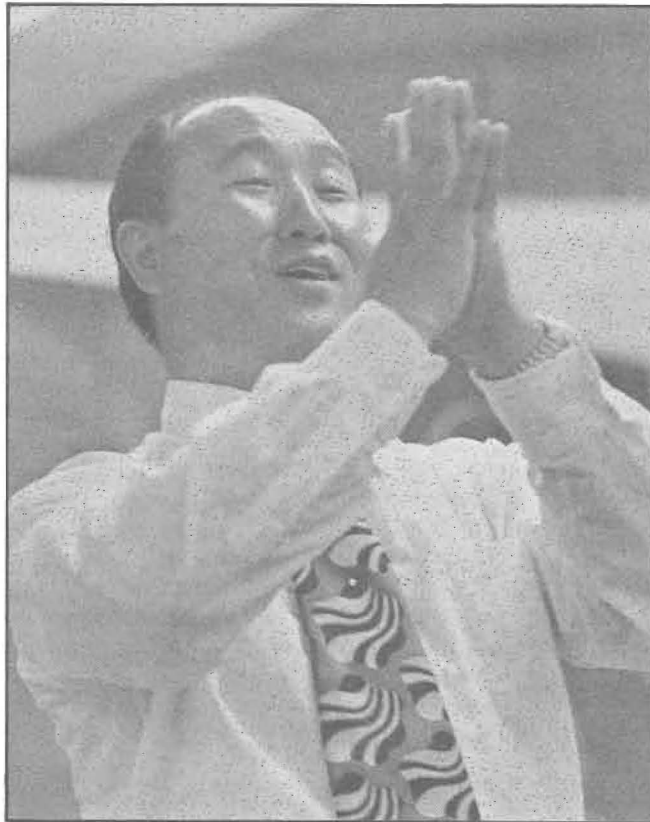


New Hope News

Vol. 2, No. 12

August 25, 1975



Father... fishes for tuna... speaks at Belvedere

For several weeks Father has been on his boat day after day in single-minded pursuit of catching a tuna, one of the largest of the edible fishes. Joining him from time to time were Mr. Salonen, Mr. Kamiyama, Mr. Sudo, and Mr. Warder. At Belvedere on August 24th Father informally shared his reason for going after the Big Fish. It was not, he said, for recreation. Rather, he wants to witness to the other tuna fishermen, usually very wealthy and influential people.

Sunday also marked In-Jin's tenth birthday. Sunday morning Belvedere guests joined in the celebration, eating raw tuna. Highlight of the morning was Father's reeling in a giant cake baked by the headquarters staff in the shape of... a tuna fish!

Father's Sunday sermon was "The Way We Must Tread." Excerpts (reconstructed from notes) follow. —see page 2

New Hope Festival

The New Hope Festival sponsored by the Sun Myung Moon Christian Crusade has been successfully launched, moving from its first engagement at the New York Hilton Hotel in Manhattan to Flushing and on to the Bronx.—see page 3-5



Sunburst performing at the New York Hilton. From left to right: Christy Byerly, Patsy Johnson, Jim Clark, Larry Moffitt, Rob Schwartz, Rae Ann Towle, and Sandra Lang

Also:
ILS Seminar
Kidnappers, Church
Confront in Court

The Way We Must Tread

Excerpts from Father's Speech at Belvedere, August 24

Mankind has been seeking happiness. There are three kinds of people: normal or average people, the great thinkers, and religious people. From these three kinds of people, where can we expect the answers to come? It has to be from either the great thinkers or the religious people. But the great thinkers have been trying and they have never found the solution. Where can mankind turn? We need a special revolution or something extraordinary like that.

Everything we do has a global effect. No man, society or nation has its own destiny; we have a global destiny. We need a world solution for all mankind, so we have to look on the worldwide scale. Right now mankind is in darkness and despair. We are at a junction in human history and must examine our lives and beliefs. If there is a good man, this must be the time when he will come forth. But if we look at man in general, people are not serious enough to seek the ultimate way of life or understanding of God. This lack of seriousness is a very great problem.

Then where do we get the solution? The man of truth must be internationally minded. That man must be the man of all people; it doesn't matter what color or race he is. Rather, he must have an eternal ideal. That person must be liked by people of the past, present and future generations—a man of all times, all eras, and all seasons. This is the solution for the world. That person has to give truth and light; it can only come from a religious life. The man of all eras must be anointed by God in heaven. If one nation is sacrificed to God, then that nation will turn out to be the greatest nation for God.

Where can we find the true peace, freedom, and ideal? The ultimate union of freedom and peace will be found with the anointed one of God, the Messiah. Meeting the Messiah, you meet God in person. The ideal happiness will originate in God when the three become one. Those three are God, the Messiah, and you.

What kind of joy can you get from a teacher? You get horizontal joy; but it is temporal and will eventually be washed away. The teacher of eternity is the Messiah, who brings a relationship which will never tarnish. Only by relating to the Messiah can we have eternal relationships. The Messiah is an eternal teacher. The Messiah brings true relationships between husband and wife, and brothers and sisters. The Messiah is the man of all time. If you know

this kind of person, if you grab him, you can never let go. We cannot just think this way, we must live it to the depths of our bones. If one arm is cut off, then we should grab with the other arm. And if both arms are cut off, we should grab with our legs. If our legs are cut off, we should stick to this man with our belly.

Everything begins with thought. You must have faith and conviction that nothing can stop you from accomplishing the will of God. The Messiah is given to the world. He seeks for those who will fight with him and be his co-workers and co-creators in establishing the new world. So we should have the attitude: "I will be the one to love more those people who have been rejected by mankind." We must embrace one another, not kicking at each other, breaking down barriers that have existed throughout history.

If you found the fork that Jesus used, that fork would have more value than all of the U.S. Just think, if you found a man of God in front of you, how blessed you would be. What is a good man or true man? He does all the things we do. He eats and sleeps. He hears, feels, thinks, just as we do. But everything he does is for the purpose of God. The role of the Messiah is as an ordinary man, not a superman. When this man comes, he will direct you how to become a perfect man for God. When you walk, you must know that the universe is falling behind you when you are a man of God. When you turn, the universe turns. God wants a cosmic son or daughter, not just an American son or daughter. Perfection comes when you find the Messiah and he puts his signature on you so that you become an anointed one.

We cannot have national boundaries. Our nation is the world. My hometown is this earth. Would you like the U.S. to flourish or the world to flourish?

Our task is to meet the Messiah. Just because you see the Messiah does not mean that you have met him yet. Have you met the Messiah? You are trying to meet him. Perfection comes not from you but when you meet the Messiah and God and you truly come under the True Parents' care. Only through the Messiah and God can you become perfect and have a perfect family, society, nation and world. Without having the Messiah and God, you will never have any answers to building a new world. What you see and think must be what God and the Messiah see and think.

The black dot in the center of your eye (pupil) represents God, the blue part (iris) represents the Messiah, and the white part represents yourself. They all move and work together.

Your thoughts and actions must be found in the heart of God. We must pierce right through the heart of God. From this you will learn love for all mankind. What would you like to possess? God. You want to possess the essence of God, which is the heart of love. So God needs someone to love and to be loved by. Where you find love, that is where you want to stay. The Messiah to you is the ideal parent, the ideal husband, brother, teacher. Our goal is to reach the heart of God. We must resemble him. You should ask God to let you be responsible for the world—tell God to relax and take it easy, you'll finish the job. If you become that kind of person, God will love you so much. You must think: "All by myself I can fill Yankee Stadium." We need that kind of determination.



Father aboard the "New Hope"

New Hope Festival Opens in N.Y.

The New Hope Festival sponsored by the Sun Myung Moon Christian Crusade has been successfully launched, moving from its first engagement at the New York Hilton Hotel in Manhattan to Flushing and on to the Bronx.

August 13 was Opening Night at the Mercury Ballroom of the New York Hilton. The hundreds of Family members who had worked for this campaign—IOWC members, New York Church members, and the headquarters and work staffs—awaited anxiously for the room to fill up shortly before the 7 p.m. opening. Resulting was a capacity crowd for the room, which holds about 400.

From the beginning the audience was dazzled by Sunburst—both its lively appearance and its deeply emotional, spiritual, yet current music. Opening the program was the rousing "Pass It On," followed by "Rise Up." Quieter songs followed: "Love, Love, Love," "You've got a Friend," "Flower," and "This Old World." Everyone joined enthusiastically in "Bye and Bye," and listened attentively to Patsy Johnson's testimony, in which she described her disillusionment after fighting racial prejudice at the University of Texas and her discovery of hope in the teachings of Rev. Sun Myung Moon. The first portion of the program closed with Rae Ann Towle's smooth rendition of "There's a New World Coming."

Aidan Barry, master of ceremonies, welcomed the audience by saying: "This is the beginning of something big and

wonderful for New York City. . . . The purpose of the Crusade is so that we can all meet with and share the life experience of God." The featured speaker, Mr. Salonen, is "someone who can let us know deeply about God and His heart and about the great hope for America in the future," said Mr. Barry.

Mr. Salonen's speech focused on preparing the audience to receive new ideas by stressing the need for a dynamic youth movement, one built upon faith and self-sacrifice.

"We have to face facts," he told the audience at the beginning of his speech. "It was very popular a few years ago to quote from the ancient Greek philosophers who complained about the generation gap, referring to the generation gap so much talked about five years ago as being no different from that of 2,500 years ago; the implication was that since some things hadn't changed for 2,500 years, we'll get by for another 2,500. But I don't think that we can really believe that. Just in the last year alone, some of the problems we are facing here in New York and throughout America are almost overwhelming."

Mr. Salonen went on to quote statistics of rising crime, divorce, drug usage, suicide. "By almost every index this society is facing a crisis. Yet because we don't have the solution, we try not to face up to it. But we here in New York especially know that at some point the piper has to be paid. New York has been facing incredible crisis in the last several months because it

postponed facing it. The crisis has been predicted for the last five years, but because no one had the solution, no one wanted to face it. But we did not avoid it that way, we simply got ourselves into the middle of it."

"Man, not God, is responsible for evil," said Mr. Salonen, "because of his separation from God. At the same time, God has been working side by side, through every available channel, to create a world that could live in that perfect joy which He had intended."

On this foundation Mr. Salonen discussed the historical application of the principles of restoration, namely maintaining faith and sacrificing oneself for others (foundation of faith and foundation of substance). "The pattern of Abel holds the key to understanding the pattern of re-establishing the ideal," he said. "The first thing we must do in order to re-establish the ideal is to demonstrate our faith to God. The second thing is to demonstrate the willingness to live for a higher purpose, not for ourselves."

This principle was discussed in the case of Noah, Abraham and Moses. "Noah," said Mr. Salonen, "gave the best 120 years of his life to God. . . . At the time everyone must have thought that Abraham was crazy. But does anyone know the name of Abraham's next-door neighbor? Do you know the names of his brothers and sisters? Did Abraham lose anything by giving up his immediate sur-

(continued on page 5)



Scenes from the First New Hope Festival



Mr. Salonen addressing audience in the Mercury Ballroom



Rae Ann Towle in a solo



Mr. Salonen planning strategy with IOWC captains Michael Smith and Terry Walton and speaking on opening night at the Hilton



Sunburst mingling with the crowd. Left: Jim Clark. Above: Manager Frank Grow



Helander Case

"Deprogrammers" Seek Court Action Against Church

by Louise Strait

A Ted Patrick kidnapping incident last January has now surfaced in the D.C. Superior Court in a trial in which anti-Church forces, specifically those involved in deprogramming activities, have launched a major attack. We have responded with a strong, Perry Mason-like defense, aware that not only the freedom of one of our members but also a precious principle of justice is at stake. The case of the court's *habeus corpus* action in re Wendy Helander, expected to last a few morning hours, has stretched over a week, putting the Unification Church on the front page of the *Washington Post* two days in a row. Wendy is becoming so famous now, said Father at his Sunday morning speech on August 24.

BACKGROUND

Wendy Helander, 18, joined the Church in late 1974 in New Hampshire. In mid-January, 1975, she was kidnapped from Barrytown by her parents and "deprogrammed" by Ted Patrick. She, like so many others, found that the only way to become free was to pretend to agree with her captors. The price that they demanded of her was her signature on an affidavit stating that she had been brainwashed by the Unification Church and "if in any event the Unification Church... psychologically or physically kidnaps me back, I am requesting immediate action by the authorities to come and physically remove me from this cult...."

Shortly after signing it Wendy escaped and returned to the Church. On her way to a new mission she stopped in Washington for a few days. In the meantime, her parents immediately set out to get Wendy, armed with the affidavit. Several days after she left Washington, headquarters received notice of a writ of *habeus corpus* from the local court (Superior Court) ordering the Church to bring Wendy to the court. (*Habeus corpus* means literally "produce the body.") The Church has contested the order on the grounds that legal age in Washington is 18 and that she was not in Washington at the time of the issuance of the writ. The opposing side has maintained that, based on the affidavit, there is reason to believe that she is being held against her will, in which case the writ would be legal.

THE CASE BEGINS

On Tuesday, August 19, the contest reached the trial stage in the courtroom of James Belson. Our case was presented by Mr. James Wiener and Mr. Doug McKinley, a very complementary pair of attorneys—one is young and sharp, the other white-haired and having a gentlemanly southern drawl. Wendy hired her own lawyer, Mr. Hirschkop, who informed the court via affidavit that, fearing another kidnapping attempt, Wendy did not want to appear. Our attorney argued that the case should be dismissed because of her age and her absence from Washington at the time of the writ. The other side then cited us for contempt of court for not having brought Wendy to the trial, since the court had placed an order for her to appear. The judge decided not to dismiss the case, proceeding with the trial to find out if the Unification church was violating the law by holding Wendy against her will.

THE DEPROGRAMMERS' STORY

Tuesday was a grim day for our side. The Helander's lawyers claimed that they would prove the the Unification Church had a hold over Wendy as certain "as a gun at her head," saying that the Church forced its members to commit unlawful acts, to tell untruths, and to place their entire will into its hands. The Helanders had assembled a gaggle of witnesses to attest to just those charges against the Church: former members who were deprogrammed and who, like the Helanders, are thickly involved with Ted Patrick's movement. Appearing with similar stories were Carol Stedman, Carl Waranowski, Anita Mallot and, on the next day, Robbie Colaluca and Ann Devine, all members for only a short time and now active in kidnapping and deprogramming Unification Church members.

All the testimonies were similar. The Church taught them to lie while fundraising, they said. And said that they couldn't see their parents. And deprived them of food, sleep, and time. And said that they would be a tool of Satan if they left. And pressured them to quit school and to take on missions they didn't like. And demanded absolute obedience to Reverend Moon. And, in the case of Robbie Colaluca, said that she could not marry her fiance. And so deprived them of their free will that they would do anything for the

Church, even kill. "The Church lied to me," said Carol. "I was totally dependent upon them," said Waranowski. "It's a form of Communism," fervently alleged Anita Mallot. "It's a political front."

Our lawyers' cross-examination was simple. "Who told you to lie? When? When did you have to do anything you didn't want to? Did you ask not to do it? How did you come to leave the Unification Church? What are you doing now?" Then appeared a different side of the story. Witnesses were vague on who told them to lie. No, they hadn't ever asked not to do something. Each left through a Ted Patrick-related kidnapping and is currently involved with his activities.

The prosecution's star witness on Tuesday was Dr. John Clark, a psychiatrist. Unification Church members have absolutely no free will, he said. Furthermore, it was "impossible for any members to be in good mental health." Physical and emotional depletion, "constant praying, and isolation from old contacts," served, he said, to bring the members to "a state not unlike hypnosis."

Dr. Clark, although perhaps a reputable psychiatrist, held several obvious biases. First, he is an avowed atheist and also suspicious of non-establishment religions, which he called "parareligious groups." His definition of normal behavior was restricted to the display of the traits of humor and irony. And, most telling of all, the only Unification Church members he had ever seen, let alone treated, had been successfully "deprogrammed" by Patrick or his associates. The *Washington Post* liked what he had to say, prominently featuring it. The television crew preferred to interview the ex-members, getting some juicy quotes. (On Wednesday they did air a sentence from Louise Strait, wanting to be fair.)

On Wednesday Mrs. Helander took the stand to say that "Our daughter is not our daughter." They would not have resorted to kidnapping her, she said, if Wendy "had chosen a fine activity." Wendy, she said, needs a great deal of help, "in a situation where she can choose for herself, not the Unification Church." Under cross-examination she could not remember Wendy's unhappiness during the deprogramming. Yes, Ted Patrick did yell at her, she said. "But he's a very kind man."

Meanwhile two soon-to-be witnesses for the Church were themselves escaping from Ted Patrick and his gang even as the

CARP Seminar Sparks Japanese-American Dialogue



From left to right: Sumie Mitoma (Kyushu University), Katie Morehouse (Columbia University), Michael Urena (Columbia University), Dinsahw Dadacharyi (Yale University), Marion Warin (University of Pennsylvania), and Brian Gruber (Queens College).



From left to right: Tadaaki Shimmyo (Director, Columbia University CARP), Hirokazo Ohta (President, Japanese CARP), Tadashi Iiyama (Director, Tokyo University CARP), Masayuki Kikkawa (Secretary-General, ILS), Yoshiaki Kawanami (Waseda University).

On August 6th CARP members from the United States and Japan met at Barrytown for a day-long seminar to share their experiences and explore possibilities for future CARP development. The American participants were students and active CARP members in the Northeastern states. The Japanese CARP members were in the U.S. as staff members of the 1975 International Leadership Seminar and represented Tokyo University, Waseda University, Kyoto University, and

Kyushu University. Topics of discussion were the current value crisis among youth of the two countries, the role of CARP in helping students cope with this crisis, and CARP's future potential. Mr. Tadaaki Shimmyo, Columbia CARP director, acted as interpreter, Mr. Kazuyoshi Ikeno, of Columbia University Graduate School, contributed significantly to the discussion. (Specific points of discussion will be covered in a later issue).

trial had started. Through remarkable coded signals to the Church and between themselves, Pam Franchier and Tony Martines arrived back in the Church on Tuesday and Wednesday. Starting on Tuesday night through Thursday, Public Information director Farley Jones assisted in their rescues and assembled them, with many others, as witnesses for the Church's defense.

THE DEFENSE

On Thursday the case for the Church got progressively stronger through the day. Wendy's lawyer, Mr. Hirschkop, defended her absence on the grounds that the order was illegal in the first place, that she had legitimate reason to be afraid of re-kidnapping, and that she was protected by the constitutional guarantee of freedom of religion and thought. It was a matter of principle, he held, that no one can be ordered into a court to explain his beliefs.

In a brave gesture—like throwing down a gauntlet before Satan, our lawyers claimed that the other side had presented

no viable evidence against us, asking the judge to make his decision without hearing our defense. The judge, careful and also curious, wanted to see the Unification Church witnesses. Leslie Elliott and George Edwards described our life-style and defended our moral principles to the judge. Through Christen Aussenus Judge Belson got some idea of Ted Patrick's method of physical brutality and psychological intimidation as she told him how Patrick had tied her up and said to her: "I'm not your father; I can kill you." Henry Hurt, sixty-year old IFA member and active Presbyterian, affirmed to the prosecuting attorney: "Of course we have free will. The highest gift to man from God is free will."

Our star witness, like their's, was a psychiatrist. But ours, armed with a tape of an interview with Wendy the night before, was many times more reliable.

The opposing lawyer panicked at the sight of the recorder but could not sway the judge. The tape would be heard. While the doctor used the tape to point out to the judge signs of healthy interaction, it was

also a dramatic testimony to the courtroom listeners of one girl's fight to remain free to follow God. "I loved the teaching," she said. "It made sense to me right away." Her mother, she said, would rather she take drugs "or shack up with some guy" than join the Unification Church. Already, she said, her parents had thought she was crazy when she explored Transcendental Meditation and put an ad in a magazine looking for people who wanted to help the world. "I wish they would understand," she said.

The psychiatrist, Dr. Kaufman, concluded that she had made her choice as freely as anyone could make one, adding that the Unification Church seemed to him quite free. He had seen, he said, more indoctrination in the public schools. He sent tremors through the courtroom as he said that she had a capability of exercising free will more than most people, including those in the courtroom. Better yet, he made the same statement to TV on his way out of the courtroom and was quoted by the *Washington Post*.

The next day's testimony was front-

page news. Mrs. Carter, mother of two members said that her sons were under "nothing but good influence" since their membership. Most spellbinding witness was recent escapee Tony Martines. Tony detailed the physical brutality of his kidnapping and explained that his kidnapers said that if they won the Helander case, they would destroy the Unification Church. Most important of all was his revelations of their strategy involving affidavits. He also was forced to sign an affidavit and was given Wendy's as a guide. He watched while they forced someone else to sign one, and overheard them say how important these pieces of paper would become in recapturing members who had escaped from deprogramming. The judge, now very much interested, asked Tony to detail his escape to New York on a bicycle, evading local police who were cooperating with the kidnapers.

The crowning blow to the Helanders' case was struck by recently escaped Stephen Post, who testified that while he was being held at the Helanders' house as part of his kidnapping, he overheard Mrs. Helander say that she would not hesitate to have Wendy kidnapped and committed to a mental hospital. After Mr. Jones testified to the background of the case, final arguments of the case were deferred to the next week.

Judge Belson will have to rule on two issues. First, is the Unification Church restraining Wendy against her own will? Second, should the Unification Church be cited for contempt for not bringing her into court? The contradiction is ironic. Given the fact that Wendy does not want to appear, if the church forces or persuades her to come, it would be proving its guilt to the first charge: i.e. it exercises enough control over her to force her to act against her will. The underlying issue, which hopefully the judge will understand, concerns the validity of the first affidavit, the only sufficient cause to bring this case to court in the first place. If he believes our testimony that the affidavit and others like it are signed by force as part of a perpetrated campaign against the Unification Church, he can throw it out and thereby dismiss the case for lack of evidence.

While Church officials have often speculated about the extent of Patrick's network and tactics, this case revealed what was long suspected: that, according to Farley Jones, the "deprogramming movement is now working under its own momentum, first enflaming parents with

false information about the Church and then drawing them in as accomplices to provide protection for their conspiracy to destroy any unfamiliar philosophy. Already successful in gaining police protection in some communities for their illegal activities, they are intent on legitimatizing themselves through the court system."

Also on trial in Washington, D.C. along with the Unification Church is freedom of thought and religion. If successful in obtaining the court's endorsement, the deprogrammers, while claiming to be standing for Wendy's freedom from the Unification Church, will actually be making a contribution to the death of freedom in the U.S. Truth will be dealt a hard blow, too, as the kidnapers charge the victims with unlawful constraint. Says Mr. Jones: "Here we have an eighteen-year-old adult,

legally of age, who of her own free will, has made a certain decision. In the name of freedom she is being asked to justify that decision in a court. . . against her will. In our defense during this case we have been protecting the sacred rights of the individual and the very heart of freedom."

While the trial has given the deprogrammers a forum to air their twisted views, it is also a sign of the increased strength of the Church. The fact that the deprogrammers are looking for legal sanctions is a sign of their failure: in six of the last eight kidnapping cases, the victim escaped and returned to the Church; another would-be kidnapping was aborted before it occurred. Father himself put the phenomenon in its best perspective in his August 24th speech by saying that if we are so successful in the midst of this kind of persecution, think of our progress when it ceases!

Dr. Kim's new book, the fruit of many months of research, discusses the Divine Principle in light of classic Christian Thought. An invaluable tool in understanding and conveying the depth of the Principle.

Unification Theology and Christian Thought is available through Unification Church Publications:

6527 Chillum Pl., N.W.
Washington, D.C. 20012
Cost: \$4.00

News From All Over

Maja Haase reports from *Los Angeles* that a greater percentage of guests attending workshops is joining the movement, making it possible for Los Angeles to contribute seventy members to the New York IOWC campaign in the near future. Los Angeles has added an advanced three-day workshop to its program to fill in the time from the regular three-day workshop until the seven-day workshop, starting each weekend. Each 21-day workshop, held at the Huntington Drive Center in downtown Los Angeles, includes practice in witnessing, teaching, and fundraising in order to train its participants for IOWC work in New York.

Headquarters Building: Father has recently toured the building with Mr. Aum, longtime Church member and award-winning architect in Korea. Mr. Aum, who has designed the world headquarters building to be located on Yoido Island, will examine the building for several weeks to plan interior reconstruction

and restoration. In order to effect the changes, Bobby Wilson has relocated in the 43rd St. building, along with a sizable number of his staff.

The Freedom Leadership Foundation welcomes six more Vietnamese refugees into its New Hope Center. Included is a family of husband, wife and two children as well as two men whose families are still in Vietnam. Two of the first refugees, Mr. and Mrs. Toai, have found their own apartment; Mrs. Toai is working for the Ginseng Teahouse.

Fifteen Phase III pioneers returned to *Barrytown* August 14th for a special reception prior to their assignments for new missions. Many will be participants in a new "New York City coaching program." After pioneering an area in New York City alone for three days, they will be assigned three members who have just completed Phase II training for ten days, when their assistants will be given new assignments

for Phase III. This kind of experience will bring more people into New York City in support of the Yankee Stadium campaign; also it is meant to give them a foundation in pioneer witnessing hitherto not available.

On August 1 a unique group of pioneer missionaries left *Barrytown* for the New England States—members of the 1969 and 1970 Blessings participating in *Barrytown* training. Their assignments are as follows:

Mrs. Hillie Edwards, Springfield, Massachusetts; Mrs. Marie Ang, (and Wanda Mylar), Torrington, Connecticut; Mrs. Nora Spurgin, Waterbury, Connecticut; Mrs. Darlene Pepper, Salem, Massachusetts; Mrs. Maxine Pearson, Salem, Massachusetts; Mr. Philip Burley, Worcester, Massachusetts; Mrs. Vivien Burley, Medford, Massachusetts; Mr. George Fernsler, Lawrence, Massachusetts; Mrs. Patty Pumphrey, Meriden, Connecticut; Mrs. Rebecca Salonen, Amherst, Massachusetts.

They will pioneer for forty days, returning on September 10.

Orientation for the *Unification Theological Seminary* will begin on September 14. Included in its first class will be forty students: twenty Americans, ten Europeans, and ten Japanese. The Seminary will be officially opened by a Convocation at *Barrytown* on September 20, when, in a ceremony, our Parents will bless the Seminary. Classes will begin on the 22nd.

News from *international missionaries* will be covered by *The Way of the World*. *New Hope News* will begin weekly publication.

Leaflet and poster design for the first major Washington IFA program, a panel discussion of special interest to suburban families. IFA members have been leafletting parked cars throughout the area.

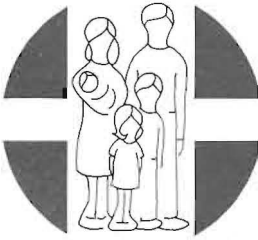
IFA INTERNATIONAL FAMILY ASSOCIATION
1365 CONNECTICUT AVENUE, N.W.
WASHINGTON, D.C. 20005

PROTECT YOUR CHILDREN
Violence in our schools is on the increase. Riots, truancy, delinquency, rape, alcohol usage, drug abuse—are replacing the 3 R's

**Panel Discussion
on
Crime and Delinquency**

Admission Free

Entertainment
Questions from
the audience



**September 10
7:00 p.m.**

Thomas Jefferson Jr. High School—Theater
125 South Old Glebe Road
(just off Route 50 in Arlington.)

For information call:
Mrs. Judith LeJeune
Day: 296-6983
Night & Weekends 659-8446

Panelists will discuss:

- 1. Problems:** Statistics and studies of crime among school-aged children.
- 2. Correction:** Counseling and institutional help available for parent and child.
- 3. Prevention:** What we can do to protect our children from getting involved, hurt and in trouble.

PANELISTS: (Panelists will represent their own views and not place of employment)

1. Sergeant William Jeunette—Arlington Police Department
2. Dr. James Breiling—National Institute of Mental Health
3. Rev. Benjamin Pratt—Pastoral Counseling & Consultation Centers of Greater DC
4. Mrs. Barbara Kurtzig—Hilway House in Arlington
5. Mr. James Crawley—Arlington County School Social Worker

(The International Family Association is affiliated with the Unification Church International)

New Hope News

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Published by The Unification Church
Office of Communications
4 West 43rd Street
New York, New York 10036
(212) 869-1370