

SERVICE FOR PEACE

Hyun Jin Nim Addresses Youth Rally in DC

by Rev. Michael Jenkins

We offer our sincere congratulations to Hyun Jin Nim and all those that joined together for Service for Peace on July 26th. Also special thanks to our families who came out in full support with their whole family and guests. There was outstanding support from our first and second generation who came from New England to the South from Boston, Connecticut, NY, NJ all the way across the east coast to Florida and west to Chicago. Some even came from California. Art Roselle, AFC of Detroit together with Rev. Wm. Revely ACLC National committee member organized two buses for the event.

Both generations were well represented. The summer of service was a month long experience in which 250 of our young people from the Family Federation families came and worked to serve every aspect of the community in Washington.

The culminating event of service occurred when we joined with the DC public schools and Superintendent Vance and cleaned the schools. Dr. Linda Boyd, our media consultant, helped set up the project with Michelle Meyers. She was the one who led the 50 state We Will Stand Media Team with Rev. Phillip Schanker. With her deep relations with the media she worked with the Washington Post editors and the reporter to give the best possible report on the reality of the hundreds

of service projects that were done throughout the DC area. Hyun Jin Nim said that the article in the Washington Post was very good. With Police, civic

associations, churches and YMCA and other youth groups our young people joined hand in hand to beautify the schools and demonstrate True Love.

The rally was very exciting. True Mother, Rev. Kwak, Dr. Yang, Mr. Joo and members of True Family watched

see **RALLY** on page 15



GRAEME CARMICHAEL

INTERNATIONAL SUMMER OF SERVICE

Washington p. 5

Japan p. 6

Korea p. 7

Mongolia p. 8

Phillippines p. 9

FOUNDER’S DISCOURSE ON UNIFICATIONISM

This is from an address given on July 1, 2002 at East Garden, Irvington, NY.

In the realm of sports, I have moved into the Olympics and World Cup. Now we will move into the arts world, based on the Little Angels and Kirov Ballet, and we should move to the top. The cultural Olympics, and Sun Moon Peace Cup. Why? Because it is the end of the world, and the teenagers need a way to exhaust their energy. In the world, people kill and die, which is a result of the fall, so they need another way to expend their energy. In the future, sports are so important. We can mobilize all the people in a short time in this way, using martial arts, soccer.

It protects health. But we don’t have that system, and we can create it through martial arts. As people do it, they gain power of the body to go with the power of the spirit. The next level is to bring this spirit into the art world, singing and performing arts. Martial arts, sports and art will become the mainstream of the world. So how are we going to organize it and reach the top? I prepared these ideas. We can prepare in these three areas, for God’s providence. I established the Ilhwa soccer team, and many joked and persecuted it. I wanted to use the term, “Cultural Olympics,” and people objected, so we called it the World Culture and Sports Festival. This was preparation. Soccer

UNIFICATION

is well-developed because it is very cheap, needing just one ball, and emphasizes the teamwork of eleven people. I have a lot of ideas on how to develop teamwork. It requires not just soccer itself, but running, jumping, and flexibility, and teamwork. It is very exciting. Next is art, singing, ballet, and opera. These stimulate people’s hearts, to use up people’s energy. We develop these and connect them with spirit world, and it is an infinite foundation for world peace. If you do not study spirit world seriously, you will find yourself in hell. We live in the body world, but you should prepare for your next life by nurturing the spiritual side. If you go there unprepared, it is trouble for you. Is ballet a man’s job or woman’s job? Woman’s; man is just the supporter in ballet. Women show off their beauty and ideals through jumping, exhibiting transcendent ideas. It lifts people up to Heavenly Father, who is a more masculine character, and the slender woman is jumping up to Him. The music and dance should balance, up and down, strong and weak. We can organize all kinds of people under that design. When you watch, you feel you can jump, or you can race, and you think you can master it in ten seconds. So, sports and art are important to human life; that’s why I talk about the hobby industry. Connect sports and art to hobbies and bring it back to God. Our martial art is Won Wha Do, is circular, 360 degrees. I created won wha do. Also I gave chung do sul, before. In America people like tae kwon do. I supported the people who brought it to America, but they didn’t connect it to me. Over 100,000 young people study martial arts. All the martial arts leaders are uniting, and the Christians opposed it. I knew what was coming in the future, in the worlds of religion, sports and art, and had to educate all humankind in a short time. I felt that we could change the world in three years. Now look at it, the yakuza and mafia are dominating these arenas of life. By 2010, the mafia will dominate all distribution systems. Who will kick them out? That’s why we need martial arts. So we need to bring martial arts leaders to God’s side, but they don’t know what the purpose of martial arts is. So we need to re-organize them and bring them back to their original purpose. To recreate the culture, they need to know God and the spirit world. Then the religious world needs to connect to sports and art. If they don’t, they will eventually perish. Music came out of Christianity, and went out to the world. The Unification Church should be at the top of sports and art. We should build a school for this. The young people should understand these ideas. Who knows the spirit world better than me? You Americans don’t know. You have to know the spirit world and how important spirit world phenomena are. Only

I understand the spirit world. I know it more than any Nobel Prize winner knows, and also the existence of God and the heart of the family. Then in the family, we need to know the relationship between father and son, which is vertical, and husband and wife, which is horizontal. The root of it all is God, and the root of God is God’s heart. Divine Principle explains God’s heart. Because of Adam and Eve’s fall, we lost it all, we lost true love. Parents and children became enemies; all entities that were meant to be partners became enemies. Why did that result come? It was because they lost the original starting point. The world became a battleground. They lost the ability to create perfection, and humankind’s attitude became the worst possible. We have to restore the original atmosphere. So the spirit world is so important. You have to know God’s heart, first, and then the connection of His heart with the atmosphere of the Kingdom of God. Compared to that, the famous Ivy League universities can be dispensed with. They cannot get you to heaven. You need to connect to spirit world freely. The months of June and July are completely different from each other. On July 3 we will have the Blessing, and July 4 is America’s 226th birthday, and I will make a special declaration warning people about going to hell. Salvation by the cross is not enough. They have to repent; Jesus came to Israel but they killed their parents. Those who stand against the will of God go to the lowest place. Americanism is not God’s way; God is not the king of individualism. He has no concept of individualism. Evil people look for visible things; money, power. What are those people doing? Many who control Hollywood are against God. The model of man-woman relations they exhibit contains no morality. These so-called actors and actresses! This is a problem. They are mostly free sex people; I want to change all this; it is against God. It is the enemy of God’s kingdom forever. Free sex and homosexuality do not work; we need to overcome these ideas. Americans should change the divorce law, so that the children of divorce do not have to follow their mother. The number one task is to study spirit world. I toured this country, prepared by God for 6,000 years, and where is the result? American Christianity doesn’t know enough. They are like kindergartners; I have to take care of them. They do not connect one by one. I have shown the example and endured and endured. I am 83 and stand on the front line, but none of them recognize it or teach it, standing up. None of them stand up. They teach their own knowledge, which is external. Divine Principle is internal, but they think their external knowledge is better, and they have destroyed the internal depth of the principle. So I have seriously developed these

C A L E N D A R

AUGUST 2002

- 1 Hee Jin Nim’s Ascension (1969)
Day of Returning to the Home Country (1993)
- 4 Hye Jin Nim’s Ascension (1964)
- 15 6th 7.8 Jeol (Cosmic Sabbath)
- 16 Il Sung Il: Total Victory Day (1985)
- 17 Declaration Day Jeon-ban & Jeon-neung (1999)
- 20 Shin Goon Nim’s Birthday (7/12/83)
Shin Kwon Nim’s Birthday (7/12/89)
Declaration of the Providential Age of Salvation by Love (1989)
- 25 30,000 Couples’ Blessing (1992)
360,000 Couples’ Blessing (1995)
Chil Pal Jeol: Declaration of the Realm of the Cosmic Sabbath for Parents of Heaven and Earth (7/7/97)
- 26 In Jin Nim’s Birthday (7/18/65)
- 27 Hwa Jung Nim’s Birthday (7/19/77)
- 31 Pal Jong Shik: Day of the Settlement of 8 Stages (1989)

SEPTEMBER 2002

- 1 Declaration Day of Heavenly Parentism (1989)
- 6 Young Jin Nim & Hwa Jung Nim’s Blessing (1997)
Hyung Jin Nim & Yun Ah Nim’s Blessing (1997)
Shin Ji Nim’s Birthday (7/30/94)
- 8 Shin Joong Nim’s Birthday (8/2/93)
Sa Sa Jeol Declaration (1998)
99.9 Jeol: Unification and Liberation Ceremony (1999)
- 10 3.10 Jeol (1999)
- 12 Hyung Jin Nim’s Birthday (8/6/79)
- 15 Hye Shin Nim’s Ascension (1971)
- 18 Foundation Day (1976)
- 21 Soon Ju Nim’s Birthday (8/15/72)
Chusok – Korean Thanksgiving (8/15)
- 27 Day of Dispensational Reversal Toward Unification (1988)

OCTOBER 2002

- 1 Ocean Church Founded
- 3 Foundation Day for the Nation of the Unified World (1988)
- 4 Day of Victory of Heaven (1976)
- 5 Proclamation of Total Liberation and Unification between the Physical World and the Spiritual World (1998)
- 11 Father’s father’s Ascension (1954)
- 13 Shin Myung Nim’s Birthday (9/8/86)
- 14 6000 Couples’ Blessing (1982)
- 16 In Sup Nim’s Birthday (9/11/72)
- 21 Shin Eh Nim’s Birthday (9/16/89)
777 Couples’ Blessing (1970)
- 23 Shin Mi Nim’s Birthday (9/18/77)
Shin Ok Nim’s Birthday (9/18/89)
Declaration Ceremony for the Liberation of the Parents of Heaven and Earth and the Substantial Realm (1999)
- 27 Young Jin Nim’s Ascension (1999)
- 29 Shin Pal Nim’s Birthday (9/24/98)
- 30 6500 Couples’ Blessing (1988)

CULTURE

ideas that I have presented here and want to invest in sports and art. Soccer is very simple and inexpensive. Look at the ball. You just kick the ball. It represents humankind; mind and body in circular movement. If you are not circular, you are not moving. When God touches the soccer ball, you should go that way. The ball is always moving, so you should be expanding and moving 360 degrees. The ball is empty inside, which means that God is invisible, with the mind in the center. The body should follow the mind. Religion is the mind, and we should stop war, and man and woman should unite. Man is living here because of woman, and woman because of man. Woman's bodily functions are not for herself, but for her baby. So the Unification Principle is not doctrine, but the way of heaven. It is not doctrine, not man-made. Centered on God, we can talk about family.

How will we solve the world's problems? By using culture. Using competition instead of quarreling. In the blood, the white and red cells do not fight; they work together to keep health. By cooperation comes more health and energy. We need to train to get balanced action of subject and object. No matter the academic degree you may have, you need to study principle. A baby just knows its mother's milk, and it is the best thing. If you are not spiritually hungry and crying, something is wrong.

I came here more than 30 years ago, and received so much persecution. I could do many things, but I am trained to serve you. I give and give ideas. The safe settlement of the parents of Heaven and Earth is so important. You are supposed to attend the true family; we haven't even done that, but now is the safe settlement accomplished. It means settlement and living continuously. They tried to kill Elijah, and he gathered 7,000 who had not followed Baal, and there were 7 million in Korea and 70 million worldwide. Now is the time to work with the UN. America by itself is struggling. By itself, it cannot cure the disease. They need me; they need True Parents.

Japan tried to eliminate the Unification Church, but Satan has surrendered, March 20, 1999; is it true? It is true. You believe in the Messiah's ideas?

Witnessing means recognition of the

chosen people. I have declared this, and six months beginning today, July 1, all leaders are liberated, you should go back to the place of your ancestors. You connect with your motherland. Without that root, you cannot connect to

next stage. This is very clear, it is the viewpoint of the Principle of restoration through indemnity. Beyond the regular indemnity, add 20% more.

Before I go to spirit world, I will teach all people of the existence of God and spirit world. In twenty years, the ministers will repent. 120 Christian ministers recognize me in spirit world, even Confucian leaders. Now they understand I am the Messiah. They should not live alone. You should mobilize all the spiritual beings to come to Earth, returning in the spirit, to support. You cannot do it by the way of the individ-

is a synonym for God's love. It is not cheap; it is connected to the holy God. It unifies the mind and body as one. If you are not pure, you quarrel and fight with each other. This is a natural way; but people living here do not know how to liberate humankind.

Centering on God, we have the parents' environment and children's environment. God is the pure essence, the core of the essence. Do you think about the location from which I will go to spirit world? From where is better, Korea or America?

Korean people, from today you are liberated. You can save your tribe, based on the safe settlement of the parents of Heaven and Earth and your blessed family. This is not just settlement, but the safe settlement. So you should show filial piety and loyalty, and that way you can attend the parents of Heaven and Earth and establish the Kingdom of Heaven, amen. Adam and Eve were enemies and could not unite with each other. Until today, all people have struggled. That is why I sent out the Ambassadors for Peace, to cleanse the environment. You should go and guide and educate them, and give and guide them to the blessing.

Marx and Lenin were educated and now have confessed and it is your responsibility. Don't develop your own way; just follow the Principle. God hates free sex. From now, study the spirit world. Without knowing God's position, it is impossible to understand Him. If you do not make a new start, you still belong to the tribe of Satan. Even if yesterday was good, today your mind and body are fighting. How can you make them align with each other and go in parallel? Exchange marriage? Self-centered marriage is the worst fallen phenomena, therefore we need action in marriage.

So make 12 disciples from your clan, and then 12 nations become one. If you do not follow that idea, how can you? A Korean rice cake has a certain shape, but they can make 360 different kinds. So Korean families are very smart. Koreans, raise your hands. Why are there so many Koreans here? Did I call these Korean leaders? Why are they here? So you are lucky; you came here by some lottery. You should give Divine Principle

see CULTURE on page 4

Commemoration of Chil Pal Jeol

The Chil Pal Jeol ceremony was held at Cheonseong Wanglim Palace (Cheongpyung lake) with True Parents present. Through his congratulatory prayer at Pledge Service, True Father thanked God for the fact that the entire universe has become the land for God's rest and for His guidance that has allowed the preparation of the Realm of the Liberation of the Cosmos, where God and True Parents can work freely. Father proclaimed the Realm of God's Liberation transcending national, worldwide and cosmic boundaries.

After having proclaimed the liberation of individuals and of the Eight Stages with the spirit of independence, and for God to allow the entire cosmos to be overflowing with the eternally liberated ideal of the Kingdom of Heaven, he sincerely prayed for us to be able to inherit as the Lord's sons and daughters, standing in the position of the Lord independently. Father also prayed for all of us to be able to pray victorious prayers and to have the supreme authority to go forward to the free and liberated world.

In the congratulatory commemorative service, Father



greatly emphasized the abolition of national borders and becoming masters of true love. National borders were made because of Satan. Therefore God can eternally rest only when all national borders are abolished. He emphasized that we would know there was no need of national boundaries if we truly understood God, the spirit world and true love. He further emphasized that not only all the national boundaries, but also the boundaries between all religions, tribes, nations, and in the Heavenly Kingdom, should be abolished.

True love is to be perfected by going through eight stages; the time of being in the womb, the time of infancy, the time of adolescence, the time of marriage, the time of childhood, the time of motherhood, the time of grandmotherhood and the time of queenship. Father emphasized that we should

create families of filial sons and daughters of our Heavenly Father, the master of the eight-stage love. He also said that the Realm of the Cosmic Sabbath can begin, and the door of the Heavenly Kingdom of liberation on earth can open only when we became the masters of true love and all national borders are abolished. ❖

your nation. That's why we could not establish God's nation, because Jesus had no foundation of the family and nation. Now you have received the blessing. You are in an elder's position. So you have open the way for Jesus to guide to the Kingdom of Heaven.

You leaders; I feel you are valueless, in debt to the Japanese people. I have paid and nurtured and educated the Christian ministers, and have engrafted the 144,000 Christian ministers to the heavenly blood lineage. I visited the 50 states, but none of the American Christian ministers believed in God's coronation. You don't even encourage Christian ministers to attend Hoon Dok Hae. Christian ministers should be here to hear me. They should come to Belvedere and East Garden; they are your Cains. You are a long way from the ideal of the Kingdom of Heaven.

First, clearly understand God, and second, understand the Kingdom of Heaven, the dwelling of God. Deny your habits and traditional environment. Deny first, then bring in a new concept and settle it. Then go to the

ual. You should settle and make the foundation of the nation. Then you should develop that way.

Then you will have a highway to go to spirit world. Otherwise you are blind and deaf there. This talk is so serious. How can you create that atmosphere? Pure love, pure life, pure lineage. What is pure love? It is God's love. Pure love

True Mother's
12-City North American
Speaking Tour Schedule

- | | |
|----------------------|-----------------------------|
| Mon, Sep 16th | Washington, DC |
| Tue, Sep 17th | Bridgeport, CT |
| Wed, Sep 18th | Boston, MA |
| Thu, Sep 19th | IIFWP Conference, NY |
| Fri, Sep 20th | IIFWP Conference, NY |
| Sat, Sep 21st | IIFWP Conference, NY |
| Sun, Sep 22nd | Atlanta, GA |
| Mon, Sep 23rd | Miami, FL |
| Tue, Sep 24th | Chicago, IL |
| Wed, Sep 25th | Seattle, WA |
| Thu, Sep 26th | San Francisco, CA |
| Fri, Sep 27th | Los Angeles, CA |
| Sat, Sep 28th | Denver, CO |
| Sun, Sep 29th | Newark, NJ |
| Mon, Sep 30th | Manhattan, NY |

CULTURE
from page 3

ple lectures, everyday, three hours minimum. Part one, part two. Reverend Eu lectured 16 hours a day, in the earlier church age. If he did not give that much, I gave him a hard time. Without lectures, the church will not grow. You can record the results of members and give them awards. Elementary school students, see their development. The good things of the Unification Church should be connected.

In conclusion, one is to know God and two is to know the reality of the spirit world. You don't need any other scriptures. All ideologies of all nations are connected to the settlement of the family. Even if you receive persecution, you should not be sad, but dance. This is mysterious. Some connect more by virtue of receiving a hard time and training. Practice absolute obedience, then God gives more blessing. I worked so hard to find this principle. That's why I'm like a living dictionary. I went to all kinds of places, researched. I lived that way, and so many people love Father. Do you love me? [YES] Show me. If you do not follow my direction, how can you say you love me? We send missionaries to the whole world, connecting to the 70 elders. Look at Jacob and Esau. Then connect to the tribe and unite with each other. A tribe of 72 followed Jacob.

Originally, Esau and Jacob were to have received the bless-

ing together, but they did not unite, but divided. So they had to come back. The Jordan River other side was supposed to be milk and honey, but I've seen it and even a dog cannot live there.



If you do not make your foundation in your hometown, you cannot go to the Kingdom of Heaven. You have to give the blessing to your tribe. Better to do that than let them to go to hell. Hell is torture; you can stop them from

going there and bring them back and give them the blessing. When you joined the Unification Church, what was your situation? Were your parents against you, or did they follow you? In the spirit world, they can follow you. The principle is that restoration comes through the Cain and Abel relationship. Everyone has to follow that formula.

Why did I come here to endure a hard time? We need 120 Christian

churches, to do fundraising, in a brotherhood relationship, as the Abel of America. Then the National Messiah's mission is to go and embrace their people, guide them and bring them to God. Cain and Abel relationship is so important, to expand from the family to tribe, nation and world.

The parents of Heaven and Earth, cosmic parents. Uniting the heavenly and earthly parents. Chunjoo means cosmos, it means two persons living together in the house of the universe. Freely living together. The spirit world, physical world, living together. Originally, chunjoo pumo means cosmic parents of Heaven and Earth. It should have been the reality, but not so, so I have to explain. How can you answer about this? St. Paul is suffering in the spirit world because he made mistakes. He was not a real disciple of Jesus; he made a mistake. St. Augustine converted too. Converted from Christianity to the Unification Church. Engraft. Explain this to Christian leaders. All denominations should mix together. In your community, bring 12 denominational churches into one. Spread that model to many other places. ❖



Congratulations!

**True Parents
celebrated the
103- Day Ceremony
for Hyo Jin Nim's
and Yun Ah Nim's
daughter,
Shin Yuh Nlm,
at East Garden
on July 25, 2002.**

Preparing for a Summer of Service in DC

by Tiffanie Moran

June 30 was approaching, and it was the DC church's youth ministry's responsibility to host the central service at the DC Church. I had participated in one other youth devotion service offering a testimonial, but had never helped to organize one. Nothing out of the ordinary was pre-planned for the upcoming service but we had an inspiration to make this service like no other that had taken place before. The organization committee got off to a rather slow start, planning and gathering people to participate, but as the week progressed, things began to fall into place.

At the DC Church and CARP Cen-



ter, already members had made a strong foundation for Service For Peace and the Summer of Service programs in preparation for the upcoming rally. We

wanted to work with them to creating a church service dedicated to helping promote the Summer of Service program here in the metropolitan area. So we got together with CARP members, brainstormed and planned an agenda. We then got the exciting, yet shocking information that this particular youth devotion service was going

to be the kickoff for the Summer of Service workshop being held here in DC, with 150 plus youth volunteers. We could all see the significance of this specific service. This was going to be a time when ACLC, CARP, and the church could all come together and unite under the idea of Service for Peace. We wanted to see True Parent's vision come to reality to see all of these different groups and organizations heading in one direction. To see the first generation, guided by Rev. Michael Jenkins, and the second generation, guided by Rev. Joshua Cotter and InSoo Kim come together.

In the morning of the service the church was surrounded with youth from all along the east coast. When the service began the whole front of the sanctuary was filled with Second Generation, all wearing their blue Service for Peace T-shirts. The sermon was introduced with musical entertainment and Rev Michael Jenkins, who spoke on the special time in which we are living and the amazing breakthroughs that are happening as the Second Generation are stepping up to the plate.

The shining moment was when Rev. Torrey Barret spoke and

the whole room was filled with his spirit. He shared the testimony of his life and you could feel that he was the bridge between the first and Second Generations. With everyone so full of energy and life, the service flowed with amazing smoothness. You could see all of the straight heads of the youth who were diligently focusing on the performances and the amazing testimony by Minister Torrey Barrett. As the service was coming to an end you could feel a great strength rising up in the crowd. All I can say is that I could ask for nothing more to kickoff this incredible summer and unite this group of individuals that are soon to take over our Nations Capital.

Check the Service for Peace website (www.serviceforpeace.org) for information about the Summer of Service projects. ❖



Washington DC

by Michael Balcomb

As Hyun Jin Moon has often said, real education comes not through the mind but through the heart. It makes sense that the way to learn about the transforming power of service is, well, to serve. And so each of the young participants who came to volunteer in Washington this summer went out to see for themselves what happens when you live for the sake of others.

Broken down into squads of 40 and teams of 7, these enthusiastic young people were soon out in the community, serving schools, churches, senior facilities, youth groups and more. 'The most amazing thing is that people quickly want to join in themselves,' said one 15 year old volunteer, 'and pretty soon they find out that Service is rewarding on many levels, and it's fun!'

One of the most popular projects was the mobile shop window washing service. The group would go up to a shopkeeper and offer to clean his windows for free with their super-soaker water guns and squeegees.

After the service, an SFP poster would be prominently placed and the team would move on, usually very wet due to the amount of water that was 'mis-directed' onto the volunteers instead of the windows.

By the last few days of the Summer of Service, there was significant response from the City of Washington DC itself.

Led by the Superintendent of Schools, Dr. Paul Vance, more than 20 schools announced a 'schools readiness day' and invited volunteers from the community to come and get their schools ready for



the new academic year. The Department of Public Works and the Parks and Recreation Department took the challenge seriously enough to provide equipment and materials and a big team of its own workers. In this way a second goal of the campaign was realized, which was to find a broader group of owners, people in society young and old alike who caught the vision of service and put it into practice. There is already great interest in creating a Year of Service together.

Another significant feature of the Summer of Service was that the results were not just something subjectively decided by us, but were broadly recognized by others as well. Shortly after September 11th, President George Bush created the National Student Service Award program and invited young people to fulfill the 'Gold' award by completing over 100 hours of community service in a one-year period.

All the volunteers of the Summer of Service reached that goal in just a few weeks and received certificates signed by the President himself. In a separate development, many of them took a few moments to visit their senators and congressmen on Capitol Hill



to show the power of service.

Both local newspapers, the *Washington Times* and the *Washington Post* wrote very fair articles about the events. Thus, before the first person walked into the MCI Center for the long term goals were already won.

The celebration included a Gospel choir several hundred strong, recruited especially for the event itself. One of the songs, 'Send Me!' was written for Service for

Peace, and the theme of service as an act of love not only for humanity but for God was repeated several times. The Clouds of Witnesses, a Message of Peace was read to music and then Kenny Muhammad, known as the Human Orchestra, had the crowd on its feet.

Minister Torrey Barrett, son of Rev. TL Barrett of the Family Life Center Church of God in Christ in Chicago was the MC this time. This was another important development, where one of the youngest and newest owners of Service for Peace led the event.

Just a year ago, his father was in Japan speaking at the 'New Paradigm' rallies. Now here was his

son on fire!

Hyun Jin Moon's message was brief and to the point. "We have to break down the barriers," he said repeatedly. "We all know they exist, even in this very auditorium. Some of you feel that there is only one true religion. Others think that there will always be a racial division, or an economic division. I tell you tonight the answer will never be found in race, politics, economics or even in religion. It has to be found in the realm of heart, and the way to get there is through love and service."

"Forty years ago next year, a young man stood at the Lincoln Memorial and said 'I have a dream!' That dream is still not fulfilled. Won't you join me, and 100,000 others, in making 2003 the year that the dream of Martin Luther King Jr. is fulfilled? And why stop there? Why not fulfill the biggest dream of all,

the dream of God to see all his children in every land, living in peace?"

After this stirring call to action, the young people

in the crowd just couldn't sit still anymore and they rushed forward to dance to Go spel sensation Trin-I-Tee 5:7, followed by Axe 6 and their special guest, Hyun Jin Nim who after a quick shirt change was back out on the stage belting out songs from his latest CD and encouraging the dance party that followed. 2003, Here we come! ❖



An Impromptu Independence Day Rally

July 4, 2002, on God's Independence Day, the Service for Peace participants from the DC, Baltimore, and Virginia area gathered together to celebrate and watch fireworks at Malcolm X Park. Visiting the park, which is also known as Meridian Hills Park, was a great opportunity for us to reach out to hundreds of people from the community gathered together for a family oriented event. Also, it was only a short walk from the Columbia Church, which made it very easy to travel and mobilize people.

The ACLC teams from DC and Virginia met the day before with Jamal about how we would approach the next 21 days after the July third blessing. Jamal encouraged us to go out and find projects through serving. He felt that the inspirations and ideas for the next three weeks would come when we really started practicing "true love in action." With that in mind we planned to create some sort of buzz blitzing event by having a park cleanup and either holding a fundraiser with neon glow sticks or a rally after the fireworks.

The team's goal was to extend the atmosphere of family at the park beyond the limits of immediate relatives, uniting all the different people who would attend.

For three or four hours the two ACLC teams tried to develop a practical plan about how to get the product, organize entertainment, make a schedule etc. Little by little the time for the fireworks drew nearer. Directly in proportion to that, the rushed plans and structure of the plan began to fall through. Eventually, the two teams decided not to fundraise and not to have a rally—just to serve by picking up trash. Our external goal would be to have a meaningful conversation with at least three people.

We started by mobilizing all the Service for Peace kids in a large group, handing out garbage bags and gloves in the process. We began cleaning from the front of the park to the back, in one large wave. As we all picked up trash, a few of us began to leaflet and reach out to the people gathered there. The sea of blue colored youth picking

up garbage and talking to the community was an inspiring sight to see and the people were genuinely inspired.

After about 40 minutes of serving, the fireworks show began, and all the SFP kids assembled in various groups to watch the show. During the performance there was a DJ playing music, trying to keep a lively atmosphere. After a few songs a small group of SFP sisters assembled near the stage setup for the event, and started to dance. Gradually more and more of our kids started to dance and let go of their inhibitions. Many BC's who normally would not get up and dance began to step out of their "comfort zones," and express the joy of just being all together. The feeling of family within us was undeniably powerful and people in the front of the crowd also began to dance as the fireworks were going off.

Because the fireworks display was not very long, even after it was over, we felt we had more we could do for the crowd. Soon, we all jumped on stage and started dancing together to the music, which grabbed the atten-

tion of many people about to go home. Meanwhile, Artie Shau (DC ACLC) asked the MC if we could sing a song together to the crowd. After the music finished, the DJ announced us as Service for Peace as we all sang and danced to, "Lean on Me."

After our song we were about to head out and leave but apparently the guys and girls who like breakdancing apparently found their way to the DJ to put on the music. We rushed back to the stage and the kids with the ability to dance pumped up the crowd with their acrobatic and rhythmical display of Hip-Hop culture. Also, people in the crowd worked their way on stage, including one African-American brother who six-stepped and back flipped across the floor sending the crowd into a frenzy.

We concluded our stage time by chanting "Service for Peace! Service for Peace! And July 26th! July 26th!" We all left with incredibly high-spirits, drenched with sweat and resolute spirit. ❖

*SERVICE FOR PEACE * SUMMER OF SERVICE *

by Hideo Kawashima with Michael Balcomb

The second international rally of the True Love in Action took place July 14th in Japan's Saitama arena. For many of the participants, it was a return to the venue of the 2001 "New Paradigm of Ideal Youth" event, which set the standard for all nations. Once again a crowd of 20,000 were early at the stadium, packed it out, and shouted and cheered enthusiastically. What

culture, change everything. You can't do that unless first you change yourself," he said. "Never be satisfied with what you have done before."

In this spirit, the days after the rally were as important as the rally itself. That's why on July 15th, SFP-Japan held service activities in Tokyo with all participants joining one of three projects.

The first was the 'Saturday School Project,' a simple but effect innovation developed by a local chapter. After decades of six days a week education, most schools in Japan have ceased to teach on Saturdays. The children might enjoy the extra free time, but the evidence shows that it is not being used well. In fact, many parents are struggling how to discipline their children.

lic, visiting houses one by one, and setting up donation boxes in busy areas. Finally, the 'Beautiful city from beautiful mind' initiative in the Tokyo district of Shibuya, one of most flourishing cities in Japan. They started picking up garbage, and invited people to join. It was a brilliantly sunny summer day, but our determination outshone the strong rays. It was amazing and inspiring to see the gaudily dressed youth of Shibuya, with their hair and clothes of every color, joining in with the service activities!



The day ended with a dinner for the volunteers and 300 Ambassadors for Peace, including professors and religious leaders, etc. A number of participants gave their testimonies about the rally and the service that followed. Finally, the Founder Hyun Jin Moon delivered a short speech infused with a burning passion.

He explained how the SFP movement is important for humanity from many points of view. "No one ever grows without practice, even if he has most splendid theory," he said, "but through SFP, any one of you can recreate yourself."

more could anyone want?

Well, as it happens, a great deal more. The whole emphasis on this year's rallies is the creation of the owners of service for peace, those people who are willing to bet their very lives on the vision of creating the ideal of peace through living for the sake of others. Of course, there are many different ways to show ownership. For some, it means taking place in service projects, being out there in the field as a peace-maker and unifier. Others can offer their talents through singing, dancing, writing, photography, teaching, and the like. Still others—and we hope there are many—are showing their support and ownership through generous financial contributions.

For all these different ways, one thing is still sure. Just showing up is not enough. That was the firm message of President Hyun Jin Moon throughout his short visit to Japan. "We're out to change the world, change the



SFP is stepping into the gap by providing volunteers each Saturday to teach school children about service and living for others, rather than just more and more intellectual knowledge.

At this particular project 80 elementary school children, 20 "Ambassadors for Peace" members, 20 foreign countries university students, and 40 Japanese university students gathered. The children made packages of decorated letters, paper arts, voice tape, and pictures as a present for Afghan refugee children.

The second project was a fundraiser, the 'Dream and Hope for Afghan children.' 60 SFP members, students, professors, and religious leaders went out to gather donation from the pub-

Every one is invited to be an owner of Service for Peace and to establish the fundamentals of eternal peace.

It was very similar to the message that had been given the day before, but now the audience could respond on a much deeper level just because they had actually participated in Service and seen the changes even a short effort had made in their hearts. Even though Service for Peace in Japan is just getting to first base, the seeds are certainly spreading! ❖



Korea

August 8th, 2002 marked a momentous day for Korea. Peacemakers gathered from throughout the nation for and rallied together 12,000 strong to declare the beginning of Service for Peace and to celebrate what they hope will become the culture of their nation, the culture of living for the sake of others. Korea was the final rally after a five-country Service for Peace World 2002: Mongolia, Japan, United States, Philippines, and Korea.

The night before was stormy with the dark sky howling, the rain pouring and the river flooding. Similar to Mongolia and the Philippines, the forecast told of similar weather for the day of the rally. However, just as miraculously as in Mongolia and Philippines, on the rally day, the sky showed a brilliant blue, the sun brightly beamed a soft light, and the weather could not have been more perfect. As 1:45 PM came around the Fencing Gymnasium was already bustling with excitement and the arena soon was filled with people. At 2:00 the MCs greeted the eager crowd and the program opened with a prelude to the main program.

The program opened with readings from spirit world presented eloquently and passionately, a message of peace which seemed to calm the atmosphere in the arena. As the prelude progressed, the crowd continued to come into what was quickly becoming a packed gymnasium. The opening entertainment began with a powerful traditional Korean performance. The kweng-kwari chimed as it led the drumming team. In the crowd you could see flags waving to the rhythm as the traditional sounds rang through the hearts of both the young and the old. The second act brought on stage a sign language performance team.

As this song brought two worlds together—that of the hearing and that of those who don't. It opened our eyes to our similarity, to the fact that we as humanity share a common language of the heart. The music got the crowd to begin waving their flags and moving their bodies to the beat and their mouths to the words. Some even began moving their hands in sync with the sign language and the faces of the audience glowed with interest, their hearts, perhaps warmed with compassion. The emcees led the audience to learn how to sign "I love you" as the final entertainment group entered the stage. As the final entertainment act was a choir made of children with disabilities. The choir sang as the audience clapped and cheered. The prelude set the tone for the rally which would be a combination of powerful and passionate, dream and conviction building, moving and heart-warming.

A powerful video announced the start of the Main Program: Service for Peace World Tour 2002 Korea—True Love in Action. The message was simple and was carried through in each part of the main program. "Family has to be the foundation of peace and unity. And the core of this family is nothing less than love. Love is expressed through living for the sake of others and therefore True Love in Action is this service. To begin peacemaking, to even speak of unifying the divided Korean family, a

culture of love, a culture of service must be established in this land of Korea. Building a culture of Service will be the focus of the efforts of Service for Peace through the first stage of peacemaking." For Korea, peace and unity are two things longed for and more timely than ever. From World Cup Korea has seen the potential of an Asia Peace and World Peace and its nation remains to this day a divided nation.

The Welcoming Remarks built up a powerful atmosphere of determination to create Korea into a nation that leads the world to peace by becoming a nation that lives for the sake of others. From the video to the testimony a clear vision of the Korea Service for Peace was presented through a display of both projects and the transformational experience of both the volunteers and the beneficiaries. Over 1000 participants of the rally had taken part in a Service for Peace project before the rally. 600 handicapped youth and volunteers had created sisterhood ties earlier and took a few moments to pin a dandelion pin onto their newly found family member. They were applauded as the emcees encouraged all 10,000 in the audience to become peacemakers. One such peacemaker entered the stage and shared his own experiences with the audience. Though a handicapped man, he found his way to serve society through his Anti-AIDS Korea Federation. This path of living for the sake of others was his way of liberation as he struggled with his handicap and as he helped his greater family, this opened his path to impacted society in ways he never imagined. His message was to congratulate and to encourage all who came to the rally and to show their works can lead to only greater things. The participants were now fully ready to receive the main speaker of the rally.

The Fencing Gymnasium rang with a large roar of excitement as Hyun Jin Moon stepped out onto stage. "Are you ready to be peacemakers?" Hyun Jin Moon asked and the audience waved their flags and responded with a mighty "YES!!!" The audience was ready to create a revolution in the land of Korea and the energy swelled as Hyun Jin Moon began delivering his message. To create peace, he would explain, we cannot simply move the minds of men, we need to move the hearts of men. What will move the hearts of men is nothing but True Love.



True Love made the Christians and Muslims in Philippines come together. True Love brought government and the local people come together in Mongolia.

Then Hyun Jin Moon had Koreans from two traditionally antagonistic regions, Kyongsando and Chollado, embrace. He then had a Unificationist and a Christian embrace. We are all one family under God, he spoke. But we must believe and experience transformation first within our hearts. Passion and Conviction are the key to driving a dream to become a reality. Several times he called on the audience for response to feel the passion and energy of those gathered there. Not only did Hyun Jin Moon speak from the podium to an audience, he stepped down from the stage and began to speak to the audience, warmly and closely, not as cold strangers but as family.

As he walked around the arena he looked into the eyes of the audience, the grandparents and the children, the students and the leaders, the audience tentatively listened. Though his one hour had passed the crowd roared as they cheered to have Hyun Jin Moon continue. He passionately shared how this path of Service for Peace was his own path toward liberation from what could have become bitterness and resentment. He spoke of his own story of transformation when he saw humanity as his family. Hyun Jin Moon left the crowd with a challenge, "Are you willing to carry this message of Service for Peace to all the corners of this nation of Korea? Are you willing to be the owners of Service for Peace?" With the fire of belief and conviction in their hearts, the audience stood to affirm they will take on the challenge and work to change their nation.

The night ended with a celebration through music and dance of this new culture of service that was going to take root in this land of Korea. The entertainment had the audience singing, screaming, dancing, and clapping. To top the celebration Service for Peace's own ambassadors made their debut - the 4-girl band "Colors of Love." The coming together of East and West, of Korea and Japan, and of Black and White, this band represents the vision of Service for Peace, of the possibilities of a unified world. As C.O.L. had the crowd dancing and moving to the English and Korean selection they performed. An Chi Hwan came to treat the crowd. The atmosphere heated with a soft atmosphere of Peace and with the excitement of creating this world into our vision.

As the video announced the entrance of Axe 6, the youth already began crowding near the stage screaming. The finale was Axe 6 and the guest speaker himself, Hyun Jin Moon. Their songs stirred the energy in the Arena as the crowd awaited the grand finale. The audience wildly shook their neon-colored bands in the darkened arena... and with flashes of fireworks and bands of light Hyun Jin Moon made his entrance. The participants packed near the stage and the peacemakers

see **KOREA** on page 8

Mongolia

by Jesper Hendriksen, Narmandakh and Taivanjargal

The first ever outdoor rally with President Hyun Jin Moon was held in Ulaanbaatar, Mongolia on July 9th. “Are you ready for a whirlwind?” he asked. Yes, we were ready, and the whirlwind hit everyone! More significant than the simple number of people who came to the rally—about 12,000 people gathered at the Park Stadium—was the way in which so many people caught the vision of the event, taking the initiative over the past few weeks. One example was the way in which the Park Stadium itself was enthusiastically restored in time for the event. The once run-down venue had a new lease on life. More than half the crowd had already been in touch with Service for Peace and came attracted by its vision. However, the first-timers quickly caught on, and by the time Hyun Jin Nim took the stage, everyone was cheering his name. When he asked if they truly were the owners of SFP, the reply ‘Yes’ came in strong unison. In the weeks up to the rally, all the



staff and all Mongolian members had to wrestle with multiple challenges. How to do what no one had experience

with before? Yet from the outset, the many details of preparation were smoothly guided by Hyun Jin Nim's confidence that this rally would succeed.

The main project in the build-up for the rally involved the venue itself. The Park Stadium was build 34 years ago and had nearly fallen apart but Service for Peace volunteers from various schools and organizations worked for several weeks to restore it.

By July 9th the old stadium had become the Service for Peace stadium, restored for safe use and painted in SFP blue with dandelion logos on the main walls.

Finally, the day before the event, a Member of Parliament, a city district chief, a school director and other social lead-

ers worked side by side with Hyun Jin Nim and Jun Sook Nim amidst a hundred high school pupils. The project was co-organized by the Capital City's Children and Youth Development Department, whose director and staff took a very active role in organizing the rally. Other sponsors included the YFWP of Mongolia, a Mongolian student union and even the city's two TV stations.

The program began with famous Mongolian national culture group *Tumen Eh* offering a concert for all participants of the rally. Next the Tong Il Moo Do Martial Art group put on their awesome demonstration, followed by songs from students from the Cultural University of Mongolia. The music sounding through the stadium and most of downtown Ulaanbaatar inspired many young people to attend the rally right up to the last moment. All seats of stadium filled up and the number of participants went far beyond the ten thousand which had been planned before.

After the national anthem, Ms. Tsogzolmaa the head of Youth and Children's Development in Ulaanbaatar, and gave their heartfelt messages representing local government offices and NGOs cooperating with us. Mr. Thomas Phillips introduced about the international work of Service for Peace and Mr. Ganbat explained about local activities in Mongolia.

Finally the time came that over ten thousand young people were waiting for, and our honored guest Pres. Hyun Jin Moon took the stage, welcomed in the traditional way with a blue ribbon and milk.

He told the young Mongolian people that they held the keys to their nation's future. That if every person could invest his or her heart and soul for the sake of others, our country can once again influence the world this time by our moral ethics. But if every person lives for their own benefit then this or any nation will surely be destroyed.

After his speech, Mr. Davaanyam, President of Chinggis Khaans Academy granted title of ‘Honored Academician of the Chinggis Khaanas Academy’ to Hyun Jin Nim. It was a mark of great respect from the Mongolian people.

The third part of rally started with young people's songs calling people to serve.



Then Mongolian popular pop group Nomin Talst, children from the National Children's Palace and popular rock group AXE-6 all offered their concert. Finally Hyun Jin Nim brought the whole stadium to its feet through his bright and infectious Rock'n Roll! ♦



KOREA from page 7

all stood on their feet as they screamed to the songs. The songs one by one filled the room with more and more energy and excitement as Hyun Jin Moon continued to ask the crowd, “Are you ready to be owners of Service for Peace?” Hyun Jin Moon thrilled the crowd with songs the sung of family, of love, of breaking through this culture of selfishness, and of becoming bold and daring carriers of this vision. Both the young and old had their hands in the air, dancing to the rhythm of the powerful messages. Smoke filled the arena and the bands of light continued to flash to create a night to remember. They ended the night with heart-filled songs that emanated Hyun Jin Moon's passion and desire to see the day world peace is realized. Three mighty cheers closed the night

as the audience made their determination to start the seeds of change when they return to their homes, their families, their towns, their schools, their cities. Mansei! Mansei! Mansei! As the rally begins to dissipate, the echoes of the 12,000 voices still continue. The crowd scatters throughout the nation, and as they return home, they will each do what they can to create the change in themselves and in the world around them. They will remember today and build their foundations toward next year when they pledge to together will all those who they were able to touch with this vision. In 2003, Korea will gather together not with 12,000 but with 100,000! The highlight still remains the message of Hyun Jin Moon. True Love will set us free. True Love will create our World of Peace. Service for Peace! True Love in Action! ♦

Philippines

The sixth of August marked the historical day of Hyun Jin Moon's visit to the Philippines. On this day a total of twenty two thousand students, teachers and some notable government officials flocked the Araneta Coliseum for the second Service for Peace Convention, which was co-sponsored by W-CARP Philippines and P-TARP with the theme "Recreating the Philippines".

As early as four o'clock in the afternoon, a new breed of peacemakers lined up at the three main gates of the big dome. For the pre-event, which was hosted by Mr. Edmon Pacson, there was an awarding for a peace poster-making contest,



The main program opened with a invocation represented by Muslim and Christian leaders, followed by the singing of national anthem. Dr. Felipe Cachola,

P-TARP National President, welcomed everyone with a testimony on True Father's great efforts and undertakings for world peace Ms. Pinky Marquez offered a song "Let there be peace on earth" followed by the entrance of the flags of the participating universities and schools nationwide. Mr. Cesar Orquillas, Chairman SFP-Phils, delivered a dynamic message of courage and hope for every

participant - that if we will just work together and support each other, a world of peace is within our reach. An audiovisual presentation of SFP in the Philippines supported his message with powerful impact. It showed the very core values of SFP, namely, that we are one family, we are in essence spiritual beings, and that only selfless service fosters personal growth and peaceful individuals, families and communities. Hon. Jose de Venecia, Jr. offered his full support for the SFP and the entire Unification Movement. For him, True Par-



which was also followed by entertainment—the Philippine-Tong Il Moo Do group, the Aegis band and PUP's Pangkat Kawayan.



ents' effort of bringing about world peace is something that we should be thankful for. Because of them, we have this movement, which seeks to bring a new culture of heart; that is living for the sake of others. In line with his support, he will propose a resolution in the congress for the declaration day of Service for Peace in the Philippines.

The speaker's address was followed by Hon. Hyun Jin Moon's main message introduced by Mr. Michael Zablan, president, W-CARP Philippines. Motivated very dynamic and vibrant audience, Hyun Jin Moon, really challenged everyone to take upon their shoulders, the role of being owners of SFP. He once again explained that the core values of SFP do not come



from nowhere but from the innermost source of our lives, our heart. We have to start the change within us and spread the seeds of dandelion to our families, communities, societies, nation and eventually the world.

After his speech, a resounding response and standing ovation was given in his honor. Even the hosts for the event came to realize their role as entertainers in offering service for others. Hyun Jin Moon's conviction and commitment lead him to start the vision of Service for Peace to find hope for the future, and he believes that we will also do our part, as not just as participants of the convention



but also as owners of the vision of SFP. In gratitude and appreciation for his enormous efforts for world peace, he received different citations and awards from the different award giving bodies in the country.

Some of the country's popular singers led the opening of the concert such as, Jaya, Kyla, Aiza Seguira, Bojo Molina, Pinky Marquez. The highlight of entertainment portion came when Hyun Jin Moon, showed his excellent prowess in singing and dancing which demonstrated his ability as a new world leader for world peace. ❖

by Melchor S. Castro

The launching of Service for Peace in Mindanao, Philippines, was held in Butuan City, attended by 227 delegates composed of university and college students from different regions. The host city prepared two days of activities including a welcome banquet and SFP Education. Service projects were held in three venues and included dumpsite cleaning, orphanage visitation and working with the City Social Welfare and Development Lingap Center.

The Service Project was held at three simultaneous sites after the motorcade that tour around the downtown area. The first was in dumpsite area where delegates from different regions helped and worked together in segregating recycled garbage and washed it to be useful and salable.

The second area was in City Social

Welfare and Development (CSWD) or Lingap Center. The center cares for abused, abandoned, maltreated and raped children aged 12 years old and below. The delegates helped out by cleaning the surroundings, planting trees around and washing their clothes as well singing educational songs with them. They did much the same in the House for the Girls for young adults and teenagers. The delegates became more aware of their environment and learned to help less fortunate people.

During the welcome banquet, Lorden G. Vismanos, City Administrator, welcomed the delegates by reading the message of the City Mayor, Hon. Maria Leonides Theresa Plaza. Mr. Joshua Josol, Asst. Executive-Director for Mindanao expressed his heartfelt gratitude to the delegates for attending this very historic event, especially those

who had come from far places like Davao, Digos, Iligan and Cagayan de Oro.

The keynote speaker was Mr. Toshiaki Iwata, W-CARP Consultant for Asia. Mr. Iwata explained more about the concept of Service for Peace and its goals and objectives. He emphasized the culture of our society must be changed into the ideal by living for the sake of others, taking ownership and teamwork. 'World peace cannot be established by money, politics, power or knowledge' he said 'but through us by practicing true love and living for the sake of others.'

A brotherhood and sisterhood ceremony was held between different regions and faiths, exchanging tokens and the dandelion symbol of Service for Peace. A sumptuous dinner and entertainment followed after the speech-

es that brought a livelier atmosphere in the banquet.

Mr. Joshua Josol, Asst. Executive Director for Mindanao, introduced the W-CARP Theory of Education to the participants, since most of them were very new. They were so inspired when they learned about W-CARP education that emphasizes becoming ideal persons and responsible citizens for the nation and for the world.

Mr. Michael Zablan, the President of W-CARP Philippines arrived directly from Bohol and Cagayan de Oro City. He brought with him the message of Hyun Jin Moon that he wants all members to become leaders by learning and practicing the concept of Service for Peace.

At the closing program, everybody determined to spread what they had learned like a dandelions ready to sprout to a new land and multiply. ❖

SFP starts in Mindanao

SERVICE FOR PEACE TESTIMONY

Down By the Riverside

by Hyosung Loum, 15

The July service projects by several SFP volunteer groups went exceptionally well. One group went gardening, another helped to beautify and clean up a park, and the last group went to outreach to the community through a small rally. All three projects were successful in their own way. The gardening project felt like it got off to a slow start but in the end when they glanced back at all they were able to accomplish project participants realized that a good amount of work had been accomplished. They went down



to a small branch of the International House of Prayer in NE. First before everyone started working, the kids had to get to know each other. They had volunteers from both groups, SFP and IHOP, sit next to each other and split them into groups of four. The groups had to find out about their members and talk about them to the other groups. "It was really fun meeting new people" says Kolson Pickard of DC1. Most of the kids talked about things like music and sports and

where they were from. Most of IHOP volunteers were from Nigeria. After the kids got to know each other, they went straight to work. The water in the house was not working properly so the kids had to get water in order to plow the soil from a nearby creek. The soil was not ready for growing yet so the whole day consisted of irrigating the area to soften the soil. After the days' work finished people still seemed to be inspired to give. "I gave my love to new people and the

community and I talked to the earth." Says Kirsten of DC3. We all took a group photo and got ready to go home. The gardening project got people closer together. Dorris the head of the project says "I started this gardening project because I love children and I want to keep them off the streets." The Park cleaning project was quite successful as well. The project consisted of trimming back branches, cleaning streets, clearing leaves, picking up



trash, cleaning out a building, dishwashing, and sweeping. "There were many bottles and cans on the streets and in the park that we had to clean up" says Taisuke, leader of DC3. The volunteers really invested into the project together. They were split into pairs so they could get to know each other but due to the high amount of work that needed to be done, some of them did not have enough time to truly get to know their partner. "I felt that I couldn't really talk to my partner because we were working so much." Says Jeung Ju of DC3. The cleaners finished a little early and played games to help build closer relationships until it was time to leave the project site. Everyone was proud of the work they had done. "It was a stepping stone for other service to come," says Tammy of DC3.

To begin the rally the SFP members started to give out flyers to people on the streets. They were located around where the Million Family March had taken place. They played music, watched young breakdancers express their creativity during the rally and shared the vision of SFP. The rally was a real learning experience for the kids involved about being prepared and planning for success before you hold an event. Although the rally wasn't quite as successful as the members had hoped, they felt satisfied in a lesson learned. "If at first you don't succeed, try try again" says Victoria of DC3. "The rally was an experiment and a starting point for bigger rallies." says Danny of DC3. Overall the projects done over the past few days went pretty well. Many people are looking forward to doing more service projects for the remaining days left of the "Summer of Service". We all look forward to helping other people and continuing to work with the larger community in Washington DC. ❖



Byelorussia: Korean STF Makes An Impact

by Ra In Gil

Korean STF members are creating a quiet sensation in Byelorussia. We are students who took a year off from our studies in 2002

Loving Care

Welcoming the sunrise with a bright smile,
Observing the world with an optimistic attitude,
Receiving the Lord's grace with a grateful heart,
Affirming the life with faith,
Purifying the soul with prayers,
Ridding of troubles with happiness,
Overcoming fears with confidence,
Taking over responsibility with courage,
Treating others with courtesy,
Forgiving each other with love,
Blessing all peoples with care,
Beautifying our lives with hope!

Cherng Gulh

and are now working full time for CARP. Our service activities here run from dawn till dusk, and all the people who see them have said that they are deeply moved and inspired. One university president encouraged his students to participate with our activities and even counted those projects as classes. On another occasion, five students from Han-kuk University of Foreign Studies participated in an event for international harmony and cultural exchange for war veterans. One of our team was asked on the spot to perform a ballet dance and did extremely well. His Excellency Stansilav Shushkevich, the former president of Byelorussia and his wife paid a welcome visit to



the Morning House where our Korean STF team members were residing and awarded the students with certificates of completion of our service activities in Byelorussia. He expressed gratitude for our service activities and looked forward to further exchanges between the two countries. We were certainly grateful to have such an illustrious visitor as Stansilav Shushkevich who is regarded as one of three people together with Boris Yeltsin of Russia and Pres. Kurachov of the Ukraine who made a decisive



contribution in the breakdown of former Soviet Union. A few years ago, Mr. Shushkevich became one of the founding members of the Ambassadors of Peace. The Korean STF or Hunssoo-seng first began in 1992, the second class was held in 1996, the third in 1997 and the fourth in 2002 to establish a tradition of service for the world and nations. This is our most ambitious program to date. ❖

DP Minister Workshop Held in Los Angeles

by BillieAnn Sabo

Friday, August 2nd, ACLC of Los Angeles began a 4-part Divine Principle Education Workshop, called “Growing Families God’s Way,” for our blessed ministers in Los Angeles. We held it in our workshop seminar room at Pasadena House from 10am to 6pm. Eleven pastors plus five wives and staff joined for the all day lecture.

Following the workshop, they attended our ACLC dinner meeting. The pastors attending this workshop are all from our core ACLC executive committee. This is a 4-part lecture series and they will rejoin every two weeks. On August 9th, we will start another 4-part lecture series that more pastors can attend who couldn’t make August 2nd. So basically, we will have one day workshops at Pasadena House every Friday so we can educate as many blessed pastor couples as possible.

The Friday meeting was in-depth Principle of Creation, containing 62 bible verses. Our lecturer is Rev. Tim Henning, the Vice Regional Director of Los Angeles region. Five presentations were given along with discussion sessions.

All participants were very pleased and asked for copies of the lectures. Rev. Joe Waller, our ACLC co-convenor, really came to appreciate Rev. Moon’s discovery of deep truth. Rev. Walter Millsap, pastor of Sadoc Christian Church is one of our most positive ministers and testified that “this is what God wants.” Rev. Millsap met us 15



years ago when he traveled with other ministers to Korea. After that, we lost contact with him and he lost contact with us. Early this year, Rev. Henning was teaching a TFV seminar at one of the churches and Rev. Millsap attended. During the lecture, he raised his hand and said, “is this Rev. Moon’s group?” At first, we thought “ought-oh” someone is negative, but he asked that question because he was so grateful to have found us again! Rev. Millsap testified last Friday night that God brought him back to the Unification Church after 15 years and he and his wife are truly blessed. He said during those 15 years, he never could find another organization/movement doing what we are doing. Rev. & Mrs.

Millsap are blessed, as are all of their married children, grandchildren and congregation.

Our one day lecture consisted of 5 lectures from Principle of Creation: 1. The Image of God in Creation (dual characteristics, relationship between God and creation); 2. The Power of God centered on relationships (4 position foundation, give and take action, 4 great realms of heart); 3. The Purpose of Creation; 4. Growth Through Responsible Action (growing period, human portion of responsibility); 5. The Invisible Substantial World and the Visible Substantial World.

They listened very carefully, including the wives. At the end of each lecture, we allowed 20 to 30 minutes for questions and answers. They had many questions and also comments, such as: How can we approach single parents about the idea of the 4 position foundation? How God can save those who are not Christian, because Jesus is the only way? What is the bottom line to Grow the Family in God’s Way?

Also, the pastor’s were really appreciative and inspired about the work of Rev. Moon, by listening to the contents of God’s ideal, they were resurrected and found hope in unity ...after all “we are all God’s children”. One pastor stood up at the end and clapped very loudly and giving thanks, to our lecturer, Rev. Tim Henning, for presenting materials that he could understand about Father and our organization.

During the dinner, one pastor couple who have attended past events were inspired enough to officially join ACLC. All of these pastor couples will return in two weeks for the next set of lectures. The Clouds of Witnesses does not seem to have had any negative effect on our active clergy in Los Angeles. In fact, it made a better condition for them to receive the “new truth” and True Parents because it’s obvious to see that their ancestors are really supporting them, as is Jesus.

We allowed each participant to dress comfortably for this workshop and we served lunch outside by the Pasadena House pool. Rev. & Mrs. Waller did most of the food preparation the night before at their home, making delicious BBQ chicken & links for our guests. During their lunch break, we held a Won Hwa Do demonstration as a way to witness to their youth. We are fortunate to have an older 2nd generation Won Hwa Do Master at Pasadena House. They were very interested in “Growing God’s Children Through Won Hwa Do”. ❖

AMERICAN CLERGY LEADERSHIP CONFERENCE

Statement Regarding ‘Cloud of Witnesses’

The American Clergy Leadership Conference is a broad-based interdenominational and interracial coalition of ministers with a singular threefold purpose: to rebuild the family, restore the community and renew the nation and the world. The Mission Statement of the ACLC is very emphatic as to where it stands and the areas of agreement necessary for inclusion and participation in its organization:

- * To unify the body of Christ (the Christian churches).
- * To foster denominational unity and to share the love of Christ.
- * To dissolve racial barriers by practicing the principle of loving one’s enemies.
- * To provide moral direction for America and its leaders.
- * To promote the blessing of marriage and the end of divorce as well as strengthening family ties and cultivating a healthy environment for youth in the family and the community.
- * To bring salvation through our Lord and

Savior Jesus Christ.

- * To actively participate in the renewal of the community by working together with people of faith and other organizations to address the needs of the people.
- * To acknowledge and invite the Holy Spirit to work and then inspire and direct the people of the nation.
- * To work for an environment of living for the sake of others.


While the ACLC welcomes the involvement and participation of spiritual leaders of a variety of religious convictions in its work and activities, it neither embraces nor supports their doctrine, polity or discipline. The ACLC firmly believes that it can interact and interface with world religions without asking a minister to compromise his/her denominational beliefs or stance with one’s church, mosque, temple or synagogue.

The ACLC affirms the right of every religion to state and promote its teachings, convictions and doctrine in the manner, form and forum it deems appropriate and necessary. Therefore, the ACLC takes no position, makes no comment and renders no judgment on the recent publication of a “Cloud of Witnesses.”

The ACLC believes that it can demonstrate a profound respect for the spiritual leader of the Unification Church, the Rev. Sun Myung Moon, while being true to the ACLC position that remains open and respectful of all faiths and peoples. ❖

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A National Won Jeon Shrine has been established at  historic Ft. Lincoln Cemetery near The Washington Times building. This special support is offered to the Blessed Central Families nationwide to:

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Chicago ACLC Pastors' Prayer Breakfast

We were so blessed to have around 90 attendees of our ACLC prayer breakfast meeting on July 23, 2002 in Chicago, IL.

Dr. A. Harold White was the emcee and Dr. Paul Swanson did the opening prayer. They are so punctual to arrive on time. One of the pastors read Fathers' words entitled Jesus Standard of Goodness. It says, "Jesus Christ is Lord over all life because of his unparalleled form of loving, giving and sacrifice. He will remain Lord forever. In the same way, no one in this universe surpasses the total giving and loving of God. So God is God forever. He reigns over all creation."

Mr. Art Roselle of Detroit Family Church came all the way from Michigan and shared about Faith-Based Summit which will be held on August 8th-10th. This is another interfaith activity. Again, we would like to deeply appreciate our Japanese missionaries

for their steadfast dedication in bringing new pastors for the breakfast meeting.

We also had birthday greetings and celebration for one of the pastors. We had such a very family atmosphere.

Then our own Bishop Kim spoke about the Service for Peace rally in Washington DC, where 10,000 youth all over the nation will be participating. 200 is expected to go from Chicago. He urged our contact pastors to send their own youth representatives and at least 30 seats still available. He emphasized so much that service is very important tool in bringing peace to our community. In fact, we have our Service Corps in Chicago who goes community to community and church



to church rendering variable services.

Through this act we can bring more people together and we could overcome barriers and transcend nationalities as well. He quoted this scriptures "Blessed are the peacemakers for they are the children of God" (Matt 5:9). "He that find his life will lose it, He that he loses his life for my sake shall live" (Matt 10:39). Whenever we sacrifice our life for God's desire we will always gain life.

Rev. T. L. Barrett spoke and affirmed how much he loved Bishop Kim, Father

and Mother Moon and his fellowship with us. As a co-convenor for the ACLC is a big responsibility. He believed that True Parents are anointed by God to cure sick families and to spread peace all over the world. His faith with Father and working with ACLC brought back his wife after 12 years of separation. He was attacked vehemently because of the article that was published but he encouraged everyone to pray and not just jump into conclusion. He said that he always stand for the truth. Finally, at the end we distributed copies of A Cloud Of Witnesses. ❖

National Parent's Day in Los Angeles

by BillieAnn Sabo

On Saturday afternoon, July 27, 2002, the San Gabriel Valley chapter of the National Parents Day Coalition (NPDC) held an award ceremony at the South Pasadena Church of Jesus Christ of Latter Day Saints. The emcee explained about how national Parents' Day was established and a proclamation from the Mayor of South Pasadena was read.

Performances were given by a duet, a choir and a Chinese folk dancer to celebrate the occasion. During the award ceremony, ten couples were introduced, awarded plaques and asked to share a cup of juice to bless their marriages (all couples present were invited to share a juice cup). They were nominated by friends and pastors from area churches including Catholic,

Presbyterian, Scientology, Greek Orthodox, Congregational, United Church of Christ, Mormon and the Family Federation for World Peace and Unification.

There were some moving testimonies given by several of the awardees. One couple's blind daughter offered her rendition of "Amazing Grace" and received a standing ovation.

During the two hour program there were two brief talks on achieving suc-

cessful family life. One was given by Mr. and Mrs. Hatch of South Pasadena. They received a national-level Parents' Day award last year (2001) from the NPDC. They have published a book entitled *Raising a G-Rated Family in an X-Rated World*. Local NPDC representative, Mr. Mark Alexander, outlined the four realms of family love which everyone needs to learn about in the "school of love": children's love, fraternal love, conjugal love and parental love. It was an uplifting and inspiring event that concluded with mingling around the refreshment



table.

Organizers for this event were Kimiyo Anceney, Era Thompson, David and Sachiko Sato and Mark and Kayo Alexander. ❖



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U.B. to Promote Marriage Education in New Online Program

by Michael Giampaoli

Earn a Certificate in Marriage Education on-line through University of Bridgeport's new program for students and professionals! The first of its kind in the world, this program has generated tremendous interest among those looking to promote marriage in a culture where the "m" word is an endangered species.

What's marriage education? It's a growing movement that prepares individuals, couples and community leaders in the knowledge and skills needed to support resilient marriages and other good relationships. Marriage education helps to cut through the illusions about love, marriage, and sexuality that cause unnecessary suffering and family breakdown. It gives couples the tools that help to resolve tensions, enhance closeness and increase mutual understanding and support.

Research by foremost marriage and family therapists is leading today's marriage educators to be more concerned

with prevention than simply helping couples manage crisis. Professionals from diverse fields recognize that sustaining love through a lifetime of trials requires competency in fundamental emotional and relational skills.

Who can be a marriage educator? Anyone with a passion to help and a willingness to learn. The obvious candidates are clergy, therapists, social workers, teachers, guidance counselors, lawyers and human resource specialists, but many good marriage educators are just concerned individuals who have a ready audience in their church or other group.

The Certificate in Marriage Education from the University of Bridgeport is designed to help students and professionals develop their skills as marriage educators. Students learn about marriage education's leading practitioners, extensive research base and

most effective programs. The instructor led courses show practically how to design, implement and promote programs in a variety of contexts.

"Educating for lasting love is both art and science. The college years are a perfect time to study what makes marriage work and its role in society and culture," observes Dr. Josephine Hauer, program developer and director, "This initiative continues University of Bridgeport's tradition of innovation in the human services and education." Hauer graduated from the Unification Theological Seminary in 1990 after completing a Masters degree from Harvard Divinity School. Interested in synthesizing values and education, she pursued doctoral research in moral education and has been writing books and other educational texts with others from the International Educational Foundation (IEF).

"Marriage education is also a crucial yet neglected part of encouraging young people to avoid unhealthy romantic and sexual involvements," says John R. Williams, of IEF in New York City. "For our kids to remain pure until marriage means they have to believe they can be happily married. Yet many kids doubt they can. Marriage education can give them enough understanding and practical skills to sustain that

hope. Then purity and the Blessing become more realistic options."

"One of my hopes for the CME program at UB is for Unificationists interested in doing marriage education for second generation or Christian ministers may have an accessible way to get more training," reflects Hauer. "It's important to think through the details of any program so that it fits well with a particular audience. learning is great for building networks of marriage and blessing educators."

Interested students can learn anytime from anywhere. Course credits may be applied to elective requirements or transfer credit in a Bachelors degree program or CEU's for educators and human service professionals. Courses may also be taken for non-credit.

For more information about the Certificate in Marriage Education and other programs, contact:

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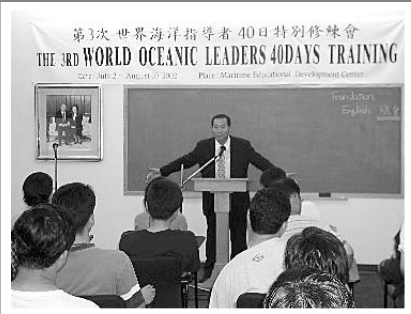
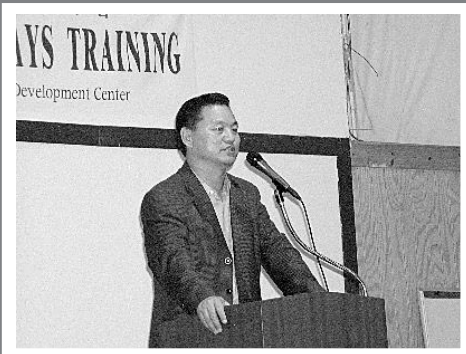
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Michael Giampaoli is the Dean of the School of Continuing and Professional Studies at University of Bridgeport and formerly the Director of Distance Education. ❖

The 3rd World Oceanic Leaders Workshop

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RYS/IEF Multicultural Program in Sydney

by Paul Saver

Beginning on Friday evening, July 19th through Sunday July 21st, the Religious Youth Service (RYS) Australia, together with the International Educational Foundation (IEF) Australia, conducted an educational/social service program in Sydney, Australia. We were blessed to have as our main presenters Mr. John Gehring, the International Director of RYS plus Mr. Alan Saunders, Character Education consultant working from the IEF office in New York, USA. In our group of participants, we had 13 nations represented, reflecting the multicultural nature of Australian society. In fact Mr. Saunder's was the only Aussie participant with ancestral roots in this country and yet he has been working in the USA for the past 21 years.

Unlike our previous program last June, when we had a number of young teenage participants, this time, all our participants were young adults and older. This helped to contribute almost immediately to a coming together of hearts and minds in a very mature and enriching way. The base of our activities was at the Ingleside Scout Camp where an open log fire and the sounds of kookaburra's calling (affectionately known as Australia's bush alarm clock) provided a rustic flavor to our event.

Friday evening began with a reflective listening exercise by which we could come to understand each other better and set the stage to build bridges of mutual love and respect. To listen well is not too common and yet is a prerequisite for leadership and all meaningful human relationships. After a short break, John Gehring guided our orientation consisting of an outline of



goals, expectations, responsibilities, norms and organization for the weekend. This was done in a collaborative way. We had only been together for several hours, yet there was a feeling of closeness and a buzz in the air even as the clock approached midnight.

The first session on Saturday morning consisted of John Gehring introducing RYS through a powerpoint presentation. The history of RYS and it's vision for how a peaceful world can be realized, that is, 'world peace through inter-faith dialogue and action,' were major themes. This was followed by group discussions that focused on the questions, "What has religion got to do with peace?" and, "As a person and community how can

faith (religion) help create an environment of peace?"

After lunch we headed to the nearby Baha'i Faith Temple. There are seven Baha'i Temples throughout the world. We were all impressed by the beauty and splendor of the large white nine sided building with a dome top rising up above the eucalyptus tree line. We were ushered into the visitor's center where we watched a video that gave us an introduction to the history and main teachings of the Baha'i Faith. This was followed by a question and answer session with several of the elders. Next we watched a video titled, "The Power of Love," which was a review of an RYS project held in Italy in 1989. Both presentations affirmed the importance of breaking down the barriers of religion, race, nationality and ethnicity and forging a unity that can provide a working model for world peace.

Rather than just talk about it, the next phase of the program was to form

into three groups to perform various cleaning and weeding tasks in and around the Temple. In this hands on mode together, sweating and working side by side, a natural bond of respect and friendship inevitably developed. We were joined by about a dozen Baha'i youth. One of the Baha'i elders repeatedly commented how impressed she was to witness the diversity of our group and the spirit of unity and enthusiasm we displayed in carrying out our service tasks.

A participant of Christian background said, "When people of different faiths interrelate with noble intentions we are all transformed through the experience and we realize that the sum of us is something far greater and pleasing to our Heavenly Father rather than any one religion. We then can view ourselves and others in a totally new light." Wow! What an incredible insight, I thought. I sensed that our

see **SYDNEY** on page 16



SERVICE FOR PEACE RALLY WASHINGTON DC

RALLY from page 1

from special box seats high above the stage. Mother clapped with a big smile with Rev. Joshua Cotter came out and announced that Hyun Jin Nim was the visionary behind service for peace. True Mother gave incredible and complete support for Hyun Jin Nim. True Father watched the event from the web cast. Both were very proud of Hyun Jin Nim for the vision. Rev. Joshua Cotter is to be highly commended for standing as central coordinator for the whole event and the work leading up to it. His leadership was very well balanced and unifying.

As with Mongolia, it almost appeared as if the turnout would be very low. Then Akiko Ikeno came to town and ignited a big fire to get everyone moving toward bringing the Service for Peace recipients to the rally. Dr. Yang called upon all second generation from the east coast to join in from early July and this became the backbone of our effort. 21 State leaders completely dropped everything and moved to Washington to support this rally. Regions west of the Mississippi raised funds to support the bus mobilization.

AFC organized congressional appointments and more than 40 congressmen were met and connected to Service for Peace. Ken Bates as VP of World Carp and Dr. Thomas Phillips helped us to understand Hyun Jin Nim's heart and vision for ownership.

All organizations worked side by side. Mr. Michael Balcomb read the Clouds of Witnesses helped develop the school project. Mr. Robert Kittle with Joe Leonard and George helped lead the young people to serve the community.

Pastor T.L. Barrett's son Torrey, who played a significant role in the July 3rd Blessing caught the vision of SFP and is really moved by Hyun Jin Nim. Torrey was a fantastic MC. ACLC Executive Director Levy Daugherty, with Rev. Phillip Thomas, Revs. Lemont, Onishi, and Yujiri worked on the choirs. 45 churches (Many from the blessing) worked with ACLC Exec. Committee leader Dr. Cleveland Sparrow's son, Solomon and together with the renowned choir director Dr. Thomas Tyler put over 750 voices together in two weeks. The choir gave their whole heart. There was some disturbance with the choir but Rev. Daugherty completely solved it by testifying to his relationship with Jesus and Father Moon. Rev. Daugherty "Baptized" them with the Holy Spirit and challenged them to sing to that Jesus explodes with love just like Hyun Jin Nim was conveying—Love in Action. They exploded with power in their finale.

At celebration that night Father and Mother were very proud. Rev. Kwak and Dr. Yang gave reports highlighting the many successes from the event.

Bishop Stallings and other clergy expressed their inspiration as to the quality and depth of Hyun Jin Nim. I personally was moved very deeply by Hyun Jin Nim. He is totally real and committed. His speech moved my soul.

Father called it a successful rally the next day. Dr. Yang reported to Father and Rev. Kwak also reported many times concerning Hyun Jin Nim's vision that this rally was to build a foundation that would lead to the future. Father gave his support. Next year through experiential service based education we want to bring 100,000 together.

The second generation are returning home now. Many are sad that this time is over. But in another way its just

beginning. We strongly encourage all Families and organizations to support these young people and work side by side with them to build service for Peace across America. Father emphasized at breakfast that we must connect the teaching of purity and the blessing of marriage in the hearts of the Service for Peace movement. If we plant True Father's teaching of the family in each person's heart they will become True Families.

Shin Won Nim, Hyun Jin Nim's son went to the front line and did service. Bishop Johnson was so excited to be connected to all of it. He worked with Shin Won to clean the bathroom in Walker Jones elementary school. Bish-

op Johnson loves Hyun Jin Nim and Service for Peace. When he goes with Service for Peace he becomes a teenage. Bishop Johnson threw off his clerical collar and put on a football jersey and got with the 300 young people at one of the final rallies.

He got excited and started chanting Service for Peace, Stir it Up !!!, Service For Peace, Stir It Up !!! Then he jumped on the drums and lifted us all.

As Father has taught us, "Let us go forward with the Heart of a Father in the Shoes of a Servant, shedding sweat for earth, tears for man and blood for heaven!" Let us Save America and the World. Service for Peace, Stir it Up!!! God is working. ❖

GRAEME CARMICHAEL



European ‘Culture of Heart’ Workshop

by Sibeal Hill

After the great success of the 1st 21-Day workshop last summer, the European Second Generation Department decided to hold another workshop. This goal became reality on July 8th, when 48 Second Generation participants, ages 16 to 20, and around 12 staff arrived in Camberg, Germany to begin the long awaited 2nd 21-Day European True Culture of Heart Workshop (also known as the Settlement Age Workshop). With 6 teams of 8 members each, it was a smaller gathering than expected, however quite nice because it created more of a familial atmosphere.

The motto for the workshop was: “Building a True Culture of Heart” and the workshop was building up on that. Our workshop was divided into three main parts: the first few days being more of an introduction to the workshop, the next section consisting of CTA lectures, and finally special presentations and testimonies by elders and leaders in our movement.

Every afternoon was filled with a variety of different sports where the team unity built up between the members as they competed with the other teams. Along with field sports, capture the flag, and many others, one special sports day included an incredibly challenging obstacle course around the whole grounds, through the river, up the hill, swinging on ropes, carrying logs, and crawling under barbed wire! The sports really pulled the teams together and also caused everyone to

challenge their limitations, both physically and in areas of tolerance and good sportsmanship.

The Completed Testament Age Lectures were really inspiring for the participants, and many felt that they learned more about Divine Principle and the heart of God than they had at any other workshop. Lectures were given by Julius Alexy (Slovakia), Peter Zoumlhrer (Aus-



tria), Mark Bramwell (Germany), Inshunor Jorgensen (Norway), and Sibeal Hill (Denmark). After every second day of lectures there was an exam on what they had learned. This was also really good for the participants, especially during the study time before, as they could read over their notes and discuss the questions amongst each other, giving them the chance to really absorb and understand what they had heard. For many, the CTA lectures were the best part of the workshop.

But the workshop wouldn’t have been the same without the three challenge days! Our sports coordinator, Kristian Holdhus (Norway) and assistant, Tadatoshi Yakuwa (Holland) really did an amazing job organizing these

challenge days. The first challenge day consisted of many different posts in the woods that each team had to find with a map, and would there be asked to complete different tasks. The second challenge day was a surprise, as we gathered to close the day the evening before at 23:00 and suddenly all the lights turned out and Kris’s voice could be heard saying “Roll call on the field in 2 minutes!” That was the beginning of a 25 km hike through the night to another church center, where they could sleep for 4 hours after having done an hour of Hoon Dok Hwe, and then were up again to start the 40 km walk back, stopping at different stations along the way!

This was by far the most challenging of the days, but the 3rd challenge day was probably the most creative. It was secretly planned to be a double challenge day, and each team would have to camp out overnight in the forest. So after being woken up at 4:00 am and taken for a jog around the limits of the given area of forest where they would be allowed to camp, they all received instructions on how to play the game entitled “The Hunt”! They would get very limited supplies and would be sent out the whole day in the forest. During the day there would be staff members out wearing red and blue t-shirts, some hunting the teams and the others being hunted by the teams, respectively. If they could catch the blue staff members they could receive food and sleeping bags, but if they were caught by the red staff members they would have to give up one of their valuable pieces of equipment. This challenge really brought the teams

together as they had to built shelters, make a fire and cook food, while sticking together and keeping out of the staff’s way. When they arrived back at 10:00 the next morning, they were all cold, some hungry and wet, but in very high spirits! However, the challenge day was not over yet. They were told to get swimsuits and shoes which they didn’t mind getting wet and started a hike through the river to a near by lake, then they continued on by road for another half hour before arriving in front of the downtown swimming pool where everyone had a well-deserved rest!

After the CTA lectures were finished, we had many presentations, testimonies, and talks from elders of our church and a special visit from Rev. Zin Moon Kim (IW for Europe).

The workshop concluded with a very special visit from Tony Devine, Vice President of W-CARP and Head of the Education Department. We were miraculously still able to get him to come, even though his schedule was incredibly tight, especially with Hyun Jin Nim’s rally in Washington being only two days before! However, it was definitely worthwhile! His presentation on Culture and Core Values really touched and inspired all of the participants!

The next day, the last day of the workshop, the Pledge ceremony was held, and although the participants of this workshop were younger than at previous workshops (mostly in-between 16 and 19), each of them really considered seriously whether or not they would be able to sign the pledge. Then there was final team meetings and a closing banquet prepared by families in the local community. ❖

SYDNEY from page 14

Baha’i hosts were having the experience that their prophet Baha, ‘u,’ llah envisioned more than one hundred years ago.

Later in the afternoon we returned back to the campsite for sessions focused on answering questions such as, “What important virtues have I learned from my faith, my family and my culture?”

After the group identified these values, they became the basis for creating group skits that were performed during the evening program. Prior to presenting our creative talents, we engaged in further discussion focused on the question, “What has my nation gained from its religious heritage and how can we as a people of faith do better in the 21st Century?”

After our skits we heard a heartfelt testimony from our brother, Thai Minh (Buddhist/Christian), who spoke of his life changing experience in attending the Nambucca Heads Project in January this year and RYS projects in Thailand and Malaysia last June.

On Sunday, Alan Saunders took center stage guiding us through various

lectures and interactive exercises designed to help build good character. He began with a presentation titled, “Principles of a Meaningful Life,” within the context of three life goals: personal maturity, relationships and contribution to society. Alan highlighted the importance of designing a “family mission statement” and goal setting. He stated that only 3 percent of the population bother to set goals but these same people have a 50-100 percent times greater

cy of true love. A clear distinction was made between values per se and virtues. To realize good character virtues such as respect, responsibility, honesty, compassion and empathy need to be embodied.

To realize individual maturity and develop meaningful relationships, the pivotal nature of the family as the school of love and the role of marriage were highlighted. Recently, Alan completed a workshop with the Covey Institute in the USA and qualified to be a facilitator of their program called, “Seven Habits of Highly Effective Families.”

In the past we may have been led to believe that independence was an ideal to aspire to, however to become a good spouse, parent and citizen ‘interdependence’ is required. Further the bulk of our attention should be given to our ‘circle of influence’ as opposed to our ‘circle of concern,’ since only in the former case can we make a difference in our life and in the lives of

others. Functioning in our ‘circle of influence’ we can be encouraged to be proactive. However in our ‘circle of concern,’ we invariably have little or no influence and easily end up with a reactive mindset which is self defeating.

After a stimulating morning we had

lunch, packed up and traveled to the Oceania Peace Embassy in downtown Sydney. Many thanks to our cooks Mrs. Tanaka, Catrine and Aila whose heart and love over the weekend came through their cheerful service and the food they prepared. Our character education sessions resumed with a doubled number of participants joining us for the afternoon. The focus was on ‘Causes and Resolution of Conflict.’ The emphases were on understanding the divided nature of human beings, the different ways of dealing with anger and creating win-win situations.

Our grand finale was joining hands in one big circle and involving ourselves in impromptu singing and dancing. Rev. Moon has said that the “kingdom of heaven is a place of singing and dancing.” This and the entire weekend was one big experience of outpouring of heart that remains permanently etched within us all. Thank you to God, the parent of all humanity. Thank you to all my brothers and sisters.

For further information and inquiries regarding future Australian, Oceania and world RYS projects please contact the Director of RYS Australia, Mrs. Aila Willitts. She together with others have been instrumental in laying a solid foundation for interfaith work in this country. Come on all you peacemakers out there. Jump on board.

Contact details: Aila Willitts, Phone: (02) 9349 3624, Mobile: 0410 609 501, E mail: rysaustralia@hotmail.com. Web: www.rys.net/projects ❖



chance of achieving their goals.

Even though there is a diversity of beliefs and rituals amongst people of the world’s faiths, there are common denominators or universal principles such as the existence of a Supreme Being, the Golden Rule and the suprema-

IIFWP: Assembly 2002 Briefing in the Congo

by Rev. Michel Futila Di Mayeko

Under the direction of Honorable Vangu Mamweni ma Buasana, Ambassador for Peace, Chairman of the IIFWP Chapter of the Democratic Republic of the Congo and political and diplomatic advisor of the Head of the State, Rev. Michel Futila Di Mayeko, Secretary General of the D.R. Congo IIFWP Chapter and assistant National Leader of the Family Federation for World Peace and Unification of the D.R. Congo, a conference was organized on May 16.

The lecturer was Mr. Evariste Mabi Mulumba, a brilliant Professor of Economy at Kinshasa University and Pres-

ident of the National Audit Office. In 1986, Professor MABI was Minister of Finance and in 1987 he became Prime Minister and Head of the government in our country.

During IIFWP Assembly 2002, held in February in Seoul Korea, the Professor participated in the breakout session titled, "New Models of Leadership and Governance." Before a selected VIP audience, which consisted mainly of University Professors, Presidents of Companies, Lawyers and Clergymen, Professor MABI, exhorted his fellow Congolese countrymen on

the miracles that have taken place in South Korea.

"Indeed in 1960, that Peninsula was not on the same level as we were as the Belgian Congo. But today, South Korea is now among the modern leading nations

of the globe, while the present Congo has regressed and has not caught up to the level of the Belgian Congo, 40 years ago. We must take South Korea as a model, especially concerning its leaders, who

have sacrificed for the good of their nation and the well being of their communities. The Congolese leadership



CARP/YFWP: AIDS Seminar in the Congo

by Olivier Buangi

For the past four years, CARP and YFWP have been educating Congolese youth against AIDS/HIV. Recently Health Minister, Dr .Mashako Mamba wrote us saying "I congratulate you for the effort you made during this last 4 years for the eradication of AIDS/HIV by teaching faithfulness and true family values to all young people, and urge you to continue."

Accordingly, we invited 70 participants from medical schools and the health ministry to a seminar at the HQ of Health Provincial Inspection. Mr. Munganga, the coordinator of medical

schools of Kinshasa, gave the opening addresses and inaugurated the seminar.

Keynote speaker Dr. Roger Ngatu reviewed the seriousness of the AIDS problem in the Congo. Only 3% of the population was seropositive before the war in 1998, but this rose to 20% in 2002, a 700% increase with young people of 14 . 25 years old the most exposed. Although the Congo is much better off than many of its African



neighbors, the rate of increase is especially troubling in light of the resources poured into the country to promote condom use and 'safe' sexual behavior.

Upon hearing that 18.4% of those who used condoms still contracted the AIDS virus, the assembly was flabbergasted. It was a revelation for them because the media and other organizations never tell them about the high rate of condom failure.

must fight against egoism and its leaders against self-promotion, which is its main evil. Leaders must learn to work for the benefit of the community in order to promote the development of the nation."

Professor MABI continued his lecture by saying that Rev. Sun Myung Moon has been a model leader, a conscious Korean, aware of belonging to a community and having a sense of sacrifice for his community and for the entire world. Professor Mabi said, "Ladies and gentlemen, I traveled from Kinshasa to Seoul via Paris and came back without spending a penny. In Seoul, Rev. Moon distributed a pack of oranges to each participant." ❖

"We have to face the truth," Ngatu said, "and the truth is that AIDS/HIV is above all a behavioral disease. More than 85% of people acquire it through sexual contact. Thus, if we can resolve our sexual degradation, we can avoid it."

The Provincial Medical Inspector requested that the message to be given to all medical schools of the capital city and to all schools of the nation. An army Captain invited us to teach soldiers under his command; and several medical schools also invited us to present to their pupils. In closing all participants recited the Pure Love Pledge. ❖

Malaysia Pure Love True Family Conference

The 33rd Pure Love True Family Conference was attended by 800 students from all over Malaysia. It was organized on 16 June, 2002 in Johor state. On the following week

the 34th conference was held in Penang state on 23 June 2002. It was attended by 100 adults and 300 students.

Response was good with large number of participants signing up as vol-

unteers. These volunteers carried out various tasks like choir performance, recruiting more participants, general ushering and VIP ushering.

It was a good exposure for the young

people who were also very encouraged by the whole event. Many of the volunteers had joined a gathering last week which was a follow-up event of the conference. They will be coming

again for future activities which are being planned. A total number of 7 VVIP attended the event and there were about 13 other invited guests and speakers who graced the conferences. ❖



IIFWP: Moscow 'Running With Love'

by Jack Corley

On July 2, 2002 IIFWP presented 12 Ambassador for Peace awards to runners and organizers of a SuperMarathon whose participants are running from Moscow to Johannesburg, South Africa over the next two months under the title "With Love - to Peace and Harmony."

The program, which marked the start of the 14,465 kilometer run, began with a ceremony in front of the Kremlin in the shadow of the famous St. Basil's Cathedral, in which Mr. Jack Corley, secretary general of IIFWP Eurasia, explained the ideals of Ambassadors for Peace.

The idea to award Ambassador for Peace certificates was initiated after

Mr. Leonid Gerasimenko, vice chairman of SuperMarathon 2002, attended an IIFWP program in Moscow on May 8. Mr. Gerasimenko was inspired by the vision of IIFWP and in particular by the concept of awarding Ambassador for Peace certificates to men and women who are making special contributions to world peace and human development.

The international SuperMarathon 2002 participants will run through Russia, Belarus, Ukraine, Moldo-

va, Bulgaria, Turkey, Syria, Egypt, Sudan, Eritrea, Ethiopia, Kenya, Tanzania, Zambia, Zimbabwe and South Africa, and will end in Johannesburg on Sept. 1. Organizers and participants will then participate in the Rio + 10 World Summit on Sustainable Devel-

opment sponsored by the United Nations. The goal of the SuperMarathon is to bring the message of love, peace and harmony to the attention of the Rio + 10 summit.

Among those receiving Ambassador for Peace awards were Mr. Eduard Yakovlev and Mr. Leonid Gerasimenko, chairman and vice chairman, respectively, of the Committee of the International SuperMarathon; Mr. Leonid Kalinkin, president of the Interregional Federation of Sports; and Mr. Alexander Kolmogorov, president of the International Anti-Drug Association. ❖



by Dr. Frank Kaufmann

This is an excerpt from a paper given April 4, 2002 at a conference—“Disparate and Alternative Perspectives on the War Against Terrorism”—convened by the National Consortium for Genomic Management and Services (GenCon), and the Sandia National Laboratories at the USDA National Agricultural Library, in Beltsville, MD.

Events of September 11, 2001 awoke the USA to its vulnerability and set the nation on a number of courses in response. One involved security. Another military. Both require international cooperation, thus generating an international political and diplomatic response as well.

Because the terrorists involved in the attack on the US were said to have acted from religious motivations, the US by necessity also incorporated some religious elements into its response.

This paper examines the religious elements of the current terrorist environment, and offers concrete recommendations to policy makers seeking to restore so far as possible peace and security for US citizens and for the citizens of other countries.

This “war” on terrorism has both short term and long term goals, likewise approaches to both “surface” and “deep” considerations. Presently short term or “surface” considerations dominate. The best of the best are now devoted to forging a web of intelligence, military, political, and diplomatic relations required to respond to the surface manifestation of terrorism. The surface manifestation of terrorism is the fact that people acquire and deploy the tools of violence against civilian targets, according to the theory and practice of asymmetrical or revolutionary warfare, destructive engagement, and tactics of destabilization, developed most recently in the 20th century during the era of communist expansion .

The “war” on terrorism, is currently in its short term and superficial phase. An enormously expensive project designed to disrupt the acquisition and deployment of the tools of violence by those who are willing to use them against the US and US allies.

Were the US were not attacked, we would not be active as we are now in the “war on terrorism.” All other countries in the world are lucky the US was

attacked because we are so rich and powerful, and good at what we do. Since the US now feels threatened by terrorism, there is a high likelihood that the short term, superficial program to disrupt occasions of terror will have a high degree of success.

Security is a higher and more complex goal than “war”. The current phase of the “war on terrorism” is only one element in the larger goal of “security.” Though entirely inadequate in the long term, this current process nevertheless, is good for many reasons. It has forced levels of international cooperation far deeper than at any time in human history, including shared intelligence, and military cooperation.

This short term response to the surface aspects of the attack on the US had and to some extent has religious aspects. These derive from the identity of the terrorists, domestic demographics (and those of our allies), and the necessity to rapidly forge and effective alliance for the prosecution of the short term goals. The individuals and organizations involved in attacking the US identified themselves and their actions as Muslim. For this reason the US had to include in its “war on terrorism” some stance vis a vis Islam, an international community of approximately 1 billion believers.

Points which had to be considered include the significant Muslim population in the US and throughout Europe, the Muslim elements of the international and domestic policies of “allies in the war” such as Russia and China, and finally and perhaps most importantly, the need for cooperation from Muslim states.

As an American patriot, and as a religious professional in touch with the far reaches of Muslim positions I hold the opinion that the Bush administration managed the religious element of the superficial phase of its war excellently.

For the first several days immediately following the attack against the United States, President Bush met and appeared with Muslim leaders. Even in the National Cathedral where the innocent dead were first honored, a Muslim Cleric was a prominent member of the clergy present. In addition to these public symbols, President Bush also met privately with Muslim leaders, and (unfortunately) Sikh leaders, since the latter had suffered attack due to the ignorance of vigilantes. But it should also be noted how out of touch US leadership is with its Muslim population by its choice of which clerics were quickly convened to participate in these important national ceremonies.

Additionally, most or all military actions in Afghanistan were accompanied by humanitarian campaigns for the Afghani people, who had suffered at the hands of the radical Taliban. Finally communications were effectively and impressively managed in which the constant refrain hit home that our war is not with the millions of peace loving Muslim believers. This allowed for domestic unification, and the chance for unlikely allies to support US military force on foreign soil. Of course the huge eco-

Religion and the

nomie windfall, and obvious plum of being a part of the big game made cooperation an obvious choice. Still serious errors on the “short term religious front” could well have confounded the chance to effectively prosecute this “war” at its present superficial level namely to obstruct acquisition and deployment of the means of violence against the US and civilian targets.

The US and its allies in the “war” safely navigated the “religious” elements on the superficial level, through symbol, rhetoric, and content, especially its commitment to fund the reconstruction of Afghanistan. (An Oxymoron, by the way - “construction of Afghanistan” is the only way accurately to describe current efforts.)

As I already said, much good has come from this “war,” not only in terms of deeper international cooperation (which should yield many kinds of good), but also as we saw, much of what was precious about America which had been lost in boom times, has been recovered through the sobering impact of our collective shock and sorrow.

The gains in military, intelligence, and security resulting from the external, superficial, and short term goals of the “war” are invaluable, and should have a permanent positive impact on the quality of life all over the world.

Long Term Considerations

What has yet to be pursued adequately however, are the long term, or “deep” elements of the “war.” This is not a failure. In my opinion the response to date has gone well. One cannot do everything at once. Any further delay, however, in moving ahead to the deeper and more long term issues, in my opinion, will have dire consequences for the whole world, and for Americans. Already the diplomatic bind in which the US finds itself vis a vis escalation of violence in Israel shows beyond doubt that the US must rapidly enter its second, more difficult phase in the “war.” It is at this phase in which the religious aspects of the war come more strongly to the fore.

The long term or “deep” aspects of the war on terrorism is one which transcends a perpetual military action and must result in some resolution. No war is designed to be prosecuted indefinitely. The necessity for exit, ultimately will require a clear understanding of the religious issues beyond symbol and rhetoric, and will necessitate the involvement of religious leaders themselves.

Potential terrorists feel justified in prosecuting asymmetrical warfare for a just cause. Why is attack on America and its allies a just cause: “George W. Bush [is] among the most menacing and belligerent [presidents] in American history. [He has] outlined a program of limitless and perpetual warfare, on every continent, and against any regime that stands in the way of the rapacious American ruling class....

like Hitler and the Nazis, American militarism has embarked on a campaign of world conquest and world domination... [President Bush has issued] a declaration of the unbridled appetites of the military and of the most ruthless, corrupt and criminal sections of the American ruling elite ...Like Hitler, Bush presents an upside-down view of the world in which small and weak states are mortal threats to the most powerful and heavily armed... The Middle East and Central Asia possess, between them, more than two thirds of the world’s reserves of oil and natural gas. The US attacked Afghanistan as the first step in a campaign to establish its military position in Central Asia. Iran has come into direct conflict with this drive by pursuing its own interests in the Persian-speaking regions of western Afghanistan. Iran and Iraq are themselves the second and third largest oil producers in the region, following only Saudi Arabia... From a military standpoint, the network of bases and access rights which the US has established since September 11 resembles more and more a noose tightening around China: Uzbekistan, Tajikistan, Kyrgyzstan, Pakistan, India, the Philippines” (By the Editorial Board, 31 January 2002, World Socialist Web Site)

Are militant Islamists the only people who feel this way about America? By no means, half of New York, Chicago, and Los Angeles think this way, half the Harvard faculty, and half of CNN hold views along similar lines of analysis.

And what of the American pursuit of Al Qaeda? At least that is seen as justified. Right?

Hear is how near a million young men between 10 and 20 are taught on the current situation: “Seminaries, called madrassas, have become incubators in Pakistan for the holy warriors who say they will die to defend Islam and their hero, Osama bin Laden, from the infidels. In many of the 7,500 madrassas in Pakistan, inside a student body of 750,000 to a million, students learn to recite and obey Islamic law, and to distrust and hate the United States... in many madrassas here in Pakistan especially those near the border with Afghanistan militant Muslims lecture students that the United States is a nation of Christians and Jews who are not after a single terrorist or government but are bent on the worldwide annihilation of Islam. .. “They send cruise missiles against gravestones,” said Al-Sheikh Rahat Gul, the stick-thin, 81-year-old maulana who heads Markaz Uloom Islamia in Peshawar, a madrassa with about 250 students. The Americans kill only innocents, said the maulana, a large pair of thick-lensed, black-framed glassed sitting crookedly on his head. “The Koran forbids the killing of females, children, elders and cattle,” he said. “That is war. That is not holy war.” Sons of Islam must answer that tyranny with holy war, he said.

But surely these young people would feel sadness over the Trade Tower bombing?

“[Al Shaikh Rahat Gul], condemns the World Trade Center attack but dismisses any connection to this part of

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War on Terrorism

the world. “The Jews have done this,” he said, calling the attacks a plot by Israel to draw the world into war. “And the Hindus are just like them.” [New York Times, October 14, 2001]

How naive to imagine that the pursuit of a single man, or a single group, or the prosecution of a superficial war on acquisition and deployment, holds any likelihood of a lasting peace and resolution to the problem of terrorism.

I have just returned from Israel where nightly I slept within earshot of violence. Suicide bombs going killing innocents during crowded worship services on the most sacred days in the Jewish calendar, in crowded coffee shops, and supermarkets. The places where life should proceed peacefully, every single day. The Israeli response seeking to root out such terrorism and isolate Arafat is widely regarded as a violation of international law and protocol.

This eruption threatening to drag the world into war, has not involved a single member of al Qaeda. While all of America plays a billion dollar game of where’s Waldo, 16 year old girls commit suicide and murder innocents convinced that the act is Godly!

“I am very happy and proud of what my son did and, frankly, am a bit jealous,” says Hassan Hotari, 54, father of the young man [Hassan Hotari] who carried out the attack June 1 outside a disco in Tel Aviv [killing 21 civilians]. It was Israel’s worst suicide bombing in nearly four years. “I wish I had done (the bombing). My son has fulfilled the Prophet’s (Mohammed’s) wishes. He has become a hero! Tell me, what more could a father ask?”

A leading Islamist authority, Sheikh Yusuf Qaradawi, recently explained the distinction this way: attacks on enemies are not suicide operations, but “heroic martyrdom operations” in which the kamikazes act not “out of hopelessness and despair, but are driven by an overwhelming desire to cast terror and fear into the hearts of the oppressors.”

In other words, Islamists find suicide for personal reasons abominable, suicide for jihad admirable [Pipes Jerusalem Post, July 30, 2001]

The role of religion in the war on terrorism requires an understanding of theology, history, and what one may call “ecclesiology” or doctrine of clerical authority.

Expertise in these matters lies with scholars of religion, and with religious leaders themselves. The assumption that one can conduct international affairs absent constant consultation with religious scholars and with religious leaders themselves should be unthinkable. Culpability for this problem lies not only with political and diplomatic leadership, but also with the religions themselves.

Very briefly for the long term war on terrorism one must have a clear and complete knowledge of the full range of potential doctrinal interpretation on the issues of violence, the use of violence, conditions of war, issues of self-defense and so forth. Further one must similarly know the full range of interpretation for texts

and authority pertaining to the rights of and postures toward non-believers. For example since September 11 everyone has heard of the term Jihad, but virtually no non-Muslim is aware of Wa Qatalehum, (which pertains to the extent and nature of self defense, and what constitutes aggression). This latter term to my mind is endlessly more dangerous in its range of interpretation.

The theology of land is also central if one desires a sound and long term approach to the problem of terrorism.

Secondly one must know deeply and clearly religious and interreligious history. Narrowly, as pertains the war on terrorism, it is important to know the history of what might be called “religious conquest,” and conversion and expansion. As cultures and empires rise and fall, they leave behind them a record of what might be called “theological declaration.” That the Ruler is, or is loved by [the true] God, and that [the true] God is glorified in the highest place of honor. This habit of conquerors and leaders has created for the modern world half dozen or more physical sites which invoke fanatical reaction. These include, the sacred sites in the Holy Land, most especially the Dome

of the Rock, and now the Church of the Annunciation, the site of the Ayodhya Mosque in Gujarat, to a lesser but not insignificant extent sites in Constantinople, most specifically the Haga Sophia and Blue Mosque.

Additionally one must know the history of religiously defined political and military activity (the Crusades for example), through the prism of what each tradition erects as its “theology of history.” Namely to what degree does what happens in history reflect the “hand of God”.

Finally one must know deeply what I have termed “ecclesiology” or the structures of clerical and interpretive authority in religions. For example why is Osama Bin Laden able to have a following? Could Bin Laden, for example have defined his activity as a Catholic cause? Why or why not? How is religious authority established in Islam, for example?

First, it is important to understand that there is no central authority in Islam and that there is enormous flexibility and diversity in Islamic legal rulings. Nevertheless, there is often great consensus among Muslim scholars on matters large and small.

Scholars argue their various perspectives in legal opinions called fatwas. Fatwas have no weight unless accepted by the community of schol-

ars. Consensus among scholars is recognized by the broad acceptance of legal opinion.

Terrorism: So if all this is true, then how do the very small number of Muslims who take part in terrorist activities justify their actions? This returns us to the discussion of the flexibility of Islamic law. A scholar may write a fatwa justifying terrorist acts, and he may be condemned by the consensus of Muslim scholars. But if anyone wants to rely on that fatwa, it is acceptable to do so. [Laury Silvers-Alario, Instructor of Islam, Holy Cross College, Worcester, Mass.]

At least the 3 elements of religion must be negotiated by religious scholars and leaders representing all religions and cultures involved in any response to what has been labeled “terrorism.”

A public and responsible multi-religious council for public affairs must be established to advise and participate in decision making in domestic and international affairs.

My organization the IRFWP has a record of 25 years on the ground in matters of religion and peace. We have been involved in international consultation during the Gulf War, and the 1993 Ayodhya Mosque controversy, as well as recently in Mindanao, Southern Philippines.

We held an international assembly in New York within a month of the Trade Towers on Global Violence, and a month hence held a major, international conference for world wide Muslim leadership in Jakarta, Indonesia, resulting in the Jakarta Declaration, which stands to date as the most far reaching statement for peace representing the broadest Muslim coalition assembled since September 11th.

Already by August of 2000, the founder of the IRFWP issued a clear policy speech at the United Nations, outlining concrete proposals well in advance of the current descent into violence and military response. This speech called for a permanent multi-faith body IN the United Nations - corresponding to the political representation in the General Assembly, and further introduced the doctrine of Peace Zones, by which many current religiously charged flash points can be administered and gradually resolved without violence. ❖

Launch of UTS Alumni Association of Japan

Ten alumni gathered in Japan mid-July to launch the UTS Alumni Association of Japan. The special guest was Rev. Ken Sudo. There was a presentation of the role of the UTS alumni by Dr. Hendricks, and a great discussion on the Strengths, Weaknesses, Opportunities and Threats (SWOT) facing the Seminary.



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The Ordeal at Hung Nam Prison

by Sandra Lowen

For one month Father remained in the Pyungyang prison. Then he was transferred to the Tong Nee Special Labor Concentration Camp at Hung Nam, which is located on the north-east side of North Korea. This was not like an American prison, where prisoners might do light jobs and spend many hours in clean cells to write letters home, relax, or even work on their college degrees.

This prison was at a nitrogen fertilizer factory. There was a small mountain of hardened lime which the prisoners had to break up and haul to another place. They had to break up the lime, pack it into rice-straw bags holding eighty pounds each, weigh it, and take it off to the loading dock. Each group of ten men was responsible for loading 1,300 bags every day, which meant about one bag every half-minute. The bags were heavy. The lime made their fingers bleed with big sores.

You might think a man would simply decide not to work; but this was not possible at the Tong Nee Camp. If the team did not do its work, they didn't get anything to eat that day. In order to live, they had to eat, and in order to eat, they had to do the work. They didn't eat steaks or chicken or vegetables, nor any of the foods we eat to stay strong. They received each day just one small ball of boiled barley, or a few spoonfuls of rice or wheat. Even if a person was lucky enough to eat every day, it was still not enough food to live on. Within a few weeks, the men became so skinny you could see the shape of their bones. Their bellies became swollen from starvation. After six months in this prison, most of them were sick enough to die. At the end of one year, most of the prisoners had died. Father

was sentenced to five years! How was he going to survive?

As soon as he arrived, Father began planning how he would stay alive. His plan was very unusual. Most people would think the best plan would be to find ways to save energy and get more food. That was not Father's way.

First, he looked at the food. If he



became desperate about this little lump of grain, he would surely die. He saw how the people acted around him. One day a prisoner, who had been very ill, died while eating his meal. When he fell over, two or three prisoners rushed to his side, opened his mouth, scooped out the grains of rice he had not swallowed and ate them.

Father decided that instead of trying to find a way to get more food he would eat less; then on the days when he ate the regular portion it would seem like a feast. For some time he would divide his little rice ball in half and give one half to one of the other prisoners. The surprise in that prisoner's face must have been like food to Father.

The time before the Korean War was very difficult even for those who were not in prison. Disciples such as Mrs. Ok and Won Pil Kim were allowed to

visit every two months, and they would sometimes manage to bring him a little bag of rice powder. He easily could have gone to a quiet corner and eaten the rice powder himself, but that was not Father's way. Father would always share it with other prisoners. Sometimes he filled their pockets with the precious powder when they weren't looking.

One day Father received a package of rice powder. Before he could share it he discovered it was missing. The other prisoners became outraged. Who would do such a thing? Finally they found the guilty man and dragged him before Father, so he could be punished. Father looked at him and said, "You must have been so very hungry to have to steal my food. He who is hungry has the right to eat. Give me your bag." Father then poured into his bag all the rice powder he had left.

Father looked at the work load. He decided to work harder than anyone at the camp had ever worked before. The nine workers on his team found that they could fill enough bags of lime when they worked with Father. Soon other prisoners were trying to get on Father's team. Twice Father was given a special award by the communists for his hard work. So, even Satan had to admit Father worked hard!

Then Father looked at his spiritual life. He had suffered so much, but he never complained to God about his situation. He never prayed to God because he was weak. His first thought was that God must be suffering so much to see what he was going through. If he acted sad it would make God suffer more. So he spoke brave words to God.

"I will never give up, Heavenly Father," he prayed with great love. "Please don't

worry about me," He also told God he would fulfill his mission; he would be victorious.

The prisoners never got enough sleep, but Father used his sleeping time to meditate and pray. A prisoner later said that when they went to sleep, they would see Father kneeling to pray; when they woke up, he was still praying!

The prisoners came to love him. Many times tears came into their eyes because they loved him so much. Father could not say one word about his mission to them, or even speak about God or religion at all. The communists would have killed him if he spoke of God. Therefore, spirit world spoke out for him. Many prisoners were told in dreams that he was a very special person, and that they should become his helpers.

At least twelve prisoners became his disciples. One of these men was named Jung Hwa Pak. Mr. Pak was a leader over a group of prisoners. Father was in his group. He tried to give Father easier jobs and extra food whenever possible, but Father always refused these favors.

The summers were extremely hot. Father always kept all his clothes on. Mr. Pak kindly suggested, "Why don't you take off your rubber shoes and long sleeved shirt? I'll take you somewhere to wash."

"I cannot," replied father. "Heavenly Father directly told me not to expose my body to others."

At one point, Father got very sick with malaria. He could have rested in sickbay. But he said, "No, I didn't come here because of my sin, but for my mission." He continued working, sweating greatly, barely having the energy to stay on his feet. No one else could have survived such punishment.

Father's number in prison was 596, which—when translated into Korean, sounds very similar to the word which means "innocent," or "not being treated fairly." ♦

by Gerhard Ernst and Ulrike Bessell

First of all I would like to thank our supporters of our school project in Santiago Atitlan at the remote but beautiful mountain Lake Atitlan, which is surrounded by towering volcanoes. With their help we were able to keep the project going for another year and also make some investments for the benefit of this community.

The RYS helped build a small *tienda* (shop), which creates a little income for the school needs. We also received the donation of 20 typewriters (little repairs were needed). With these we want to offer typing courses, which will also make a little money. We are working slowly but surely to make this project self sufficient but we are not at that point just yet (a rather long way to go).

Our school is in many ways very unique. We are the only school that has bilingual education in this community (Tzutuhil—an old Mayan language—and Spanish). Actually this is very important since the "Acuerdos de Paz" (peace treaty after 36 years of civil war) call for this type of education, but it has been implemented in only few places.

(About 70% of the population are indigenous with many different Mayan languages).

Besides that we focus also very much on the cultural aspect. For example our school band made the number one place in the competition of school bands last year, and a tape was recorded with traditional songs and music of Santiago with a group of our students. For this new school year we found skilled teachers of music and art.

It is also important that the original "Cosmovision Maya" is not lost. It is interesting to know that there are great similarities among the different indigenous tribes around the globe. In today's society these original beliefs are very much forgotten, but actually they are very close to DP in the sense that they teach respect

and love for the "Abuelitos" (grandparents—original ancestors—God) as well as love and respect for all things and beings in the cosmos.

We also guide the students to keep their school grounds nice and everyone participates in beautifying projects as well as serving the community with occasional cleaning projects. The school banner carries the words—wisdom, purity, unity, study; and the school motto is: love God, love humanity, love the nation.

All teachers are young indigenous teachers from the community. The director and his wife (she teaches at the school also) are a blessed couple. The project educates the staff as well. We can see how everyone is growing in understanding as well as in practical ability. Teachers who had to leave the project, because they could earn more money somewhere else remain in close contact and take further interest in the development of the project. In this way we are also raising young community leadership, which is so important

in a country like ours.

Maybe you are thinking how you could support a worthy cause with some donation, please consider our school project. You might think that you have only a small amount to give, please be insured that even small amounts make a big difference in such remote places like Santiago Atitlan. Of course there are many good causes and many places where emergency help is needed. Our project is a "peace project", rebuilding trust in a community which has suffered from much violence during the civil war. It is a project that is directed toward a better future and the peaceful living together of different cultures and religious beliefs. I hope very much that some of you will feel touched in their hearts to support our project during this new school year. You can contact us at: ffpmu@intelnet.net.gt. ♦

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UNIFICATION NEWS

Nature of God and Man; the Purpose of Life

Section 1 • part 4

Three Great Blessings

Within the framework of this understanding, Divine Principle finds a clear expression of God's purposes in the following well-known passage from scripture:

Be fruitful and multiply, and fill the earth and subdue it: and have dominion... Gen 1:28)

God is bestowing three blessings upon Adam and Eve: be fruitful, or unite

is to bring an end to this inner division, finding an inward God-centered harmony and unity. In such a state we may say one's feelings parallel God's feelings, his thoughts reflect God's thoughts and both are expressed clearly in his physical deeds. Diagrammatically, we may say this state produces a four position foundation on the individual level.

Despite the promise of this ideal, it

today that one's early experiences with his family are profoundly influential in determining his future psychological health and wholeness, Divine principle points out that the diverse relations of the family also provide the natural ground for ongoing growth in the dynamics of love. Specifically, we may identify three basic expressions of love that develop progressively in the family: L passive, mutual and unconditional.

When, for example, a person is a child he experiences love passively as he receives love and care from his parents. In marriage he is called to know love in a different way, through the mutual exchange occurring between husband and wife. Finally, in becoming a parent, one is to experience unconditional love, expressed in his relations with his par children. For Divine Principle, the family was thus to be a multifaceted sphere through which each person would come to full maturity in his capacity for love. Also, since God's love is expressed primarily

through human beings, the family was to be the basis for the fullest knowledge of God. In this way are family and marriage to be sacred.

Although traditional Christianity has considered marriage a sacrament through which one receives divine grace, marriage is generally not given the central position it is in Divine Principle. Mystical religion, Eastern and Western, commonly emphasizes the individual's experience and unity with God. Divine Principle proceeds to an even higher goal, transcending the individualism of the traditional mystic and embracing the potential of the family. The Principle points to the ideal of moving from I and my Father being one to I and my spouse being one, centered on God. The greater and higher goal is the loving unity of God and the family. ❖

The earnest searching question asked by a 1960's pop hit, "What's it all about, Alfie?" reflects for the present time a question that has beset men and women of all time. What is life all about? What are we here to you? Is life, as Shakespeare's Macbeth would have us believe, merely a walking shadow...a tale told by an idiot, full of sound and fury, signifying nothing.

Or does it have as other poets and mystics suggest, some ultimate and sublime purpose?

For Divine Principle, as we shall see, the purpose of creation is three-fold yet one. In contrast to Macbeth, the Principle affirms there is a profound meaning in life and this meaning is connected to joy. Indeed, for the Divine Principle the very purpose of God creating the world was to produce and experience joy. God, humankind and the natural world all exist both for their own joy and to bring joy to others.

Let us think of how joy is experienced. No one feels joy by himself, but only by having an object which complements or reflects his own character. If an artist merely conceives an ideal without expressing it, his joy is not fulfilled. But when his creative idea is perfectly expressed on his canvas, then he is likely to feel a joyful satisfaction. The painting serves as an object to stimulate such feelings.

On a deeper level, joy comes from love. When one has a full relationship of love, the highest joy is his. Romeo's rather exaggerated exclamation upon seeing the light in Juliet's window, "It is the east, and Juliet is the sun!" suggests the ecstatic heights truly-felt love can bring.

Divine Principle teaches that God's desire for love is not so different from that of his children. So long as God was alone and his essential self was unexpressed, the feeling of satisfaction or joy was not his. He needed an object and out of this need he created humankind. Projecting his whole nature into his work, God produced man to manifest his invisible nature in the form of a visible and tangible image. He thus created man as an expression of himself, as a being with whom he can have a relationship of love.

A specific analogy to the divine reality can be found in the human family. Because a child is the most perfect expression of his parents' nature, parents can have an abundant exchange of love with their children. In the same way, of all beings in the created world, many inwardly and outwardly expressed God most fully. Thus he is a being with whom God can have the fullest exchange of love. In the view of Divine Principle such was the hope of God when he undertook his creative endeavor. He intended to live with man forever in the highest joy through the perpetual exchange of love.

with him; multiply, or unite with each other; have dominion, or unite with creation.

What precisely would it mean to "be fruitful", which is the first Blessing? A tree becomes fruitful when it becomes mature or when it blossoms and bears fruit. Similarly God's first Blessing to mankind is the blessing of individual perfection or maturity—a state in which the individual become one with God in heart.

In the history of religious thought, man's relationship with his Creator has been characterized in several ways. The encounter between man and God is compared to a ruler and his subject, a master and his slave, a craftsman and his craft. In line with historic Christianity, however, Divine Principle affirms the validity of the most personal analogies; father and child, lover and beloved, bridegroom and bride. The intimacy possible with God not only allows man to reason with God, but also to live in joyous love with him.

Ultimately, each of us is meant to establish a vital rapport between himself and God, resulting in perpetual, ever-expanding joy. "When thou comest unto my heart, all that is within me dost joy!" writes Thomas A Kempis of his relationship with God. Such was God's hope: we were to be fruitful and joyful by uniting with him.

The promise of maturity may be described from another point of view also. That is, Divine Principle would assert that the goal of individual life is achieved by getting mind and body in tune with each other, centered on God. Unfortunately, rather than possessing such a personal integration, most of us know only too well the conflict the Apostle Paul describes:

"I can will what is right, but cannot do it...I do not the good I want, but the evil I do not want is what I do." Rom.7:19

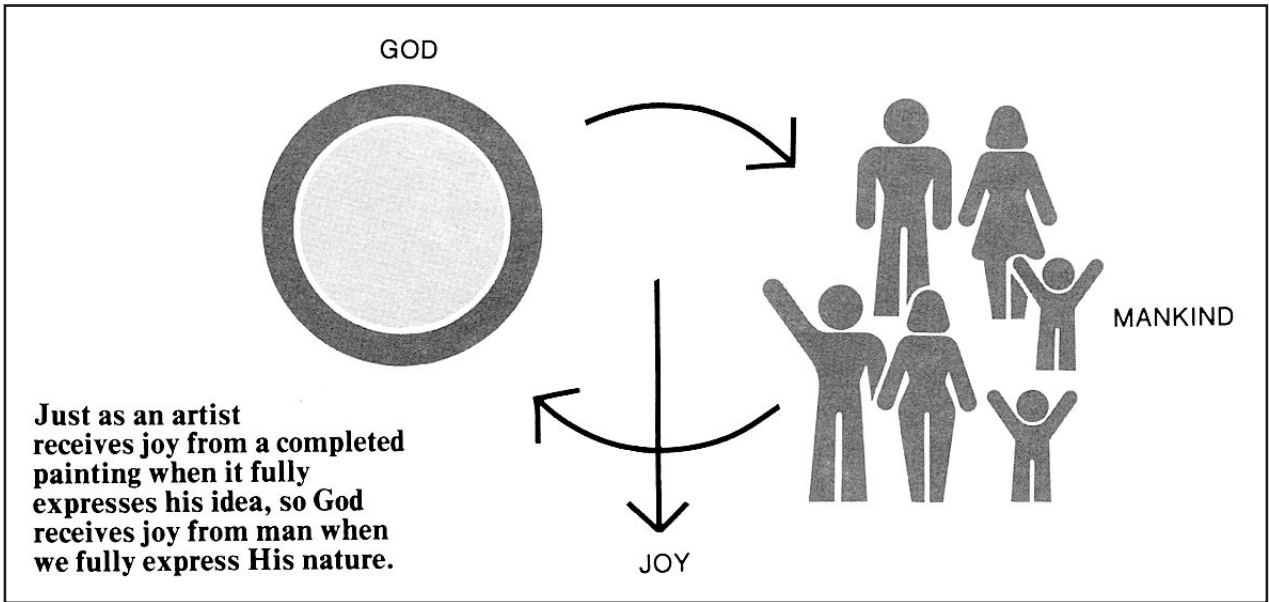
The task of spiritual growth, then,

is clear that it has not yet been realized. Individuals by and large have not achieved a God-centered integration of personality. Falling short of the goal given us by Jesus, humanity has not become perfect (*"You must be perfect as your Heavenly Father is Perfect."* Mt. 5:48) nor have we become God's temple (*"Do you not know that you are God's temple and God's spirit dwells in you?"* 1 Cor 6:19). Therefore, since mankind has not yet become fruitful, neither God's joy nor man's joy has been consummated.

The Loving Family

It has been said that there is no success in the world that can make up for failure in the home, Divine Principle would affirm this as true, based on misunderstanding of God's purpose for men and women, as expressed in the second Blessing. This Blessing is the experience of an ideal family, a family in which God's love dwells. In the view of Divine Principle a man and a woman were first to attain individual perfection and then become husband and wife, giving birth to children and forming a family. As the center of love, this family would be the fullest basis for the experience of love for man and God. Had there been no fall, we may imagine that Adam, Eve and their children would have formed the first God-centered four position foundation on the family level.

For Divine Principle, love is the beginning and the end, the nearest and the farthest, the deepest and the highest. *"Many waters cannot quench love, either can floods drown it"* writes the author of the Song of Solomon (8:7) and the Divine Principle would agree. It would also argue, for reasons we have already mentioned, that such love can be best cultivated in the God-centered family. While it is widely accepted



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40 YEARS IN AMERICA

by Dr. Michael Mickler

Dr. Mickler is Vice-president and Associate Professor of Church History at Unification Theological Seminary.

Unlike the unity of religion and science, the unity of religions, or even the equalization of technology and the ocean providence, the creation of a media network was not originally part of Rev. Moon's thinking or planning. Having for the most part been generously welcomed during his initial Day of Hope tours, he planned to complete the proclamation phase of his ministry with major rallies at Yankee Stadium and Washington Monument while at the same time increasing the movement's membership to 30,000 by the end of 1978. To his way of thinking, this would have been sufficient to move public opinion and push the country in the correct direction. However, it was apparent quite early that this strategy would need to be re-visited. Beginning in 1975, the print and electronic media increasingly vilified Rev. Moon. This created a climate of extreme hostility and frustrated the movement's witnessing efforts. Rev. Moon, in turn, recognized the "awesome power" of the media "to create or to destroy."

The movement's media initiatives were the direct result of its victimization at the hands of the dominant media culture. From the beginning, the movement aimed its journalistic endeavors less at self-vindication than at challenging "the supremacy of...established media that were skewing Americans' perception of the world toward the sensational, the shallow, the amoral and the political left." In this respect, the attempt was, first, to provide an alternative model of journalistic endeavor. Second, since it was unable to gain substantial enough membership to generate significant grassroots support, the movement utilized media instruments rather than large numbers of members to achieve its goals. Between 1977-85, these efforts were only partially successful. None of its newspapers sold widely, and no Unification-related media enterprise made money. In fact, they accumulated losses which eventually totaled hundreds of millions of dollars. Some of its efforts were subject to derision, and advertisers routinely withheld dollars partly due to public hostility and partly due to skepticism about subscription totals which were not audited. On the other hand, due to a happy convergence between its investments and the rise to power of a conservative Republican administration during the early 1980s, the movement's media efforts afforded it access and influence at the highest levels. *The Washington Times*, established by the movement in 1982 after *The Washington Star* folded, became the darling of the New Right and newspaper of choice in the Reagan White House.

Rev. Moon initiated the movement's first major journalistic venture on October 10, 1976, shortly after the Washington Monument rally, when he assembled a dozen or so members with journalism degrees and "set the deadline" for producing the first issue of a new daily newspaper in New York City "at December 31, 1976, the last day of the Bicentennial year." Doubtless, the symbolism of ushering in America's third century "with a new era of modern journalism" was compelling. Nevertheless, according to a later account, "It seemed impossible to start a daily newspaper literally from scratch, using inexperienced people, in dilapidated offices, in less than three months." Still, "second-hand desks and typewriters were purchased," and in November "the few who had journalism degrees...gave the first staff of about sixty a crash course in journalism." On December 31st, "the presses rolled early in the morning...and the first issue of *The News World* hit the streets of New York."

Replete with a color photograph featured each morning on the front page and a motto that described

CREATING AN ALTERNATIVE

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

it as "New York's oldest daily color newspaper," *The News World* was a twenty-four page general-interest daily with a staff of 200, the bulk of whom were church members. Eventually housed in the Fifth Avenue and 37th Street Tiffany Building, which the movement purchased, *The News World* had several "moments of glory." During the New York City blackout of 1977, "it was the only newspaper to publish, with reporters working by candlelight to write and edit stories before sending them to an upstate printing plant." Later, during a three-month newspaper strike which shut down the city's other major dailies, *The News World* continued to publish, "with its circulation soaring to nearly 400,000 daily." Undoubtedly, the paper's boldest move was to predict a "Reagan Landslide" in a bold headline on November 4, 1980, the day of the election. The next day, having been vindicated in its prediction that Reagan would "win by more than 350 electoral votes and carry New York as well," the paper published another banner headline which read "Thank God! We Were Right!" and featured a UPI photo of President-elect Reagan holding the previous day's *News World*. In 1983, *The News World* changed its name to the *New York City Tribune*, "revamped its design, cut out nonessential features, comics, and sports, and concentrated on

feature-length motion picture, *Inchon*, which dramatized events surrounding the amphibious landing of U.N. troops led by General Douglas MacArthur during the Korean War. The production featured two international stars, Laurence Olivier as Douglas MacArthur, and Toshiro Mifune, as well as an all-star cast of Jacqueline Bisset, Ben Gazzara, Richard Roundtree and David Jansen. It also included such extras as 20-ton tanks, a fleet of transport convoys, an armada of Navy destroyers, jeeps, tugboats, F-86 aircraft, 1,500 soldiers and a Scottish bagpipe marching band. Logistics were a nightmare, particularly since no major film had been shot in Korea before. At a cost of nearly \$50 million, *Inchon* was remembered as one of Hollywood's all-time busts. Rev. Moon explained that his reasons for supporting the film did not involve "making money" but were, first, "to document the historical fact that it was the North which invaded the South," a situation that he said had been subject to persistent distortions over the past thirty years. Second, he "wanted to pay tribute to General Douglas MacArthur" whose "masterpiece of military strategy" helped preserve Korea. He also admitted to "a very personal side" behind his support in that the *Inchon* landing precipitated his own liberation by U.N. forces from a North Korean prison camp "just hours before I was to be taken out and executed."

For all this, the movement's media enterprises would have received scant attention or would have been accounted an oddity had it not been for Rev. Moon's decision in 1982 to launch *The Washington Times* in the nation's capital. There, the movement had a much stronger potential niche than in the more crowded and commercialized New York market. The *Washington Star*, the capital's only major competitor of the powerful but liberal-leaning *Washington Post*, folded in 1981, and numerous, especially conservative voices railed against the prospect of *Washington*, D.C. being a "one-newspaper town." On January 1, 1982, Rev. Moon selected 200 newspaper trainees from among a full ballroom of member volunteers and directed that the *Washington* paper be published within two months. On the face of it, this was reminiscent of *The News World*'s beginnings. However, there were significant differences. First, the movement had accumulated a great deal of experience and expertise in the intervening years. Second, and more importantly, the movement turned over the paper's editorial reins to non-member professionals. James R. Whelan, a former editor of *The Sacramento Union*, was hired as the *Times*' editor and publisher, and he wasted little time assembling a first-rate staff, including a number of well-known journalists...along with a sizable contingent from the defunct *Washington Star*. Third, the movement spared few expenses in what one commentator termed "its bid to make it in the big leagues." Start-up costs were estimated to be in the

\$40,000,000 to \$50,000,000 range, and in 1983, the *Times* completed an \$18,000,000 renovation of its headquarters, including a 10,000 square-foot newsroom overlooking the National Arboretum, which was regarded as "among the handsomest in the country." By 1984, the movement had invested \$150,000,000 in the five-day-a-week paper.

Although the *Times* was welcomed by Washington, D.C. Mayor Marion Barry and sectors of the public, it faced hazing from many quarters and was controversial from the beginning. Attention focused primarily on the matter of overt or behind-the-scenes church control. This was accentuated when James Whelan was fired. He announced at a July 17, 1984 press conference that the *Times* was firmly in the hands of top officials of the Reverend Sun Myung Moon's Unification movement. Whelan's charges were countered by non-member *Times* officials who charged



hard news, analysis and commentary." It broke several major stories during the 1980s, including the shady real estate dealings of John Zaccaro, husband of 1984 Democratic vice presidential candidate Geraldine Ferraro. New York Mayor Ed Koch called its Commentary section the "best in the nation" and wrote a weekly column for five years.

Previously, *The News World* spawned a sister Spanish-language New York daily, *Noticias Del Mundo* on October 22, 1980. The movement also published a Korean-language daily, a Harlem weekly, and a small press service, Free Press International (FPI), out of New York. Overseas newspapers included *Sekai Nippo*, a daily in Japan; *Ultimas Noticias*, a daily in Uruguay; and the *Middle East Times*, a weekly published in Cyprus. Apart from print media, a movement film company, One-Way Productions, Inc., produced a

40 YEARS IN AMERICA

MEDIA NETWORK

that Whelan's contentions were a cover for "managerial shortcomings" and a "loss of support among his subordinates." To some extent, these disputes overshadowed the very real influence exerted by the *Times* on any number of issues between 1982-85. In 1982, for example, when Reagan felt support ebbing for his tax proposals, even among Republicans, he "felt compelled" to give an exclusive interview to the *Times* White House correspondent as "the way to reach his political constituency." The *Times*, likewise, maintained a strong advocacy for Reagan's SDI initiative and was forceful in its support for the Nicaraguan resistance, launching a Nicaraguan Freedom Fund which became national news. Along with the *Time's* subsequent reporting of Soviet assistance to Nicaraguan President Daniel Ortega, its public relations offensive was instrumental in the U.S. Congress reversing its position on humanitarian aid to the Contras. The *Times* "highlighted Soviet human rights violations, did expansive features on the public relations and lobbying activities of left-leaning organizations...and frequently reported on the Soviets' nuclear build-up and their sizeable military and logistic aid to national liberation movements in Asia, Latin America and Africa. Alex Jones of *The New York Times* called *The Washington Times* the "third most-quoted newspaper in America" after only *The Washington Post* and *The New York Times* and reported that "AP cited the *Times* in more than 80 major dispatches from D.C." during the first five months of 1985.

World Media Conferences, which the movement sponsored annually from 1978, and "fact-finding tours" which it ran were additional components of the movement's media network. The World Media Conferences were similar to ICUS and other movement-sponsored conferences in format. However, they evolved from gatherings of media scholars to meetings of working journalists. The first several were held in New York and dealt with threats to media freedom. Between 1982-84, they were convened in Seoul, Korea; Cartagena, Colombia; and Tokyo, Japan with themes related to media responsibility. The conferences were marked by increasing numbers of participants: 240 from 70 nations in Korea, 500 from 92 nations in Colombia, and 700 from 88 nations in Japan. The World Media Association, which sponsored these conferences, also ran fact-finding tours for groups of journalists to Central America, Europe, the USSR and Asia. By the end of 1984, close to 2,500 journalists had participated in the conferences and tours.

Ideological Armament

Apart from being typed as a Korean evangelist and industrialist, Rev. Moon was often described as a fervent anti-Communist in the popular press. While there were several important differences between his approach and that of reactionary "right-wing" activists, the label was not entirely unwarranted. A forcefully expressed opposition to atheistic communism figured prominently in Rev. Moon's speeches and activities. This also had been the case from the beginnings of the movement in America. It ran through Col. Bo Hi Pak's early efforts to set up Radio of Free Asia, Rev. Moon's meetings with former President Eisenhower and various U.S. elected officials, the establishment of the Freedom Leadership Foundation, the movement's National Prayer and Fast for the Watergate Crisis, Rev. Moon's Bicentennial speeches at Yankee Stadium and Washington Monument, CARP's campus activ-

ities, and the pages of *The Washington Times*. Certainly, communists of various hues viewed the movement as a threat and opposed Rev. Moon. There were efforts by members of the International Workers Party, Trotskyite and Marxist militants, and Yuppies to disrupt his speeches in the U.S. In 1978, the Japanese Communist Party called upon its members to "isolate and annihilate" the movement and characterized its efforts to "stamp-out" the church's anti-Communist work as a "Historical War for Justice." And by the early 1980s, Rev. Moon had attracted the attention of media, commentators, and leadership within the Soviet bloc.

In addition to typing him as an anti-Communist,



Rev. Moon signs copies of the first edition of The Washington Times

there were persistent efforts to depict Rev. Moon as a tool of the KCIA, a stooge of American capitalists, and a fascist warmonger. These depictions were flawed and unfair, but perhaps to be expected. Nevertheless, they hindered the movement's work and lay behind a U.S. congressional investigation of charges that the movement was an agent of influence for the Republic of Korea. Although exonerated, the movement was not discriminating in its choice of anti-communist "fellow-travelers" and had to disassociate itself from unsavory allies on several occasions. For example, Rev. Moon was a supporter of the World Anti-Communist League (WACL)'s 1970 meeting in Tokyo, Japan and provided substantial financial backing. However, by 1974 at WACL's Mexico City gathering, it became obvious that the organization was anti-Semitic, and the movement withdrew its contingent. The movement had a similar experience during the 1980s with the French National Front Party leader La Pen with whom it also disassociated. Likewise, some of the movement's con-

tacts with Latin American leaders during the early 1980s read like a dictators' hall of fame: Augusto Pinochet of Chile; Rios Montt of Guatemala; Alfredo Stroessner of Paraguay, and various Argentine junta leaders. Some of these associations were counterproductive, causing the movement to back-track and costing it later support, even among mainstream conservatives and certainly among moderates and liberals. Still, given communist inroads during the late 1970s, particularly in the Americas, it may have strategically necessary to cast a wide anti-communist net.

In any event, Rev. Moon had little chance of being regarded as "politically correct" regardless of his associations. In fact, cold war polemics were such that simply supporting a conservative, anti-communist American President such as Ronald Reagan

was sufficient to certify one's fascist credentials in the eyes of the era's self-styled progressives. Given these realities, the movement evidenced a remarkable ability to reach and "ideologically arm" a wide variety of audiences during the early 1980s, including a large number of Black clergy who were by no means traditional anti-communists. In order to understand how this was possible, it is necessary to consider the movement's message, its mode of presentation, and the particular context of the time.

As already suggested, there were several important differences between the movement's message and that of reactionary, right-wing anti-communists. One difference was that the movement actually had a message. In the case of many reactionary anti-communists, there might be slogans but little more in

the way of specific content. South Korea, for example, which as a consequence of its unresolved 1950-53 conflict was probably the most virulently anti-communist society in the world, prohibited the publication of Marxist texts into the 1970s for fear that it might influence its citizenry. Though the Unification movement originated there, it maintained that communist doctrines needed to be understood and positively refuted. In other words, it understood the fundamental conflict was "a conflict of ideas—a conflict of ideology." Unification texts went into great detail, probing Marx's labor theory of value, theory of surplus value, laws of economic movement, dialectical materialism, the materialist view of history, and so on, offering positive refutations.

A second difference between the movement's message and that of reactionary anti-communists was that it did "not seek to preserve the status quo." Rev. Moon decried selfishness as an "equally vicious evil" and proclaimed that he was bringing a philosophy that "like a two-edged sword...can cut through the

falseness of communism, and...through spiritual and social corruption." In this respect, movement presentations offered a critique of "confusion in the Western system of values" in addition to its critique of Marxist-Leninist ideology. Its internationalism and racial inclusiveness also were more akin to the Left than to the Right. A third difference between the movement's message and more reactionary forms of anti-communism was its evangelical and conversionist thrust. In other words, the movement did not preach solely to the already-converted. It expected to convince even the most hardened Marxists. This was the rationale behind its planned "March on Moscow" as well as its outreach to Black clergy and others who were less than traditional anti-communists. ❖



President Ronald Reagan and Dr. Bo Hi Pak

True Teen Workshop for BC's in the Northwest

by Jeff Adshead

Since 1995, the Northwest Region has enjoyed a week-long summer camp for Blessed Children bringing kids from Washington, Alaska, Oregon and Western Canada. Named Camp Tongil, it has been the highlight of the year for participants. Volunteer Parents as staff keep the cost reasonable and give the kids a week in a beautiful National Park setting with comfortable cabins, plenty of food (both physical and spiritual) and lots of activities, including canoeing, swimming, games, arts & crafts and more.

As the years have progressed and the children get older, the camp has become quite large—from about 30 kids in 1995 to over 150 kids age 8–14 in 2001. The camp continues to grow but our facility does not. It was decided that the older kids need a workshop of their own. Not just for practical reasons but also because there never



seemed to be enough time to address their needs, concerns, and questions.

In April of this year we held a couple of kick-off meetings, in Seattle and Portland, for those interested to help organize a teen camp in the Northwest. It was decided that we would have a camp that truly camped! We would create the Epic Adventure—a week of hiking, rafting, mountain climbing and sharing in a remote place where we could make as much noise as we want

and be united by the elements. We called it T2—initially, as a natural progression for the graduates of Camp Tongil (camp T), but also meaning True Teen. (Sounds a bit like Mt. Everest K2, as well).

With only 2 1/2 months to prepare, a website was built (T2NW.com), on

which all registration and information took place, jobs were defined, staff were recruited and equipment for camping and rafting was purchased. The fee was designed to involve the BC's in their camp: a (reasonable) registration fee and the BC's had to fundraise for a \$25 Campers' Participation Fee. (Next year the registration fee will be lowered and the CPF will be higher). I expected 30 - 35 kids



would sign up. We ended up with 47!

We also decided that this camp would be for the BC's and by the BC's. The 2nd Gen. were the counselors (along with a 1st gen co-counselor), and the education content was decided by the 2nd Gen staff who also taught it. They did a magnificent job. The kids listen to the older BC's. It's really a positive peer presence. The presentations were short, with long discussions after. This was quite effective as most of the enlightenment seems to come when there is some interaction.

We had everyone sign a camp conduct form, similar to other workshops, and had no resistance to any of the rules. I was very impressed with the care participants took to ensure the safety—physical and spiritual—of their fellow campers. A lot of discussion took place in our planning sessions about how to make up groups. With 25 boys and 22 girls from 13

to 18, we created groups made up of mixed ages and mixed boys and girls. I believe this created a real trust relationship between participants and staff, helped the older ones to take care of the younger, and helped boys and girls get to know each other in a pure, vertical atmosphere. Comments from the group leaders and the group members were that it was a very positive experience.

We did an exercise about beliefs at the beginning of camp which was quite revealing. We asked each participant to complete the following sentences and hand it in without their name on it:

1. I believe that God...
2. that love...
3. that True Parents...
4. that dating...
5. that education...
6. that my family...
7. that friends...
8. that life...
9. Describe your biggest struggle in your life right now.

Some the responses were remarkable: i.e.: "I believe my family is a work in progress"; "True Parents work really hard for us..."; "...dating is practicing for divorce"; "love is the most powerful weapon against evil"; My biggest struggle: "...not being able to do stuff my friends are doing..."; "...is to want to remain pure..."; "...being in the position of 2nd Generation..." and more.

Every activity had an internal side to it along with a competitive edge. The competition was not one of physical ability but of team unity. While along one hike, two teams walked side by side and had to get to know the person walk-

see **CAMP** on page 25



FOR KIDS

by Françoise

Find the seven differences between these two drawings of visiting Disneyworld

← WELCOME TO DISNEY WORLD

Help them find the entrance



PAUL
CARLSON

Real Chemistry

This is the first in a series of three articles dealing with human nature and interactions. This one focuses on its material (as in “chemical”) aspects.

In part, we’ll discuss what the general public thinks about chemicals. In addition, we’ll consider what the public itself is composed of.

My own interest in science was piqued by lectures given in the mid-1960s by Louis S. B. Leakey and Arthur C. Clarke. Despite this interest, which has never waned, I ended up pursuing a different course in life.

I got into an alternative ‘back to the land’ lifestyle, then a stringently religious one, and now have a family and a blue collar job. Still, I manage to attend conferences where top scientists speak. I hope this has given me a well-rounded perspective.

Chemicals

“Chemistry” is a popular slang term for personal interactions. Could this be more literal than people think? Secular Humanists claim that the world is material in essence, and some go so far as to assert that the mind itself doesn’t exist.

Side note: If anyone didn’t take humanists seriously, the Ninth Circuit Court’s banning of the Pledge of Allegiance ought to be a wake-up call. One determined activist did all that! Even though, according to news reports, his entire case was based on false premises.

Few Americans know much about chemistry, or science in general. Many harbor vague, uncomfortable feelings about chemicals. They have an emotional affinity for natural products, as opposed to synthetic materials. Whether it’s fabrics or medicines, natural is supposed to be better.

In contrast, many people will recall the Periodic Table of the Elements, and the fact that *every* physical object is made of chemicals. As radio’s Dr. Edell likes to say, poison oak, rattlesnakes, and tornadoes are entirely natural.

Without synthetic materials, our clothing and possessions would wear out quickly. Our modern lifestyle is

based upon chemistry. I’ll take a verdant, dew sparkled meadow over a traffic jam any day—but only if my peaceful village has modems and a good dentist.

Big chemical companies manufacture a whole range of products, most of which are shipped out plastered with ominous warning labels. Once in a while a crash dumps loads the stuff, causing nasty fumes and headlines. That makes people really nervous.

Educated people have the opportunity, if not a duty, to help inform the public on such issues.

Life

Reductionism is a popular scientific philosophy. Reductionists love to point out that all life is biology, all biology is chemistry, and all chemistry is physics. Especially, that we humans are biological creatures.

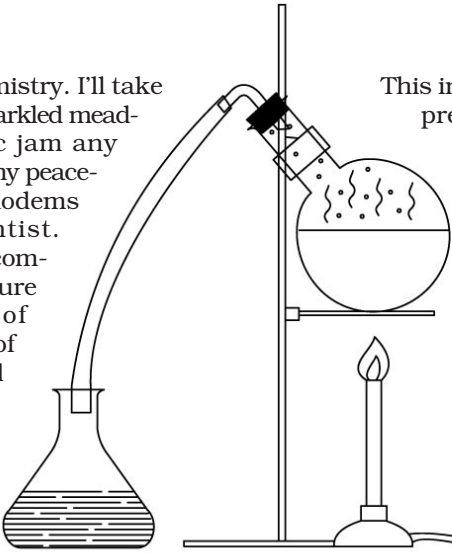
In one sense it’s true. This opens up some fascinating debates about behavior, mind/brain studies, and evolution.

The relationship between people’s minds and chemistry is made clear by the pills they swallow, whether for medicine or recreation. Caffeine, were it discovered today, would be isolated as a white powder, and likely banned. Opposite this, anesthetics can silence any debate.

Pharmaceutical companies like to market ‘single molecule’ drugs. With these, physical ailments are being cured at an impressive rate. Mentally ill people can also be helped, but in their unfortunate case, no known treatment is without major side effects.

That’s one place where natural products can play a vital role. An herbalist’s remedies can be just as powerful, but they contain intricate combinations of bioactive molecules. Wisdom and experience are required.

Another tidbit about biology: it turns out that, while still in the womb, babies can ‘taste’ the food their mother ingests.



This influences their solid-food preferences after birth. Do you like sauerkraut? Natto? Kimchi? Is this free choice, or can you blame chemistry?

Evolution

Virtually all scientists accept Darwinian evolution, as modified by DNA research, Stephen J. Gould’s ‘punctuated equilibrium’ theory, and more. Creationists keep poking holes in

their models, but it’s pretty obvious that the Earth is billions of years old, and has hosted countless now-extinct species.

Biology textbooks often refer to some dusty English trees, with their camouflaged black moths. When coal soot blackened the landscape, then got cleaned up, the common local moths went from white to black, then to white again.

Despite this variation, no one has ever witnessed a new *species* come into being. Not even close to home, as biologists have yet to determine the crossover point where wolves became dogs.

The story of humanity itself, and how we learned to think in the abstract, create fine art, and to honor our dead, has yet to be told in full. I hope I live to see this, but even if I don’t, I’ll be watching from the spirit world.

Morals

Philosophers of all stripes love to debate morality. Is it spiritual, genetic, or cultural? Even secular humanists use terms such as good and evil, implicitly accepting that there are (or at least should be) basic standards for human behavior. Whatever their fancy rhetoric, no one wants to be murdered, or to see a common murderer go unpunished.

Scholars, especially humanistic ones, agonize over the ‘altruism question.’ There is no scientific reason why anyone would sacrifice, especially their very life, for the sake of others. Evolutionary Psychologists try to explain this,

without showers, toilets and comforts, but some said this was too easy. As the budget allows, next year we’re looking at getting a large circus tent, so we can maintain the outdoors atmosphere but have a place to meet under shelter when necessary.

The other comment made by the BC’s was that they would like to have more interaction with the younger kids’ camp. We’re looking at this for next year.

Overall, I believe these workshops are a valuable part of the kids’ growth and ability to deal with the challenge of growing up in the fallen world. It is their ammunition for the year ahead.

For more information contact: Jeff Adshead, Director of the True Teen Camp, at jeff@T2nw.com. ❖

but end up way out on some rather odd limbs.

The best theory they’ve offered is that the “daring warrior type” (ancestor of today’s High School football quarterback?) gets all the girls. That is, those guys manage to sire more children before getting wiped out. Not exactly a comforting theory, even if it were accurate . . .

Of course, the entire question is moot. As the Principle explains, there is a Self Purpose *and* a Whole Purpose. We were shaped by God; imbued with unselfishness from the beginning. The conscience did not arise from cut-throat Nature. And we all have one—unless you’re planning on a long stay in a criminal medical institution.

As True Father says, unselfish people attract friends and supporters, while the selfish drive people away. For example, celebrities will draw a big crowd, yet at the end of the day, might find themselves very much alone. On the other hand, in defiance of every scientific theory, ordinary people who raise adopted children are honored.

Consciousness

Scientists have done some amazing things with chemistry, and predict much more. Recently they put together an artificial polio virus. Viruses are the smallest form of life, and polio an especially simple one. Such progress, if you wish to call it that, will continue.

What about advanced life, and the mind? Medieval scholars had their Golem, while modern nerds have Commander Data. For decades scientists had great hopes for Artificial Intelligence research. Problem is, they’ve come nowhere near developing a synthetic mind.

Robots can walk, just barely, and computers can play chess. It’ll be a while yet before a robot can go shopping and cook your dinner, or do good stand-up comedy. Even if they do manage those feats, will they ever grasp all the richness and depth of existence?

When it comes to conscious minds, reductionism has hit the rocks and is not-so-quietly sinking. Instead of obedient, brick-like particles, physicists have discovered a weird quantum realm. An unpredictable place that’s connected at a deep level with everyday life.

I’ll go out on a limb here, and posit that no combination of lifeless chemicals can, or ever will, become an autonomous living creature. Much less, fully recreate a human being.

However, I must admit, I’d be very excited if that *did* happen. I challenge theologians to prepare for such eventualities, just as I encourage scientists to look for the spiritual world, and consider those aspects of life that defy chemical analysis.

It’s a good thing the Principal embraces both science and religion. There’s a lot of excitement ahead!

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CAMP from page 24

ing next to them. Every 10 minutes we’d switch. Along another hike, near the ridge, we had about 20 minutes of silence while hiking. I found it difficult even not to exclaim about the beauty of nature around me, but the kids were absolutely silent for the whole time. It’d never happen at home, right? Once descending from a strenuous climb, we stopped for 30 minutes to reflect silently and imagine that if God was right in front of you now, what would you ask? Then write down whatever comes to mind. We also had a rafting trip, lots of games (capture the flag being the favorite), and some rib-splitting entertainment around the campfire.

I have heard some say that these

campers are just a social gathering for the kids. This aspect of camp should not be underestimated. It is vital for our Blessed Children to gather together and nurture each other. Some kids, whose families don’t attend church, came to camp and were transformed by the experience, determined to come again next year. We need to facilitate the Blessed Children in witnessing to each other. These camps are really an experience of this.

We don’t need fancy buildings, or gourmet meals. We had a fairly rugged environment, camp-style food, bathed in the ice-cold lake, used a hole in the ground for the toilet and got rained on a couple of times. But, when asked if they would trade this experience for a fancy building, the BC’s said no – that this “hardship” brought everyone closer together. Certainly, some struggled

4-day Blessing Candidate and Parent Workshop in DC

by Matthew Jones

Thirty-seven Second Generation brothers and sisters gathered at the UFC Building in Washington DC for a 4-day Blessing Candidate and Parent Workshop the last week in July.

The first day of the workshop was for both parents and children. Rev. Jenkins kick-started the workshop with an energetic and uplifting overview of the Blessing. Many parents said that it was great to hear that content again. We then had a panel discussion between the parents and children, where anonymous questions could be asked to each side as a whole. One child, for example, asked the parents, "What does true love feel like?"

This workshop featured a lot of interactive exercises and question-and-answer sessions. It also combined vertical Divine Principle content with practical ways of communicating with others and developing self-awareness-such as doing exercises to understand the positive and negative characteristics we inherited from our parents.

One highlight of the workshop was each night we had "Open Mic" where participants could come up and express themselves with a song, a joke or a thought. Each night the participants became more and more expressive, creating a strong sense of family, which made being here special for all.

Special thanks to Dr. Yang, Rev. Jenkins, Rev. Phillip Schanker, Rev. Kevin McCarthy, Hilde and John Wiemann, Jack Huh and Highmy Herbers, Michael and Bianca Roshuni and the whole Stein family for their heartfelt investment in the second generation.

The next Blessing workshop will be held in October in Boulder, Colorado. ❖



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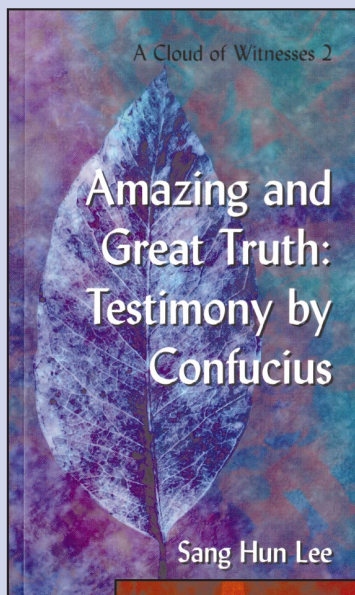
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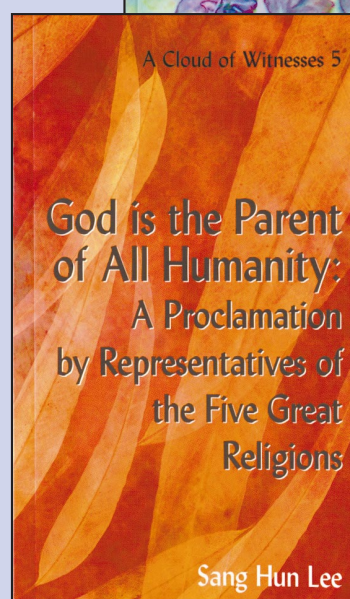
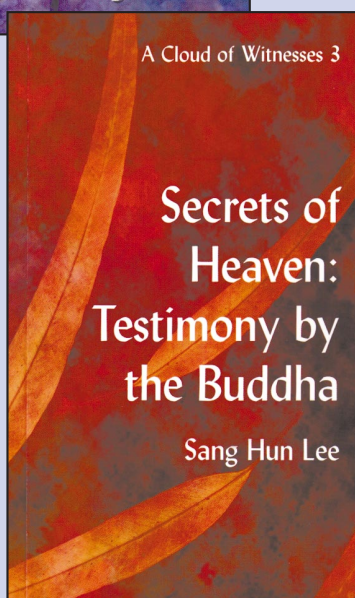
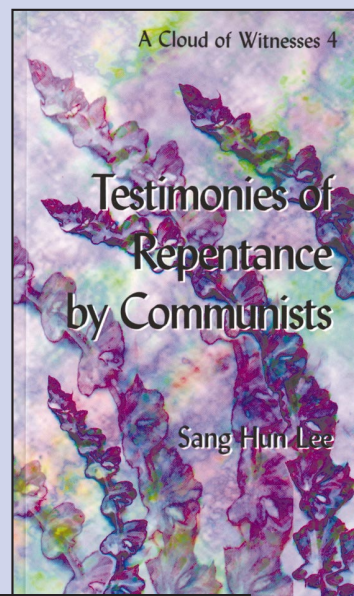
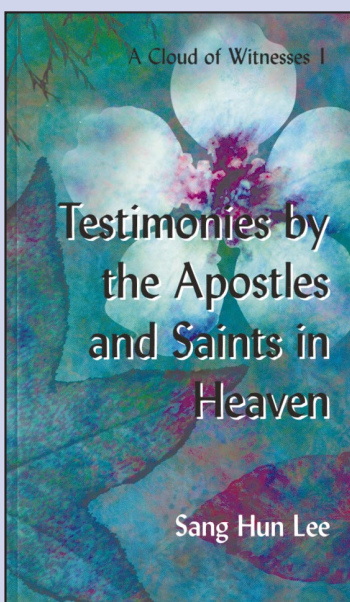
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