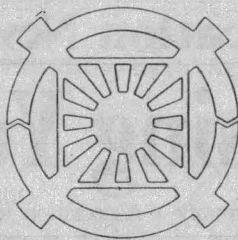


INSIDE

**Reverend Moon's Thoughts
and Unificationist
Perspectives on the Gulf
Conflict • p. 5 & 6**



**Wedding of the Century to
be held in Korea this August:
Public Announcement and
Commentary • p. 2 & 4**

INSIDE

Unification News



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★ GOD'S DAY ADDRESS ★

World Peace and Family Life

By Reverend Sun Myung Moon

This is an excerpt of an unofficial translation of Rev. Moon's Midnight Address on God's Day.

When man grows up in the form of man and woman and they become one, then God is manifested. When God becomes the center, the direct dominion of God is established. With God as the center of their love, it must have an eternal quality. So the husband-wife relationship must be centered on God, consisting of true love. Then it can never be broken. The unity created by this love must be such that the individual cannot run away. A home is established by such love. When we think of "hometown", we think of parents. If someone leaves the hometown he can never forget it as long as he lives, wherever he goes.

Of course, if one thinks of one's hometown, one thinks of nature and the environment, but above all the heart of one's parents. The place where we received life is where our roots are. We cannot deny our roots. Heaven and earth are like inside and outside. Where is your heart? It wants to live in the inner room of love. God is on top, I am underneath. Our heart wants to be where that love is, where the wife is in the case of the husband and vice versa in the case of the wife. Is your heart where money is?

Professors who teach school teach the same thing again and again. Pupils want something more than this. A food prepared with love tastes special. So why do we want to go back to our hometown? Because our heart wants to be where there is love.

If a child leaves the sphere of love, leaves its parents and runs away leading an immoral life, the parents feel sometimes it would have been better if he had not been born. If you leave the sphere of love you lose life. The true love of parents is a vertical love. There is only one place where this love can be received. There is only one place in the whole world where parents love can be received. That is under this absolutely vertical point. The love of parents and

children cannot be separated. The husband's and wife's love for each other is horizontal and can more easily be separated. Divorce can happen.

I have 13 children, but each is different

in the way they laugh and smile. Do you want to give or receive New Year's money? So where does the heart of creation want to be? In the place of love. The inner room of the house. So Jesus said, "Where is the

Kingdom of Heaven?" In your heart!

If your mouth moves vertically you are surprised—even God is surprised, so it is vertical. So what I am telling you is: we have to become people absolutely centered on the vertical. Does your nose want to live in the sphere of love? It wants to accomplish the vertical direction of love with your body.

Reverend Moon is really clever, isn't he? He just made a word up. Today I am talking at a bit of a tangent, it is a bit of a mixed salad I am serving up. That is not bad. It is all to do with God's Day. We have to always match our breath with love. Ask your hair where it wants to grow and it will say "in True Love". When we follow back our human roots, they originate in God. Our love must be rooted in God, God's love.

What kind of love do you want? Flat and smooth like a porcelain plate or deep and round, like a *tueng Jang* bowl (soup bowl)? Do you want an elegant sophisticated woman or a countryside girl? If you want to kiss your wife maybe she will say, "go clean your teeth, wash and come back." Mother did that to me many times.

When you go to spirit world you will find everything True Father says is true. The law of love is that there must always be a center of love (parents in a family or president in a nation). A president should be like a parent to the country. In Unification Thought there are three subjectivities—parentism, teacherism and master/ownerism. The president must love his nation from these three positions. Children play at who can hold their breath the longest. They count the steps as they hold their breath. When they run out of breath they lean backwards toward heaven.

So, what does God like, money, knowledge? No, God is president of the whole world, omnipotent, omniscient. Demonstrations do not come from God. Does God eat, have food? In the spiritual world will you eat? Will you have teeth? Will you go to the toilet? Urinate? Yes, in the spiritual world everything is there but it goes back to original elements right away. There is no need for digestion. If you have a heart of love, whatever



The official 1991 portrait of Reverend and Mrs. Sun Myung Moon.

see PEACE on page 3

Plans for Largest Blessing Yet at World Festival

By Karen Ericson

In a joyous event designed to advance world peace and international harmony, the Rev. and Mrs. Moon will unite 100,000 men and women in holy matrimony this summer in two giant ceremonies in Seoul, Korea.

"This Blessing will be a watershed in world history," said Dr. James Baughman, president of the Unification Church of America in a Press Release, "not only because of the number of couples involved, but because it calls attention with unprecedented forcefulness to the leading problem in the world today—the breakdown of the family, and to its solution—the creation of strong, value-based families that will nurture a future generation of responsible, productive, godly citizens."

Thousands of idealistic people from places like Brazil, the Philippines, Japan, Korea, Africa, Britain and Germany—and thousands from the U.S.—will converge on the South Korean capital in late August. Their wedding, which will take place at Seoul's Olympic Stadium, will be the joyous centerpiece of the first World Cultural and Sports Festival, initiated by Rev. Moon.

The Festival, to be held Aug. 22-31, will gather together in separate, professional conferences thousands of scientists, professors, former heads of state, athletes, youth leaders, clergy, journalists and artists to deliberate.

Eight major international organizations with the purpose of promoting world peace

and interreligious and interracial harmony will hold meetings during the ten days of the Festival. The International Conference on the Unity of the Sciences, created in 1973, will draw at least 300 foreign and scores of Korean scientists.

The Professors World Peace Academy will hold its fifth world conference. Three

Association for the Research of Principles (which is expected to draw some 7,000 students from around the world), and the Artists Association International (artists concerned about the impact of art on cultural values and families).

But the high point of the Festival will be two weddings: one on Aug. 27 for single

and color, will lead us directly to the fulfillment of world peace."

President Baughman explained recently on an NBC program, "Story Behind the Story," that Blessings are distinguished by the fact that Rev. Moon personally matches all of the couples and that marriage candidates believe that God is working through Rev. Moon to create an ideal match. Indeed, 90 percent of couples matched by Rev. Moon are successful—an extraordinary accomplishment in modern, divorce-torn society.

In earlier years, the Blessings were open only to members in good standing of the Unification Church. But this time the Blessing will be open to everyone who subscribes to the Unificationist ideal of creating "one world family of mankind," and who is willing to commit him or herself to "lasting family relations and eternal values," in the words of Rev. Moon.

"By living high ethical standards," Rev. Moon has said, "these couples will provide a model of morality and lead the way toward the creation of ideal families, societies and nations."

The World Cultural and Sports Festival to be held in Seoul, Korea, August 22-31, 1991, will be an event of dialogue among international academic, religious, media and government leaders, together with sports competition and world cultural celebrations. The centerpiece will be an International Holy Wedding.

Following God's call, the Reverend and Mrs. Sun Myung Moon have married tens of thousands of couples from all over the world. These marriages overcome racial, religious and ethnic conflict through God-centered love, and because of this high idealism, they have an extraordinary rate of success.

Reverend and Mrs. Moon are inviting all people of good will to make this unique commitment to world peace through ideal families. At this very moment, tens of thousands from all nations are preparing for this world-transforming wedding.

You are invited! We invite married couples as well as singles to apply, in order to consecrate their marriage in solidarity with like-minded men and women from around the world. To qualify, candidates must understand the nature of God, the meaning of life, the direction of history, and the way to find true joy in marriage and family life, through study of the Unification teachings.

hundred foreign professors and scores of Koreans will discuss the theme "Society in the 21st Century: Opportunities and Dangers."

More than 200 major religious leaders from the world's major religions will participate in a meeting of the Council for the World's Religions. Their topic of study will be "Marriage and Family in the World's Religions."

Also meeting will be the Religious Youth Service (interreligious social service projects), World Media Conference (journalists concerned about issues of media freedom and responsibility), Summit Conference for Peace (former heads of state), the Collegiate

people and one on Aug. 30 for already married couples who wish to re-solemnize their bond of matrimony.

Rev. Moon has stated, "The model of one world family of mankind, based on true love and transcending differences of race

The Significance of the Upcoming Blessing

By Nora Spurgin

The World Culture and Sports Festival which will be held in Seoul, Korea, August 22-31, 1991 will have the Blessing as its central theme. Therefore, although the Holy Wedding of 50,000 couples will take place in one day, August 27, it will be the joyous centerpiece of the Festival. A Blessing of already married couples will take place on August 30.

Conferences and events which take place on the other days of this incredible week will involve the couples and will center around topics relating to marriage and the family, promoting world peace through interreligious and interracial harmony.

into sinfulness but are now received by God as reborn. They stand in a new position before God and are now free to grow into a relationship of oneness with God.

Such restored families are freed from the power of evil and conflicts brought on by original sin—a foundation for a world of harmony is established based on the ideal family. Of course, a concept with such implications bears much greater explanation, which can be found in the Divine Principle, the teaching of Revered Moon.

To receive the Blessing

Until now, only fully committed members of the Unification Church could

Just Released!
HOLY WEDDING 1991

Official Blessing Video
Approved by Reverend C.H. Kwak
for International Missions

©International Cultural Foundation

At the World Culture and Sports Festival in Seoul, Korea,

★ GOD'S DAY ADDRESS ★

World Peace and Family Life

PEACE
from page 1

you want comes! Do you want to go there or not? Because we are one with God we can make it.

Those who endure to the end will be victorious. That's the secret of the Unification Church. When western people smell tuen jang chiggae they hold their nose and say, "How can you eat that?"

A person who has repeated a certain work 100 times becomes a master of it. When you touch your beloved, do you want to touch that person again? Yes, over and over. The way to success or mastery is through repetition.

True Father has prayed for 70 years but never for individuals. I pray for the nation and for the world. Sometimes Korean Christian ministers pray that Rev. Moon dies. Sometimes God lets me listen in; He has a sense of humor.

True Father wonders what his children will become, but many times he is proud because they look strong and intelligent. If you look at a house in the country, which is better—the one where dogs excrete or where it is clean? You can see how good a house is by the number of dogs who do their business there.

Then birds come to Han Nam Dong. True Father likes to have bird food there so they can eat. True Father saw pigeons go away empty-handed and disappointed, so he told Mrs. Kim to always put out bird food.

When you walk over grass apologetically it is happy. Everything in creation responds to love. Because I know this kind of principle, I am head of the Unification Church.

God wants true love, which is at the center of the cosmos. If you have a husband or wife do you want to be more attractive than your partner? No, you want that person to be better than you.

Do you like it if True Father praises you? Of course! If you are proud of a friend and you praise them in front of everyone, they become better. The better that person becomes, the better you become. So, should you praise the Unification Church in front of others or not?

True Father has prayed powerfully and tearfully many times. Put yourself in God's situation. Which would you rather receive?

Yes: a tearful prayer. Many times I prayed like this and received great strength from so doing. When I pray, my prayer is

sometimes for 10,000 years hence. I pray for people to emerge from the Unification Church who are greater than me.

So, God is looking for True Man who, centered on true love, is willing to shed tears, sweat and blood. God, throughout

history, has wanted to shed sweat and tears.

God has been miserable throughout history. It is as if he saw an evil man abuse and then kill three generations in front of his own eyes. When people were martyred in history, God suffered, more than the person even. God knew he had to separate man from Satan by such a course. God always wanted men to forgive and love their enemies.

God looks at the seed of True Love in you. Do you have such a seed? In man what is more precious, the physical or spiritual person? The spiritual. The heartistic passionate person. A strong dynamic person.

Will you hold on to your husband for 1,000 or 10,000 years? God's love is like a rubber rope. The more it stretches the stronger it pulls you towards God.

True Father went a very difficult way, a thorny narrow path until Satan had to give up and could not follow and said to God, "I would not have gone through that." When that happens, you can take everything from Satan!

So let's conclude. God really loves champions who can become True Man and Woman.

God desires the people who can become true men and women centered on God's love to liberate Him. True Father has gone through the greatest difficulties, to the point of death. In this way any kind of difficulty can be overcome. God is looking for the champions of love. With that foundation, victory can be made. So True Father has paved the way in Korea and in the world, but it is just a condition. You have to break through at the local level.

Unification Church members must be different from members of other churches—be absolutely centered on God's love. Become individuals, families and tribes centered on True Parents.

When we seek the nucleus of love we have to deny our body, home, family, material possessions, everything! True Father went the way of adventure, dedication and an uncompromising attitude to evil. Now a new era can be established.

The direction cannot be changed but must be followed relentlessly.

see PEACE on page 4



From top, Rev. & Mrs. in prayer before the God's Day Midnight Address at the Chung Pa Dong church; the Midnight address; and the caligraphy of the motto for the year.

PEACE

from page 3

Your families must become one. Everything you did is recorded in the spiritual world.

Until now I blessed you from the realm of the Unification Church. In the future you must be blessed from the standpoint of the world.

Resolve to follow. True Parents have declared the path. Will we be received gloriously in the spiritual world?

We must make 120 spiritual children to establish our tribal foundation. Then we have a tribe of 120 families. The Kingdom of Heaven will come centering on Korea, where we can live attending God.

True Father laid all the conditions—you must be dedicated to your 120 spiritual children, love them more than your own children. Then the Kingdom of Heaven will be achieved. We must become True Parents' representatives.

Those who pledge to go this way raise both hands.



Reverend and Mrs. Moon at the God's Day celebration in Korea.

SEIL PHOTO

Challenging The World's Most Racist Institution To Create a Peaceful World, Marriage Patterns Need To Change

By Dr. Tyler O. Hendricks

From the Unificationist perspective, racism is not primarily a personal sin. That is, one cannot convict a person of racism on the basis of having married a person of his or her own race. Rather, it is a collective and social sin.

A racist institution is an established practice which assumes racial superiority, discriminates against other races and perpetuates such assumption and discrimination. Marriage as practiced throughout the world today is a racist institution.

Thus, when we see that almost everyone in the United States—black, white and yellow—marry within their own race, it is clear that people are biased in their consideration and selection of marriage partners and that the U.S. as a whole is a racist society on the question of marriage. We can say the same of the world.

Thinking further, we note that it is this racist pattern which perpetuates the separ-

ation of races in the first place. Thus the very condition which allows for the possibility of racism, at least on the physical level, is nothing else than the present marriage pattern, in which virtually everyone participates.

Because love motivates marriage, the conclusion to which we are led is that there is a serious limitation to human love. Human love does not cross the gulf between the races—the gulf of color, of history, geographical location, language and culture. This gulf inhibits relationship. That which brings about the marriage relationship (and which is at the root of all relationships) is love. Love is the power which crosses gulfs. Human love has not crossed the gulf of race. Our love has not the capacity to transcend the horizon of skin color and language. Under such circumstances, world peace is an absolute impossibility.

In dealing with this problem, Reverend Moon teaches that the problem of racism is a subset of the universal problem of selfish, or false, love. False love, or selfish love,

corrupts and destroys on the individual, the family, the community, the racial, national and world levels. We must resist false love and replace it with true love on every one of these levels separately.

For example, on the individual level, no matter what race the object of love might be, the individual must overcome many selfish tendencies in order to become a person who can give and receive love with another. On the family level, it does not matter what color of skin your spouse has, the marriage partners should overcome many selfish tendencies in order to create a successful, healthy marriage. On these two levels, the individual as such has the possibility of overcoming the problem. But on the community and racial levels, the collective human dynamics come into play, and individuals or couples as such can accomplish little.

An interracial couple is a social statement. That couple has broken through social patterns. The love they have as man and wife is more powerful than the social pressures which would pull them apart. This is a statement of the power of love to transcend the gulf of race. And this statement is enduring; it endures through children. The children are a new race; in Rev. Moon's terms, a "love race."

However, one couple here and there does not a revolution make. After all, the public may not respect or understand the quality of love which draws together the couple. What needs to happen is that somehow the world can recognize couples who married across racial lines intentionally for the sake of ending racism. That is, they did not marry solely for personal desires. And how about this: gathering together thousands, even tens of thousands, of such couples in one place to be married in the same ceremony!

Does marrying for world peace cheapen or enhance the value of marriage? Look at it this way: what is more respectable—marrying for the sake of only your own personal happiness, or marrying for the sake of world peace? It comes down to this:

what is more important (from a distance): individual happiness or world peace? That is actually a trick question, because can there really be individual happiness without world peace? And will not world peace inevitably lead to individual happiness? Right now there neither is nor has there ever been world peace or true human happiness. Thus, the best way to find happiness is to dedicate your marriage for world peace.

Where can this be accomplished? In your back yard? At the church on the corner? No, in order for it to make a tremendous impact on the world, as the lightning flashes from east to west, we must do it all together.

Since racism is a social sin, it must be addressed collectively. And it must be addressed intentionally, through the decisions of hundreds of thousands of individuals to dedicate their lives to God and the world for the sake of the future. In this way momentum can build. It will become easier, gradually; the gates will open wider. This is happening.

It is said, We are one human family—so the photo essay books tell us. What about reality? If we are one family, let's all get married together. Let's all show up at one time and one place and consecrate our lives, our love and our future generations to the task for which we all share mutual responsibility: the end of racism and the dawn of true love in the world.

This will change the world. There have been world transforming events in the past: Alexander's conquests, Caesar crossing the Rubicon, Luther's break from Rome and the American Revolution. These events changed forever not only the course of history but the very conditions of history. The sad thing is that most such events are events of war and conflict. The mass wedding which will take place this August, I believe, will change the world even more than the American Revolution, but not through war, not through conflict. It will change the world through a clear statement of human solidarity in marital love. In that way the institution of marriage will free itself from the bondage of racism.



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UNIFICATIONIST VIEWS ON THE GULF CONFLICT

The Historical Greatness Of America

By Dr. Tyler O. Hendricks

With whom does George Bush connect in his prayers? With God, I hope, and Jesus. But, as a President, I am sure that he is talking to his predecessors: George Washington and Abraham Lincoln. These two American Presidents who shine most brightly through the clouds of war, must be shining into the prayers of George Bush.

Abraham Lincoln said of America that "its people and its president were instruments in the hands of the God of History." What is needed today is the wisdom from the God of History. The forces of history far outweigh the powers of an individual, even of presidential stature. If the President is the servant of the people, first he must be the servant of God. If George Bush can move the heart of God, then God will move the nation and history.

We American people can empower the prayers of our President Mr. Bush. The world of spirit is democratic—the powerful prayers get answered, no matter what station in life or language you use. Let's pray with, and for, our President.

Alexis de Tocqueville, that brilliant observer of democracy in America, stated that democracies are loathe to engage in war. Thus, to lead a democracy through the time of war is the single most difficult task for a leader of government. No individual alone can bear such a burden; a higher power must come to bear.

One thing should be clear. America is not fighting for its own national interest in this war. It must not be a war over gas prices for American consumers. If we take that attitude, or attribute that view to our leaders, we have lost the war at the outset. No one should have to kill or die for oil, and that is not what this war is about.

Killing and dying in order to stop the aggression of an evil leader such as Saddam is conventional wisdom, and is certainly enough to qualify this as a just war. The cruelty this despot inflicts upon his own people as well as those across his borders make him the enemy of all nations including Iraq. That Americans are willing to give their lives for the sake of nations not their own is worthy of the highest praise by all humankind. However, for God to bless America's efforts we must raise our sights even higher than the ideal of international justice and the liberation of the oppressed.

Abraham Lincoln stated that his concern was not whether God was on our side, but whether we were on God's side. His words were so wise. God may desire to be on our side—what other choice does He have? But, are we on God's side? Do we want God to be on our side by default? Saddam Hussein proclaims that God is on the side of his home town against the satanic forces of the west, represented by America. How can we deflect this criticism?

First, America must repent. Our nation is declining. Our great institutions are crumbling. At the center of our problems is a spiritual, moral vacuum. George Bush's high moral phrases invoke the ghost of America past; America present is awash with fear, corruption, immorality and irresponsibility.

What of America future? Upon what vision, what ideal, what idea is our future grounded? The ideal of "being nice"? The vision of a world in which we all live and let live, with value-free values, safe no-obligation sex, recreational drug use, disposable families and feel-good religion?

We must repent that Saddam's accusation has some weight. Is America an influence for goodness in the world? Does mass-produced rock'n'roll, super bowl, Hollywood and holy rollers help or hinder the human household?

Through repentance we can then avoid one error of Saddam's thinking: that this war is one of absolute good versus absolute evil, God versus Satan.

Under the scourge of war, God is weeping for both sides. God must work through the side of relative goodness, and clearly that is the side of the world against Saddam.

The United States, to its great credit, has taken the leading role on the world's frontline, at great cost. However, we must be humble, repentant that our materialistic institutions and cultural arrogance allowed an immoral leader such as Saddam to consolidate power in the first place. Then through this national purging, at the price of blood, we can come out of the struggle a far better nation.

Second, we must recognize and constantly affirm the fact that America is carrying forth this war unselfishly, and not for its own national interest. If we stray

from this motive we must correct ourselves. Indeed, the furnace of the war will purge from us any self-centered motives, and wither "summer soldiers and sunshine patriots." Only if our motives are clear, pure and for the good of all humankind will our President be able to maintain the resolve of the nation. If our motives are selfish, the nation will divide as it did over Vietnam, and the Bush presidency will fall.

Let us remember the immortal words of Lincoln, "With malice toward none; with

charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind the [world's] wounds."

Third, we must see beyond the war,

not only politically, not economically, nor militarily, but from the viewpoint of God. Saddam calls for a "holy war" based upon religious animosity. This call represents the worst tradition of secular militarists co-opting religious tensions. We must turn in the exact opposite direction: this is the opportunity for the reconciliation of the three brother religions—Islam, Christianity and Judaism.

The foundation for peace oft arises through the destruction of war. Saddam is our common enemy, the enemy of humankind, the enemy of the environment. He does not represent a chance occurrence; he represents the evil of division, cruelty and vicious opportunism which has wreaked havoc upon the world from time immem-

orial. He fights for no "cause" other than his own crude power. Again, he represents the beast in us all, Muslim, Christian and Jew alike. He represents religious impotence and hypocrisy.

We can never say Saddam represents the Middle East; he represents a universal human debility.

From the depth of our commonly-rooted tradition, let us recall the patriarch Abraham, called to sacrifice his son on Mt. Moriah. Together, father and son were willing to sacrifice their life, their love and their lineage to God. Through that devotion and offering, they separated their life, love and lineage from any selfishness. They gave it all to God; Satan could claim absolutely nothing. Thus, God could claim their life, love and lineage. From that lineage arose the three great monotheistic religions.

At this moment, can the children of Abraham, be it of blood or of faith, sacrifice their self-centeredness? These three faiths co-exist in the United States, and now co-exist on the frontline of the Middle East. To win this war will require absolute dedication to God; sacrifice on the part of Muslim, Christian and Jew alike; the transcendence of national interest on the part of all. If President Bush wants to talk about a "new world order," this is where it begins and ends. It did not have to come to war, but war has now come to pass. The human heart cannot bear the thought of what will face our children if we fail to accomplish at the cost of blood what we failed to accomplish at the cost of heart.

If we succeed, the joy of heaven and earth will reign literally for eternity. This is the nature of our age; it is a time of reckoning, a crossroads of history. Victory of love and unity over ancient animosities will be celebrated for endless generations to come. This goal is surely worthy of the sacrifice of our nation's finest, the cost of the nation's blood, sweat and tears.



Korean and Gulf Conflicts: 'Time Identity'

By Michael Inglis

Global events sometimes have more to them than meets the eye. History often repeats itself in the providence of restoration when the first attempt at restoration is not successful. In that light, let's compare events at the time of the Korean War and events in the Gulf conflict.

The Korean War started on June 25, 1950 (June 24 in the U.S.) when North Korea invaded South Korea claiming that north and south should be one country.

Exactly 40 years and 40 days after North Korea invaded South Korea, Iraq invaded its southern neighbor, claiming that Kuwait was in fact part of Iraq, its 19th province.

In December 1949 the U.S. National Security Council had concluded that the U.S. was not prepared to defend South Korea from the communists. This policy was made public on January 12 in a speech given to the National Press Club by Secretary of State Acheson. In a meeting held on July 23, 1990 between the U.S. ambassador to Iraq and the Iraqi leader, the U.S. indicated to Iraq that it would not interfere with Iraq's aggressive intention.

Immediately following the North Korean invasion, the U.S. ambassador to the UN called a meeting of the UN Security Council which unanimously passed a resolution

calling for North Korea to cease its aggression and withdraw its forces. The UN resolution also called for all nations to render assistance to South Korea and authorized the U.S. to coordinate the response.

Immediately following the Iraqi action, the UN Security Council unanimously passed a resolution calling for Iraq to withdraw from Kuwait and return its forces to within its own borders. In December the UN passed a second resolution calling for the multi-national use of force if Iraq did not comply by January 15, 1991.

The UN coalition in Korea was made up of forces from 16 nations and, once they were built up, had a clear superiority in the air and on the sea. However, on land it was a more equal contest. Thirty-three nations have sent forces to the UN coalition in the Persian Gulf. The forces have clearly shown themselves to have air and naval supremacy. However, again, on land it is a more equal contest.

After liberating South Korea from the communists, the UN had three options: to stop there, to take a small part of North Korea as a buffer zone or to try to conquer all of North Korea. Today the UN forces also have this question mark over the extent of their actions.

In the Korean conflict the UN forces continued to move north, and this precipi-

tated China's entry into the conflict which prolonged the war by 2 years and finally led to a stalemate. The prolongation of the war was also due to the inability of the U.S. government to provide a united effort to conclude the war.

Today the American people need to unite and support the government which in turn needs to totally support the coalition forces. Through this spiritual unity, God's blessing can come to this endeavor, and a peaceful solution can come to the Middle East. Additionally, Israel, by exercising restraint, earns sympathy from the world and, more importantly, sympathy from its Arab neighbors. This goodwill can be used after the conflict to help settle the Palestinian-Israeli conflict.

In 1945 Rev. Moon began a 7-year course to herald the Kingdom of Heaven on the earth. In the fifth year of this course, 1950, the Korean war broke out to interfere with this effort. After working 40 years from 1945 to 1985, Rev. Moon began another 7-year course from 1985 to 1992. In the fifth year of this course, war has again broken out.

This time the conflict, instead of being in the Korean peninsula, is being played out in the Middle East. Wars do not come about by happenstance. Let us pray for a victorious conclusion to the conflict which will usher in peace on earth and goodwill to all men.

UNIFICATIONIST VIEWS ON THE GULF CONFLICT

The True Love Perspective on the War

By Dr. Frank Kaufmann

Unificationists are fine independent thinkers. It is our great fortune, however, to be intimately connected to a well-spring of profound wisdom and insight, not only for matters of personal, spiritual growth, but also for the most complex geo-political developments. It is not from dependence, or laziness, that Unificationists seek Reverend Moon's opinion. We do so because we have (far too slowly) come to learn that his opinion is often brilliant, far-reaching and grounded in insights not easily accessible to others.

As the tragic story of the Gulf War unfolded before our eyes, Unificationists sought desperately through prayer, reflection and constant conversation inside and outside the church to formulate for ourselves a Principled understanding of events.

In October, Father sent an emergency peace envoy to Syria and Cairo with a clear and urgent message of peace and reconciliation. (See *Unification News* Dec. 1990.) If it was not clear before that, it certainly became clear then that despite Saddam Hussein's sadistic and menacing evil on the world scale, war was NOT the way to go. Given the nature of the region, and the providential drama underlying events, there was simply too much at stake. Negotiation for peace was clearly the Unification

position.

Subsequent activities, although not as highly publicized, reiterated and confirmed that Father maintained the view that all responsible figures should seek a peace-based solution through the eventual, permanent removal of Saddam's villainy. Tearful prayers for peace characterized the lives of Unificationists throughout the world during this time, and they intensified as the January 15 deadline approached.

For this reason the outbreak of the military activity pierced us as though we ourselves were the victims of war. I myself spent a sleepless night, in a state of shock, gazing at the seemingly unreal reports and accounts of air raids. I was not alone. I have never seen my brothers and sisters look as they did on the morning of January 17. No one could speak.

Two weeks into the war, brothers and sisters throughout the nation are gathering in rallies for Unity and Freedom, supporting our brothers and sisters in the Armed Forces, and our nation's leader, the Presi-

dent and Commander-in-Chief. "Why?" is the inevitable feeling, "I thought we were clearly opposed to this war."

The key, I feel, to comprehending this seeming reversal of stances, before it poisons us, lies in knowing the fundamen-

tal impulse which generates Father's positions on things. We know, of course, that Father's thoughts are the intellectual manifestation of True Love. True Love, whatever else it may be, is the Giver,

the Healer, the Forgiver, the Fixer of what has gone awry. True Love has no time to wish for what might have been. It sees what is and manifests itself in perfect correspondence to that. True Love is only concerned with what is, never with what should have been. Father's directions to Americans at war are to support the nation. His positions grow out of True Love, and

that means they relate to what is.

Before the war began, Reverend Moon did everything humanly possible to prevent its outbreak. The prevention of war was God's Will. But the accomplishment of God's Will depends upon human responsibility. A war in progress is, of course, no longer preventable. A new reality has emerged. God's Will cannot be forged pretending or wishing that something did not happen. It must correspond to events. It must be True, not wishful. True Love relates to what is.

For the nation to unite in support of its President constitutes True Love for the reality of a nation at war with an evil power. God did not change, the circumstances changed. We went from being a nation on the brink of war to being a nation at war. Unificationists are the ultimate peace-makers, and the premier lovers of their nations.

The unity of the American people, in heart and deed, will hasten the prospect of enduring peace and provide for America the possibility of participating in the construction of a peaceful world. May God bless us as we participate in the vision of Headwing ideology and give heart and soul to establish the conditions for lasting Peace on Earth.

Peace in the Middle East

By Dr. Shawn Byrne

When we seek peace, we need to resolve the roots of un-peace. Many are now calling for peace in the Middle East, meaning the end of war. But the roots of this war go far beyond the aggression of Iraq and the counter-aggression of the U.S. and its coalition partners. Only by dissolving these roots can real peace come.

Close to the roots of the Middle East problem are ethnic and religious animosities. Deeper still lie resentments and unforgiveness. The cause is sin; the cure is repentance, forgiveness, and love which is capable of transcending wrongs new and old. The situation calls for initiatives by Christians, Jews and Muslims along those lines. It calls for initiatives by them together in cooperation. Not token but substantial initiatives. In the Middle East. In America. And in Poughkeepsie.

It seems to me that America is being called to task for an unpaid debt. Whether victorious for us or not, whether long or short, the war is going to result in the loss of some young Americans. And it will deplete the national treasury. America's very great material and spiritual blessings have not been given it by God for itself but so that it would lead all nations into ways of faith, peace and prosperity. America has given a lot to the world. In my view, in proportion to its blessings and responsibility, it has given not nearly enough to assuage the resentment of people who have less. And it does have a God-given responsibility to do so. Because we have not paid this debt, we are having, in some sense, to pay it, whatever the outcome of the war.

But that is only "in some sense." The problem is spiritual and moral. The response needs to be on that same level. The situation calls for Americans to repent of such sins as excluding God from many public domains, sexual immorality, marital break-down, avarice, self-centeredness, irresponsibility and escapisms of all kinds, racism as well as the devaluation of

persons.

Beyond protesting America's involvement in the war, let Americans of religion and conscience in private and public, individually and collectively, repent for themselves and their fellow-citizens and turn back to God! No matter that we call him "God", "Allah" or "Yahweh". Beyond that again, let's launch a great national effort to send out multitudes of Americans to serve humbly in countries overseas, and to do that in the name of God and with the heart of God! Let's not seek anything for ourselves!

If we do these things, God can once more bless America and heal it, and the word "American" will become sweet again around the globe.

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425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 2131, 2133, 2135, 2137, 2139, 2141, 2143, 2145, 2147, 2149, 2151, 2153, 2155, 2157, 2159, 2161, 2163, 2165, 2167, 2169, 2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213, 2215, 2217, 2219, 2221, 2223, 2225, 2227, 2229, 2231, 2233, 2235, 2237, 2239, 2241, 2243, 2245, 2247, 2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2267, 2269, 2271, 2273, 2275, 2277, 2279, 2281, 2283, 2285, 2287, 2289, 2291, 2293, 2295, 2297, 2299, 2301, 2303, 2305, 2307, 2309, 2311, 2313, 2315, 2317, 2319, 2321, 2323, 2325, 2327, 2329, 2331, 2333, 2335, 2337, 2339, 2341, 2343, 2345, 2347, 2349, 2351, 2353, 2355, 2357, 2359, 2361, 2363, 2365, 2367, 2369, 2371, 2373, 2375, 2377, 2379, 2381, 2383, 2385, 2387, 2389, 2391, 2393, 2395, 2397, 2399, 2401, 2403, 2405, 2407, 2409, 2411, 2413, 2415, 2417, 2419, 2421, 2423, 2425, 2427, 2429, 2431, 2433, 2435, 2437, 2439, 2441, 2443, 2445, 2447, 2449, 2451, 2453, 2455, 2457, 2459, 2461, 2463, 2465, 2467, 2469, 2471, 2473, 2475, 2477, 2479, 2481, 2483, 2485, 2487, 2489, 2491, 2493, 2495, 2497, 2499, 2501, 2503, 2505, 2507, 2509, 2511, 2513, 2515, 2517, 2519, 2521, 2523, 2525, 2527, 2529, 2531, 2533, 2535, 2537, 2539, 2541, 2543, 2545, 2547, 2549, 2551, 2553, 2555, 2557, 2559, 2561, 2563, 2565, 2567, 2569, 2571, 2573, 2575, 2577, 2579, 2581, 2583, 2585, 2587, 2589, 2591, 2593, 2595, 2597, 2599, 2601, 2603, 2605, 2607, 2609, 2611, 2613, 2615, 2617, 2619, 2621, 2623, 2625, 2627, 2629, 2631, 2633, 2635, 2637, 2639, 2641, 2643, 2645, 2647, 2649, 2651, 2653, 2655, 2657, 2659, 2661, 2663, 2665, 2667, 2669, 2671, 2673, 2675, 2677, 2679, 2681, 2683, 2685, 2687, 2689, 2691, 2693, 2695, 2697, 2699, 2701, 2703, 2705, 2707, 2709, 2711, 2713, 2715, 2717, 2719, 2721, 2723, 2725, 2727, 2729, 2731, 2733, 2735, 2737, 2739, 2741, 2743, 2745, 2747, 2749, 2751, 2753, 2755, 2757, 2759, 2761, 2763, 2765, 2767, 2769, 2771, 2773, 2775, 2777, 2779, 2781, 2783, 2785, 2787, 2789, 2791, 2793, 2795, 2797, 2799, 2801, 2803, 2805, 2807, 2809, 2811, 2813, 2815, 2817, 2819, 2821, 2823, 2825, 2827, 2829, 2831, 2833, 2835, 2837, 2839, 2841, 2843, 2845, 2847, 2849, 2851, 2853, 2855, 2857, 2859, 2861, 2863, 2865, 2867, 2869, 2871, 2873, 2875, 2877, 2879, 2881, 2883, 2885, 2887, 2889, 2891, 2893, 2895, 2897, 2899, 2901, 2903, 2905, 2907, 2909, 2911, 2913, 2915, 2917, 2919, 2921, 2923, 2925, 2927, 2929, 2931, 2933, 2935, 2937, 2939, 2941, 2943, 2945, 2947, 2949, 2951, 2953, 2955, 2957, 2959, 2961, 2963, 2965, 2967, 2969, 2971, 2973, 2975, 2977, 2979, 2981, 2983, 2985, 2987, 2989, 2991, 2993, 2995, 2997, 2999, 3001, 3003, 3005, 3007, 3009, 3011, 3013, 3015, 3017, 3019, 3021, 3023, 3025, 3027, 3029, 3031, 3033, 3035, 3037, 3039, 3041, 3043, 3045, 3047, 3049, 3051, 3053, 3055, 3057, 3059, 3061, 3063, 3065, 3067, 3069, 3071, 3073, 3075, 3077, 3079, 3081, 3083, 3085, 3087, 3089, 3091, 3093, 3095, 3097, 3099, 3101, 3103, 3105, 3107, 3109, 3111, 3113, 3115, 3117, 3119, 3121, 3123, 3125, 3127, 3129, 3131, 3133, 3135, 3137, 3139, 3141, 3143, 3145, 3147, 3149, 3151, 3153, 3155, 3157, 3159, 3161, 3163, 3165, 3167, 3169, 3171, 3173, 3175, 3177, 3179, 3181, 3183, 3185, 3187, 3189, 3191, 3193, 3195, 3197, 3199, 3201, 3203, 3205, 3207, 3209, 3211, 3213, 3215, 3217, 3219, 3221, 3223, 3225, 3227, 3229, 3231, 3

★ REGIONAL DIRECTOR SERMON ★

Faith And True Love Relationships

By Rev. Chong Jik Woo

This is an excerpt from a sermon delivered in the open air at Prince William Park in Northern Virginia on October 28, 1990. Rev. Woo is the Regional Director for Region 3.

Because Adam and Eve lost faith, they lost their true relationship with God and all things. Thus, God has been suffering for 6,000 years. Today, we have to understand who we are, and check our relationship with God and all things.

God created Adam and Eve to be the True Parents. God would have dwelt in Adam's heart, using Adam's being to give love to the whole world. Then the world would be one family. We wouldn't need this kind of worship, this kind of church; we would just return joy and glory to Him naturally, through our life and by every word that came to our lips. We would have true blood lineage, no sin, no fallen nature.

Unfortunately, that relationship was cut off. We have to restore it through our human portion of responsibility. We have to deny our fallen life, love, and blood lineage to receive the true ones. That is God's Providence of Restoration.

What is my lifetime quest? I have to find myself. That is the most incredible discovery. Without that, we have no guarantee of success in our life. Is it success to have a lot of money, a lot of power, and a Ph.D.? No, not at all. The condition of a successful life is finding clearly the purpose of life, and making true relationships. We have to live our life according to God's desire. That is a successful life.

So why are you here? Did you come because you want a successful life? Or did you want to take it easy, eating and loving like an animal? If I go that way, my heart teaches me it is wrong.

If you don't have a hometown, are you sad or happy? There are many homeless people in Washington, living like gypsies. Those who are seeking the true place to live, have to live like gypsies, heavenly gypsies, on the way.

America is not our final destination. God doesn't have His own country. Until we establish the Father's land, we have to live like gypsies. How do you feel about your hometown? In your hometown you have close friends. When you see your classmates from your school days, you feel good, because you had a good relationship with them.

When you see your relatives, do you feel good or bad? When you see a Moonie on the street how do you feel? "Oh, I don't like these flower salesmen." According to how many true relationships we have, that is the extent of our true foundation. The person who only knows himself is living in a prison. Do you want to stay in such a prison?

True Love

God created human beings to abide in a society. Without true love relationships people can't survive. What is the original relationship in the universe? Parents and children. God is our True Parent and we are His children. That relationship is unchanging and fundamental. Husbands and wives, brothers and sisters, whether I like them or not, I can't change the relationship.

If a person has no true love relationships, that person is a failure. Earthly relationships last a short time, but heavenly true love relationships endure forever. If the motivation is true, the result will be true.

Human beings need love from God and

from other people. God's love is subject love and human love is object love. We have to have give and take action with these principles, because people don't know how to handle this love and they are confused. With give and take action we make better relationships, with a better purpose. In true relationships the individual sacrifices for the family, the family for the tribe, society, nation, world, cosmos, and God. Sacrificing self for the higher purpose is the way we can create the ideal society.

Do you love Reverend Moon? How much do you know True Parents' heart, their life, their plan and desire? This is the main point. Do you want to know that or not? Is that their problem but not your problem? Do you think, "I have enough headaches of my own, without their headaches"?

True Parents give us many directions. We have to accept the directions 100 percent, and digest whatever it takes to fulfill them, and then we can grow up. If you judge them with a narrow heart, what do you have? You cannot gain anything or improve your life of faith, your true love relationship with them.

Are you a Moonie?

When people ask you if you are a Moonie, what do you answer? Do you deny it? Is your heart proud or ashamed of that name? All human beings are like orphans looking for True Parents right now. If you have found True Parents, you have to spread the word. That is our mission right now.

What's the meaning of True Parents? What is their mission? Their mission is to solve historical suffering. Adam and Eve fell into a huge hole. Through tears, blood, prison, indemnity, Father's job is to fill up that hole.

This year Father proclaimed himself to be the True Parent. That means he has finished all of his indemnity course. In order to inherit his spirit, his public lifestyle, we have to go beyond the basic formula of three seven-year courses. Everyone has to go a 21-year public course. "I got Blessed, I've got a mission and a job, so bye-bye." That's it? "I don't care about the 21 years; that is for Japanese and Koreans. I don't like to pay indemnity. I'll go my own way." Is that the way to guarantee your life?

Nobody can guarantee their life without duplicating True Parents' indemnity course. Whoever can't fulfill the indemnity course will have to go again. Koreans who joined our church 30 years ago are still going. Regional Directors left their families and houses in Korea and came here, suffering over 10 years. They can not go back home without paying indemnity, without filling up the hole.

Why have True Parents been enduring this miserable life? Do they enjoy it? No, but they have to make true relationships with human beings. Those who persecute

True Parents are also their children, and Parents have been patiently enduring so that those people can know who they are. Without understanding True Parents' life story, and how much they are suffering even now, you cannot make a true love relationship, even though you may have received the Blessing. Today, check out your relationship with God and True Parents. That is how we can be sure to go the public course together with them and save the world, save our lives, and save our ancestors.

Historic time

Did you join the Church to save your life or to pay indemnity? After indemnity, joy naturally comes. You don't have to think about joy and glory; first think about indemnity. Ours is the indemnity church. How do you explain that to people?

So we have to understand what kind of true love relationship we have with True Parents. Are you okay just because True Parents remember your name? They remember my name but I am always concerned.

This is the harvest time of history. What do farmers do during harvest time? Harvest time is the hardest time! Father said to go to foreign countries,

and harvest. In 6,000 years this is the first harvest time. God is calling you to be a heavenly farmer. Do you want to go out and harvest or not? Will you go with a joyful or sad mind? A lot of people are waiting.

What is the most valuable thing to do in our life? The answer is, to save dead people. Such a lifesaver has the most incredible job. People can be born again through your witnessing. Those who haven't witnessed can never know that kind of joy.

What is the happiest moment? When you see a dead person wake up, like Jesus waking Lazarus. The Moonies' job is to be spiritual doctors. Whatever your mission may be now, our original mission is to be spiritual doctors, saving dead people through our spirit and true knowledge.

Whenever you speak out truly, some day fruit will come. Maybe five years, ten years, fifteen years later, the fruit will come. So you try to plant seeds all over the world, as much as you can.

The Bible asks, what is the most precious thing? If you gain the world but lose your life, there is no meaning, right? The most precious thing is our life as human beings. Life is precious because it has God's value. God gave human beings a spirit. Because of our spirit, our value is God's value. Because God is our parent, we are His children. If you make a true relationship with God, you are like a living God.

You are valuable also because you are unique. Your value is absolute and eternal. Throughout the whole world I cannot find



anyone else just like you. I am the only one like me throughout all history. Do you understand this absolute value? Your value comes through the connection of the physical and spiritual mind and body. Each human being is a small universe. God gave human beings that kind of value, but people die and go to hell because they don't have true love or knowledge. How much are God and True Parents suffering because of that?

In this historical harvest time, everybody can join together to go to the heavenly world. That is the meaning of the international witnessing campaign. God bless the families who want to do that. Those who do not, please think about it more.

Fulfill Blessing

The purpose of our life is to fulfill the three blessings. It is our individual responsibility to fulfill them. In that way we prepare a gift for God. God wants to hear a true love story from you, how much you gave tears, sweat, and blood to save human beings, how much you worked to make true love relationships.

Nature is beautiful, isn't it? Is it only green, or all colors? Which is the most beautiful, one color or a rainbow? If you only live a simple life you can't gain true love stories. If you live an indemnity life, like True Parents, you can gain more true love stories. That's why True Parents push us to go to the front line, so we can gain true love stories.

Satan doesn't like to pay indemnity. Satan likes to relax and go the so-so way. God cannot go that way. God is the king of suffering and tears. True Parents are the prince and princess of suffering and tears. In order to make my true love relationship with God and True Parents, I too have to pay indemnity.

The church is teaching you the true love story of God and True Parents. The church is not giving you clothes and money, right? Do you want the true story from the church or not? The church is a training center for heavenly citizenship, training you to make true love relationships with God and human beings.

We have to receive from True Parents their desire, their plan, everything. That way we can be true children. In this world, people die hungry for true love. Americans, wake up and open your eyes to see what God wants you to do to save the world. We have to expand our true love relationship all over the world. Joy and satisfaction are coming after you finish your mission. Open your mind more widely today to check your faith and true love relationship with God, True Parents, this Church, and all things.



Rev. Chong Jik Woo, speaking on true love relationships in Prince William Park, Virginia.

★ CHURCH NEWS ★ CHURCH NEWS ★

Pioneering 'Germany' in Pennsylvania

By Sally Jo Sayre

I have read many inspiring articles in the *Unification News* that tell of brothers and sisters and their struggles and victories in their missions, whether it be doing Home Church in Harlem, or "Itinerary Work in the Southeast Asia Region" by Jack Corley, which I enjoyed so much.

I was inspired by such accounts of efforts all over the world to bring about God's kingdom on earth and felt frustrated that I could not somehow be in the "front line" myself.

Two years ago, our family moved to a small rural community in Pennsylvania just a few miles northwest of Allentown. It is in the heart of "Pennsylvania Dutch" territory; and neighboring counties are populated by Amish and Mennonite families. Rob began working at Rodale Press in Emmaus, PA and we bought a house in the village of New Tripoli (population about 300).

Almost immediately, we began to attend a church which is just down the street from us. It was formed in 1740 as a Union Church with both Lutheran and German Reform congregations. As the pioneers settled in this area of Pennsylvania, having come primarily from Germany, they began to form "churches" which were congregations of believers who worshipped in homes, usually log cabins. There were not enough members of either the Lutheran or Reform faiths to found their own church and build separate buildings, so they shared the physical facilities; but they usually had separate ministers and separate membership rosters.

When we first started attending the Ebenezer Union Church there were two services every Sunday, Lutheran and United Church of Christ (UCC) (German Reform is one of the many churches brought into the United Church of Christ). The hour between the services was Sunday School, which was a joint effort, and the same organist and choir provided music for both services. We were glad to have a Sunday School for our children to attend and I began to attend one of the adult Sunday School classes. It is a discussion group made up mostly of parents with young children.

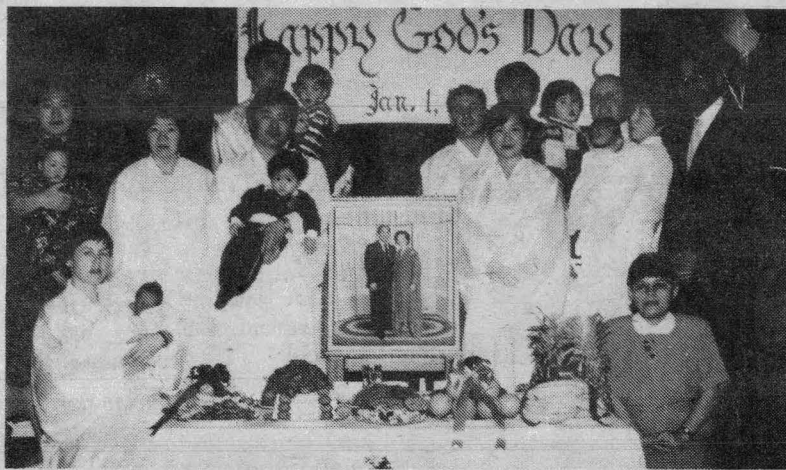
Culture and Language

I was very moved by the sincerity of these Christians to live their lives according to the dictates of the Bible and to raise their children to be good Christians. I really felt they "deserved" to know True Parents. The idea of witnessing to them was exciting but I also realized the improbability of them being able to respond positively. I decided to allow them to get to know us as people first and Unificationists second.

I hope I can convey some sense of what kind of place this is. The Pennsylvania Dutch have a culture and language (Pennsylvania German) which is unique to this area. The motto on the Pennsylvania German flag is "Liewer Gott Im Himmel Drin Loss Uns Deutsche Was Mir Sin" which translates "Dear God in Heaven, Leave us Germans What We Are." It means just what it says! The culture and language have survived here because the people want it to. They have done things in a certain way for generations and they don't and won't change easily.

Several forces conspired to awaken in me

a real desire to be an active participant in the restoration of America. One of those sources was the events of one year ago as the Berlin Wall came down. I felt so frustrated that no one (other than UC members) realized how much True Parents were essentially responsible for that incredible breakthrough. It made me think that the time was ripe for "incredible breakthroughs" to occur everywhere. Another source of inspiration was the *Unification News* and those articles about triumphs around the world. I not only felt left out myself but I felt that much of America was



Region 2 members celebrating God's Day in Philadelphia.

left out as well. My prayers began to really focus on my desire to witness and teach and I found that spirit world is "ready, willing and able" to provide opportunities. And, if those opportunities are used, more and more come!

In our little Sunday School class we all took turns leading the discussion and "teaching" the lessons as outlined in the adult curriculum. Earlier this year it happened to be my turn when the lesson was on Jacob and Esau. I decided to ignore the text in the book and prepare my lesson using just the Bible, with quotes taken from the discussion of Jacob's course in Divine Principle. By this time, the Union Church had been dissolved by a vote of all church members and a new United Church of Christ congregation was begun with a new pastor, Rev. Timothy Helms. I had been immediately favorably impressed with Pastor Helms because he seemed to be very spiritually led.

I resolved to witness to him somehow. My first opportunity came during my class when he sat in and afterwards said he had never before heard Jacob and Esau compared to Cain and Abel and thought it was very interesting.

I was given an opportunity to directly witness to Pastor Helms when he came to visit us one evening just after Easter to discuss the possibility of Rob and myself joining the Ebenezer Church. I told him I didn't know if it would be appropriate considering we were already members of the Unification Church. What followed was a two hour discussion of how Rev. Moon's church differs from traditional Christianity. He admitted his ignorance of our church and its beliefs and told us he would read up on the Unification Church and get back to us.

Follow Up

Several months went by and we had no follow-up. Rob and I were both somewhat anxious to have things proceed, so we told Pastor Helms in August that we had decided we'd like to formalize our relationship with the Ebenezer Church and become members. He told us that the real decision was up to the church consistory and that he would like to come talk to us about a few questions he had concerning our beliefs.

When we next talked, again for two hours one evening, we had an in-depth discussion about the three points of our theology that disturbed him most. He felt that to be Christian, one must accept the preexistent Jesus. He also felt that we were wrong in acknowledging that all religions had a place in God's providence and finally that we were mistaken in our understanding of the second coming of Christ.

He was very cordial and respectful and kept repeating that although he disagreed with our theology he loved us and did not reject us as people. We assured him that whether or not we were accepted as members in the church would not change our level of involvement with the Ebenezer Church. Again, he said he would be in touch with us after presenting our case to the consistory.

During this same period of time, our little discussion group had begun a series on "cults." The class was asked whether or not they'd be interested in having such a series and Rob and I were the only "nay" votes. Everyone else was either actively interested or voiced no opinion. Therefore, we started this series. Everyone was asked to choose one group to talk about. Rob declined to take part. I waited, without volunteering, until there was only one group left and no one else to do it. You won't be surprised to learn that it was the Unification Church I was asked to speak about.

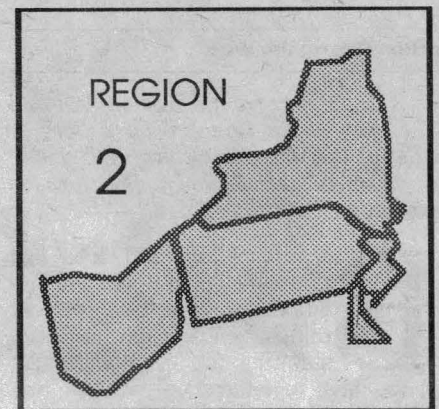
Because the series went on so long and then came "Bible Sunday," a traditional day of Bible games and songs with the whole Sunday School involved, we didn't get to my talk until about a month had gone by. But by this time, the consistory had voted to deny us membership in the church because of incompatible beliefs. So, I knew that at least two members of our class already knew that I would be speaking with some authority on my topic. Also, we were away one Sunday and I am now sure that the rest of the class was informed of our relationship to the UC at that time.

Speaking Out

Well, this past Sunday, after a Thanksgiving holiday, I gave my little talk about the Unification Church. I started speaking in the third person about the Unificationists, but began to realize how silly it was to proceed in that way and spoke then in the first person. It was clear to me then that this was no surprise to anyone and I felt relieved to be able to speak openly and to respond directly to the inevitable questions. Everyone was really trying to understand why we were Unificationists and they especially wondered why we would want to come to their church since we believed differently.

I told them of our desire for our children to have a good understanding of the Bible and that Rob and I wanted to have a Christian community worship and fellowship. We covered just about every topic from mass marriages to what is meant by the term "True Parents." As the discussion closed, everyone tried to make sure that I understood we were still welcome to fellowship and worship with them.

In reflecting on my experience with the class that Sunday, I feel pretty sure that Pastor Helms played a bit of a John the Baptist role in encouraging everyone to welcome us despite our differences, because



I can well imagine a quite different response from certain individuals in the group. I had been praying and doing indemnity conditions so that these good people would not be held responsible for any persecution we might receive. As it turned out, I now believe that this one Christian church here in New Tripoli has made a condition to receive True Parents in the future.

After service, I was also approached by one of the quietest members of our discussion class who told me he was really inspired to hear me talk and that he especially admired my courage to speak, knowing I might not have been well received.

The events at the church aren't the whole story, either. I work as a part-time secretary at a social service agency in Allentown and have had many opportunities to witness there with some equally interesting results. When I had been working at this job for only a week or two (in July of 1989), the other secretary began telling me one day about how her son had "saved" his girlfriend (now his wife) from the "Moonies." She must have seen something in my face because immediately she asked, "You're not from one of those groups, are you?" I said, "As a matter of fact, I am a member of the Unification Church, which was founded by Rev. Moon." We talked just briefly—tentatively—at that time.

A week or so ago, when one of the counselors found out that I am a Unificationist he said, "Wow, we have a Moonie in our midst, and I didn't know it!" The other secretary, with whom I've had many personal difficulties, spoke up quickly—"Don't insult her!" I assured them both that I took no offense at the term "Moonies" even though I preferred "Unificationist;" and then Tom, the surprised counselor, said, "Well, I've had a very bad impression of that organization, but if you're what a Moonie is, my mind is changed!"

Another counselor is a former Roman Catholic priest who found out early on about my religious background (Catholic) and about my conversion to the Unification Church. He really enjoys discussing theology and had thumbed through my copy of Dr. Kim's *Unification Theology*, occasionally pausing to read and mumble, "Hmm, interesting." I was carrying it with me because I've been doing a lot of reading and studying lately so I can be prepared to teach.

Now, although I pray for all those I witness to as if they were my spiritual children, I cannot (yet) say that I have gained even one spiritual child. But I feel certain that ground has been broken and a foundation laid to build an outpost of the Kingdom of Heaven here in Pennsylvania.

I recently was reading my notes from a speech of Father's from Belvedere in 1982 where he said that "once we conquer Moscow, then America will recognize Moonies." I believe it's true and I also feel that now is the time to seek that recognition. I've also changed my concept of "front line" and realize that wherever we are can be the front line if we are willing to declare our position.

★ CHURCH NEWS ★ CHURCH NEWS ★

Huge Turnout for God's Day in DC



Outstanding Service Awards were given to eight members of the DC community on God's Day. Honorees were: Scott Ferch, Glenn Strait, Keith Cooperrider, Jim Osborn, Beverly Berndt, Marcus Hochmuth. Not pictured are Barbara Mosley Marks and Carlos Betancourt, who were preparing lunch for 700 people at that moment! Pastor Nicholas Buscovich addresses the over 700 members who packed the church for the God's Day service.

By Cynthia Edwards

God's Day 1991 was without a doubt the best-attended Holy Day celebration ever held in the history of our Washington, D.C. church on Columbia Road.

Over 400 adults and 275 children came for the celebration, a good 300 people more than the planners, headed by Elder Glenn Strait, had envisaged.

We began in a solemn manner with 7 AM formal Pledge. Blessed members in Holy Robes filled to capacity the Cultural Hall, where a lavish offering table was set up. After offering a full bow to God and True Parents, single members and parents of small children removed to the sanctuary, and observed the bulk of the ceremony through a glass partition.

At the head of the Pledge service was our elder brother, Sang Kook Han, of the 36 Blessed couples. Ambassador Han offered a representative prayer of great spiritual power and heartistic depth. Afterwards, traditional rice cakes were passed around by Blessed children, and the congregation gave three hearty cheers of *Mansei*, led by Mr. Dong Moon Joo, to welcome the New Year.

At 8:00 AM, after changing from Holy Robes into Sunday best, we met again for an inspiring church service in the sanctuary. Seated behind the pulpit were Metro area Pastors Nicholas Buscovich, Geoffrey Hinkle, and Marilyn Angelucci; Assistant Pastor of D.C., Rev. Bruce Williams; and our Minister of Music, Mrs. Susan Osmond. Performing Arts members provided special music, with Miss Karen Cribb playing piano and Miss Yoshimi Toyama, soprano, singing "Happy God's Day" to our Heavenly Father.

Pastor Buscovich gave us a thought-provoking sermon, in which he summed up Father's multifarious activities in 1990, and explained about the inheritance of elder sonship. After this, eight members of our community received awards for exemplary service throughout the year. (See related article in this issue.)

Then came brunch, and with all the extra people, we were obliged to find a way

REGION

3



to stretch 400 meals into 700. Like the story of the loaves and the fishes, a way was found, and nobody went away hungry. Meanwhile, the Pastors and Assistant Pastors, Elders and Honorary Elders, joined together for a special meal in the dining room.

Two more exciting events remained on the agenda. The first was the premiere showing of a new movie of Father's life, produced by Jim Gavin of Global Image Associates, entitled "Rev. Moon: Peacemaker and Unifier." This deeply moving documentary utilizes historical film footage, interviews, still photography, actual video accounts, and voice-over to provide a fascinating synopsis of the life of Rev. Moon, from his birth in (now North) Korea to his victorious march on Moscow.

And as if all this weren't excitement enough for one day, we then engaged in impassioned games of Yute. An all-children team led by David Hunter won the grand prize, proving that youth and enthusiasm can beat age and experience hollow.

Members Honored

Every year the Washington D.C. Church recognizes special members who have inspired the community by their high standard of personal life and public service.

The winners for 1990 were honored on God's Day, in a short but enthusiastic ceremony.

Honored this time were: Beverly Berndt, Carlos Betancourt, Keith Cooperrider, Scott Ferch, Marcus Hochmuth, Barbara Mosley Marks, Jim Osborn, and Glenn Strait. They

each received a copy of the book, "Rev. Moon: Peacemaker and Unifier," which was produced to celebrate Father's victory in Moscow.

The criteria for this annual award are: (1) Stability of Blessing, (2) Regular tithing, (3) Faithful attendance at Sunday Service, and (4) Multi-dimensional service above and beyond the mission.

The three pastors of the Metro Churches, Nicholas Buscovich of D.C., Geoffrey Hin-

kle of Southern Maryland, and Marilyn Angelucci of Northern Virginia, composed the initial long list of members qualified for the award. The community and the Elders then voted to narrow down the field to the eight most outstanding members.

Obviously, in a bustling Providential area like Washington, there are many, many fine members who all deserve recognition. It is our hope that year by year, each one will be honored for his or her exemplary service and Principled life.

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★ CHURCH NEWS ★ CHURCH NEWS ★

AFRICAN EVANGELICAL ASSOCIATION

The Black Experience in God's Providence

By Edric Dubois

The African Evangelical Association (AEA) will be presenting a series of programs each Sunday, 4pm - 6pm, throughout the month of February (Black History Month). The programs will focus upon four areas of Black experience: Caribbean, North and South American and Continental African. Featured will be speakers representing those respective areas of experience.

The intention is that these talks and presentations take the form of a dialogue which will encourage a cross-referencing of issues of common concern.

AEA has been meeting consistently on Thursday nights at the Unification Church of Harlem since October in response to Father's direction to develop ethnic church.

The following statement of purpose represents the progress towards a consensus, amongst those who have been meeting, about the direction AEA must pursue.

Statement of Purpose

It has often been said that in order to know where we've been, understanding one's heritage has to do with being in touch with where one has been before.

Our history as an African people is filled with both glorious accomplishments in the face of tremendous adversity, as well as tragic failure at moments of historic opportunity. It is a tragedy to see a people live life from childhood to adulthood and retain nothing of the initial hope of the past.

It is the task of the African Evangelical Association (AEA), through education, to identify, unify and mold people of African descent into one body for the restoration of past mistakes and the success of present and future endeavors. AEA will educate, through history, cultural and artistic means, to restore self-worth, dignity and honor.

Being in touch with one's history, cultural traditions and spiritual heritage, whether personal or collective, further enables one to identify and inherit the divine qualities of the Creator, the source of

original identity. Therefore, AEA will guide and provide people of African descent with a map and formula for true unity, and for participation in World Restoration.

Central to understanding this statement of purpose is the third paragraph, which speaks of the task of AEA as being "...to identify, unify and mold people of African descent into one body...."

Identity

I would like to elaborate on a few points contained within this paragraph. The first is the implication of the need "to identify". The issue of identity is an especially significant one to people "of African descent."

There is a general hesitance on the part of Blacks to understand or identify themselves as African. One often hears statements, which imply rejection, such as, "Oh,

Let's try that again."

I am convinced that in light of the providence of restoration such a perspective is necessary, healthy, and valid.

When my ancestors were taken from Africa and brought to the "New World" (which wasn't especially "new" to the native peoples living there already), some were sold in South America, some in the Caribbean, some in Georgia, Virginia, New York and so on. We are often more directly related than we realize.

Next is "...the restoration of past mistakes and success of present and future endeavors." Undoubtedly a great number of things are still to be resolved in the relationships between Europe and Africa, between specific nations, and between black and white in a general sense. However, there is also an initial restoration which needs to take place amongst people of African descent in particular.



The most obvious examples are black-on-black violence, dysfunctional families, and black-on-black racism. While it is certainly true that there are structures and institutions which bear the brunt of the responsibility for having created the conditions which have brought about these unfortunate results, it is equally true that collective responsibility and individual responsibility go hand in hand.

In conclusion, the ideal of the AEA is the Kingdom of Heaven; we recognize the Creator as the source of original identity, and World Restoration is our goal.

AEA staff meetings are each Thursday at 7:30pm. For information, questions and comment, please write to AEA, 115 W. 116th Street, New York, NY 10026, or call (212) 866-7146 or 491-3420.



Pastor Daryl M. Clarke and members of AEA at the Harlem church.

I'm Brazilian" or, "Well, I'm Haitian, you see" or "But, I'm American!"

I recall the first Black Studies course I ever took. On the first day, the professor walked into a room full of Black students and said that he would like to ask a few simple questions. The first was "How many people here are African?" One brother raised his hand. "How many here are European?" The single white student in the classroom raised her hand. "How many here are Asian?" Everyone looked around; we were starting to get it. He then said, "Those are the only three racial groups. You've got to belong to one or the other.

CHURCH CALENDAR 1991



F E B R U A R Y

- 8 1800 Couples Blessing (1975)
- 11 16 Couples Blessing Anniversary (1978)
- 17 Yeon Jin Nim's 10th Birthday
- 20 True Parent's Birthday
- In Jin Nim & Jin Sung Nim's Blessing (1984)
- Heung Jin Nim & Hoon Sook Nim's Blessing (1984)
- 21 74 Couples Blessing (1977)
- 22 Father enters Hung Nam Prison, 1948
- 430 Couples Blessing (1968)
- 28 43 Couples Blessing — 13 couples in America (1969)



M A R C H

- 6 Kwon Jin Nim's 16th Birthday
- 28 43 Couples Blessing—8 couples in Europe (1969)
- 31 Hyun Jin Nim & Jun Sook Nim's Blessing (1987)

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'Who's Where' created for N. California

By Alan Jessen

A long time ago when I was searching for my purpose in life along the dusty roads of America, I stumbled upon a crazy group of people with an unusual zest for life. They liked to sing—usually loud—jump up and down in a place they called "The Chicken Palace," and held a firm belief that the purpose of life was actually quite simple—JOY. Joy, they said, was the product of a desire fulfilled. Yes! It was true, I thought and thus joined their ranks.

That Principle was proven again this past November within the Northern California Unification Church community. Joy was felt by all when our long-awaited 1990 DIRECTORY rolled off the press and into our hands and hearts. Not only was our desire fulfilled, but also a tremendous need was met.

We are, in the San Francisco Bay Area, a diverse community of families, stretching over 150 miles and around a significant water mass. Improving our means of communication became an essential part of knitting our community together. Using the telephone freely to discuss, inform, organize, and otherwise share in each other's lives has been a giant step forward towards realizing True Parents admonition to us on God's Day 1973:

"Whether or not the Unification Church will prosper will solely depend on whether

or not we become one with each other."

Both unity and joy come through give and take. The directory has been a tremendous tool for breaking down the barriers we've had in the past. There are 3 basic sections to the Directory: the member, or "white" pages; a business "yellow" page section; and a listing of "Official Phone Numbers" for local, national and department offices. Now we can feel the joy of calling brothers and sisters, the joy of reaching those difficult-to-find church phone numbers, and the joy of doing business with each other.

The idea for the Directory came together in April 1990 from three separate sources: Jim Stephens, our new state leader; Marilyn Pierre, the mother of a UC member and owner of a travel agency, and the Unification Business Association (UBA), which had discussed this as one of our goals. With such inspiration behind it, the idea for a directory quickly gained a will. The Busi-

ness Association agreed to spearhead the project.

At our May meeting of the UBA, we discussed what the contents of the directory should be, how it should be bound, what our budget would be to produce it,

1990 DIRECTORY



etc. We sent for a copy of the Washington, DC directory as an example to give us ideas. For the most part we were looking for something that would be light enough to carry around and inexpensive. Therefore we decided on the half-page format, a "soft" cover and a stapled back. Once the guidelines were set out, we formed a committee to develop the plan and carry it out.

Basic Plan

We divided the project into four separate steps, thereby not burdening any one person with the total responsibility. Our plan was as follows:

Update the member database—Work through the local church HQ utilizing current computer databases as much as possible. Mail a letter from the state leader to all members requesting updated addresses, names of children, etc. Actually, by working through the church office, we accomplished a dual purpose with one effort.

Assemble member data into the directory layout—This part of the project (and all of the copy layout) was handled by Charles Kamins on his PC. Charles also did the "intelligence" work, uncovering all of the official church phone numbers. Charles was a real inspiration to the whole project.

Compose the business yellow pages—Kudos must be given to Thomas Froehlich for this determined effort. A form had been sent out, along with the database form, to solicit advertising space. Thomas collected all these forms, established advertising rates, contacted and "sold" the space, and produced the layout of ads for printing. Our table of contents includes 24 distinct business categories.

In addition to the Yellow Pages, Tom also produced the cover design on his "Cadillac" Mac—a beautiful landscape image of San Francisco and the Golden Gate Bridge.

Printing and binding—Who else but the International Exchange Press? A smooth and flawless effort by John and Mary Govey at prices that couldn't be beat!

So what are the lessons that we learned? Most important, I would say, is that the work was the product of inspired and creative individuals working together. There was a minimum of "meetings" or restrictive directions. We were trusted to produce something nice that would pay for itself. Judging by the response, it appears that we were successful.

Finally, I hope that this can be a model for you and your community and perhaps the beginning of a national directory. (Incidentally, they are on sale now for \$3.00 each or two for \$5.) We plan to update and improve the Directory on an annual basis.

Download from HSA BBS

By Gary Fleisher

The 'Unofficial HSA-UWC BBS' has many of Rev. Moon's speeches and "Outline of the Principle Level IV" available for reading while on line or for downloading.

Set your computer's communication program for 8 data bits, 1 stop bit, No parity, and dial 201-261-0683. At the main menu type "DP" to read "Outline of the Principle Level IV", or "MOON" to read Rev. Moon's speeches.

The Unofficial HSA-UWC BBS has a new BBS door. The BBS door allows callers to search two of the best BBS lists, to locate BBSs that are in their cities, or BBSs that meet their special interest. To search or browse "The List" and "The Darwin US BBS List", type "BBS" at the main menu.

The Unofficial HSA-UWC BBS has hundreds of MS-DOS files, but also has useful files for other operating systems.

Macintosh files include:

STUFFIT, a Macintosh compression program, needed to de-compress all files on the BBS—the compressed files have the suffix ".SIT" to them. STUFFIT.DOC, which explains STUFFIT, is also on the BBS.

ZTERM85.SIT contains Zterm, a great Mac communications program. It has lots of features. It displays ANSI graphics, has a dialing directory, has automatic Zmodem downloading, and terminal emulation.

UZIP.SIT allows you to unzip ZIP files—a file compression system—on your Mac. It is especially useful for unzipping

Rev. Moon's speeches or the Divine Principle.

MAC2MB.SIT contains the compressed program MAC2MB which works with the Mac utility, Apple File Works. It allows you to translate Macintosh files on a Mac disk to MacBinary files on a DOS disk. MB2MAC.SIT is also on the BBS, which works the other way.

MCHANGUL.SIT contains MCHANGUL which allows you to type and print Hangul (Korean) characters on your Mac.

You can run your Apple II programs on a PC! Download APL2EM.ZIP, which contains Apple II emulation software.

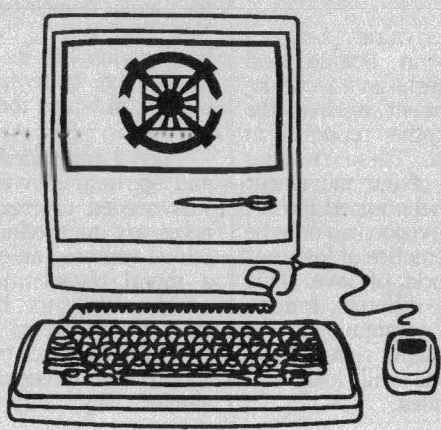
Even C/PM is supported (attention KayPro users)—22DSK133.ZIP and 22DSKDOC.ZIP allow PC's to read most C/PM disks on a PC. Z80MU310.ZIP allows you to run C/PM programs on a PC.

One of the most popular downloads this month is UCCAL-91.ZIP, the Unification

Church Calendar for 1991, containing church holidays, anniversaries, and birthdays.

Another favorite is AMTAX90.ZIP, which is a computer program to do your 1990 (pay by April 1991) income tax.

The Unofficial HSA-UWC BBS is not financially or legally a part of HSA-UWC. It is operated as service to God, members of HSA-UWC, and the public. Callers are from every continent and the Pacific Islands. About one third of callers are members of the Unification Church, about one third are interested in Rev. Moon and his teachings, the remaining third are interested in the files, messages and other BBS services. The Unofficial HSA-UWC BBS operates 24 hours a day every day.



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PROFESSORS WORLD PEACE ACADEMY

Building Unity in Eastern Europe

By Gordon L. Anderson Ph.D.

Unificationists, regardless of the activity with which they work, are interested in restoring human relationships which have been divided historically. We Americans who remember the Reverend Moon's *Watergate Statement*, "Forgive, Love and Unite," may also remember how many of our own citizens persecuted Unificationists, who seemed to be the only people in support of President Nixon during his impeachment proceedings. Such persecution is not uncommon for the peacemaker who preaches the timeless religious message of love. Reverend Moon's message of "love your enemies" could have come from Jesus, Gandhi, or Martin Luther King. It is a message that is hard to hear in times when leaders fail to meet the expectations of the people. Resentment, hatred, and self-righteous indignation too often move people to find scapegoats to sacrifice on the altar of history.

The changes in Eastern Europe need to be constantly informed by the religious message of love if they are to be peaceful. Where there is no love it is easy to envision a course of events like those that followed the French Revolution of 1789, where anyone suspected of complicity with the old regime lost his or her head. The decade of the 1990s in Eastern Europe, after the recent revolutions, can either be a time of peaceful development based on hard work, dedication, and love or a time of cycle after cycle of complaint, resentment, and scapegoating leading to social destruction. The Reverend Moon and Unificationists are now saying "forgive, love and unite" with communists; but, for many East Europeans, like many Americans seventeen years ago, this is a difficult pill to swallow.

Forgiveness and punishment

When the Reverend Chung Hwan Kwak and I interviewed Lech Walesa in Poland in October 1989, I could understand that Walesa's approach was a unification approach. In reply to Rev. Kwak's question about the fate of communists under the new government, he answered:

"I am a Christian. In my faith there is forgiveness, but there is also punishment for sins. A number of people are falling down, but not all will be able to rise back up. If people acted wrongly, it does not necessarily mean that they were bad themselves. The system caused them to behave badly. The system should be blamed for a situation that could turn a good man into a thief. If we change the system, a number of people will be able to adapt quite well, but not all of them. In pluralism there is room for everybody."

It was clear that Mr. Walesa was able to get the communists to voluntarily step down in Poland because they would have another chance. They would not be executed or tortured. His charismatic leadership, like that of the major religious figures, was all-embracing and overcame personal resentment even toward those who had imprisoned him. The situation was similar in the case of Vaclav Havel, who eventually led the "velvet revolution" in Czechoslovakia. The relative peacefulness of these East European revolutions was rooted in a pluralistic attitude of inclusiveness for all people.

When the Reverend Moon went to Moscow in April 1990, his attitude was similar. Although he too had been imprisoned and tortured by communists in Korea and has been a lifelong opponent of communism, when he got off the plane in Moscow, he told reporters that he would do what he could to help the Soviet Union.

At the World Media Conference two days later, he stated:

"My heart truly goes out to the people of

the Soviet Union. Many of you have gone through unbearable suffering, and that saddens me. I love your country and your people very much."

"You are undertaking a new Soviet revolution, but this should be a revolution without blood or bullets—a revolution of heart and soul."

"I clearly envision a moral and economic renaissance for the Soviet Union that will dramatically affect the entire world. I will do all that I can to support that renaissance."

The response to Reverend Moon by President Gorbachev and a number of his advisors has been warm, even though there



The head table at the PWPA opening conference in Tver, USSR.

is controversy within the Communist Party. It struck me that since the death of Andrei Sakharov, there has not been a strong unificationist voice from within the opposition in the Soviet Union; and that Gorbachev, as President, would be unable to guarantee that the transition "from above" was in the interest of all people.

Even though the Reverend Moon is not a Soviet citizen, he is undisputedly a worldwide champion of anti-communism and thereby has credibility with the average Soviet citizen. Mikhail Gorbachev's warm hospitality toward the Reverend Moon indicated that he is truly interested in open dialogue and a pluralistic global family.

The further follow-up with several thousand Soviet students coming to the United States for seminars on the Unification Movement and other impressive projects such as the International Federation for World Peace (IFWP), is evidence that at this top level, developments are rapidly taking place.

There is another level to consider however—the level of the citizenry of the East European countries. There are clear parallels to the Watergate days in America. Most of the people of Eastern Europe and the Soviet Union strongly detest communism. Reverend Moon's message of cooperation with Soviet leaders seems to indicate that he may have "changed sides." While, in fact, he still opposes atheistic and materialistic communism, he has always tried to love the Soviet people, including communist leaders, from "God's point of view," from the position of a "True Parent." Thus, his position has been consistent.

Nevertheless, there is a strong possibility that a large opposition to Reverend Moon could occur in the Soviet Union because of his support for President Gorbachev, who is becoming less popular. Fortunately, Reverend Moon's long history of anti-communism and the awarding of the Nobel Peace Prize to President Gorbachev may be mitigating factors that were not present in the case of Richard Nixon in the United States.

There is also the level of citizenry within the Unification movement to consider. One of my seminary students, a former VOC worker in Japan, proposed to me a research project to help him understand why Reverend Moon switched from an "anti-communist" to a "pro-communist" stance. More significant has been the reaction of a

number of Unification Church members who operated underground for many years. Some of them have serious difficulties now trying to work together with scholars, who are members or officers of the Professors World Peace Academy (PWPA), but hold, or held, high communist party positions in the past.

There is a tendency for some church members, like many other people, to equate people and ideologies, and have them lined up clearly black and white on opposite sides. They see that Reverend Moon is "courting communist leaders" and sometimes feel their anti-communist efforts are being betrayed. This is more true in the

lars sent in excellent papers.

From Poland I went to the Soviet Union for our first national meeting of PWPA. The conference was held in Tver, which from the 1920s until last year was named after the communist leader Kalinin.

The visit to the Institute of Marxism-Leninism was very interesting because I was able to see how those people who have been entrusted as the guardians of ideology and intellectual leaders of communism are changing. One of the key debates was about "Reaganomics." It seemed ironic that the Soviets would be getting excited about a kind of laissez-faire economic theory just at the time many American banks were folding and finance houses on Wall Street were in retreat. It was the deregulation aspect of "Reaganomics" that the American financial collapse could be traced to.

Communist leaders are looking for legitimacy and are concerned about personal survival. Many of them would like to be the prosperous "entrepreneurs" they hear and read about. I reminded them that in America it was the "yuppie entrepreneurs" who, through leveraged buy-outs and other means, became a new type of "nomenklatura" in the United States. In other words, they controlled the capital, as does the communist state, but they had no personal interest in or knowledge of the products produced. In other words, they were disinterested owners, ignorant of their product just as communist managers have become known to be.

It would not solve the basic problems of industry, I argued, to substitute one type of nomenklatura for another. Large infusions of borrowed capital do not increase efficiency or productivity in themselves, and they usually strain the overhead further when payments become due.

As our discussion progressed, and we covered a variety of issues from politics to eternal life, we moved to the director's office on the top floor of the institute. Here the economic discussion got connected to the spiritual revival of the Soviet Union. Ears perked up when I began to speak about the linkage between the "Protestant work ethic" and capitalism that Max Weber and R.H. Tawney had written about at the beginning of our century. I compared the taxes, homelessness and stress in the New York area to the more prosperous and harmonious life in Utah where the Mormons have cultivated a spiritually based society, in which the family is a fundamental unit.

Then I concluded that a genuine moral and spiritual revival in the Soviet Union was needed to create the type of people necessary to produce the prosperity they seek. I ventured an estimate that, with such a moral regeneration, the Soviet Union could outpace the United States economically within twenty years. I was surprised to hear the vice-rector of the institute counter that Reverend Moon has spoke in a similar way, only he had said "seven years."

At that point it was clear how wide a path the Reverend Moon has laid for the introduction of Unificationism in the Soviet Union. It was also evident that the top Soviet leaders understand more than many American congressmen that a new type of spirituality and family-centered society is necessary for the economic health of the nation. At that moment it was easy to imagine Russian professors coming to America to lecture about streamlining the federal government, making people accountable, improving moral education, and restoring the family.

The Director of the Institute of Marxism-Leninism then asked if PWPA would like to establish formal ties and use that office as a headquarters. I reminded him that we had already established our first office in Tver a year earlier, and our first national

see PWPA on page 11

Balkan countries than in Poland, Czechoslovakia, and the Soviet Union where the top leaders themselves are openly working for reconciliation.

A year has now passed and the euphoria of 1990 has turned to hard realities of change. For members of the Unification movement, there is the difficult task of trying to bring people together who have been historically divided. The process causes people to confront their own anxieties and historical hostilities. Many of those people who came to the first Introductory Seminars on the Unification Movement (ISUM), or to PWPA meetings, have difficulty in working with each other. When they first heard of our movement, they believed and hoped in the vision of unity, with everyone working together constructively.

There are historical rivalries between Warsaw and Krakow in Poland and between Slovaks and Czechs in Czechoslovakia. There is resentment against the ruling Serbs by all the other republics in the Yugoslav federation. These rivalries exist between members of our movement and among intellectuals who joined PWPA as well. The realities of division can only be overcome by the actual practice of love, not just the wish for a world of love. This requires an effort quite different from a unified struggle against communism. Our members must be continually reminded to create environments that will love and embrace people on all sides.

International meeting

On September 21-25, PWPA held an international meeting on "The Historical Dimension of Transformation in Eastern Europe" in Poland. From the beginning, it seemed to be a political issue whether the meeting was in Warsaw or Krakow. There was a lot of discussion that went around and around on numerous issues such as how to speak about the communists, who should have what position, and so forth. In the end, a couple of dedicated people who desired to see the success of PWPA, finally went ahead and made the arrangements as best they could without the approval of everyone. It turned out to be a rather successful meeting, especially in the eyes of the international guests. Many of the Polish professors put aside their personal differences when the meeting became a reality and when many noted international scho-

Russian Students Experience American Movement

Since last July, over 1000 students from the Soviet Union have visited the United States for 10 days, participating in the International Leadership Seminar program. During their stay, the students participate in a 5-day lecture series which includes Unification Principle, as well as Unification perspectives on economics, politics, and ideology plus visiting American historical sites. This is the second excerpt from the reflections from the last tour, from November 27 to December 7, written by the students at the conclusion of the lecture series.

Igor Manuilsky, Moscow Institute of Physics and Technology

Before coming to this International Leadership Conference, I was already aware of certain ideas of Christianity. But still some notions had to be realized and certain conceptions had to be formed. And here you gave me confirmation in my conviction that, first of all, one has to turn to God in his own mind. The most important battle between good and evil is taking place in a man's soul. We have to get rid of any hatred, greed, jealousy and other bad feelings. We have to support good with all our might, and we also have to help each other cope with evil—but not forcing each other to do this—God gave us free will and He wants everyone to make the right decision himself.

I was really glad to learn how considerable the desire to unite is among the people of different nations and religious convictions. And in this point, I think that Unification Principle is an outstanding way out of this maze of conflict which humanity has been living in for a long time. Unification Principle is much more than a religion—it can unite almost everyone. Ideas of mutual and sincere love, brotherhood and peace are understood by everyone, I suppose. And I think it doesn't matter that a person says that he doesn't believe in God if he is fulfilling His will and is living in accordance with His laws.

Although I don't agree with everything I've heard, I think that the lectures were very interesting. The very manner of delivering them was inspiring. And again, the ideas were new and always made me think about them. And to my mind the joy of learning, of gaining new knowledge is one of the best gifts God granted us.

Alexey Makarovskiy, Moscow Machine-Tools and Tooling Institute

Ten days of our stay in the United States have passed and we are full of impressions, new meetings and acquaintances. We even can't imagine such a hearty welcome. The wonderful people, whom I met here call their neighbors "brothers and sisters." Now I feel that everyone of us has dramatically changed in such a short period. And I really can't help but call all these people my "brothers and sisters." This is because the primary principles of true love have already appeared within everybody. And now I feel that ideal world and heaven on the Earth is coming closer. It's common knowledge that the best method to improve people's nature and one's environment is one's own example. This is an example of true love to his neighbor, harmony of physical and spiritual life, love to God and to all his creations. This is the perfection of the person, when he is giving true love to his environment. Everybody has two sides of his mind—Good and Evil—that's why this example is capable of making them develop good features of their characters. The conference has expressed my own thoughts but more deeply, classified, definitely, on a scientific basis. I feel now that God really takes care of people and loves them like a true parent. He loves His children and He leads the course of human history and does his best to help fallen mankind to achieve the stage of perfection. I think that only truly religious people can influence our society to achieve a true world. I can't help but mention discussions with our leader, Bob Beebe, in very informal conditions. We really felt ourselves like old friends, true brothers and sisters, and we spoke about most confidential things. As for me, I have often thought about the statements offered to us but couldn't imagine that I would ever tell somebody about them. Nowadays it has happened. I have never been understood anywhere like here. Tomorrow we will start to Moscow. And it's a great pity that we can't meet as often as possible.

I firmly believe that the mission of Rev. Sun Myung Moon will change the world and become the fulfillment of God's commandments. True world and Heaven on the Earth will be its final outcome. Great "Spasibo" (thank you) to all who organized this conference, "spasibo" to your movement and to Sun Myung Moon.

Mikhail Zhachkin, Moscow Electronic Machine Building Institute

The whole conference can be easily characterized in one word: it was really great. I really appreciate the idea of the conference and I consider it to be successful, because the main goal, in my mind, was fulfilled—the foundation of faith and hope was laid.

As I see the essence of this conference, it was aimed at laying a foundation for correct understanding of life. I think that it was just the beginning, but a very successful one, because we've understood the basic principles of Unification, mainly aiming at establishing World Peace.

The civilization now is facing a crossroads and it is a crucial point in the history of humankind—which way to take. Some years ago, we all used to go our own way and nobody could say whether it would lead to an abyss or to flourishing light. Now we should take one way together and unite our efforts, or else we'll become blind again. This conference showed us the appropriate ways which humankind should go.

Elena Runova, The Plekhanov Institute of National Economy

The trip to the USA is an exciting experience. As a teacher, I am very much impressed by the professionalism of lecturers and their true dedication to their subjects. We



Evening relaxation after a day of lectures at Camp Sunrise, NY.

have to learn a lot from them. Our people have been denied spiritual life until recently. We have been taught different dogmas which had nothing to do with a person's soul and heart. They had never been taken into consideration and this has resulted in the stagnation of heart and moral degradation. Only now we are coming to the understanding of moral values.

As for me, this experience is very important. I am not that young, but I have begun to consider some things from a different viewpoint. I realized that things I have never thought about are really important and matter. I have a very long experience of family life (almost 25 years) and it has not always been easy and I've found a lot of useful things which I'm sure will help me in my future life. I hope my children will find the ideas useful and corresponding to their state of mind and close to their hearts, and some day join the movement. I'll do my best to teach them all I've learned myself.

I hope that our young people will take many ideas close to their hearts, realize their responsibility for themselves, their own deeds, their families, for the society and the world. If they take it seriously it can give hope.

As for the organization of the conference, it was perfect. The instructors have become our true friends. And friendship is so important in our life. I'll remember these memorable ten days for the rest of my life. I'm so grateful to all of you for the opportunity to come here and to get to know these ideas. First of all, I want to thank Rev. Moon whose activities deserve high appraisal and all the members of the staff, especially Dr. Seuk, Mr. Aoki, Mr. Tony Devine, Alan, Loretta, Erik.

Tatyana Stremovskaya, Moscow Technological Institute of Food Industry

I've never in my life heard such perfectly presented lectures. The logical order of presentation was on the highest level. The manner of presentation is worth speaking about separately. They are all brilliant actors in the best meaning of this word. Were the lectures in the USSR so skillful we should have much less problems, I am sure of it.

Well, now about the content of the lectures. They were very interesting. Though some things are well-known, I've learned many new facts. I was brought up in the years when the church and religion was constrained in our country. So at the Conference I've learned—no, not learned, but only got acquainted a bit, with the Bible. Many ideas and points of view are very close for me and I can fully accept them.

True love, true family are beautiful words and the idea of unification of all religions, races, nationalities, based on true love is very impressive. I believe in it and shall always support it. I'd be very glad to join your organization, because I feel a great desire to believe in something. There's such a lack of faith in our country that your movement will be supported in our country.

But there's something that restricts me from joining the Unification Movement. I am not a student unfortunately. I have a small life experience. And it's very difficult to give

everything I know and feel just on the spot. I should like to have some time to analyze everything I've learned here.

Ingrid Toming, Moscow Institute of National Economy

During these wonderful days in America I've made a lot of new friends; I've seen many new places and have known many new things. I was really happy to take part in this conference because it is very important in our days, when religion becomes more and more powerful at the world level, to know everything about different religions of the world and about the ways of unification.

I liked our lectures about the Principles of the Unification Movement and about the Second Coming of the Messiah. I think that the spiritual life of people is even more important than the material life, and your lectures helped me to understand it better. There is too much injustice, humiliation, pain and sorrow in our world and I think that even in such a rich country as USA and European countries people are in solitude and such movements would help them to find real friends and true love. It is a great idea that only in a family where parents love each other with true love can one grow up as a true child.

Regretfully, I do not believe in God. The main reason is that nobody in our family believes in God—but my mother always told me that the idea of God is one of the greatest ideas at the world history. I liked very much to go to the church. It often helped me in difficult situations.

Nataliya Voronova, Institute of National Economy

This conference allowed me to make friends with many very interesting and beautiful people. They helped me to believe in a better future, peace on Earth, kindly relations between different people with different points of view, religions, customs and traditions. For the first time I'm feeling so good because I am among friends. Maybe some years ago it was impossible for Russian students to participate in such a conference, but now it's a reality. And it's beautiful.

Only through communication, sincere talks on different topics, faith in God and ourselves can we fulfill our principles of World Unification, the ideal world, the world of harmony, True Love—what we need to feel now most of all. True Love is universal. All our energy, our spirit, must serve for the benefit of other people and it must be sincere. We must improve ourselves, unite our mind and body in harmony, to fight against evil inside us. Only positive emotions, thoughts and deeds we need. Through improving ourselves we shall create and meet true persons too. And the harmony of true persons means the ideal world—the universal world of happiness and goodness. There will be no jealousy, crime and selfishness. It's a beautiful idea. It will be wonderful. And I hope in it. In this conference I've got a great example of True Love. People I've met here, I admired their good will, great hope in God and true people, their sincerity and True Love to us. It's so important now to believe in goodness. And through their pure purposes their great spiritual capacity I believe in myself, that I can change myself to be better. I believe in True Love among men and women, among nations.

Mikhail N. Bekin, Moscow Institute of Chemical Engineering

I'd like first to express my gratitude to C.A.R.P. for a wonderful opportunity to visit the U.S.A. and get acquainted with the life and experience here. This program definitely helps links to occur and bridges to be built between peoples and nations.

All of us Soviets, and me personally, have been brought up strongly influenced by Marxism. So I shouldn't like to be involved now in some kind of theological discussion on True Unification Principle, though there are a lot of interesting and, to my mind, original ideas in it (e.g. concepts of Heart, True Love, new vision of indemnity and destination of Jesus, the latter to be not expected by God to die on the cross, etc.) that are often more reasonable to me.

But what is undoubtedly inherent to the Principle is its great positive moral content. Not one even 'orthodox' Marxist can, in my opinion, deny it. The idea of True Love inspiring human history, though criticizable from a materialistic viewpoint, seems to be fruitful in today's world full of conflicts.

As for our country, the Unification viewpoint may definitely contribute to providing our people, young above all, with ideas and moral foundations in searching for a new way to the future.

DIVINE PRINCIPLE STUDY

God's Ultimate Goal for Human History

Volume Four • Part 5

It was not without reason that after the crucifixion the disciples of Jesus expected the quick return of their lord. Jesus had indicated that they should. Matthew reports him telling his disciples:

Truly, I say to you, there are some standing here who will not taste of death before they see the Son of man coming in his kingdom (Mt 16:28).

That the hopes of the early Christians were dashed has never dissuaded the generations of their successors. Churches of every age have believed that their time was the Last Days and therefore the time for Christ's return.

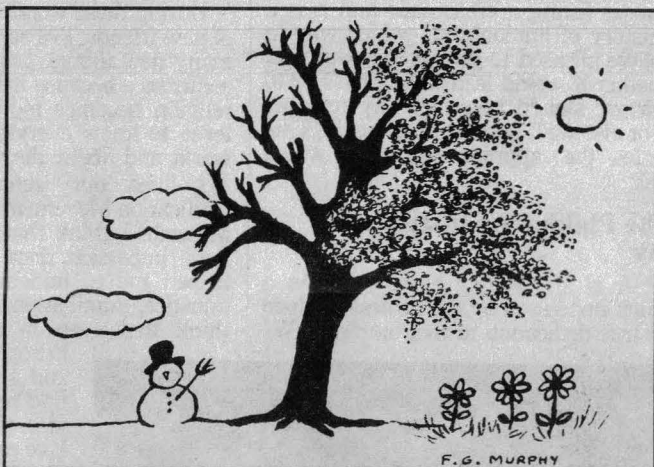
The Millerites, for example, the forerunners of the modern day Seventh-Day Adventists, were born in the expectation that Christ would return between March 1843 and March 1844. Their conviction was so strong that in anticipation of the great day many of the faithful disposed of their material goods.

In the 20th century, the Jehovah's Witnesses initially proclaimed Christ's return in 1914 to inaugurate his Kingdom. Even though he did not return physically, Witnesses nevertheless still affirm that Christ returned spiritually at that time.

Clearly, if one is to assert a certain time as the Last Days, he must have sound reason to do so. Mere speculation, dreams, intuitions and astrological wonders can hardly be a persuasive basis upon which to proclaim the actual arrival of the end of the age. More sound and rational criteria must be found.

Without particular reference to the concept of the Last Days, a number of people have sensed that something new is happening in our time. Former Cornell Professor Alvin Toffler, for example, in his classic analysis of change in today's world, vividly affirms the fact that we have entered an age totally unlike the past:

"By changing our relationship to the resources that surround us, by violently expanding the scope of change and, most crucially, by accelerating its pace, we have broken irretrievably with the past. We



have cut ourselves off from the old ways of thinking, of feeling, of adapting. We have set the stage for a completely new society and we are now racing toward it." (*Future Shock*)

In addition to Toffler, others also see that we have entered a new age. Speaking from his own vast experience, the late Indian Prime Minister Nehru argued that humankind was "leaving the age of religion and politics, and...entering the age of science and spirituality."

Canadian media-guru Marshal McLuhan has stated that we have left the age of communication through print and are living in an electronic age in which "a totally new environment has been created." This, he says, is changing man's consciousness, social structure and culture and is hurtling him toward a coming "global village."

As an alternative to the global village, of course, we have the potential of nuclear holocaust. Such films as *Dr. Strangelove* and *On the Beach* have reflected only too

well the popular awareness of this prospect facing humankind.

Arnold Toynbee, among others, has recognized such cataclysmic prospects, yet affirms that this very threat can be the source of a radically new and higher world order:

"We are now moving into a chapter in human history in which our choice is going to be, not between a whole world and a shredded up world, but between one world and no world. I believe that the human

race is going to choose life and good, not death and evil. I therefore believe in the imminence of one world; and I believe that, in the 21st century, human life is going to be a unity again in all its aspects and activities". (*New York Times*)

Beyond these more or less secular commentators, there are many new spiritual trends now abroad which suggest something special about our age. For one thing, more people are striving for self-realization by seeking inward

truth.

The eminent Berkeley sociologists Robert Bellah and Charles Glock document the rise of a new religious consciousness among idealistic youth, beginning in the late 60s and 70s.

The entry on the scene of the New Religions, and their phenomenal growth a decade later, testifies to a new spirituality afoot in the land. Moreover, evangelical Christianity is prospering. This has even extended the charismatic experience and "gifts of the spirit" to formerly conventional, nominal Christians. Much of this has developed since 1960.

Despite these provocative assertions and hopeful stirrings, can we say our day is indeed the period of the Last Days? Jesus said that we could know by the signs around us:

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very gates."

What kinds of signs would indicate that he is "at the very gates," that in fact we are in the dawn of the Kingdom? What things would make sense as indicators of the advent of the Kingdom?

Next month • At the Gates



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DIVINE PRINCIPLE

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Health Care Campaign in the Ivory Coast

By the IRFF staff

For the greater part of its history, humankind has been almost entirely ignorant of the causes of disease. It is only during the past two hundred years that the importance of proper sanitation has been clearly recognized, and that some understanding has been developed of the ways in which various illnesses are contracted and transmitted. Because of this increased knowledge, developed nations have been able to restrict the incidences of many deadly maladies through immunization of infants and children, but this tradition has still not been established in many poorer countries. It is both a tragedy and an outrage that millions of people in developing nations are suffering and dying from illnesses which could easily be avoided if the communities concerned received appropriate health care education or if individuals were vaccinated.

In developing countries about three million children under five die each year from acute diarrhea and related causes—illnesses which are often directly related to unhealthy sanitation practices—while a further three and a quarter million die from diseases which could be prevented by immunization, and even more are seriously disabled (figures from UNICEF).

Health education and vaccination programs have to be implemented on a village-by-village basis in order to forestall the onslaught of such devastating and yet avoidable health problems. In response to this need, IRFF's health care campaign in the Ivory Coast was initiated. In 1985, Project Director Ruth Robinson set up village vaccination teams in the Bouake area, working in accordance with World Health Organization (WHO) and government health ministry standards and procedures. These teams were able to reach out to more than 60,000 people in spite of some initial misunderstanding and persecution.

Project Coordinator

While working in the Ivory Coast, Ruth trained Mr. Edmond Kouame to be her successor as Project Coordinator. Before joining the Unification Church, Edmond was a registered nurse specializing in laboratory work and the treatment of leprosy. During the three years that he has been in charge, Edmond has been consistently expanding the IRFF program in the Ivory Coast. Since 1988, 119,000 people have been vaccinated and the IRFF team has been put in official charge of three of the country's sub-prefectures.

Meanwhile, largely inspired by IRFF's initial success, WHO and UNICEF-sponsored vaccination drives have been taking place throughout the country. Among all the teams, Edmond's has brought the most outstanding results. Measles, for example, is the nation's number two child killer after malaria, but among the 63 villages in the Brobo area where IRFF has been vaccinating since late 1989, the number of cases reported among children annually has fallen from several hundred to only two—and both of these contracted the illness while travelling in other parts of the country.

Edmond has personally found and trained a 12-member IRFF volunteer team for the vaccination campaign. He has been teaching the volunteers Divine Principle as well as giving them medical training—four of them have already completed forty-day workshop. A second generation of 8 volunteers from the villages served by the team is now in training and already giving vaccinations in the most remote 'suburbs' of Bouake. Technically, these are in the

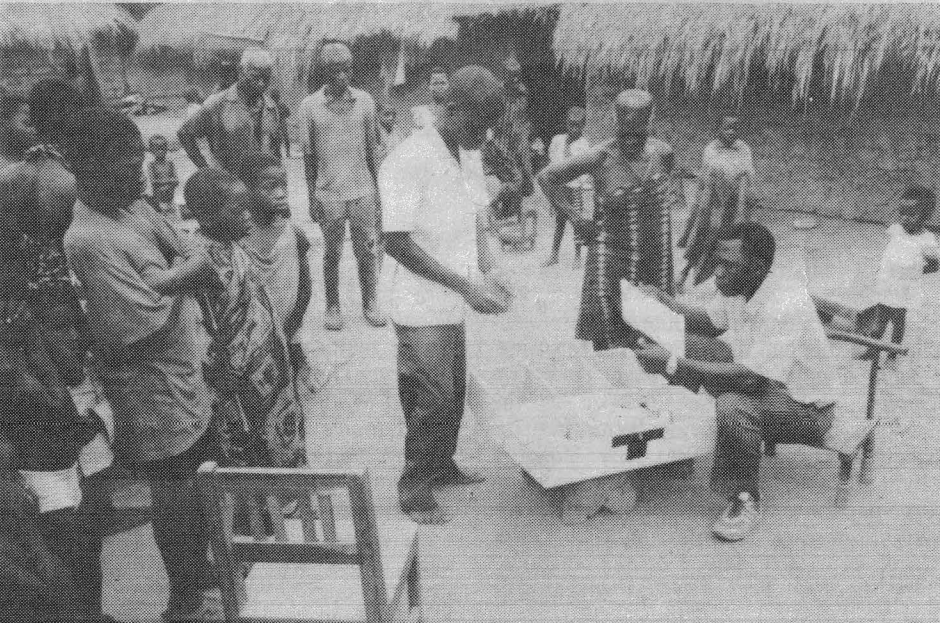
urban health center's area of responsibility but are so far out that most people do not come into town to have their children vaccinated.

In addition to forming the volunteer teams, Edmond has taken an active role in organizing and training village health committees involving 232 volunteers from

wandering animals, that poultry and cattle are rounded up or tied up at night, that trash is dumped far enough away from the village to avoid health hazards, and that a 20-meter wide peripheral area is kept clear around each village to protect against bush fires, snakes and other pests. Edmond's villages are like models for the district; his



Mr. Edmond Kouamé, IRFF Project Coordinator, vaccinating a child and, below, checking the health records in the village of Prèyebouéssou, Ivory Coast.



50 villages. Edmond has taken direct responsibility for 13 of the villages, assigning two health agents to each of them. These agents are given 7 days of classroom training followed by continuous on-the-job instruction from Edmond and his senior team members. Pharmacy boxes have been provided for each village. The medicine is distributed at very low prices, affordable to the villagers but enough to cover the costs of replacement and to provide transportation money for some of the agents to travel to Bouake for supplies.

The pharmacy boxes can be used to deal with nearly every common ailment prevalent in the villages including malaria, diarrhea, fevers, infections, broken bones and open wounds. The village health agents are vital to the efficient utilization of these resources. The agents must be trained to select the appropriate remedy for each condition, to manage the pharmacy supplies, to keep careful records of the treatment given to each individual, and to recognize when a case is too serious to be treated in the village and organize the transfer of such a patient to the nearest dispensary.

Edmond also teaches his agents to inspect homes in the villages to see that the courtyards are swept regularly, that there is no stagnant water around latrines, pumps and wash areas where mosquitos can breed, that pots and eating utensils are kept high off the ground away from

health agents are well-motivated and effective and the villages are especially clean.

The following is an excerpt from a report by Kevin Winter, newly-appointed Director of IRFF in the Ivory Coast:

Brutal Reality

I'm no expert in this area but I visited several villages with Edmond and the differences between the places where he had worked and the villages where other groups had worked were striking. In many villages where UNICEF helped other organizations to distribute pharmacy boxes, the boxes were already empty and abandoned, the money was mismanaged and spent, and the health agents didn't seem to care and didn't seem to remember the training they had received.

In one negative example, Edmond and I picked out at random and visited three houses in a village where IRFF was doing only vaccination work. In the first house, we found a man with a dirty rag wrapped around his foot. He seemed to be in pain but didn't know what to do. Edmond told him that he had Guinea worms and that he must go to the nearest dispensary for treatment. The man didn't seem to take him seriously until he was warned that he could lose the use of his foot without prompt action.

In the second house, an elderly couple lived in absolute filth. The man was crippled and blind. His wife, a tiny woman

bent with age, seemed indifferent to their situation. No one was there to look after them. No one had told them that a medical team was visiting the village. A capable health agent wouldn't allow a situation like that to go unnoticed.

At the third house, we were driven back by a terrible stench. We could see an old man lying on an uneven dirt floor, barely moving. His clothes were black with filth, his body covered with infected sores. An old woman went about her business in the room next door. She told us that the man had abandoned his wife and children and left the village 25 years earlier. He fell ill in another town where he had no friends, so the people there put him in a bush taxi and he was simply dropped off at her doorstep because, as a distant cousin, she was the only relative anyone could find. She said she didn't care what happened to the man and resented the fact that he had been left at her home.

These three cases seemed so sad and hopeless, but what struck me was that every house we visited had a case that could have been avoided if the government health plan had been put into effect. The problem is more serious than a simple lack of materials, although most people say that is the problem. There is a serious lack of motivation by health agents. It's true that they are without sufficient funds and materials, but even what they do have is poorly managed.

Making Do

Everyone thinks that Edmond is receiving thousands and thousands of dollars in IRFF support. They think his secret for success is money. The reality is extremely different. For instance, he used less than \$1,000 to set up 13 pharmacy boxes in as many villages, plus one in an educational center for the handicapped in Bouake. That comes to less than \$75 to build and stock each box.

Another organization in the region received a loan from the US Agency for International Development and spent an average of \$450 per pharmacy box, but all of their boxes are empty now. The other organization didn't set high enough standards for the village agents picked to send for training. When the training was over, there was very little follow-up work done in the villages. The agents lost their motivation and the system fell apart.

Edmond says his secret of success is the Principle and love. He teaches his agents about the Heart of God. He teaches about public purpose and individual purpose and man's responsibility. He talks about individual growth and personal relationships with God. He talks about fallen natures. He gives his agents a sense of identity and a sense of pride in their skills. He follows up by checking on them frequently and testing them to see if they remember their lessons in health care. In the beginning there was some persecution because of this point—a few negative people accused Edmond of teaching his religion. A high-level medical official told me that he didn't care if Edmond was teaching religion—whatever Edmond was doing was working to help the population and that is all that counts.

The volunteers love Edmond and respect him. Also, the members of the Church love him a lot. I asked Edmond if he prays for the agents he is training and the villages he is serving. He said, "Absolutely." You can really see Edmond's love for the people in the villages he visits. He's like a mother hen looking out for his chicks. Nobody objects if he just walks into their house unexpectedly—even right into the bedrooms—to see if they are keeping an orderly, healthy household. Even the village elders show a great deal of respect for him.

NY City Tribune Closes after 14 years

By NYCT staff

This article appeared in the January 4, 1990 issue of the New York City Tribune.

The New York City Tribune, owned by News World Communications Inc., will suspend publication with today's edition, its management announced yesterday.

The newspaper also suspended publication for 4 months in 1985.

The City Tribune began publishing as *The News World* on Dec. 31, 1976. During the newspaper strikes of 1978, its paid circulation topped 400,000.

The News World was the only daily to predict the landslide election of Ronald Reagan in 1980 with an issue that has become a collector's item. Both the United Press International and Associated Press news agencies distributed photos of candidate Reagan holding the issue.

Also in 1980, News World Communications, Inc. launched the Spanish-language daily, *Noticias del Mundo*, which has since established a Los Angeles edition, making it the largest national Hispanic daily.

In 1982, News World Communications, Inc. established *The Washington Times* following the demise of *The Washington Star* in 1981. Subsequently, the Washington Times Corp. established the biweekly *Insight* magazine and the monthly *The World and I* magazine.

In 1983, *The News World* changed its name to the *New York Tribune*. The newspaper went on to publish exclusives about Democratic vice presidential candidate Geraldine Ferraro and the National Endowment for the Arts which won numerous awards.

This spring, the daily established a Moscow bureau, and in the autumn created a new section, "Long Island Journal," to respond to residents of Long Island crying out for an alternative to *Newsday*.

At a staff meeting yesterday afternoon, Editor in Chief Robert Morton said: "This newspaper has been tossing in stormy seas for 14 years and 4 days, but has never unfurled its sails. So never think we were defeated. Our victory is that we never abandoned ship."

He went on to praise the staff's professionalism and to list some of the newspaper's achievements.

A last-minute desperate effort by several wealthy financiers to save the paper is under way, he said.

Morton expressed his "deepest gratitude

to Reverend Sun Myung Moon for his founding vision and consistent financial and spiritual support."

He also thanked the paper's first publisher, Dennis Orme, other early pioneers of the publishing venture and Unification Church members around the world who "worked so hard to support this newspaper."

In announcing the suspension, Dr. Bo Hi Pak, president of News World Communications, Inc., explained that it was a "strategic decision" and that the *City Tribune* would be coming back "bigger and fully supported." Reverend Sun Myung Moon "is a fighter," he said.

Ambassador Phillip V. Sanchez, pub-

The year 1990 has seen the final crumbling of the Berlin Wall and the beginnings of a fundamental realignment throughout the world. The *City Tribune*, which had been referred to acerbically by *Pravda* as the most extreme anti-Soviet newspaper going, established its Moscow bureau last spring and test-marketed a Russian-language Moscow edition.

As the ardor of old geopolitical animosities dampened, the *City Tribune* turned its focus over the past year to what our editors consider to be the battleground of the new decade: the forces of immorality that have declared war against the family and the traditional values that are the foundation of our culture and our national identity.

Among the major developments for the *City Tribune* this year are the following:

It was a series of *City Tribune* exposes that generated the year's hottest domestic cultural controversy: the U.S. government's National Endowment for the Arts (NEA) sponsorship of anti-religious, homosexual, pornographic and violent art.

On April 28, 1989, the *New York City Tribune* exposed NEA sponsorship of a traveling exhibition of new works by Andres Serrano, including the now-infamous *Piss Christ*, a polaroid photo of a crucifix immersed in a vat of the artist's urine.

Among other scoops in 1990 were this newspaper's four-part expose of former pornographic film star Annie Sprinkle's government-funded sexually explicit stage show that ran in January. Throughout the year, the Rev. Donald Wildmon, president of the American Family Association, used the *City Tribune's* articles as the source material for his many mass mailings around the country.

The spring and early summer mailings were credited with playing a major role in altering Congress' original support for the NEA without regard to the content of the artworks to which it gave grants, and its sudden backpedaling away from this position as the summer progressed.

City Tribune senior art critic Jim Cooper, who spearheaded the effort to open up the NEA's selection process of what artworks are funded, emerged as a major critic of the moral, esthetic and cultural bankruptcy of modernist art. He appeared on CNN's *Crossfire*, PBS' *The Eleventh Hour*, and numerous radio talk shows as an outspoken proponent of a rethinking of this nation's cultural priorities.

With the homosexual community emerging as a dominant influence in the City's political, economic, educational and especially cultural life, the *New York City Tribune* reported in October on a homosexual Manhattan nightclub, the ROXY, that featured obscene films and live acts, including scantily clad women dressed as nuns hanging from crosses, that targeted the Catholic Church for ridicule and abuse. Nationally syndicated columnist Patrick Buchanan quoted much of the article in his column. As a result, the club banned all controversial acts.

This past summer, a group of prominent Christian and Jewish leaders approached the *City Tribune* about publishing this newspaper on Long Island, whose 3 million influential residents are increasingly hostile to the perceived anti-family, anti-Catholic, and anti-Israel bias of *Newsday*. *The New York Times*, the *New York Post*, and the *New York Daily News* were

also approached, but only the *City Tribune*, despite its limited resources, responded.

More than 2,500 Long Islanders have already joined this group now known as the Long Island Coalition for Alternatives to *Newsday* (LICAN).

A daily section called the "Long Island Journal" was begun in September.

LICAN held a conference in November at which the featured speaker was Arnaud de Borchgrave, editor of *The Washington Times*. Five hundred people came. Evidence of *Newsday's* intense concern is that both their publisher and their editor in chief have called the columnists who write for the "Long Island Journal" in an effort to intimidate them.

The developments on Long Island indicate an enthusiastic market for the *New York City Tribune* in the more conservative, patriotic and Christian outlying areas of the City.

Early in the summer the *City Tribune* established a Moscow bureau financed entirely by joint ventures. The bureau is based in a hotel across the street from President Mikhail Gorbachev's official residence, and is staffed by award-winning correspondent Peter Klebnikov and a Soviet journalist, Alexei Frolov, who is the first Soviet journalist to be accredited to an American newspaper.

Our joint venture partners in Moscow have produced at their own expense a prototype of a Russian-language weekly edition of the *City Tribune* and have circulated it to the government elites in Moscow, who responded with highly favorable reviews.

While this newspaper lost former Mayor Ed Koch's weekly column, it has gained a columnist in Mayor Dinkins. No other English-language paper can make this claim.

The *New York City Tribune* is close to finalizing an agreement by which the Military Academy at West Point will purchase subscriptions to this newspaper for its 4,000 cadets. Currently each cadet receives a subscription to *The New York Times* delivered to his or her door. West Point's administration agrees that the *City Tribune*, because of its strong national security focus, would be a worthy balance to the *Times*.

Free Press International publishes a bi-weekly geostrategic newsletter, *The International Report*, which now has more than 1,000 paid subscriptions and earns a profit. The *FPI Report* counts defense and intelligence government agencies among its paid subscribers. Articles by *City Tribune* reporters, columnists and contributors appearing in this newspaper serve as the basis for *The International Report*.

A longtime *City Tribune* columnist, Dr. Herbert London, dean of the Gallatin Division at New York University, ran for New York state governor on the Conservative Party ticket this year and, remarkably, almost defeated the Republican candidate, Pierre Rinfret, with 850,000 votes.

Gov. Mario Cuomo, who has been prominently mentioned as a Democratic candidate for the presidency, was so shocked by London's strong showing in the election that he has adopted much of London's economic campaign program in order to cope with the growing New York state deficit, according to some political observers.

We hope that the year just concluded has been a happy and a prosperous one for you and that in 1991 God's blessings may be with you and your family.



lisher of both the *New York City Tribune* and *Noticias del Mundo*, released the following statement: "While it is unfortunate that this had to take place at this time, I have always seen the *New York City Tribune* as a frontline trooper in the constant battle to provide better fare for New York readers. Yet, New York is obviously not supporting even the existing large papers, and any contribution from the *New York City Tribune* might be better placed at a later date. I do not intend to bury the *New York City Tribune*, maybe just let it rest."

The following ran in the January 1, 1991 edition as a letter from the editor to the NYCT readers.

Dear Readers,

As the *New York City Tribune* concludes its 14th year of publication with this issue, we want to express our deepest gratitude to you—our loyal readers in New York City, Washington, D.C., and throughout the nation.



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★ INTERNATIONAL EXCHANGE PROGRAM ★

Teaching and Learning in Moscow

By Dr. James A. Baughman

This is the first of two parts.

Father wanted us to fulfill the request of a lot of the students—that they be able to study more of the Divine Principle. A lot of these students came in the summertime for the International Leadership Conferences (ILC), sponsored by CARP. And they were introduced to the Principle and some of Father's activities. Afterwards, close to 70-80 percent said they wanted to hear more. So, right away we began to develop some advanced lecture programs in Moscow and Leningrad.

My task was to take a group from Moscow State University who came to America during the ILC. Myra Stenecki and myself taught at several different institutes. My main focus, though, was Moscow State. And, most of the people there in my class were scientists, chemist, physicists, engineers, mathematicians, biologists. The professor who came with that group during the summer also helped us by getting us this room. Eventually, CARP got established on Moscow State University and now we can get better rooms.

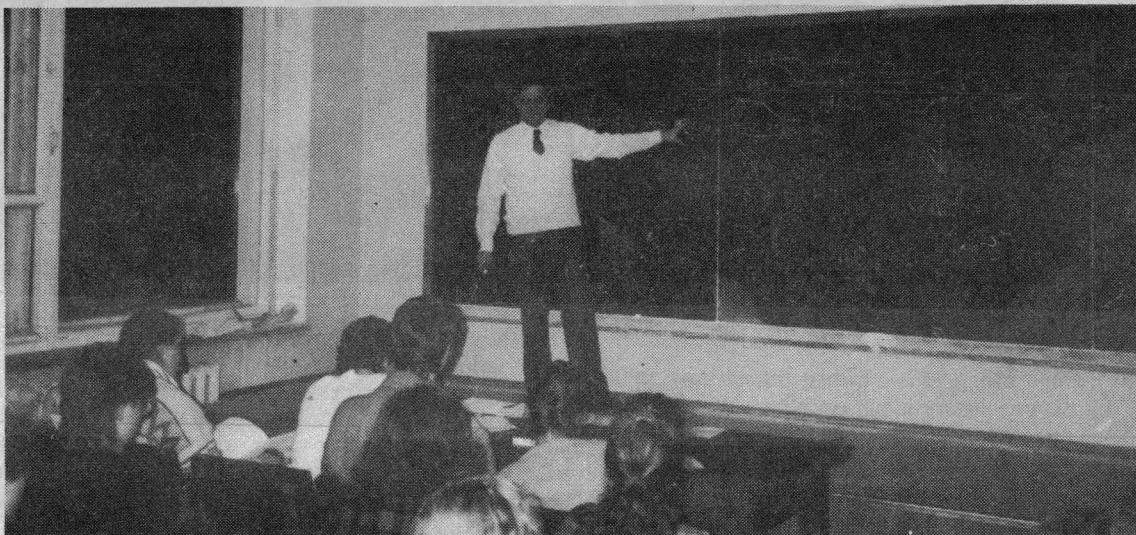
We were in this biology lab with Lenin's picture up there and you can imagine what some of the staff and some of the students were thinking about when they passed by this room on the sixth floor of this biology lab and hear English being spoken, somebody is talking about God and singing American patriotic songs. People loved it. They wanted to sing, "This Land is Your Land" and "America the Beautiful." They picked it up when they were here in the summer, I guess.

What was interesting was this, the people who came to the class at first, about 25, came because of their desire to study Divine Principle more because they had come in the summertime, but then they invited their friends and their friends invited their friends and finally the class mushroomed into 50 or 60 students. I had a new student come every day, and as new students would come, they usually wouldn't leave right after that, they would continue the course all the way through to the end. The reason is because usually we would teach formal teaching to the groups at night after their classes, but during the day we would usually meet with people one on one to give them subsequent lectures which they had not heard because they came later on in the program or to give internal guidance, or to meet them one on one and do personal counseling.

We had one staff member, I was the coordinator, teacher, song leader, everything for about 25 people—eventually 60. And, the hardest thing is to get the students to go from a lecture, classroom environment to an internal, experiential relationship with the Principle. You can't do that in the classroom. You have to have the one on one group meetings, group discussions, prayer meetings, things like that. It's very hard to just talk about prayer and internal guidance in a lecture. This was our biggest struggle there. There weren't enough people, there wasn't enough space. I gave three Sunday sermons in a row, the same one. Mainly because the space that we had to give morning service on Sunday was not big enough. We could only invite one institute at a time, because the people would pack in there, sitting on

the floor.

Many of the people who came, who had never been to the United States, came because they heard that there was this American giving lectures in English; so they wanted to come and brush up on their English, to listen to a native-speaking American. I know because I interviewed most of them afterwards and they admitted to me that was the first reason why they came. But the reason why they came back was because of the content. They began to realize that there was something very



different about the content of the Divine Principle, and that is why they kept coming back. Many of them have been investigating religion now for a couple of years. So, they some foundation to begin to understand. Some of them knew the Bible, some of them very well in fact, and a lot of this was quite revealing to them.

At the end of my 70 days, I had 20 spiritual children because of this experience. It is very easy, in a way, to witness. It was not easy, though, to teach. Keep in mind, these people came from families who were atheist, many of them Communist. Many of them have no concept of God. So, the hardest concepts in the Divine Principle were, of course, God. Who is God, what is God, spirit world. Also, the Fall. This hard for them to understand because it has a lot to do with the relationship of the spirit world and the physical world. They loved history.

Many times in the States is when I lecture about our views, if somebody doesn't agree with it or doesn't understand it, they leave. They say, "Well I listened to it, it was interesting, I don't need it." Soviet students, for the most part, if they didn't understand it, they would keep coming back and keep trying to understand. They kept trying and trying. Usually when people came, they didn't leave; and so the class just continued to grow rather than to get smaller.

Another difficulty they have is the difficulty with the whole thing in general. Keep in mind, for 73 years, they had a Unification Ideology which talked about world peace and international harmony. It talked about the kingdom of heaven, utopia, and a Messiah. That's what they were, second selves. Everything and all those promises, were reneged. All of a sudden, everything that was promised was forsaken. They've just gotten hit in the face with a brick. And now we're coming with a new ideology, a new kingdom of heaven, a new Messiah, a new concept of Tribal Messiah's, a new proletariat. They are wondering, how do we know that this is going to work. We just had our bad experience with another one. So it takes a lot of nurturing and development to help them understand. They need to experience

the Principle, experience faith, and experience our True Parents. It's only on that foundation that they will see the difference. And that was our most difficult challenge, to help them experience it.

I'll give you an example of our day. We would teach somewhere between 8 and 12 hours a day, and sometimes more. But, the students were also to be commended because many of them would attend classes all day long and then they would come at 5:30 at night to our lectures which would end around 9:30 or 10:00 depending

you are going to want us to be able to do, to generate it ourselves. What we're afraid of is that the Soviet Union will close the doors because of military takeover and kick people like you out. And when they do, and if they do, we want to be able to continue teaching these things if you have to go. I was shocked at this, too. How did they know that? We were just trying to ease them into this and they were telling us! So, one of my goals was to teach teachers there. I taught one and he moved into the center.

So, I realized these people are very, very serious. Even though it was difficult for them to understand things, they kept trying and trying. What was fascinating, was we gave it to them straight forward. It was 21-day lecture contents. So, for instance when new people came in there was no introduction, they were just sort of absorbing it. They hadn't even been to the United States, they heard nothing. They had just heard about this English teacher teaching English, or something like that. And then they come in and I teach them about the Fall of Man. It's like, five hours worth. Chapter 1 was 8 hours. It was intense, deep stuff all the way

through. There was internal guidance on prayer, God. We prayed in the Biology lab. And people were in tears, it was amazing. And people really wanted to learn how to pray and we did some homework assignments that way. Indemnity, formula course, foundation of faith, foundation of substance, change of blood lineage. This was the internal guidance we gave to these people. A lot of them were ready for it and they are very, very committed to wanting to continue this on.

There was one student who was so inspired, especially when Roh Tae Woo was in Moscow. Korean television was going around interviewing people and she happened to be there. Her name was Yellana, she is one of them in the picture. So, she was interviewed by Korean television and she started saying, "You know, there are a many people who think that the Messiah may be coming from Korea. I happen to belong to a study group which is seriously investigating this possibility." She didn't say it was Unification Church or anything like that, but the announcer was kind of looking at her like, I don't know if they showed it in Korea, but now the Russians are telling the Koreans that the Messiah is coming from Korea. When she told me that, I was floored. You can get away with almost anything there these days.

Just to give you a sense of the heart, many of the students wrote letters to Father. They asked if they could, and I said yes, please go ahead, and I read some of these letters to Father and Mother and gave them some gifts on behalf of the students. Now keep in mind, students get very little money. Maybe they have five rubles a week or something like that. So, it is difficult for them to buy very much but they pooled all of their resources and got some gifts for Parents.

A student wrote to Father and I'll read just some portions of it.

"Dr. Baughman told us that it is possible for us to write directly to you. And in fact, I have no idea what is the right way of addressing you, but I feel such respect and gratitude to the people that you sent here that I decided to express it in this letter

see MOSCOW on page 18

A Chance to Help Africa Get Blessed

These are excerpts from a letter from Rev. Justin Fleischman, Unification Church National Leader, Senegal, West Africa.

Through a recent 40-day workshop, our members were able to better realize the depth of the DP and the value of the Blessing. Now, they are really serious to go to Korea to receive the Blessing during the World Cultural and Sports Festival. They understand that the Blessing is not just for themselves, but also for the restoration of their ancestors, spouse and descendants. They realize that the work of restoring their family, tribe and nation will be accelerated by the condition of many Blessed families in the nation.

I'm sure that once the excitement of the 40-day workshop wore off, they were slapped by "reality"—the molasses-slow pace of fundraising in the impoverished nation of Senegal. They began to doubt whether enough could ever be raised to pay for the tickets, blessing clothes, fees, etc., for all of them. The estimated budget per candidate is as follows:

\$1900—roundtrip ticket Dakar/Seoul
\$500—Blessing fees and room/board, Korea
\$200—new clothes and ring
\$200—incidentals
Total: \$2800

Our members really want the Blessing, they are qualified, but they are prisoners of Africa so long as they are held hostage by forbidding expenses, especially for transportation to Korea. We would all be really

grateful if you could take up collections, sponsor benefits or maintain a regular tithing practice, all destined to support our members. If you could take responsibility to sponsor one member, that would be such an immense load off of our shoulders.

I would ask that you please do not send any donations here to Africa, whether cash, check or money order. Please do send your donations, mentioning this appeal, to:

HSA-UWC World Mission Department

481 8th Ave

NY, NY 10001

Readers of Unification News are encouraged to contribute to this worthy cause. Especially Unification Church members who for whatever reason have not been able to participate in the International Exchange Program are encouraged to offer to this fund, as a partial substitute for direct involvement.



MOSCOW from page 17

hoping that you will excuse me for my possible mistakes.

"I am a postgraduate student of the biology faculty of the Moscow State University. Two months ago, quite by chance I came to this lecture. With every new lecture given to us by Dr. Baughman, I began to understand more and more

deeply about the Unification Principle.

"I think it is a rather difficult task to be a missionary in our country. Most people of my age were brought up in rather materialistic traditions with no feeling of God. And our university education only increases that. So, our first problem is not that we have to choose between churches, but first of all to solve for ourselves the question of whether or not God really exists. I can't say I became very religious

after these two months, but at least I began very seriously thinking about all these ideas. I want to express to you my very sincere gratitude for all of the people whom you sent here and for your ideas. The situation in our country is very difficult now. We face so many problems every day that sometimes life seems to consist only of solving these endless, practical problems—to find money, to find something in the shops, etc. And there is no time to think about the higher matters like God, True Love, one's own soul. But your missionaries helped us to stop and to turn to those questions that are in fact, much more important to any life.

"Now I began to understand many things. I spoke with priests and believers of the Russian Orthodox Church, but I didn't find anything there. So, I really appreciate the rare gift that you made to us, sending us all of the brothers and sisters. I don't know what will happen in the future, whether I will really accept your ideas or not; but I really want to study the Principle and to help your movement. Several days ago in one of our newspapers, there appeared a large article devoted to the

Unification Church. It was an awful article. It was the same old garbage picked up out of the American media. But, I can only feel pity for the person who wrote it. Simply, he understands nothing. And, I sincerely ask you to forgive us for the articles like that. They don't know what they are doing. You can be sure that all of us who listen to the lectures on the Unification Principle will always believe your missionaries, who not only speak, but live in the same true way more than any newspaper and what they say. The lectures have been finished already, but I strongly hope that it isn't the end, but only the beginning.

"I don't know whether I've found the right words to express myself, but I've tried to be sincere and I hope you've understood me. Once again, I am very grateful to you and all the members of the church I met here. As far as I understand, soon there will be one of your main holy days of your church, God's Day. I congratulate you, and hope that God will give long life to you and to the ideas of the Unification Principle. Perhaps we will really see the world of True Love on earth. With great respect, Anna."

PWPA from page 12

meeting was to be held there the next day. I assured him that we would maintain good relations and cooperate in every way possible, but that in an age of "perestroika" the Soviet leaders in Moscow would need to get used to national level initiatives coming from relatively obscure places like Tver. PWPA-USSR could serve as an example of democracy in action.

The next day a bus departed from Red Square in Moscow to Tver with fifteen academics, including the department head at the Institute of Marxism-Leninism who had hosted me the previous day, his wife, several Soviet experts on Korea, two leaders from the Academy of Sciences of the USSR, and others.

The trek was symbolic. To me it represented an effort by the former communist leaders to go out to the Soviet people. They were going from prestigious institutes, fully supported by the communist party and the state treasury, to a rural and often forgotten area to help launch PWPA officially in the USSR. While Soviet leaders are "changing sides" for many reasons, not all of them noble, it was clear that this group found it worthwhile to enter into dialogue with many others in the development of a pluralistic society.

The meeting that day was largely formal. All the participants presented their various hopes and visions for PWPA. Many were maneuvering to center PWPA activity on their own program. In the end the warm hospitality provided by our hosts from the University of Tver overpowered the divisive tendencies. Whenever it seemed that the discussion was reaching a stalemate, voices of reconciliation would place it back on course. I was particularly pleased when the professor from the Institute of Marxism-Leninism, perhaps recalling our conversation of the previous day, stated: "I think the headquarters of PWPA in the USSR should stay in Tver and serve as a reminder to us all about the new time in which we live."

There are now many possibilities which lie before us in the Soviet Union. The time is right for change and Unificationists can connect to the leading edge of that change. However, we should also remember our own Watergate and be prepared to meet the resentment and cynicism head on and constructively. While there are many forces of division, only true love will permanently join the people together. Unificationists will succeed if they practice that love and fail if they become too proud to love, too arrogant to listen, or too old to learn.

Gordon L. Anderson is Secretary General of PWPA.



June Maxim

준 맥심

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| 사랑의 미로여 | ⑤ SARANG AE MI RO YO |
| 물보라 | ⑥ MUELL BO RA |
| 우린 너무쉽게 헤어졌어요 | ⑦ OOREN NO MOO SHIP GAE HAE YO JO SOE YO |
| 손에 손잡고 | ⑧ SOEN EH SOEN |
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★ INTERNATIONAL EXCHANGE PROGRAM ★

Bulgaria: Revolution Happening in the East

By Dr. Hugh Spurgin

As I flew to Bulgaria in October, 1990 to spend forty days as a missionary, I wondered what I would do in a substantial way there, since it still was a communist government and people were on the verge of starvation. But to my surprise, God had prepared for me an incredibly influential and sincere contact whose name was given to me casually by a relative of a member of our church in America. As it turns out, he was the thirty-nine year old editor-in-chief of Bulgarian national television who became my good friend, a student of Reverend Moon, and a wonderful John-the-Baptist person for our movement in Bulgaria.

It was in this latter role that the doors in Bulgaria were opened for our church all the way to Parliament and the President's office. Through this friend, I was able to meet members of Parliament, heads of political parties, mayors, congressmen, professors, university deans, labor leaders, bishops, T.V. personalities and the leaders of most political parties in the country. I was also able to do a fifteen-minute T.V. interview for Bulgarian national television about our church, about Father's life, and to show our True Parents' photo, and I spoke on several university and high school campuses in detail about the Divine Principle to hundreds of students at a time.

The John-the-Baptist person I met was able to go with me to meet high-level leaders in the President's office, in Parliament, in churches, in the media, and in the academic world. He was able to take us wherever we wanted and then he would testify to people about us by saying, "These are the finest people I've ever met and we need to learn about Rev. Moon and the Unification movement." Through God's guidance, I was able to find such a wonderful person who led me everywhere in society. It is not a matter of needing many people. One person can do amazing things in terms of taking us to the important people in society. Fortunately, this person was in contact with many top leaders.

I was able to appear on national television in Bulgaria and show several beautiful pictures of True Parents. That was the first time that Father and Mother were explained publicly on T.V. in that country.

Hearing the Godism lectures at our conference, meeting our members, and finally having the opportunity to meet with our True Parents, was very exciting for my friends. In the past, they were isolated from the world. They desperately want now to come to America. These people wanted to come to America but they also desperately wanted to meet Father since he has been the premier anti-communist in the world, and they had that opportunity.

My friend and his wife came to East Garden and it was so interesting to watch him. When Father began to speak, he got up off of his chair and sat down in front of Father on the floor and just stayed there listening to Father's talk. It was so exciting for him to see a person who had such a clear vision of what the world should do.

University students.

Bulgarian youth are searching for God and want to know about the Bible, religion and God because they have not been able to hear about such topics for the past 45 years. When I was in Bulgaria, university students went on strike to bring down the communist Prime Minister. Later, the opposition labor union of one million workers went on strike, but it was the students who were leading the way.

I was able to go and speak at several schools and universities. At one university, I spoke several times to many people. The students were on strike. There were no classes. The only lectures going on in the university were the lectures I gave about the Divine Principle view of history. I was fortunate because I had the name of a professor who, in a matter of days, set up a whole lecture series for me.

But when we went to the university to speak, it wasn't clear whether we could get into the buildings because we didn't know if the students would bar the doors and block the hallways. My professor contact set up two places to have the lectures.

One place in the main building; one place off campus in case we couldn't get into the university. But we were able to get in the university because at that time, fortunately, the students did not block the doors.

When I arrived at the university, only five or six students were in the auditorium. I thought that we were not going to have a big audience. Then all of a sudden I turned around and over 200 people came rushing in the room. They had been at the other

city to meet with him and to get his support on that. They would desperately like to have our members teach there.

The irony is that often it is easier to teach about God in high schools and universities in these former communist countries than in American schools. I spoke at several high schools to large groups; and every time I was able to talk freely about God and the Principle. My main topic was the Divine Principle view of history. I was

was an economic illiterate. Marx is supposed to be a political economist but he was the worst economist in human history, and they know that. They see it. There's no food in the shops. There's no electricity. There's no oil. There are no shoes. We've got that kind of situation in these countries.

There is economic disaster in these Eastern European countries, but at the same time they have an incredible thirst for spiritual food because they didn't have the freedom and opportunity.

At one of the universities where I was, several professors want to start a religion department in their university. Then they took me to the local bishop for that

people who have gone the course with Father over these many years and have made many incredible sacrifices.

Father wants us to be at the forefront of the revolutionary changes that are taking place now and into the 21st century. But it's quite possible that someone new, who is excited about the Principle, about True Parents, and about our movement, will do more than we will do. What Father said was that we should go back to our original starting point when we first joined the church, when we had much enthusiasm, when we were excited and when we really had strong conviction, faith, determination, hope, vision and love.

Youth are joining

Many youth in the Soviet Union and Eastern Europe are now joining our church. The problem is that the students in the Soviet Union did not want to stop because our leaders knew that they had to study for exams and then come back for more training. The students said "no." They were afraid of the possibility of a dictatorship coming again and kicking out our members and they'll have to do it alone. They'll have to learn everything they can from our members about the Principle before something happens where they are going to have to take the whole responsibility by themselves. They are so serious and desperate to learn the Principle that they don't want to stop for anything, even if they fail to pass their exams.

As soon as these students hear the Divine Principle, they are amazed by the comprehensive worldview of our True Parents and our movement. We've got a serious problem: people from all over the world are going to the Blessing in August in Korea. But how many people will go from America? Father wants American members whom he can bless. It is true that Father is focused more on Asia, especially the Unification of Korea and on the communist world, than before, but that does not mean that Father has abandoned America. Father has invested too much here. Now is the time to produce fruits.

Before we are black or white, oriental or occidental, handsome or not, smart or not; before we are working in this or that business, we are children of True Parents. That's our fundamental identity. What is our responsibility as elder sons and daughters? Our responsibility is to testify to True Parents—to testify about the victory of True Parents to people in the world. Isn't that our responsibility? Who will do it? Who can tell America about the goodness, righteousness, love and vision of the True Parents, except us? All the other people in the world know is second-hand knowledge. But we have had direct experiences. We know the True Parents personally. We know the goodness, love, spirit and hope of our True Parents.

In one sense, ours is a heavy responsibility. In the past, it wasn't so easy to testify to our True Parents; often our members faced persecution. But now the situation has changed. We are not going to receive heavy persecution in America now because of the victory of True Parents, because of the indemnity Father has paid.

Out to the World

We have right now a mobilization to go out, to witness, to teach the Principle, to give people life, and to find spiritual children to bring to our movement and to our True Parents. In order to follow Father's direction and to be true elder sons, we need to testify to True Parents. The difficulty is, how can we motivate our members to do that job? It's much easier, of

see BULGARIA on page 20



Dr. Spurgin being interviewed on Bulgarian National Television.



With university professors and students in Veliko Turnovo.

location because they thought that the lecture was going to be at the other place. They had decided, students and faculty members, that my lectures on religious history were not official and that therefore they could come. They boycotted all the other classes but they came to my lecture. Over 250 students came to the first one, then later, several other lectures drew over 100 students each time.

Students there really want to know about the Bible, Judeo-Christianity, God and religion. They are desperate to learn because they didn't have the chance recently to partake of spiritual food. They have not been able to read the Bible. I donated many books to their library; the librarians were happy. It is amazing to see students who will spend hours listening to lectures about God. Then, afterwards, these students follow you around, like a hen's brood, going with you from place to place.

God and religion

After each of these lectures, I had between 15 to 20 students who would follow me to the faculty lounge and sit for hours asking questions about our movement, God, religion and the Bible. Some of the students were in favor of the Orthodox church, others the Evangelical church, and many are unchurched.

These students were excited to learn about God and religion. We have an amazing situation now. America and the free world have all kinds of material development but people in these communist societies have almost nothing. Marx

able to talk freely without any problem to many teachers and students in various high schools. Can you do that in America? It's difficult in American high schools because of secular tendencies against religion and prayer in the schools.

In Bulgaria, you can talk freely even though there is no law allowing religious freedom. It happens because the communist system is broken down and there is nothing to replace it yet. Teachers are now able to invite people in like myself to talk about America, religion and God. They couldn't talk about any of these topics one year ago, but they can now.

This is exciting in terms of mission activity. Recently, Father asked American members where the greatest spiritual reformation was going to come—in the Soviet Union, Bulgaria or America? The reason he was asking that question is that we are in competition. And it is very possible that many more people are going to respond to Father, join our movement, accept the Principle, become active members, and go to the Blessing from the Soviet Union and Eastern Europe than from America, unless we're careful. It's a very interesting situation.

The communist world now is open to True Parents. It doesn't matter how long we've been a member of the church and what we've done in the past. If we cannot fulfill our basic mission which is to testify to True Parents, someone new may emerge in another part of the world who will surpass us. Father doesn't want that to happen, in one sense, because we are the

★ INTERNATIONAL EXCHANGE PROGRAM ★

Madrid: The Spirit of a Spanish Christmas

By Cynthia Edwards

When I was six years old, my family moved from our hometown in New York to Madrid, on my father's business. We stayed for three years. Thirty years later, I travelled again to Madrid, on my True Father's business, and this time I celebrated my sixth spiritual birthday in that city.

Coincidences of this order are rare in a life of faith. I had to believe God's hand was genuinely in the lottery that assigned us to our countries. But even while I was admiring God's modus operandi, I struggled with going to a civilized Western capital, when I had longed all my adult life to do "real" mission work in the Third World.

Again, God came to the rescue. One drizzly, cold November day as I was driving through the streets of southeast D.C., pondering how to approach my overseas mission, my eyes were drawn to a homeless old man in a bright pink blanket, trying to sleep in a bus shelter. In the instant I looked at him, he looked up at me, directly into my eyes. I parked the van, put some money in my coat pocket, and approached the greasy old stranger. I tucked my coat around his shoulders the way I tuck blankets around my little boy at night. As I did, I felt my heart swell with the same mother's love, and tears coursed down my cheeks.

So there it was. Father asked us to go to our country as servant of servant, and taking it literally, I decided to serve the street people of Madrid.

From this point of internal departure, the rest of my plans fell easily into place. I found a soup kitchen in Madrid run by the Missionaries of Charity, and I joined them. These are Mother Teresa of Calcutta's heroic sisters. They devote themselves to serving the presence of Christ in his "distressing disguise" as the poorest of the poor. For me it was the fulfillment of a long-held dream to work beside them.

Socialist, anti-religious

I stayed in the Unification witnessing center in Madrid, a comfortable apartment near the university. I soon learned about the distressing spiritual state of the country.

As for the country as a whole, I became aware of a pervading set of values that

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seems very unevolved compared to the United States.

The Spanish president uses drugs recreationally, which is not illegal. The vice president is known for having two families, one legitimate, one not. Pornographic movies are open to all ages, in a deliberate policy to "liberate" the Spanish people from old-fashioned ideas of morality. Anticlerical scorn is poured out in the daily newspapers. ETA terrorists set off car bombs at will, the youth are smoking themselves into early graves, and the women adorn themselves with the skins of

our sleeves to wash 230 plates after Christmas Eve supper, that disinfectant is the most heavenly perfume you can wear after being among the street people.

The high point of my day, every day in Madrid, was that one blessed hour in which I helped serve the dinner. In this moment I felt the closest to True Father, who loved and served his fellow prisoners in death camps and jails. Now I know the smells his nostrils have been filled with, sharing a room with people who had no facility for washing. I know what it is to give fresh clothes to a man whose shirt and pants are

reasonable time frame. Day by day, as we peeled vegetables, passed plates, and soothed lonely souls together, the co-workers learned who I was and why I had come to Spain. I had sacrificed spending Christmas at home with my individual family, for the greater good of the greater family: God's family. Most of my companions were so inspired by this that they changed their minds about the Unification Church. One lovely lady, born on Christmas Eve and so named "Nativity," took a great interest in our beliefs and practices, and asked me to think of her as my mother!

But the greatest gift of all was a volunteer who appeared for five minutes one day in the soup kitchen, and soon thereafter became my spiritual child. This sister, apparently raised in a shaft of spiritual light that broke through and protected her from the heavy spirit world of Madrid, has been a believer in Unificationism for years, without ever having met a member of our church. Had I not been there, in those five minutes between her arrival and her sudden departure to assist an injured woman, both God and I would have lost what I now know to be the real reason I was sent to Madrid.



Cynthia, second right, with the Missionaries of Charity and their Creche.

endangered animal species.

The Spanish youth are without exception beautiful to look at. The boys are handsome and the girls are lovely, with their wavy brown hair, clear skin, and deep, dramatic eyes. But by the time they reach middle age, they become sallow and haggard looking, beyond the succor of cosmetics and fashion. I firmly believe that they grow ugly because they have lost God.

God is not lost

God goes where He is welcome. And by following my inspiration, I found God in the soup kitchen run by the "Indian sisters" in the famous blue-and-white sari.

Situated on the Ronda de Segovia in the shadow of the Royal Palace, every afternoon an average of 200 poor or homeless people gather at the comedor for a free meal, and to receive the nourishment of God's love, meted out generously by the nuns and their dedicated co-workers.

My first job at the soup kitchen was to chop up hairy pigs' trotters for the stew. I regret to report that at that moment, I felt that it was *truly* more blessed to give than to receive. But after a few days' experience I realized that the menu was generally delicious and healthful. I became expert at preparing bucketfuls of potatoes, stacks of cookies, and laden platters of sliced chorizo (sausage). After the meal I helped clean the kitchen, dining room, and eating utensils with large quantities of bleach. A young priest remarked candidly, as we rolled up

covered in blood, judging only his need, and not his worth. I felt God's love flow through me as I poured a cup of water or filled a plate with second portions, and served it with as much love and care as if I were serving True Parents themselves. I received joy that lifted me up until I felt light as a feather when an old Portuguese seaman mumbled, "Gracias, bonita" ("thanks") as I passed by with the kettle of hot chocolate.

Mother Teresa says, "Only in heaven will we see how much we owe to the poor for helping us to love God better because of them." Amen, Mother Teresa.

God prepared the ground

Remembering the aggressively secular spirit of Spain, and the tragic lack of spiritual babies in our movement there, was it not miraculous that I met and worked alongside the most Abel-type of the religious people in Spain? The soup kitchen is run by only two nuns, Sister Lavinia, an Indian, and the Superior of the order in Spain; and Sister Paula, a Spanish sister. Neither of these sisters top 5-foot in height, but such is their spiritual power and vertical connection to God and Jesus, they can manage 200 mostly male and sometimes rowdy street people. But they couldn't serve them all without a lot of volunteer help.

The soup kitchen requires at least ten assistants daily to complete all the preparations, dinner service, and clean-up in a

Christmas never ends

The poor people of the soup kitchen came from many countries: Morocco, West Africa, Poland, Portugal, and Spain. We prayed together before every meal, in Spanish and English, led by Sister Paul, and prayers were offered by the Poles and Arabs. I was so inspired by this. It was like being in a Unification family!

The greatest times of all were the celebrations of Nochebuena (Christmas Eve), and Christmas Day. We had a Nativity scene set up in one corner of the room, and the poor people dressed up as the different characters: Mary and Joseph, shepherds, and three kings. A band provided enthusiastic music for Christmas carols, and some of us broke out into charismatic dancing, our feet motivated by the joy in our hearts. The Poles, young men far from home, sang endless sad lullabies to the Child born on that holy night. The young Arabs competed with driving drum tempos and traditional dances.

The food looked delicious—roast chicken, shellfish soup, sweet almond paste and other delicacies, and even a celebratory glass of wine. I had been surviving on bread and coffee since my arrival and I began to feel quite hungry! But I was determined that the poor would have a better Christmas than I did. Externally, perhaps they did, but internally, I'm sure I had the best time of any human being in Madrid.

BULGARIA from page 19

course, to do a simple external job. We are in the elder son's position to the world. Do not be afraid. Do not worry. Just go out. That is Father's heart and love for the world, but also for us. Father wants all of us working in America to be at the forefront of his international movement.

If America serves the world with members going out for 40 days, who will gain? People in the world will gain, but paradoxically, Americans will also gain. We should not think in those terms, though, because we never want to be self-centered. The purpose is not for ourselves but for the

higher purpose, for the international or national purpose—the cosmic purpose, ultimately. But in the process we will gain. America will gain, if we can fulfill Father's purpose and we can tell people about the victory of True Parents and they respond.

Yes, I experienced food lines and shortages, electricity being cut off every two hours for two hours at a time, lack of material comforts and goods—but it was a most exciting time to be in Bulgaria. It was a time when there were daily rallies in the streets in opposition to the communist prime minister and his cabinet which, in November—four days before I left Bulgaria—brought the Prime Minister's resignation and his replacement by a non-

communist. But most importantly, it was a time when the spiritual hunger of the people and the vitality of God's providence brought us together for 40 days of exciting spiritual and intercultural dialogue and experience.

My joy was complete when I could bring seven Bulgarian political and media leaders to a leadership conference in Washington, D.C. There my contacts from Bulgaria were able to hear lectures on Godism and meet personally with our True Parents. When I saw my friend from Bulgaria sit at Father's feet and listen attentively to Father's speech, I knew he was more than a John the Baptist; he was a Unification colleague.

★ INTERNATIONAL EXCHANGE PROGRAM ★

Santa Cruz: In a Land of Suffering and Hope

By David Malloch

I arrived in Bolivia on October 22 after 20 hours in the air to begin 40 days pioneering. La Paz is the highest capital in the world. The airport where I landed is at 13,000 feet, and the rarity of the atmosphere hits you like a brick wall as soon as you get off the plane. Apparently the air is so thin that they don't need a fire department because there is not enough oxygen for the flames to spread!

Bolivia has 3 mountains over 21,000 feet and the majority of the population, which is Indian, lives at altitudes of 13,000 feet or more. This is a land of many extremes, however, and the tropical lowlands, where I was bound, with their hot steamy climate and torrential thunderstorms were very different from the chilly highlands.

Bolivia is also a country with tremendous mineral resources. By rights it should probably be the richest country in South America, whereas, in fact, it is the poorest. Bolivia has suffered greatly from centuries of corrupt dictatorships and has been referred to as "a beggar sitting on a chair of gold." The city of Potosi, which is even higher than La Paz, was built on a mountain of solid silver and its mine, the most productive the world has ever known, underwrote the Spanish economy and the extravagance of its monarchy for over two centuries. Indians were pressed into slavery in the mines and were required to remain underground for 4 months at a time. When they emerged, they had to have their eyes bandaged to protect them from the dazzling sunlight. A total of 8 million Indians and imported African slaves died in those mines. Bolivia has a very tragic history and today there is still much corruption in the government. However, during my forty days there I found much cause for hope.

As soon as I got off the plane in La Paz, it seemed like things started happening. Not knowing where to go, I followed a group of businessmen into what I thought was the customs. Inside was a red carpet, some rather plush furniture and a TV camera. One dignitary seemed to be the center of attention. I thought to myself, "Boy, this is a pretty fancy customs." I tried to ask when the suitcases were coming but no one could speak English. Finally someone asked me if I was a diplomat. It was then that I realized I was in the wrong place! Now if I'd been smart I would have played along with it and witnessed to whoever Mr. Dignitary was, but the prospect of being arrested for spying on my first day in Bolivia was not appealing, so I bolted for the door! I was met by some of the members and taken to the center. They had prepared the prayer room for me to sleep in and when I saw their beautiful picture of True Parents I was moved to tears. I felt True Parents were very close. That night many spiritual visitors came to see me, so much so that I could not sleep. I felt the spirit world was watching me very closely.

The missionary to Bolivia, Haruhiko Iwasawa, has been there fifteen years and I could understand a little bit how difficult his course had been. Both his sons had died and were buried in La Paz—from lack of proper medical care, or the high altitude, perhaps. He felt it was a condition to save Bolivia and, since their passing, the whole political and spiritual atmosphere has changed. After centuries of military coups and violent revolutions, the country has now achieved some stability and better quality people are coming to hear the Principle. Certainly whatever was accomplished during my 40 days there was

solely on the merit of his foundation and I have to pay tribute to him and his wife.

I left the next day for Santa Cruz. One brother, William Cruz, came with me to help. Haruhiko had asked one CAUSA contact to put us up. His name was Senor Mayser and he turned out to be quite an influential person. He had run for vice-president of Bolivia at one time and was very active in local politics. Many evenings he would appear on TV and whenever we went anywhere together it seemed as if everyone knew him. He asked a lot about CAUSA and thought that Dr. Pak was a truly great man. His family really extended their hospitality to Williams and myself.

I quickly found that God had prepared many things for me. I was able to rent a room downtown, someone else had a blackboard which we carted across town tied on the top of a taxi; also I rented some chairs from the bar next door. I had brought a VCR and some Spanish DP videotapes and so we made a simple video center. Finally we put a sign on the door "Nueva Vision de Una Paz Mundial—Movimiento de Unificacion."

During this time, my prayer life improved considerably. The nights in Santa Cruz are hot and humid; there'd be torrential rain with great booming thunderclaps, dogs snarling, the beat of the disco, and there was a rooster that crowed every hour right outside my window—and I'd be sweating all night long! In the middle of that, I found tranquility in prayer. I found I could pray very easily. I had brought my picture of True Parents, Heung Jin Nim and Grandmother Hong; and the Grandmother Hong prayer candle; just to pray by candlelight late at night in a foreign land was such a deep experience. I could have prayed for hours. I felt very close to True Parents and Heung Jin Nim and Soon Ae Hong. I felt like they were waiting eagerly for my report to hear what I had done that day.

Also when I prayed specifically for certain things to happen, very often they did. Sometimes I received very direct guidance about where to go and when and who to talk to. I had also some deep feelings about the meaning of the 40 days pioneering and its significance as a condition for America and for Bolivia and for me and my family. I felt there had to be some internal change in myself, a change which I could bring back to America and to my mission there.

I prayed a lot for the Mayser family, and my relationship with them deepened. I was cramming Spanish every day and I began to communicate with Senor Mayser. We came to understand each other quite well. He was always telling me about the latest scandal in the government or how much protection money the president was getting from drug dealers. We'd be driving by some big sprawling hacienda and he'd hold his nose and point and say "Narco-trafico." His contempt was obvious. I came to know him as a righteous man of barely moderate means. The house in which we stayed didn't look like the house of a vice-presidential candidate. The roof leaked, there was no hot water, I found two lizards in my bed and it was not uncommon to find ants crawling across your plate at mealtime. In Bolivia they watch Brazilian soaps on TV all night. How do you witness to a

family that's watching soap operas most of the evening? Answer is you sit down and watch it with them. One of his daughters was the captain of the Santa Cruz volleyball team and we went and saw her compete in the national championships. She was on TV a few times as well.

On one occasion they took me to a Bolivian wedding. This began at 10pm, dinner was at midnight, and the festivities continued until 4am. Now at these weddings everybody kisses everybody—an event which I tried desperately to avoid all night long! However Senora Mayser did



David, center front, and Williams, right rear, with six guests who just heard of Father's life.

insist that I dance with her and so rather than cause a major outrage I allowed myself to be thrown around the dance floor alternatively by the Senora and then by her sister-in-law. But I will say that I did not dance with any woman under 55 years of age!

Witnessing continued very well. In all, 40 people came over to the video center, and perhaps seven continued to study the Divine Principle. One young man would work all night and then come and hear lectures. When we arrived at 9am to open the video center, he'd be waiting outside. Two other brothers finished 7-day workshop. They both signed membership—one, Genaro Cruz, a philosophical, Christian, the other, Miguel Espinoza, a gentle, artistic brother. Miguel gave me two of his sketches, one of Jesus, the other of "El Mundo Ideal." He in particular plied me with questions about True Parents and the True Children, wanting to know each of their characters and the significance of Heung Jin Nim's ascension. I gave Miguel money for the bus to La Paz to hear 2-day workshop from Tom Field, the regional director, and I recently heard that both he and his friend Francisco Menache attended the workshop and may go to Argentina with Tom for further education.

Probably the deepest experience I had was with a group of Chinese boys who had fled from China after Tiananmen Square. They had come to Bolivia because it's the easiest country in the world to get into, but they were kind of stuck there because they could not get visas to enter the United States. They had opened a restaurant just to survive and I happened to bump into them. They were a great bunch—bright, intelligent, good-humored young men. It was a real joy to be around them.

One of them in particular, Petter Xia, had such a beautiful spirit. His mother was the leading heart surgeon in China, his father was an expert in Chinese art. He himself had been somewhat of an activist and thought it wise to leave quickly after Tiananmen Square. In tears, he told me about his friend, whom he said he loved like his own brother, who was shot by the

government. We spent many hours together. He too was quite an expert on Chinese art and animatedly he would teach me the intricacies of distinguishing authentic and forged Ming dynasty art.

One night I brought a guitar over and we sang songs all night long, I in English, they in Chinese—many beautiful moving songs written by young people in China about freedom and peace and love. We went beyond all boundaries of language and culture and truly our hearts touched that evening. I felt what an enormous potential there is in China—a thousand million people with no religious prejudices, who know for a fact that Communism doesn't work, and are really looking for a new vision.

One sister who worked there and who could speak no English had been observing me and was aware that I was a missionary. She passed a note to Peter for me. She was too shy to approach me directly. The note was in Spanish and I could not understand it. Finally I figured out it meant "Please help me find God." I was so touched by her sincerity and by her desperate desire to find the Truth. We tried to com-

municate in Spanish but hers was almost as bad as mine. Gradually I could understand her plight, fleeing from a hostile government, trapped in a foreign land, unable to speak the language, not knowing anybody, wanting to come to America but unable to obtain a visa, and at the same time longing so much to find God.

Quickly I got on the phone to Seattle (not an easy matter in Bolivia) and got them to send the Principle of Creation in Mandarin. Two weeks and a lot of fervent prayer later it arrived. I almost couldn't believe it when I had the three of them sitting there ready to watch Divine Principle. There was Petter, Jin Xu Lan the sister, and "Dragon"—that's what his name means in Chinese. After the lecture I was utterly stunned by their reaction. They said that the lecturer didn't understand Divine Principle very well because what was written on the blackboard in Chinese characters was much deeper than what she was saying. It was the first time they'd heard it for goodness sake! I was very impressed by their thoughtfulness and depth and found them to be very open and receptive to new thought. I realized that I needed some printed matter and had a Mandarin Level Four sent from the States. They are all trying to come to America and I hope when they do, we can meet again. Certainly we made a deep connection and they could grasp something of Father's vision and the Unification Movement, particularly Father's projects in China. I think this will bear fruit in the future.

To conclude, I feel this 40-day pioneer witnessing is a great tradition, one that we can take great pride in. It's also very healthy for one's spiritual life. It's just a breath of fresh air to be in a foreign country where everything is new and you can't speak the language and all you have to rely on is your own resourcefulness and your faith in God and True Parents. It's also very good for one's marriage. What a moment it was to be reunited with my very pregnant wife at the airport and to have my 2-year old daughter rush into my arms.

Talking About God Can Be Dangerous

By Erin Bouma

Talking About God is Dangerous: The Diary of a Russian Dissident by Tatiana Goricheva, Crossroad Publishing Co., NY 1987

I had first heard of this book at a Religion in Communist-Dominated Areas (RCDA) conference in New York City in January, 1988. It was only this past fall, when I discovered it at the public library, however, that I had an opportunity to experience this revealing and unique volume myself. One of the most valuable aspects of the "diary" are the interpretations of Soviet reality for Westerners and Western Christians. Tatiana was expelled from the USSR in July, 1980 and now lives in Paris.

In a mere 100 pages, Tatiana gives the testimony of her career as a brilliant philosophy student in Leningrad who, through a serious search, ultimately underwent an adult conversion to Christianity. Beginning in a family of unbelievers, she was on the typical Soviet journey "from nowhere to nowhere." She writes about the vacuum and rootless existence of her childhood offering only an "empty, meaningless future."

Tatiana tells of a girlfriend who killed herself at age fifteen because she couldn't bear things anymore. Although the girl was unusually pure-hearted and conscientious, says Tatiana, she left a suicide note calling herself "a very bad person." Writing twenty years following the girl's death, Tatiana can see the tragedy in Christian terms: her friend discovered her sinfulness but did not learn the critical truth that God, in His love, will forgive and save His children. "No one had told her anything about this hope, so she died, forced under despair."

She writes of going with expectations to school, where she wrote essays with lies saying she loved her country, Lenin and her mother. "From childhood on, I hated everything around me: I hated the people with their petty cares and anxieties, indeed they disgusted me; I hated my parents, who were the same as everyone else... I seethed with rage when I thought how I had been brought into the world without wanting to be there... I even hated nature with its eternal round and tedious rhythm: summer, autumn, winter..."

But she did love solitude, dreams, and books—all of which shielded her from the ugly reality she was caged in. Yet she outwardly conformed and achieved recognition in academics. Pursuing intellectual freedom and recognition, Tatiana and her generation explored the existentialists who seemed to bring fresh air into their world. For all these philosophers' hostility to religion, she says, "they brought us to the verge of despair at which faith begins."

"The youth of the West experienced the events of 1968 and took the course of an increasingly strong political awareness, becoming enthusiastic about Marxism; even now they live by the revolutionary myth. By contrast, we went to the depths and discovered the imperishable values of culture, history and ethics. Finally we turned to God and the church. Here in the West, that has remained a quite incomprehensible development... I sometimes have the impression that the Russian intelligentsia is more 'grown-up' than in the West."

As an angry existentialist, she lived a low-life of self-destruction coupled with intellectual snobbery. Then, her search led to a fascination with yoga, which began to open up her spiritual eyes to the vertical dimension. This helped her to overcome

intellectual arrogance and taught her the value of discipline. While longing to "be fused with the absolute and be steeped in eternal bliss," Tatiana was unable to overcome the emptiness of her life and experienced the torment of "incomprehensible, cold, hopeless anxieties." She even lost all desire to live. She asks how many of her former friends at this point in their lives became suicidal, alcoholic and mentally deranged.

Later in the book she reflects on this malaise: "Soviet people describe their ordinary feelings about the world and life like this: 'You go out on the street and everything seems fine: the sun is shining, the birds are singing—but there's no life there...' A tough net has been cast over

SOUL OF RUSSIA BOOK REVIEW

Talking About God Is Dangerous

THE DIARY OF A RUSSIAN DISSIDENT



Tatiana

society, a net of anxiety, a lack of trust in one's own power, a sense of the impossibility of changing one's life. The experience of total captivity, complete slavery, outside and in, this darkness and harassment make people take refuge as the last resort in magic."

Raising The Dead

At this lowest point, the Holy Spirit raised the dead. Tatiana's yoga book contained The Lord's Prayer, and it was suggested as a yoga meditation. She began chanting the words without expression, as a mantra, and then, after six times, she was "suddenly turned inside out." She totally understood that the living, personal God exists and loved her. "The old me died. I gave up not only my earlier values and ideals, but also my old habits. Finally my heart was also opened. I began to love people... Immediately after my conversion, everyone simply seemed to me to be a miraculous inhabitant of heaven, and I could not wait to do good and to serve human beings and God."

This powerful tale of rebirth took place at age 26. "God found me," she declares, calling her second birth "my real one." From this point, Tatiana began seeking out the Russian Orthodox Church and the "startsy" (wise spiritual guide priests). She began organizing lay Christian discussion seminars (which were open to agnostics, informers and unofficial Baptists), and was repeatedly picked up and interrogated by the KGB. Many of her contemporaries in Leningrad also became Christians during this period.

Now, instead of joining the common Soviet pastime of complaining about society, the KGB or revolution, Tatiana and her new circle began asking what they could do. "We recognized [in the Brezhnev years] within ourselves that the Soviet power is not maintained by force of arms, by the KGB, but by anxiety and lies. Its real basis is the mutilated human world."

For two years the work of the Christian seminar in Leningrad focused on the study of Eastern Church Fathers. Then they began exploring modern Western theology and discussed Russian religious philosophers. They also concentrated on the problems of Christian culture and anthropology. The new believers took numerous pilgrimages to various Orthodox monasteries and witnessed when they could.

They learned of a similar Christian seminar developing in Moscow Orthodox circles discussing the future and predestined role of Russia. The Moscow seminar also attempted to establish an authentic living community as a "counterproposal" to the decadent communist society around them. Tatiana notes that, by 1987, all the members of the Moscow Seminar had been arrested.

Then, one week before the beginning of the Moscow Olympics, Tatiana herself was threatened with imprisonment. The KGB told her she must either go to prison or emigrate. One year earlier (September 1979) she participated in launching the first unofficial, free women's movement in the USSR, with the publication of the journal *Women and Russia*. This journal primarily gave voice, after sixty years, to the woes and worries of Soviet women. The taboo topics which were explored ranged from the cruelty of life and inhuman living accommodations to disastrous medical care and family breakdown.

Involuntary Martyrs

Women and Russia, not surprisingly, was a hit, both for contributors and readers. The involuntary martyr—the simple Russian woman—was at last being championed. Tatiana explains that most of the founders of this women's movement were believing Christians and so named the movement "Mary." Realizing that a social movement alone cannot bring liberation, they promoted a spiritual revolution to take place "in every soul and throughout society." Now, the real persecution began for these Christian women by the KGB.

Tatiana gives thanks to the support of Western feminists, which prevented their total annihilation "in the first days." The group existed for one year, calling conferences, editing their newspaper, and even protesting the war in Afghanistan before their expulsion to Vienna. Still, Tatiana maintains, since they were expelled as a group, their places were immediately taken by other Christian women who continued their work.

Now in the West, our heroine Tatiana has to come to grips with the material plenty and distraction, a totally different church life, and the anti-religious Western feminists. This drama is as compelling and instructive as the opening passages of the book.

The first thing which struck her was the easy expression and attractive packaging of everything in the West. Seeking to please, this put humans at the center of the "Western order." In Russia, by way of contrast, every minute thousands of obstacles interfere: noise, crowds, lines, coarseness and greed. Yet, she concludes, the beautiful, relaxed life we lead often makes it too easy to forget heaven. She speaks of "everything being dominated by the burdensome commercial world."

Secondly, the state of Western Christianity upsets her. Tatiana tells of a young, energetic priest she met in Frankfurt who took his congregation on a weekend outing. For two days of travel, "he talked about anything that people wanted, about aeroplanes and football, about the elections and about the food. He laughed a lot and tried to keep everyone cheerful. Rather like our popular entertainers." Later she asked him why he didn't say anything about God or talk about the beauty of His world. He told her that if he mentioned "God" he would lose his people and be left alone. To which she truthfully replied, "But loneliness was never a sin."

A month after she arrived in Europe, Tatiana saw her first T.V. evangelist and was horrified enough to write: "I thank God that we have atheism and no religious education [in Russia]." She describes him as a self-satisfied, boring and mechanical actor speaking on love. "What this man said on the screen was likely to drive more people out of the church than the clumsy chatter of our paid atheists." Insincerity is one of the dangers of talking about God in her title.

Forty Years of Prayers

But everything was not negative. Later Tatiana speaks to a conference of Catholics in Linz and is especially touched by a tearful nun she met. This woman had been praying every day for forty years for the conversion of Russia (based on the Lady of Fatima prophecy for a future Holy Russia) and now was overjoyed at hearing from a living witness about so many people finding God in the USSR.

Finally, Tatiana must deal with the Western feminists who had championed their cause when they were under persecution. At their earliest press conferences, "how eager I was for Catholics to come, Protestants, someone from my fellow believers! But no one did. Above all we were besieged by feminists. Very nice women, understanding, independent, radical." However, the main topic of conversation and the one which always caused conflict with the feminists was Christianity.

Tatiana tried to explain and defend the immediate religious character of Russian feminism; she believes "the modern Russian woman finds freedom and consolation, power for life and bold action, only in the church." In Russian society, she maintains, only the church has had any concern for the "women's question." Deep problems of nurture, unhappy marriages, abortions and alcoholism are all taken to the Russian clergy.

Tatiana writes, "I try to tell my Western friends that the church is the most living thing in the world, that it is the mystical body of Christ. But they just have no inkling about mysticism anymore... I note that, for them, Christianity is no more than a codex of moral regulations and a system of prohibitions. They understand even the Most Holy Lady as a moral abstraction to instill fear..."

"So far I have hardly succeeded in convincing the Western feminists," she admits. "But it is also a good thing that they should see how effective Christianity is in practice, that they should see that it is successful in standing up to resistance."

This simple, but revealing, diary is more than a personal story. It can serve as a textbook of understanding and involvement. How the rebirth of one tortured soul, transformed by God's hope and love, can help trigger a spiritual resurrection in her homeland. Yes, Talking about God is Dangerous—And Exciting—and the mission of all those who care about the world.

★ INTERNATIONAL EXCHANGE PROGRAM ★

Gdansk: Experience with People of Faith

By Andre W. Jenkins

I arrived in Warsaw in the evening and the leader of the Unification Church Movement in Poland met me at the airport with his family. I stayed at his residence and was briefed about the church's activities in Poland and in Eastern Europe in general. After two days in Warsaw, I went to Gdansk by train with one member and a guest who had attended a weekend seminar on Unificationism.

The church center in Gdansk was a small, modestly furnished apartment in a high-rise complex. This seemed to be the typical or average living space for Poles in Gdansk, though there were other types of apartments and homes in the city. All but two of the 10 members in the center were relatively new to the Unification Church, having begun their missions either in 1989 or 1990.

Since some of the members had organized an English study program during the summer, I was encouraged to teach English as well. The Polish people have only recently acquired a strong interest in the English language, because their newfound freedom has afforded them chances to travel or work abroad; and, of course, English is a necessity. Even though I had never formally taught English, I had had some experience as a tutor. I also thought that I could learn Polish as an English teacher.

The class had an average of 10 students; and we met five times per week (10 hours). Most of the students attended university or high school and were very busy. Sometimes they could not come to English class; but I attended every day for four weeks. These students could already read English and speak a little; therefore, we emphasized listening comprehension and pronunciation skills, as well as some grammar. They were very grateful to practice English with an American because they wanted to understand the television news from America on the Cable News Network (CNN). They stated that their understanding of the television news had improved significantly.

I also had the freedom in Poland to approach people as a member of the Unification Church. The leader had prepared an official photo identification for me. Since the other center members had an ongoing witnessing activity—visiting guests, friends and family—I worked independently. Without being able to speak Polish, I could only meet people and show them my survey and invite them to call or visit the center. Sometimes I could get people to give their telephone numbers. It was often difficult to follow-up with some contacts after meeting them due to inadequate telephone services.

On two occasions, however, I was fortunate to meet individuals who spoke enough English to understand me well. Two of the members have an ongoing program at the local university as CARP; they invited me to speak about Unificationism and our activities. I gave two lectures to students in a dormitory lounge. Both speeches focused on providential history and mankind's development toward perfection from the Unification perspective.

I met one brother from Africa who could speak English as well as Polish and French. He and another university student came to the center for Divine Principle lectures. I have not heard from either of them, but I hope that they can go to workshop. Whenever we met, our talks lasted more than three hours. Long discussions are common among Polish people, I was told.

Besides the English class and formal lectures, I met many people through informal gatherings over tea. I visited two families in particular at least six times to discuss God's providence and the Divine Principle. They were quite fascinated by the International Highway and Panda

projects. Our discussions would go long into the night—usually until after midnight.

There were many tearful moments when we talked about the Polish people and how God shared their sorrows. I said that Rev. Moon had sent Americans to Poland and

moved at the sight of three crosses perched 50 feet high on concrete pillars outside the shipyard's gates. This and another monument on the other wall are decorated with flowers almost daily.

I had the great pleasure of meeting a PWPA representative, professor Jerzy Zalesky of the University of Gdansk, with the national leader of the Polish church. The professor is the editor of the quarterly journal, *Science for Peace*, which is sponsored by the International Cultural Foundation. At his request, I wrote a letter of comment on the first issue of the journal.

Through the English class, I met many students in Gdansk and gave introductory talks on Unificationism in addition to the CARP lectures. On one occasion, I met a young Catholic priest, who is pastor to some of the students in the English class. He was very curious about our

Church, allowing me to speak to his congregation (about 15 students), and he translated for me. There were many questions, and I had the chance to testify about Rev. Moon's life, which moved them greatly. One student from this group invited me to her high school to speak to her class. This school specialized in English language training, so most students could understand me. I spoke to two classes—about 50 students in all.

Finally, a most valuable aspect of this visit to Poland was to speak to the members of our church there. They are young and hard-working people with a lot of curiosity about the West, especially America, where Rev. Moon has invested so much time and energy. We spent countless hours talking about his activities and guidance. I explained to them that Rev. Moon wanted to come to Poland himself to meet the members; but he had to send a

see GADANSK on page 25



Five members of Andre's English class.

other countries to serve, comfort and encourage the people. We should teach them about God's providence. "Thousands of Americans should have already come to Poland to serve you," I told them. One of these families gave me a Polish-German-English Bible as a gift before my departure.

Good friends

The English students were also very gracious, even with their modest means. They took me on a sightseeing tour of the oldest part of the city and shared their knowledge of the 1000-year history of Gdansk. On another occasion we visited the Gdansk Shipyards, where Mr. Lech Walensa, now president of Poland, organized the "Solidarity" movement. My students attended the high school just two blocks from the shipyards. There were many monuments to people who had died during the years of struggle between the labor union and the communist authorities. I was

A Busy Season in Brazil

By Ivan Reboucas

The Brazilian church has been busy the last few months. A National 21-day DP workshop with Pastor Simao Ferraboli started November 10 in Sao Paulo with 55 attendees; A 21-day Won Hwa Do with Master Antonio dos Anjos started October 15 with 30 attendees

(photos right); the 14th 'Divine Principle Lectures for Religious Leaders' given by President Mauricio Baldini and Prof. Francisco Squizzato was held on November 14 with 23 guests; the 13th '40-day Workshop for Blessed Members' ended October 10 with lectures given by Prof. Francisco Squizzato based on the content of Rev. Ahn to 52 members; and the 9th CAUSA seminar was held for 80 politicians and professors on December 9 (photo below).



Recent Happenings in the World of Religion

These briefs are taken from the weekly reports of the Religious News Service.

Czech activists criticize U.S. Protestant leaders on Gulf

NEW YORK—A group of anti-Communist activists from Czechoslovakia has called on American Protestants to disregard the statements from U.S. church leaders that have criticized President Bush's policy in the Persian Gulf. The statement was released here by the Research Center for Religion and Human Rights in Closed Societies as more American clergy continued to add their voices to the debate on whether or when the use of force might be justified against Iraqi President Saddam Hussein. The 25 signers of the Czech statement, addressed "to the Protestants of the United States of America," said that "we do not trust your church representatives who in the name of peace hamper the Gulf-area initiative of your president." The Czech activists told the U.S. Protestants that "your church representatives had underestimated the criminal nature of the Marxist regimes. Now they underestimated the criminal nature of the regime of Saddam Hussein."

Jewish group opposes religious newspaper in public schools

Distribution of religious literature in public schools by students violates the Establishment Clause of the First Amendment, according to a brief filed by the American Jewish Congress in a federal court in Illinois. The brief was filed in opposition to a lawsuit filed by the family of Megan Hedges, a student at a junior high school in Wauconda, Ill., who was told to stop distributing copies of Issues and Answers, a Christian newspaper, to students at her school. In its brief, the American Jewish Congress says that if distribution of such literature were permitted, the public school would become a religious battleground.

Idaho school district bars Bible distribution by Gideons

BOISE, Idaho—The Gideons Bible distributing organization no longer will be allowed to give Bibles to students in Boise's school district after a challenge from the American Civil Liberties Union, said an ACLU lawyer, Stephen L. Pevar. Mr. Pevar, staff counsel of the ACLU's Mountain States Regional Office in Denver, said that deputy superintendent Dehryl Dennis notified him recently that the practice will be prohibited. The ACLU challenged the practice as an unconstitutional mixing of church and state after a citizen sought legal assistance, Mr. Pevar said.

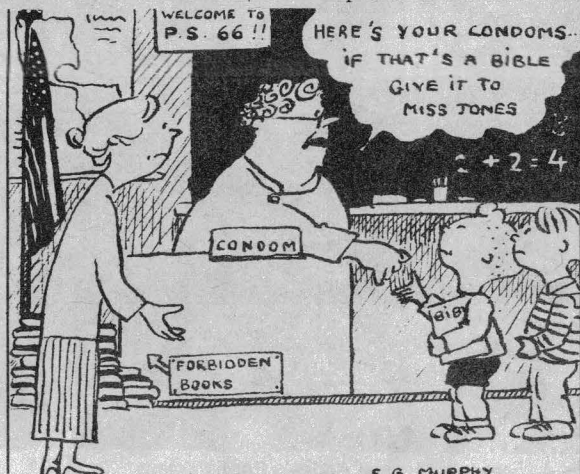
Leading rabbi says Holocaust was God's punishment of Jews

A leading rabbi in Jerusalem has stirred up a hornet's nest among Holocaust survivors and secular Israelis by claiming Nazi genocide was God's punishment for sins such as violating the Jewish Sabbath and eating pork. Hundreds of Israelis called a radio talk show Dec. 26 to protest the remarks of Rabbi Eliezer Schach, 97, an ultra-Orthodox leader. Earlier this year he helped to re-elect Prime Minister Yitzhak Shamir by ordering his political supporters to join Mr. Shamir's coalition.

New York condom distribution plan draws national controversy

NEW YORK—A proposal to distribute free condoms to students in New York City high schools had drawn national attention and controversy, ranging from a

Christian denomination condemning it as "immoral" to a Jewish organization suggesting that every school district in the country adopt a similar program. The proposal by School Chancellor Joseph Fernandez will be voted on by the New York City Board of Education Jan. 23. It was discussed at a public hearing in December which heard a statement from Roman Catholic Bishop Thomas V. Daily of Brooklyn calling it "an act of the worst desperation." Bishop Daily and other critics of the plan particularly objected to its provision to distribute condoms to students who ask for them even without parental consent. The Brooklyn prelate maintained that "a policy or a program that excludes parental involvement is doomed to complete failure." However, it was that very aspect of the plan that won it praise from the American Jewish Congress. In a



resolution, the Jewish group said that "we have sufficient experience with laws that mandate parental notification or consent before a teenager can obtain an abortion to know that these laws, however well meaning, do nothing to help youngsters or improve family communication."

Religious leaders rated most capable of solving local problems

Americans rate churches, synagogues and other religious institution at the top of the scale when they are asked what institutions they believe are most capable of solving local problems. According to a Gallup Organization survey of 1,025 adults taken in early November, the religious bodies were followed, in order, by volunteer groups, public school, local media and local businesses as the institutions they believe have the ability to solve problems on the local level. Rating lowest on a list of 10 institutions that respondents were asked to rate were political parties, according to a report of the survey in the December newsletter of the Princeton Religion Research Center, a Gallup-related organization in Princeton, N.J.

Jewish leaders warn against canonization of Queen Isabella

Jewish leaders around the world are warning the Vatican that the canonization of Queen Isabella I of Spain would provoke a new crisis in interfaith relations. The concern has been prompted by a petition submitted by an Argentine-born priest seeking to put the queen on the road to possible sainthood in time for 1992, when the church plans to celebrate the 500th anniversary of Isabella's commissioning Christopher Columbus on his voyage which led to the Christianization of the Americas. For Jews, however, the year 1492 was also the year when they were expelled from Spain by Queen Isabella and King Ferdinand.

Christian Century names Saddam Hussein newsmaker of the year

Iraqi President Saddam Hussein has been named Newsmaker of the Year for 1990 by the Christian Century, the ecumenical weekly published in Chicago. "Saddam Hussein's shrewd exploitation of religious faith makes him an obvious choice for the Christian Century's selection as the Person of the Year in religion—that individual who for good or evil was the most significant religious figure on the world scene in 1990," editor James M. Wall writes in the magazine's Jan. 2-9 issue. He says that "to the Muslim faithful Hussein has become the new Saladin, the 12th-century Arab ruler who defeated the Crusaders and made

Islam the official faith of the region."

Despite lack of King holiday, Episcopalians to meet in Arizona

The Episcopal Church will hold its 1991 convention in Phoenix despite some sentiment to relocate the site in protest of Arizona's rejection of a state holiday in honor of slain civil rights leader the Rev. Martin Luther King, Jr. Meeting in a special session Jan. 5 to discuss the convention site issue, the church's Executive Council agreed with Presiding Bishop Edmond Browning that the July convention should go forward as planned, but with a special emphasis on racial issues. There had been scattered calls among the dioceses of the 2.4-million-member denomination urging relocation of the convention to protest defeat of the King holiday in a November referendum. In addition, the church's Commission for Black Ministries had echoed the calls for relocation, as had the influential liberal church journal "The Witness." But the Executive Council, meeting in Elizabeth, N.J., decided that by meeting in Arizona Episcopalians would have an opportunity, as Bishop Browning said, "to stand, to hope, to confess our own racism, and to witness to justice."

Weakland, in certain conditions, would propose married priests

MILWAUKEE—Roman Catholic Archbishop Rembert Weakland, who recently provoked the displeasure of Vatican officials with comments on abortion, has ventured into another controversial area by stating in the first draft of a pastoral letter that he would be willing to ask the pope to ordain a married man under certain circumstances. In the carefully crafted 6,000-word letter, Archbishop Weakland is clear that he would not defy Pope John Paul II, who has been unswerving in his opposition to married clergy. The archbishop states, however, that he sees no other solution to the clergy shortage and that, "without raising false expectations," he would be willing, under certain conditions, to present a married man as a candidate for ordination.

Maryknoll puzzled over Rome's refusal to reinstate Miguel D'Escoto

The Vatican has refused a request to restore the priestly faculties of Maryknoll Father Miguel D'Escoto, who was suspended in 1985 when he would not step down as foreign minister in the former Sandinista-led government of Nicaragua. The response came from Cardinal Jozef Tomko, head of the Vatican Congregation for the Evangelization of Peoples, in a letter to the Rev. William Boteler, the outgoing head of Maryknoll. "Until such time as Father D'Escoto changes his position and is willing to commit himself in writing to obey the canonical norms regarding political activity on the part of ecclesiastics, this office will not take his request to lift the suspension 'a divinis' into consideration," read the letter from Cardinal Tomko.

Head of military archdiocese notes church teaching on defense

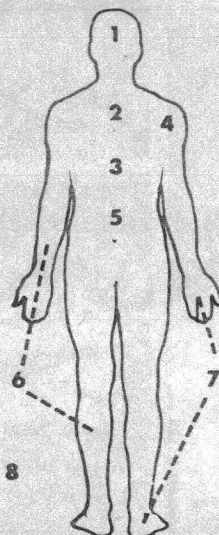
As peace advocates worked and prayed to try to head off war in the last 24 hours before the United Nations deadline ran out in the Persian Gulf, the prelate who heads the U.S. Archdiocese for the Military Services reminded Catholic chaplains of the church's teaching that "a government has the obligation to defend its people against unjust aggression." In a Jan. 15 letter sent to the 687 military chaplains ministering to more than 2 million Catholics in the U.S. Armed Forces—including more than 125,000 serving with Operation Desert Shield—Archbishop Joseph T. Ryan noted that the defense against aggression was "strongly stated" in Pope Pius XII's Christmas message of 1948.

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| 3. 両肩の間の痛み | 7. 手足のしびれ | よるケガ等についてご相談 |
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Unification Culture And The Twenty-first Century

By Dr. Mose Durst

This is taken from the preface to Dr. Durst's new book, Unification Culture And The Twenty-First Century, which is now available from HSA Publications for \$10.95 + \$2 shipping.

As the Soviet Union struggles with perestroika and glasnost, restructuring and openness, the United States wonders where it should place its priorities after the warming of the cold war, Japan tries to find a balance between its modern thrust for technological supremacy and its traditional values, and China lurches forward toward the modern world, then reels backward towards its ancient autocracy and political intrigues.

The last decade of the twentieth century finds modern nations and traditional cultures groping for order, stability and progress as they approach the twenty-first century.

Interdependence in economics, communication, science and a host of other areas may be a fact of life for most nations in 1990, yet the question of how to live and how to relate to other nations remains a vexing problem. The forces of social, political, and technological change have brought upheaval to the totalitarian countries of Europe.

Economic development has transformed the traditional countries of Asia. Africa wonders why it has been left behind. Latin America wonders whom it should follow,

and the United States asks how it should lead. The atheist leader of the U.S.S.R. talks of appreciating spiritual values, and the Catholic bishops of the United States issue a major statement on the economy. This may not be the best of times, or the worst

security, and societies seek justice, freedom, and order. The great questions about how to realize these goals remain the same, although there is now a greater urgency for answers, for mistakes can be so costly.

can only be guided by clear purpose. Culture itself, as we shall define it, is an expression of underlying beliefs and values. Thus, it is necessary to define these beliefs, to understand them, and to choose which beliefs will offer us the best hope for an individual culture as well as for the human community.

The vision of Unification Culture, which I wish to explore as a basis for global cultural development and harmony in the twenty-first century, is that offered by the Reverend Moon. As a man steeped in Eastern culture, who has sought to have a major impact on Western culture, Reverend Moon offers a unique perspective of both theory and practice.

As a member of the Unification Movement for almost twenty years, I have sought to interpret the Unification worldview as it applies to various areas of culture. Since many of the implications of the Unification worldview have yet to be explained in detail, or applied to cultural problems or public policy issues, I have sought to discuss issues which might allow others to enter into a genuine conversation about how to define and to build a peaceful, loving, global culture.

My desire, thus, is to stimulate constructive conversation within the Unification Movement, as well as to share with all people of good will, the serious yet hopeful vision offered by Unification Culture for the twenty-first century.



Dr. Durst on his recent visit to a capital city of great providential significance.

of times, but surely it is hard times.

To realize goals

Amid the great changes sweeping the world, diverse as they may be, are the hopes that humans share in common: peace, freedom, prosperity, justice and love. Individuals want happiness, families want

How to live well I take to be the central question of culture as we approach the twenty-first century. Although there are a great variety of cultures, many of which are now going through significant transformation and conflict, constructive change

GADANSK

from page 23

representative instead. I was sorry to be such a poor representative, but the members were very kind and open towards me.

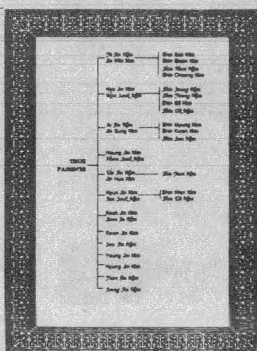
Since the church center in Gdansk had not yet received many of Rev. Moon's

speeches or books so there were questions which they felt I might be able to answer, based on my study and experiences. Their faith generated a very special atmosphere. I can say that my view of God's providence has been greatly enhanced by this experience in Poland, and I am more committed to working hard for the success of our mission here in America.

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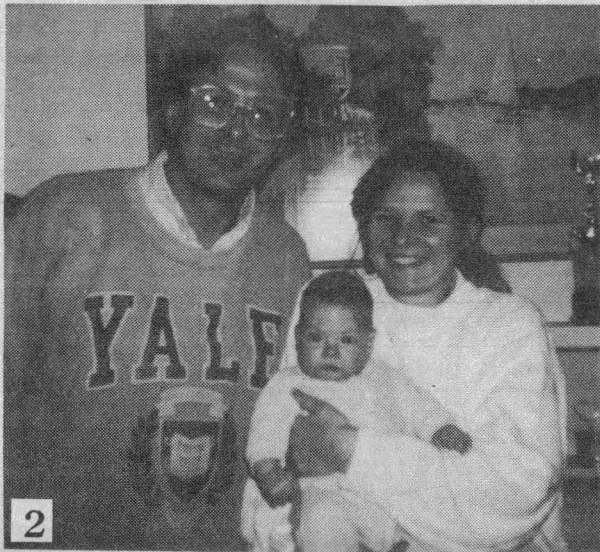
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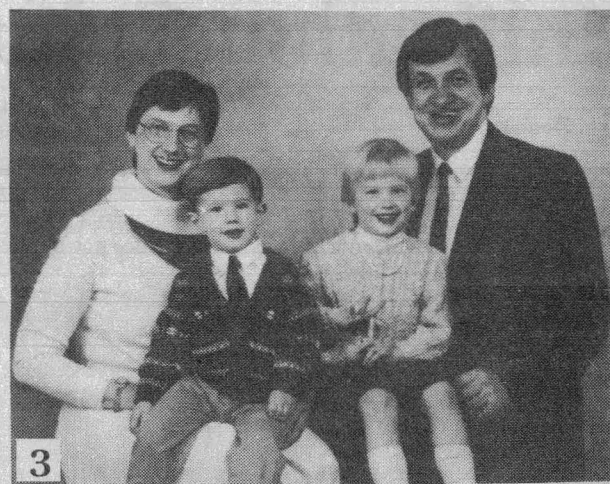
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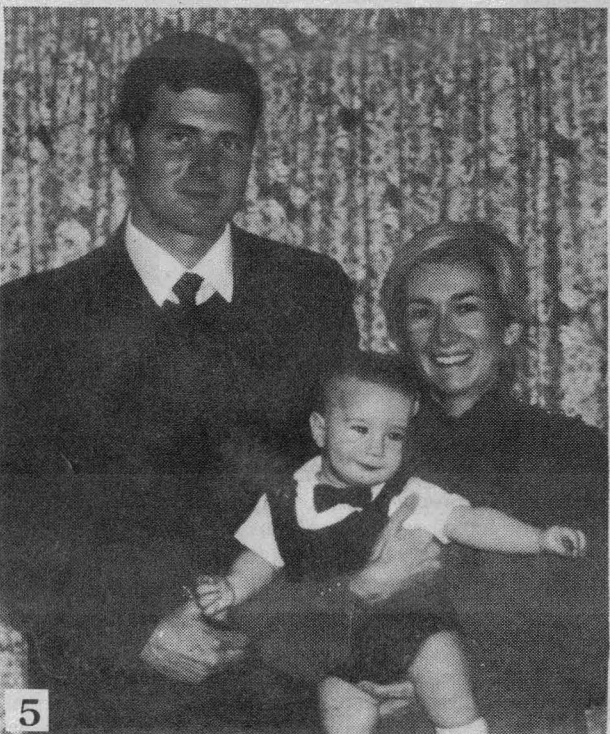


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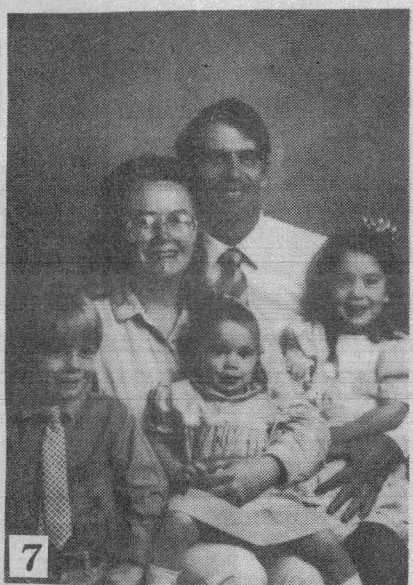
New Arrivals
 Send us a photo of your family (no ceremonial robes please; color is fine except for those indoors-without-flash orange-colored prints which will look dreadful!) with all your names plus the birthdate of the new arrival: **Unification News Arrivals, 4 West 43rd Street, New York NY 10036.** (Returns with SASE.) This month we are proud to present: ● 1. Henry Earl & Margaret Rae Beth Maye (Brooklyn, NY) with Austin Jin Young (9/3/89) ● 2. Harvey & Doris Atkins (Haywood, CA) with Matthew James (10/24/90) ● 3. George & Gisela Duncan (London, UK) with Elizabeth Victoria Da Oak & Gordon Conrad Heung Won (9/13/88) ● 4. Bert & Masai Allen (Kodiak, AK) with Rebecca Hitomi (6/2/90) ● 5. Gary & Gloria Page (Flushing, NY) with Brandon Carl Young Gil (5/16/90) ● 6. Tomio & Carol Miyazaki (Miami, FL) with Mari, Seiya & Yuri (4/22/90) ● 7. Dominick & Cathy Ladolcetta (Irvington, AL) with Chung Young Docon, Mee Young LiAnn & Nan Young Wonderful Hope (7/28/89) ● 8. Nicholas & Mayumi Kernan (Barrytown, NY) with Elizabeth Yuri (10/21/90) ● 9. Kempton & Barbera Marks (Falls Church, VA) with Grandmother Marks and Kenara Celia, Barton Emerson, Triton Jebat & Stania Soon Jin (4/4/90) ● 10. David & Barbera Malloch (Seattle, WA) with Angela Hyung Suk & Irene Chung Mi (12/15/90) ● 11. Douglas & Hitsue Culbertson (Hayward, CA) with Andreas Mitsutoshi (10/22/90).



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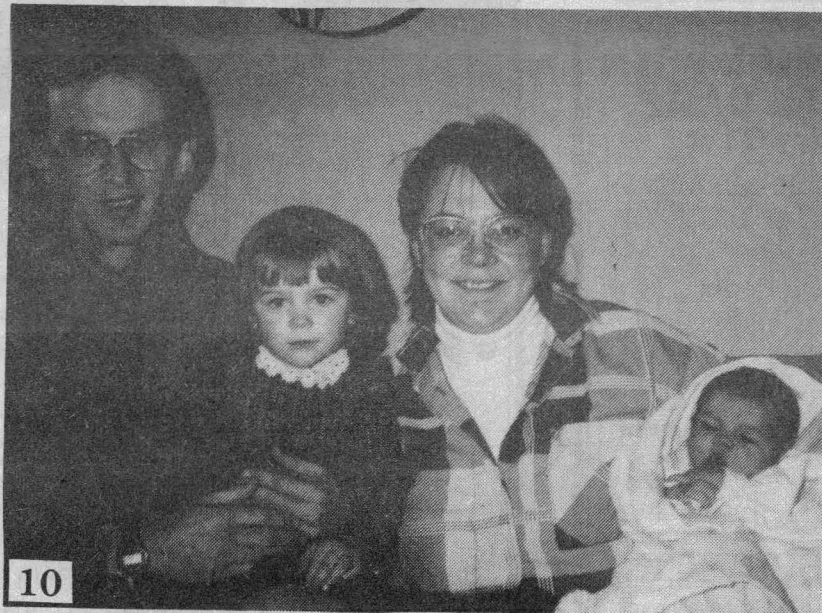
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REVEREND MOON
IN 1982**

Unification News

**EDITOR
Richard L. Lewis**

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Personal Announcements

The Unification News accepts short announcements for publication while reserving the right to return any that are deemed unsuitable by the editor. **Rates are 30¢/word/month.** Text **plus payment** received by the 27th of a month will be included in the next month's edition unless otherwise instructed.

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