a million years after the Big Bang.

Up until this time, the universe that VSB is familiar with has been far too hot for atoms to exist and VSB has never seen one or even heard of such a thing. Just around the time in question, however, things had cooled off quite a bit as the universe was still busily expanding.

VSB is contemplating the question: Is there really a creator God? And if He exists, how does He create?

He idly watches an electron and a proton approaching each other. He has an intuitive grasp of classical Newtonian mechanics (though he doesn't call it that, naturally) and he expects them to bounce around just as they always have before.

He watches in amazement, however, as the two settle into a highly-unlikely structured relationship. His grasp of the Laws of Mechanics tells him that this is a highly-unlikely thing to happen. In that moment, he becomes a believer; he is convinced that he has seen a miracle—the Hand of God at work, ignoring the rules of mechanics and fashioning a totally new creation. VSB has become, as philosophers will say in 15 billion years or so, a theist; a creationist, even.

Of course, VSB has, indeed, seen God at work. But his perspective on the miracle is a little simplistic and unnecessarily mystical. What he has witnessed is quite understandable though none the less awe-inspiring for that.

If he hangs around until quantum physics is developed, he will find that it has a precise mathematical description of the Inherent Directive Nature of the electron—though the physicists will call it a “probability amplitude”—as an aspect of the electron that extends, not in the external space, but in an internal one. Based on this, the scientists will describe the coming

together of the electron and proton to take up the characteristic form of the hydrogen atom to be as “un-magical” as $2 + 2 = 4$ —to be more accurate, if more complex, this particular coming together is actually as un-mystical as $(2 + 2i) + (2 - 2i) = 4$.

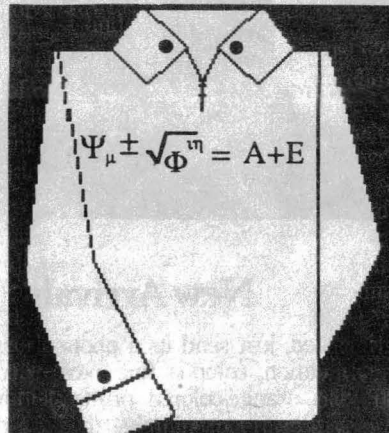
In classical physics the Laws of Nature were thought to act on the external aspect of systems to make them do things. It is this concept that Darwin rejected—nothing *made* the eye develop. The new physics, however, has completely done away with this concept. The Natural Laws work *only* on the internal level (the aspect of the electron, for instance, described by the probability amplitude). There are no laws, in modern physics, to rule the externals.

There is still determinism—God's Law does rule the creation—but it only works on the internal aspect. Schrödinger's wave equation, for example, which describes the behavior of electrons and light, is totally deterministic and allows the quantum state of a system to be precisely known at any point in the future. The expression of this internal aspect is what we observe as probability. As I rather bluntly put it in a recent article: not even God can tell which path an electron will take, but He does know exactly the probability of which one it will take.

VSB doesn't need to invoke a miracle that he can never understand; he has witnessed a miracle he *can* understand if he is willing to put in a little time studying quantum mechanics! When he has its basics down, he will realize that the probability of a cool electron and proton forming an atom is very high—he only thought the atom unlikely because he had an incomplete understanding of what chance-and-accident was.

The influence of the internal Laws on the external course of an history is purely probabilistic. The Laws do not make an atom form; they just make it highly probable—neither do they make an eye form, they just make it highly probable!! I'm not sure where this falls in the classification of concepts: the probabilistic form (of atoms, molecules, cells, organs, etc.) is designed—that's all the work God put into creating the Logos—but their creation is contingent on what happens in history—that's why it took so long. The Logos is powerless to create an atom if an electron and proton are never in the vicinity of one another, for example. This is how God created atoms and—my pivotal thought about evolution—I am convinced that the way God created atoms is exactly the way He created species. There is no qualitative difference, I am convinced, between the origin of atoms and the origin of species.

Well, one difference: I do expect the math to be even more difficult—if such a thing is possible—than the Cabalistic-looking manipulation of symbols currently used in quantum physics. Unfortunately for the generations of graduate students to come, while I did say the Principle *lists* the very compelling reasons why God made us capable of understanding it all—I don't recall anything in the Principle that implies He had any reason to make it easy.



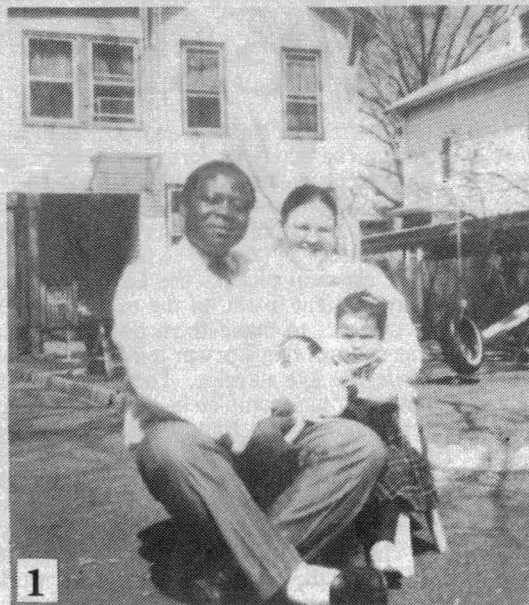
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