

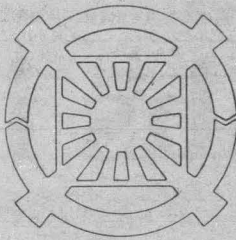
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Unification News



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The Newspaper of the Unification Movement

August 1991

The Second Generation

The burgeoning Second Generation is having a busy summer. These photos are from the reports we have received so far.



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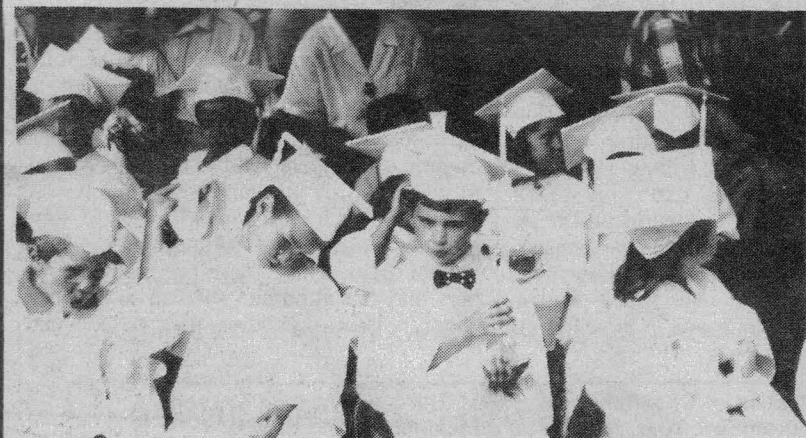
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Tribal Messiahs in America

By Dr. Hugh Spurgin

This is an excerpt from a speech given on July 1 to church members in New York City.

July 1st is the beginning of a new providential dispensation for Tribal Messiahship. As Unificationists, we are each a Tribal Messiah. Father has been talking about Tribal Messiahship for many years. As early as 1971, Father spoke about Tribal Messiahship and Home Church, yet we didn't fulfill. Many times we failed to follow Father's direction. But God's will doesn't change. We are the ones that have to change. Father's direction is consistent and absolute since it is coming from God. It is up to us to fulfil the providential purpose.

Step by step, Father has been raising us. Each of us have been going the eight stage settlement course with Father and now stand on the foundation of the worldwide victory at Washington Monument in 1976 when Father proclaimed Home Church and we came into position to inherit the accomplishments of True Parents.

Although True Parents are victorious, we are not at the level to inherit the victory from them. True Parents are at some absolute standard, having fulfilled the eight stage settlement course going on each level from individual to the cosmic level—from servant of servant to the heart of God position. But none of us has been able to inherit completely.

Father started talking about Tribal messiahship and Home Church twenty years ago. Some people did Home Church but no one in America has fulfilled the conditions that Father set for Home Church.

On December 19, 1990, Father made the connection between Home Church and Tribal Messiah area, explaining that we have both Cain and Abel areas. Like Jesus did on a world level, on a local level we are to go to our home town to share our faith with our relatives and friends. On the foundation of the victory of True Parents, we are to go to our local communities as Tribal Messiahs.

But we were not necessarily ready, since we have not been literally working in our hometown area but rather in a Cain area where we are living. There is a connection between the two, many of us have public missions, but regardless of whether we had a mission or not all of us were to be doing home church and then Tribal Messiahship in our Cain area.

Ultimately we need to connect to hometown providence by being a Tribal Messiah with our relatives. When we do Tribal Messiahship successfully in our Cain area and when we finally go back to our hometown area, we can succeed quickly. If you return as a hero to your hometown, accepted by everyone and known as a Tribal Messiah then it would not be too difficult to gain acceptance. Jesus said that a prophet is not received in his own land, but if you came back as a hero to your hometown and had a ticker-tape parade, you could succeed easily.

That is the situation for us: we pay the indemnity, we go the course, and we do the work in our Cain areas, but the day will come when we will each be welcomed in our hometown area. That's the model

course that Father has shown us.

Tribal Messiahship

There is a connection between our Cain and Abel areas. Many of us did home church in the 1970s and 80s, but that was just preparation—laying the foundation. When we were going the formula and eight stage settlement course to inherit Father's foundation we were going the same way as the True Parents. On that foundation we are qualified to inherit Tribal Messiahship from them. In Father's message to the Seminary graduates, he said that Tribal Messiahship is a glorious term and the destiny of each of us.

The world has never before heard the term "True Parents" before. In San Francisco in August, 1990 at the Assembly of World Religions Father said he had fulfilled the position of "True Parents." The problem is that many people do not understand the term. It is our job to inform



Dr. Hugh Spurgin

them and to be true parents ourselves. No one else can ever have the experience that we have had of being so close to Father for the last twenty years in America. Although they cannot have that experience personally with Father because he has now gone on to a new cosmic level (way beyond America and the national level) to an exalted position, they can have an experience with us, as Tribal Messiahs on our own level, if we can achieve the necessary standard.

Father declared that by July 1st a new Providential dispensation would begin world-wide for Tribal Messiahship. If you think that you did it before, you are wrong. We were unable to fulfill, in many cases; often we were simply paying indemnity. Now Father is giving us a new chance. There is a new dispensation and opportunity. By the grace and glory of God we are being given a new chance.

We are now ready to enter a new age of Tribal Messiahship centered on our hometown. Father is leading the way in Korea by preparing to return to his home country, each of us needs to return to our own hometown as well. That is the commitment that we made when we pledged to God and True Parents to do Tribal Messiahship. In

the Old Testament the chosen people had a covenant with God. Likewise, we are signing a covenant or pledge to do Tribal Messiahship in our hometown.

Some members do not know where their hometown is. How can we be a Tribal Messiah if we don't know where it is? We need, first of all, to determine where our hometown is. Next we can figure out whether we should do Tribal Messiahship in either our Abel area or in our Cain area (based upon where we now live). Because we need to know where our hometown is, Father clearly defined hometown and gave four criterion to determine it.

We are to choose the criterion that fits our situation to decide our hometown. It is good that we as an entire family decide which is the husband's hometown. That is a problem for some Americans because we were born somewhere, grew up somewhere else, moved around several times, went to college somewhere else, joined the church, and by then our parents had moved somewhere else! Some members don't know which of ten different locations is their hometown, but all you need is one place. Just figure out one town. Some may be confused about where their hometown is. It seems to me that as a family, including older children, you should decide based on the criterion that Father gave. Just decide; "This is my hometown for ever and ever."

We have our Cain and our Abel area. We are to go to our home to spiritually restore our families. Because we have missions which make it difficult to literally go home, we have been doing Tribal Messiahship in our Cain area where we now live. But everything that we do in our Cain area is connected to our Abel area. Thus, whenever we go to our Abel area, all of what we have been doing, all the indemnity that we have paid, and all the work that we have done will be spiritually transferred because this is something spiritual, but we need to know that there is a connection and that miracles can happen.

The peak of persecution for our movement in America was the year 1976. Communism was strong, and America was becoming weak. The persecution was hot and heavy; kidnapping and deprogramming were very common. Parents were paying hired thugs called deprogrammers to take their children out of the church. It is amazing that in spite of that history the direction we are getting today is to go to our hometowns.

God and True Parents are risking that when we go to our home areas we may lose our faith. Father is trusting us to go to our hometown areas and testify to the True Parents.

We've gone the formula course, we've been Blessed, we've gone the eight stage settlement course; therefore, now we're worthy to be Tribal Messiahs. "I hereby proclaim you Tribal Messiahs and I give you my inheritance," Father said.

We're in the elder son and Abel position to the world, including, of course, parents and relatives. Father is willing to take a risk because he knows that it is God's desire for us to go to the world and he is not going to keep us here only near himself. We could live a glorious life with our own families and our own church, but Father knows that, in the long run, it is selfish to focus only on ourselves.

America

Let me give an example. The whole history of America, especially during the 17th and 18th centuries can be explained in terms of the influence of Puritanism. Every major revival was linked to the Puritan tradition. Step by step the revivals moved across Massachusetts to upstate New York to the old Midwest (i.e., Ohio, Illinois and Indiana).

But the early Puritan fathers of the seventeenth century were too concerned about their own families and churches and didn't care about other unconverted people. Because they lost their evangelical and social thrust to the world, they declined and became secularized and they were subject to the judgement of God for having sinned. God wanted them to evangelize but instead they began persecuting such people as Jews, Catholics, Baptists, Quakers and Atheists. They started hanging them up or kicking them out instead of embracing and loving them. Their churches were closed to most outsiders. People could not join easily. The second generation lost the faith of the founding fathers (later known as the problem of the half-way covenant). The point is that the chosen people started focusing on themselves, their own churches, and their own families, and lost sight of the mission. As a result, many problems occurred in their lives.

Father came to America in the 1970s when our nation was retreating worldwide, because of Vietnam, and Watergate, and various other reasons. Yet, on behalf of America Father sent our members overseas. In 1975 Father sent the top leaders of our church either overseas as missionaries or sent them to the Seminary. Father had to work with many new young members. On behalf of America, Father sent our experienced members to the world.

Father is focusing in America and worldwide on Tribal Messiahship. Of Course, we have many other things to do. It is almost impossible to keep up with Father and because Father is doing so much and proclaiming so much and giving us so much to do. Yet we need to do everything we can for God's providence.

Moving Forward

I recently was surprised that several somewhat inactive members have made the commitment to move to their hometown. That was inspiring. Of course, in some cases it is not going to be easy; it is financially difficult and this and that. But when members believe and have faith in True Parents and the word of True Parents and follow that word and that direction then great things can happen. They are happening. Now if we just do our own thing, nothing is going to happen. But if we do what God and True Parents want then something exciting can happen.

We've all had the experience where we did what Father wanted us to do on various occasions and exciting things happened. But the problem is that many times, for what ever reason, we are inhibited and we are afraid to do what we need to do. It is a little risky and a little fearful for members to move to their hometown because they haven't been to their hometown for ten or twenty years and maybe their parents have been negative or in a state of confusion or divorce or whatever and it is not easy and to go out all by themselves is not easy. It would be much easier for all of us to stay in New York and Washington D.C. and certain areas where there are many members and our children grow up with other children, Blessed children, and we have our

see TRIBAL on page 6

FOUNDER'S SERMON

The Word About God

By Reverend Sun Myung Moon

This is the second excerpt from a sermon given at Belvedere on April 7, 1991. The translator was Sang Kil Han.

There is a collection now of my speeches, consisting of Volume One all the way up to Volume 200. That is the record of my speeches which have been recorded. Before that, there were speeches which didn't get recorded. Those 200 volumes contain everything—all the words, the blueprints I gave you.

Even though there are 200 volumes, if you really understand the contents, they are simple. Become like God. That is all. It has taken me 200 volumes of speeches so far to try teach you how to become like God, but that is the gist of my entire message.

Just as I worked here, if this teaching would be implanted in at least 180 countries, then the whole world would have hope and could be restored. You must understand that this is the time of the cosmic spring. Now I can take these fruits and seeds, planting them.

Adam and Eve didn't fall just as individuals. They fell on the family level. So the Blessing begins the new families, planting new seeds in a new area. Since this is the springtime, this seed needs to be sown in order for the bud to come out. The seed itself doesn't know anything about this. The one who plants the seeds, the master, knows what to expect, although the seeds know nothing.

Tribal messiah

The blessed families have been assigned to a new area with the instruction: Become a tribal messiah. Save all your own tribes. Once you go out and undertake that task of tribal messiah for your own tribes, you must do it no matter what, even to the point of death. Before you accomplish your task, you cannot return to me. Resignation from this task is not possible. No one can quit. This is the destination of all human beings. We must continue to live this way of life.

Once a relationship exists between the father and children, it can never be severed. I am talking about the relationship between the True Parents and true children. This is different even from the secular relationship between parents and children. You must understand that because you have been reborn, you have been restored from death already. You have gone beyond your fallen life and become a new life. This is the ultimate way. In other words, if you fail this way, there is no other way to take to get to heaven.

When I harvest the fruit, then all those fruits—namely, you—must have all the ingredients that I have been looking for, so that when your seeds are planted, the same kind of sprout comes up. In order to do that, you have to have everything within that seed. If I sowed that seed, can you harvest the same kind of fruit? How are you going to educate your blessed children? That is the question.

The number 70 means the age of resting, time of sabbatical. Therefore, this last decade of the twentieth century is my resting time, or time for sowing seeds. What I need to do from this point on is to go about contacting, talking to, educating the heads of countries, presidents and so forth. Then the whole world can find the way to go over from death to life.

Therefore, I will make a presentation of the books of my words to each national leader. I will say, "Please study this and fulfill everything which this book directs. That is the way your country can find new life. It is up to you to determine how to translate this from the Korean. Once it is translated into your own language, you should broadcast the contents over your own television networks. If you do that, you will find a revival of your nation."

it was amazing to me to see that twenty years ago, I gave a sermon which was essentially the same as the one I am giving to you today.

Translation

Do you think it is possible to understand the deepest meaning of the words I have spoken after they have been translated into English? Isn't it much better to be able to read my words directly in the Korean, feeling the heart-to-heart closeness through the Korean language?

The only way to inherit that feeling, that original life, is to hear the original language which I speak. Translation is not much more than an introduction to my thought. Exactly when I will go to spirit world is not known by anyone. That is a serious problem.

Later, after I am gone, after I spoke to you so many things, you will know that you never obeyed fully. You will know how seriously, how ardently I spoke to you on so many different occasions, and that you didn't pay serious attention, didn't do enough to fulfill. When I am gone, how are you going to deal with your regret? Imagine.

In a few more years, you will see teenagers in high school, middle school children, learning the Divine Principle everywhere in the world. You will live to see that day. Then they will all come to you to ask questions, seriously wanting to understand the deeper meaning of Principle, the meaning of my speeches and teachings. When you have to reply, "I really can't answer that. I don't know," what a shameful situation you will find yourself in.

Your own blessed children will ask you, "How much did you follow Father's directions?" They will say, "Father said many times in his speeches that Unification Church members should learn Korean.

Why didn't you do that?" Can you say, "I didn't like Korean?" That would be too shameful. Think about that.

On the other hand, what if you make every effort to do everything I directed? What a different situation you will find yourself in! How proud of yourself you can be! You can say, "I worked, I wept, I was persecuted at this and that time."

You will be able to tell your grandchildren the names of towns where you worked, where you wept in the service of restoration. Your grandchildren will say, "I want to visit the place where Grandpa's tears dropped down. I want to step on that land." At that time, your pride will be in how much persecution you endured and how long you continued. Do you understand? Many Korean leaders have visited America. What do they talk about with the most pride? The past times, how much persecution they endured. They are not proud of earning money, studying, or anything like that.

Highest Levels

How much persecution did you endure, how much did you sacrifice? This is what puts you in the highest levels of spiritual world. I have known this well. All my life I have taken the hardest way, the way of persecution and sacrifice.

You are planting the future generations now in your families. How great will be the seed you harvest? That is your serious situation. I have always understood this point, so no matter how much the free world opposed me, my gaze was fixed upon the terminal point. Step by step, no matter what was required. I have never slept very much at night throughout my adult life. God's situation didn't allow Him to rest. We have to take the way which is like His. That is the way of filial piety.

How do we sow the seeds? Whatever we plant is what we will harvest. I have done my very best to plant here in America during these past 20 years. Now at this harvest time, you should not disappoint God or me with the fruits of that planting.

I know what are the weak points of contemporary Americans in regard to their relationship with God. Therefore, I matched many Oriental women to Americans, not in order for them to follow the American way but rather for them to have a deeper influence, to help Western people become

see THE WORD on page 7



That is what I will say. Also I will have scholars endorse my works; let the media broadcast them.

Let Mr. Gorbachev make this possible, also Mr. Bush. Another way to think of Mr. Bush's name is Push. Push means the center. Bush needs to be pushed up. This is the time. So shouldn't you be reading the texts of my speeches? Listening to me now, you may understand what I am saying, but you need to study the contents over and over in order for the meaning to really sink in and become clear to you.

Come to think of it, God Himself never gave such long, arduous sermons as Reverend Moon has given. I have certainly spoken the most sermons of all religious leaders in history. I myself am moved by the words which I spoke many years ago, when I study them.

I happened to notice a speech which I gave on February 22, 1971. That was 20 years ago, and at that time, I gave all the directions which needed to be followed. Therefore, Unification Church members really have a heavy responsibility to remember my teachings and carry them out. Now I am repeating and expanding on some points which were not so clear before. That is why I am saying them again. But

CHURCH CALENDAR 1991



AUGUST

- 20 Day of Total Victory (Est. 1985)
- 27 In Jin Nim's 26th Birthday
- 31 Day of the Settlement of the Eight (Est. 1989)



SEPTEMBER

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

UNIFICATION THEOLOGICAL SEMINARY

Master of Religious Education

Eduardo A. Busque, Jr.; Tagum, Philippines

Young Han Chi; Pusan, Korea

Eog-Cheong Choe; Seoul, Korea

Dorothea Dietrich; Wiesbaden, Germany

Peter Dietrich; Chur, Switzerland

Junichi Endo; Miyagi, Japan

Tomoko Uozumi Eu; Kumamoto, Japan

Noriko Fujiwara; Niigata, Japan

Gavin Hamnett; Aberdour, Scotland

David Kasbow; Detroit, Mich.

Miyuki Kashimoto; Tokushima, Japan

Yanampe Kasongo; Lubumbashi, Zaire

Kazuaki Katayama; Higashitonami-gun, Japan

Yasuko Miyaura Kim; Nara, Japan

Youngjun Kim; Daejeon, Korea

Ikuji Kobayashi; Komatsu, Japan

Laura Lea; Dallas, Tex.

Jin Bok Lee; Tarrytown, N.Y.

Walter Gordon Lowe; Redmond, Wash.

Leonita Elnar Machado; Quezon City,

Class of 1991

Philippines

Haruo Matsuda; Gumma-ken, Japan

Kwang Seng Ngan; Kuala Lumpur,

Malaysia

Katsumi Ogura; Tomata-gun, Japan

Irfan A. Omar; Delhi, India

Jin Hyung Park; Choong Joo, Korea

Steve Pecarsky; Silver Springs, Md.

Nicholas Redihough; Chesterfield, England

David Richter; Sheldon, Ia.

Darlene Rossi; Boston, Mass.

Takae Saijo; Hamamatsu, Japan

Nancynerys Santoni; Puerto Rico

David William Scarr; Aughnagurgan,

Northern Ireland

Josef Schrattenecker; Salzburg, Austria

Toshio Seki; Tottori, Japan

Shigeto Sueyoshi; Ginowan-shi, Japan

Kazuki Tsujibayashi; Taka-gun, Japan

Takeshi Wakisaka; Uwajima, Japan

Moon-Sook C. Yoon; Seoul, Korea

Es-hagh Zahedi; Gorgan, Iran

Master of Divinity

Joachim B. Baum; Frankfurt, Germany

Thesis: Kiev Rus' Converts to Christianity

Kathryn Flanigan Daniels; Pottsville, Pa.

Thesis: Martin Buber's "I and Thou" and Korean Thought: A Comparative Perspective

Andrew Colin Davies; Winchcombe,

England *Thesis:* Kidnapping Cases in

America and Japan: A Comparative

Study

Gareth Morgan Davies; Port Talbot, Wales

Thesis: Pilgrimage and the Principles of

Restoration

Arlene Arevalo Karita; Manila, Philippines

Thesis: Martial Arts Spirituality and the Religious Experience

Hong-Yu W. Kovic; Beijing, China *Thesis:*

Political Ethics of Confucianism in Comparison with Democratic Thinking

Christopher John Le Bas; Leicester,

England *Thesis:* Sophia Lyon Fahs:

Religious Educator of Children

Maarten Meijer; Utrecht, The Netherlands

Thesis: The Ministries of John Wesley

and Sun Myung Moon: A Comparative Study

Faville B. George Russell; Mountpelier,

Jamaica *Thesis:* The Figure of the

"Clouds of Heaven" in the Coming of the Son of Man/Messiah

Eric J. Wenzel; Seaford, N.Y. *Thesis:*

Resources for Introducing God's

Existence, Dual Characteristics and the

Spiritual World

Peter Wettstein; Frick, Switzerland *Thesis:*

The Concept of the Human Being in

Ch'ondogyo and Unificationism



UTS Confers Degrees on 50

This was compiled by the UNews staff from various reports.

Fifty men and women received master's degrees on the morning of June 30 during the 15th commencement of the Unification Theological Seminary in Barrytown, N.Y.

Graduates from seven states, one United States territory and 17 countries received degrees in the two-year Master of Religious Education program or three-year Master of Divinity course.

More than 150 family members and friends looked on as 39 blue-robed graduates received master's degrees in religious education, which allow them to teach in that field or to do lay ministerial activities. The eleven recipients of master's degrees in divinity can assume responsibilities of church leadership.

Receiving his master of divinity degree, Christopher John Le Bas, senior class vice president and graduate speaker during Sunday's service, who hails from Leicester, England, spoke of challenges ahead.

"Today's ceremony is much more than ... a celebration ... it is a 'rite of passage' into a new level of responsibility.... Although we have certainly been celebrating the end of our studies, this event is more importantly a 'launching' for us into a new phase of our lives. ... We have been both nurtured and trained during our time here, in preparation for this time of 'birth' we now face. ... It is also a time in which immense changes are taking place daily throughout the world. One of the most hopeful changes concerns the ending of the Cold War and the opening up of more and more possibilities of international exchange and reconstruction between the Eastern and Western blocs. ... We are being given an important responsibility today to be unifiers in the world."

Seminary President David S.C. Kim conferred the diplomas and delivered the congratulatory remarks. "You shared a precious togetherness in the seminary; I hope you shall not forget these experiences."

The Unification Theological Seminary was established in 1974 as the first academic institution of the Unification

Church of America. Over 100 students are enrolled in the two master's degree programs.

Thoughts of the future

The local newspapers interviewed the graduates and these are a few of the comments they made:

Kathryn Daniels, from Pottsville, Pennsylvania, received a master's degree in divinity. She hopes to major in international law in the fall, when she begins to put her Unification ideals into practice in law school—and eventually as a lawyer. "It's important to understand the religion of each country," she said; no matter what career goals the UTS students set, Barrytown's diverse student body makes it a dynamite locale to learn "give and take action" in relationships with other people. "In this setting, we have the incredible opportunity to love people from Africa—the Netherlands—and Japan. Everyone has different ways of doing things and, even though we profess to study the Unification Principle, it's very hard to live the ideal until you have an opportunity to really

practice it."

Yanampe Kasongo, from Lubumbashi, Zaire, received his master's of religious education. "I come from a third-world country which, right now, is not doing so well economically. To be able to carry out my ministry, I'll have to raise funds abroad and make some connections to be able to carry out programs and projects over there."

Eric Wenzel, from Seaford, New York, plans to continue his educational efforts in the field of business studies. He will study finance and investing while doing campus ministry work and non-profit activities.

Nicholas Redihough, of Chesterfield, England, said that he has had a wonderful visit in the States—the friends he's made, the game of baseball—but he will soon return to his native shores where he plans to teach (religious education) in a public school. Returning home quickly is particularly important, since his wife is expecting their second child later this summer. He is a former Unification missionary to Germany.

UNIFICATION THEOLOGICAL SEMINARY GRADUATION

Your Mission And Your Future

By Reverend Sun Myung Moon

This is the 15th Commencement Address given at UTS on June 30, 1991

On this happy and joyous occasion of the Unification Theological Seminary's 15th graduation exercise, I extend my heartfelt congratulations to fifty new graduates. At the same time, the administration, faculty and staff of the Seminary, who have helped these graduates complete their academic program, deserve to be congratulated.

Taking the opportunity of this special occasion, I would like to offer to you a message regarding your future and the fundamental problems and issues in the world. Your mission is concerning the restoration of not only this United States of America and other free nations, but the entire world, according to God's ideal.

Our whole purpose of life here on earth is to learn to love. Therefore, in order to fulfill true love you have to totally unite your mind and body. The world has been divided into ten thousand different directions because the human body seeks after carnal desire. When the mind and body are not united your love cannot be one beautiful pure love, nor can your life be one pure single-minded effort. Your mind is eternal but your body is temporal, so your body must be one hundred percent obedient to your mind.

The fall of humankind destroyed the God-centered family that God had originally planned to build on earth, which would have subdued and taken dominion over the creation through love. Therefore, in the final stages of restoration our work must begin at home. A country or nation consists of families, so when the family has been restored then everything else will be automatic. The important thing is to be motivated by God's will and purpose so that you will serve and love your spouse, parents, children, country and God. Your membership in the kingdom of heaven will be as a tribal messiah in your hometown.

The grandparents of a family represent the past ancestors, your parents represent the contemporary world, and you yourself represent the future. Thus by serving your family you are serving all of human history: past, present and future. Connecting those three levels means connecting all history through love. It is for that reason that grandparents, parents, and children want to live together.

Without true love you cannot unify mind and body, husband and wife, nor all people. You have to take the concept of "living for the sake of others" completely into your whole self. Only then can you make the ideal society. Absolutely the most valuable thing is living for the sake of others. Now you can clearly understand what Jesus meant when he said, "The kingdom of heaven is in the midst of you." When you become the possessor of true love, you become the palace of true love and God wants to dwell there. Then the kingdom of heaven is within you.

Tribal messiah

So I have given you this title of "tribal messiah." It is an incredible title. You should make your hometown into a God-centered place and create God-centered parents, brothers and sisters, and relatives. After all of your hometown work is completed, then a "home-nation" is created. After "home-nations" get together, they can be created into a "home-world"—that

means the original world of God's ideal.

There are so many complex situations in the world today, so you must know in what direction human history is moving. In reality, nobody truly believes that the evil world of our present society will end and that a good history will begin. Many people say, "Oh, that's too idealistic!" but I want you to know that God is absolutely determined that in fact evil will end and that good history on earth will begin.

Today, both the right-wing and left-wing, conservative and liberal camps, are fighting against each other and are in chaos and conflict, even after the ideology of communism has collapsed on the worldwide level. Seventy years ago communism appeared, promising to be the salvation of humanity. But after killing more than 170 million people, finally at this time they have raised the white flag of surrender. The atmosphere in the world has completely changed. God Himself has been working through almost 250 million years of human history and a great price has been paid for everything to come together at this momentous time of history.

I want you to consider deeply what God has done. But especially today I want you

Himself, not reserving one drop of "blood, sweat or energy."

The quality of your eternal life will be determined by the quality and quantity of your efforts to establish heavenly tradition on the earth. If you are determined to do this you could have the power to explode a spiritual atomic bomb. Christianity began when 120 of Jesus' remnant disciples got together and prayed. An incredible holy spirit came down, and with that power those 120 disciples went out into the world and created Christianity!

If the fall of humankind had not taken place in the Garden of Eden, an ideal civilization would have begun and would have continued to prosper. The perfected Adam would have had "eldership." That is the elder son's birthright, he would have formed a perfected family, and the developing civilization would have reigned and automatically connected itself to the kingdom of Adam himself.

First of all, Adam would have made the foundation of eldership (sonship) and, second, perfected Adam and Eve could have made the foundation of true parentship; finally the foundation of true kingship would have come about. This is what God

but no more. You can now harvest and gather and elevate others to create a heavenly tribe and nation. You must not only be restored to God's side, but now you must go and help the people. When you push forward with conviction and strong determination you reach people at every level of society, from the laborers to the president, and all obstacles will crumble.

Here in America the prevailing idea is one of brotherhood and democracy. Yet in this society there are still factions of brothers fighting each other. "Parentship" has to be "one," never divided. When we are born, can we vote for who our parents will be? No. But in the democratic society, the leaders are elected by the people, so in the free world we can see the elder's position being voted into the system by divided brothers.

The major world religions of Christianity, Judaism, Islam, Buddhism, Hinduism and Confucianism have never been harmonious nor unified. They set their own boundaries saying, "This is my domain and that is yours." We must work together to digest their various cultures, their way of life and way of thinking: bringing in a unifying power, creating an interdenominational and interfaith spirit among them, broadening them, and lifting them up to a higher level.

We also have to bring together, internally and externally, the atheistic countries and the theistic free nations. As you know, the Unification Movement has been bringing unity on the external level peacefully through the Federations for World Peace. With religions, not only peace but unity is essential; so this way the world and religions both are coming into unity.

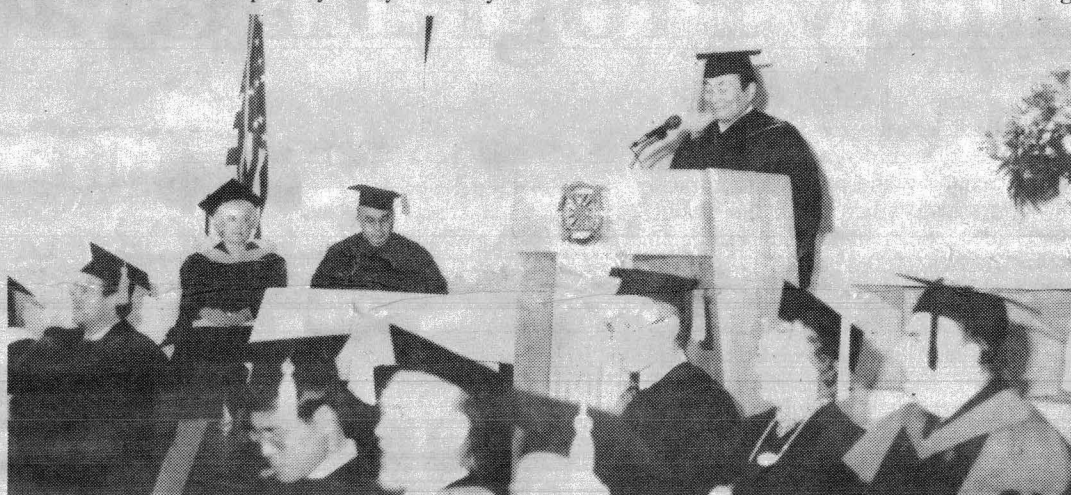
The earth is simply the stage on which we practice for our eternal life.

The best preparation for living in the life beyond this physical realm is through creating the heavenly kingdom on earth. Originally, people should have been unified on earth and then gone to the spiritual world. But due to evil's dominance of the earth, various battles emerged. In the spiritual world people continue to live within boundaries.

Everything I needed to do as my mission of True Parentism, on the worldwide level, here on earth, has been done. I have already told you that restoration to the elder son's position is done. Restoration of the parents' position is done, and the restoration of the kingship position has been fulfilled. The spiritual world must now listen and be obedient to you here on earth.

The textbook of the family, and tribal messiahship, lies in uniting three levels of grandparents, parents and you and your spouse, by serving with true love and by uniting your own mind and body. This is the central model that only has to be expanded to other families, relatives, and community people. This is the key to connecting all generations to come with true love, and in making the atmosphere for the kingdom of heaven on earth.

I am passing this inheritance to you 50 new graduates by giving you these three great restorations: the birthright of eldership, true parentship, and heavenly kingship. With these you can successfully fulfill your mission as tribal messiah in your hometown, in your home church ministry, or in your country, taking care of 360 households wherever you go.



President David S. C. Kim reading the Commencement Address at the UTS graduation.

to think how God made this brand-new Christian nation of America and let it prosper for two hundred years. But now America is weakening and declining in morality and needs lots of help. There is a lot of terrible decadence going on in this modern society, but the most terrible crime is that a satanic way of life is spiritually killing so many people, young and old, by destroying true love, true life, and true lineage. There is no greater sin or crime than to destroy true and pure love.

In this nation and world we want to lead people to the highest level and standard of morality. In order to save future generations we want to leave a good example of a great tradition here on earth. You are going to be the "doctors" to those who commit adultery, incest and other immoralities. You will be doctors with a "special field." Adultery is the worst disease in this country. Families have broken down, and all society is breaking down.

Immorality continues to spread—where will the future generations go except into total collapse and destruction? No matter how much technology we have, technology will never help to solve this ethical problem. Unless you can do that, America will perish.

Parentship

In one word, the true tradition of the family is "parentship." You must invest and invest, giving everything to create the foundation upon which your own relatives, neighbors and tribe can be restored. When God created the world He invested literally everything, giving one thousand percent of

wanted to create, but because of the fall, God lost all this. Your mission is to lay the tribal messiah foundation—moving toward the restoration of kingship. In your hometown and in your small tribe or kingdom you are like a "king and queen."

Truth will give you "guts" or strength to do it. What kind of truth? You must know that you are the restored elder sons, you are the tribal messiahs and your mission is also to restore heavenly parentship and kingship. These positions were never fulfilled in the Garden of Eden; after the fall Satan claimed them. But today the elder son position is restored. By the merit and works of "blood, sweat and tears" and after paying untold indemnity for several decades, "True Parentship" has been established and fulfilled by me. Your tradition is to go out sacrificially and restore other families and your relatives. In other words, practice heavenly tradition in your own home and expand it to your relatives and neighbors.

This is your messianic responsibility. So far, you have been serving and giving unconditionally—just paying indemnity—

"Your membership in the kingdom of heaven will be as a tribal messiah"

UNIFICATION THEOLOGICAL SEMINARY GRADUATION

You Made It! The Barrytown Experience

By Dr. David S. C. Kim

These are the Congratulatory Remarks given by President Kim at the graduation on June 30, 1991.

I wish to convey my personal congratulations to you all. I finally must say, "You made it!" I am referring to the great accomplishments you made in two or three years—to your intellectual and spiritual struggles in the course of your education and training here at the Seminary.

Every day, throughout your academic years, at 6:00 a.m. in the morning, you had to attend Morning Service on a regular basis. You delivered sermons as well as engaging in practical-training activities, reading lots of books, and writing many papers.

I should say, "not by your own will, but by someone else's will."

You experienced a daily disciplined life of faith while trying to bring total unity between your mind and body for your

individual perfection.

During these academic years I believe you discovered many things about our beloved Founder: his great vision, his tremendous works completed under unbearable hardship and persecution, and his heavenly strategies for world salvation.

Also, I believe you must have had valuable experiences of God's presence at this Seminary, including the so-called "Barrytown experience." I am talking about the situation here in which many brothers and sisters from all over the world, including non-Unificationist students, came together, prayed together, and studied together.

You experienced laughing together, sharing many things together, suffering and struggling together, and interacting together in order to reach spiritual and intellectual growth and maturity.



President Kim and Chairman Durst lead the processional into the chapel for the graduation service.

Thus, during this period you shared a precious "togetherness" in the Seminary.

I hope you shall not forget these experiences after you graduate today, and will cherish all these things, keeping them deep in your heart in the years to come. Hereafter, whenever you confront difficulties in your mission in the future, remembering all the wonderful things you learned and experienced. Why? So that you can be encouraged, inspired and strengthened by remembering all these things.

In conclusion, I want you to remember my three mottos:

1. Forget the past,
2. Forgive others with love, and then
3. Forward! march! to build God's kingdom on earth for everyone.

May God and True Parents bless you all.

Preseminary Program Graduates

By S. Witt & R. Kittel

On Thursday, June 10, 1991, ten U.T.S. students were among the 4,086 recipients of undergraduate degrees awarded this year by the University of the State of New York, Regents College. The graduates of the class of 1991 came from throughout the United States as well as other countries of the world, including Australia, the Netherlands, Israel, Saudi Arabia, Thailand, Japan and Korea.

The ten graduates from U.T.S., all U.S. citizens, are: William Bechtel, Tim Birdsong, Dan Garand, Nicholas Kernan, Robert Kittel, Larry Haft, Frank La Grotteria, Welborn Rozier, Robert Brown, and Greg Noll.

Many students and alumni of U.T.S. have found the Regents College continuing education program to be one of the most accessible and practical ways for Unification Church members to complete their

college education. Attaining a bachelor's degree was a requirement in order to enroll in the Seminary and participate in post-graduate studies. All ten graduates began classes at U.T.S. in August 1990, and have just completed their Junior year.

Several of the graduates traveled to Albany for the Commencement Exercises, accompanied by Mrs. Sarah Witt, Public Relations Director of U.T.S. Families of many of the graduates were present at the celebration, which ended with a reception to which the entire audience was invited. Sponsored by the New York Power Authority and the Xerox corporation, a sumptuous buffet of delicious breaded white meat chicken patties, breaded shrimp, meat balls in gravy, breaded



This year's preseminary-program graduates.

vegetables, fresh fruits and cold drinks were served, all freshly prepared and professionally served.

Dr. Thomas Sobol, President of the University and Commissioner of Education, gave the Congratulatory Remarks and awarded the diplomas. All of the 16 Regents of the University of the State of New York were on the dais for the entire Ceremony, which began at 5 p.m. This is the same body which oversaw the awarding to U.T.S. of the Provisional Charter in November of 1986, and the Absolute Charter on January 17, 1990.

For information on the program, write: PreSeminary Program, UTS, 10 Dock Road, Barrytown NY 12507.

TRIBAL

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nice friends and we have our nice situations and jobs and so forth. But that is not what Father is asking us to do.

Each of us will gain from doing church work and feel better about ourselves, our relationship with God, True Parents, and the movement through going that course, that eight stage settlement course. It is the same for each and every one of us. Can you understand what I am saying? I am saying that it is comfortable and it is nice to sit in an office and to have a nice mission and to just wait for the Kingdom of Heaven to come but that is not what father is asking us to do. Father is asking us to hit the road, Jack! Can you imagine what the situation in our church centers is? Do most of you know? Do you have any idea? Have you visited any city or state center recently? We're not going to find American people sitting here, just talking with one another.

I have had many years of experience as a church leader. I know what it means to be in the mission field. There is suffering but also joy when you find a spiritual child and bring someone to True Parents. There is

joy in teaching People the Principle. We cannot find that joy sitting down, but only by going to the world. True Parents know more than anyone, the suffering of state leaders who are all alone. They experience having to fundraise to survive with maybe no members, only a wife and children while trying to keep the mission.

Our Responsibility

It is not for anyone to say what anyone should do. We have our own conscience and are beyond that level. True Parents have set the example. Father's way to lead is through example; he has gone this course. Now it is up to us to decide whether to go Father's way or another way. We decide, not Father. Some members thought that on July 1st, Father would be at Belvedere to speak. Apparently they were expecting an apocalyptic event on July 1st as if Father would speak and give one command that would, in one moment, change their lives and the whole movement. Those are the Unificationists who believe in the 'Rapture'. But it is not going to happen that way. Father has already done it all, has said everything, for all of humanity.

The point is how we will respond, not what Father will do. Father is not going to do it all. He has already told us what to do and recently gave the direction that all Unification members should go to their own hometowns as Tribal Messiahs. It is up to us whether to respond or not, not up to him. God and True Parents have accomplished their 95 percent responsibility; now we have our 5 percent to do. Father is not here today. That says something. Father has already given the spiritual direction. The question is whether we will follow or not.

People who were expecting a miraculous event and speech on July 1st that is going to transform everything, have a limited understanding of their own responsibility.

Father has already told us many times what to do. Father has already told us many times what to do. We can see Father's sweat and tears right at Belvedere. Last time he was sweating and pouring out everything. He has given everything; he has invested his whole heart in America for the world Providence.

We have no right in the USA to hold Father here for ever. Father is too big for

America. Father is too big for only one nation. Father has other things to do. He said a few days ago at 'Day of All Things' that he has to return to Korea. Our True Parents are going to deal with Kim Il Sung and the unification of Korea.

Who is going to care for America? Who is going to care for our own Tribal Messiah hometown? You and I will do it. If my natural parents and relatives do not know Divine Principle, have not accepted True Parents, have not joined the church, and are not planning to go to the next Blessing at the Festival of World Culture, then whose fault is it? Mine!

My mission is not the same as yours; my personality is not the same as yours; my language may not be the same as yours. But we have one thing in common as children of the True Parents, we have gone the eight stage settlement course and are moving to become true children of God. That is what unites us.

This is a new day. Let us have a new beginning. Let us believe in our True Parents and their words. Let us become good Tribal Messiahs who can fulfil our missions to evangelize to our communities.

★ ICC ALUMNI ★ REGION 10 ★

The 7000: Where Are You Now?

By Dr. Harry S. Newman

In the outstanding career of the Rev. Sun Myung Moon many projects vital to mankind have been established and are at this moment serving to make this world a better place to live.

It might be difficult for some to choose from the long list of important achievements by this man for the betterment of the world, such as the International Cultural Foundation, the International Federation for Victory Over Communism, CAUSA International, Collegiate Association for the Research of Principle, and many others. In my opinion one, if not the one, great achievement was the establishment of the Interdenominational Conference for Clergy.

The creation of the I.C.C., as it is called, offers a golden opportunity for ministers of many faiths to come together in an ecumenical experience that could change lives for years to come. I mean that literally. If one applied that lessons learned from face-to-face contact made at the two I.C.C. gatherings I attended, they would have had a life-changing experience.

If the love and fellowship demonstrated by those clergymen during conference-time had been carried over into their personal lives and incorporated into the fiber of their being and mixed into the delivery of their Sunday-morning sermons, it would be a life-changing experience for the speaker and the hearer.

The message we were to take with us

after leaving the conference was not taken from the Unification textbook Divine Principle. The Principle we should have learned goes beyond that, even though Divine Principle informs us of this great love.

I think I can say I came away from both the conferences I attended, a better person. I know I had more tolerance for those who thought differently from me. I know that I had a better understanding of what my fellow ministers believed. I know that I loved more people than I had ever loved before. I know to this day that I have many more friends now than I had before I went

because of the ecumenical fellowship I experienced with other clergymen.

As one of our I.C.C. Alumni said, "My trip to Korea helped me to climb The Rock and the results are still manifesting worldwide." In our lives we have many challenges to overcome, many rocks to climb, many tears to shed. One way of facing up to what life has to offer is to train ourselves to have a better understanding and be willing to cultivate more unity and a feeling of oneness with Christians of all denominations, races, and cultures.

We are never too old to learn new ways of doing things. Life is a school and we should never stop being students, especially if it is going to improve our way of living, make us better people and help us to be channels from which blessings flow to others.

Alumni Record

I am proud to be part of the I.C.C. Alumni Association. I am proud to be one of their national vice-presidents and the president for the state of Nevada. I am proud to have been one of the conveners for the I.C.C.

However, I am not too proud of our record as alumni. I feel there is much more we can do to expand the foundation of our alumni activities. On August 18, 1988 many of us went to I.C.C. Headquarters in New York, City and we put together a Steering Committee that did some intensive study and helped set up a set of goals for OUR alumni. And right here I would like to clarify that there is a difference between the I.C.C. and the I.C.C. Alumni Association.



Ralph and Debbie Vazquez, state leaders of Nevada, with Mayor R. Laurie of Las Vegas and Rev. S. Lee, the Regional Director of Region 10.

on those two trips. My eyes were opened to new concepts and I was more willing to examine and try old concepts. I believe I am more willing to listen and show greater interest in what is being said by ministers of other faiths. Through the interaction, study and dialogue I am aware of better feelings being projected from my being

THE WORD

from page 3

more spiritually influenced. Maybe if the Oriental wife finds it impossible to educate her own husband, then she must concentrate on the children. At least they must be educated in the right way. If the elder people don't meet the criteria, they will become rotten, but the children are the next generation, the future of America.

A woman with such a sacrificing mind is a truly holy woman. She took a man from an enemy nation as her husband, dedicated everything she had throughout her life to educate that person. Only a holy woman's mind could do that. Only 45 years ago, the United States and Japan were at war. Now Japanese and American people are becoming harmonized, peaceful and loving each other, giving rise to a new world in the future. This is what I have done.

Tradition

Especially you American women, you must understand your position. The Japanese members didn't come here to follow American tradition. They have an even deeper mission of planting the root of heavenly tradition and helping their American spouses follow God's way.

If that doesn't work or bring forth the desired results, I am thinking of yet another measure. This country was originally settled by the Indians, correct? When I went to Hawaii, I learned something. The total population there consists of 30% Japanese, 28% Caucasian, and the larger Japanese population is persecuting the

Caucasians. When I heard that, I didn't feel bad about it. How deeply anguished I am. I almost had the desire to pour oil on that persecution to let it burn even stronger, but I knew I couldn't do that. Instead, I thought about what would happen if all those 28% Caucasians intermarried with the Japanese and followed the tradition of the Unification Church, and came to mainland America. Then restoration could be a quick process.

We are the ones to make the tradition now. Once we establish that tradition, anyone who joins later must follow it. No one can complain. My portion of responsibility towards America has been more than fulfilled. I have already done my springtime planting. What harvest will I see? That question remains. As you know, Jesus cursed the barren fig-tree that he encountered on his way to Jerusalem. I expect that the seed which I sowed will bring a good harvest, namely, you. That you will come up with a good harvest when you grow.

Now you have been planted. That means you have been given the Blessing. You are going to give birth to many children. If you have children who are not so good, then you have to educate them well. We have to teach them how to bow (kyung beh) from the youngest age. Teach them from the smallest level about God, about the world. Tell them never to follow the way this big country is going because it is the way of decay. Tell them not to be afraid of being different from other people. You have to teach them all of these things.

Educate them

The main purpose in educating them is to chase away the devil from this country. That means if you give birth to a well-made child, then you don't have to worry about so much. But if your child is not so well-made, then you have to do a lot of supplementing by education. Now, the role of Unification Church wives is on two levels. One is to educate the heavenly children, and also to do away with the devil's society.

Those of you who have children, raise your hands. The responsibility is yours to educate them, but actually they don't belong to you. They belong to the world, to God. They are the subjects of God's kingdom, they are not your children. America needs those children, but they are beyond America. They are heavenly citizens. Do you understand? They must grow up with that kind of purpose. Otherwise, in the future, your family will have no hope. Only hell. Do you understand?

You must understand this particular time in history. We have to foster the family

"I have already done my springtime planting. What harvest will I see?"

"

ation.

The Rev. Levy Daugherty at our meeting on that August 18th said, "The I.C.C. is clearly a Unification Church project, run and funded by Unificationists. But the I.C.C.A.A. is a separate organization run by the ministers of all denominations who attended I.C.C. Alumni activities must be more ecumenical and under shared responsibility." I believe that.

Let us face our responsibility and come to the realization that to reach our goals as alumni dedicated to helping mankind, we must do much of the supplying of manpower and financial substance. I am sure as we put forth a little more effort we will find that dear friends in the Unification Church will be more than willing to extend their blessings and help. In the past the Unification leaders have done everything possible to work together with us; they have shared on every level because they know, as we should know, that we are all working for a common purpose.

Let us not have to ask, "WHERE ARE YOU THE 7000 THAT ATTENDED THOSE I.C.C. MEETINGS IN KOREA?" Let us not have to be asked. Let us speak up and say, "Here I am, I want to be counted, I want to be used." Let us take what has been given to us and enlarge on it until it grows into a true blessing for the world.

Ask yourself truly if you have done all you can do for your alumni. Continually taking and not giving back leads to depletion. We received a lot of blessings in the form of spiritual help and financial help from our host, the Unification Church; now let us spread those blessings to others by caring and sharing.

Harry S. Newman is the I.C.C. Alumni Association vice-president in Nevada.

which is fit to inherit all the traditions, and to be the true ancestors of all the future generations. We must do that by keeping our family in the right way. If we are not in the right path, then we have to move them, transplant the seedlings to the right way, give fertilizer, take out the weeds. Do all the gardening necessary within your own family. You have to pay attention to your own family. Don't just expect them to automatically spring up to become a perfect family. You have to work hard at it.

Now I am giving you, allowing you, the command to look at your own children. Now that I am going over the pinnacle of the hill of restoring the elder sonship, the parenthood, and the kingship. Now I am giving you permission to look at your own children so that you can educate them to become perfected. You must establish yourself as the king of your own family. Your family is not supposed to be a democracy. You should be the king. You have to teach your children, too, the way of the future.

Those who pledge, "Between my spouse and me, I pledge that we will grow our family to be this perfect seed which you can give a passing grade," raise your hands. Don't miss this special time in history; make a success. I want all of you to succeed in this endeavor. That is my prayer for you.

HAND OUT 360 UNIFICATION NEWS IN YOUR HOME CHURCH AREA

★ CHURCH NEWS ★ REGION 5 ★

Civic Leaders Study the Principle

By Ed Taub

From June 7-9, members of the Michigan church held our first Divine Principle seminar for Michigan Civic leaders. The purpose of the seminar was to introduce the religious teachings of Rev. Moon to political activists.

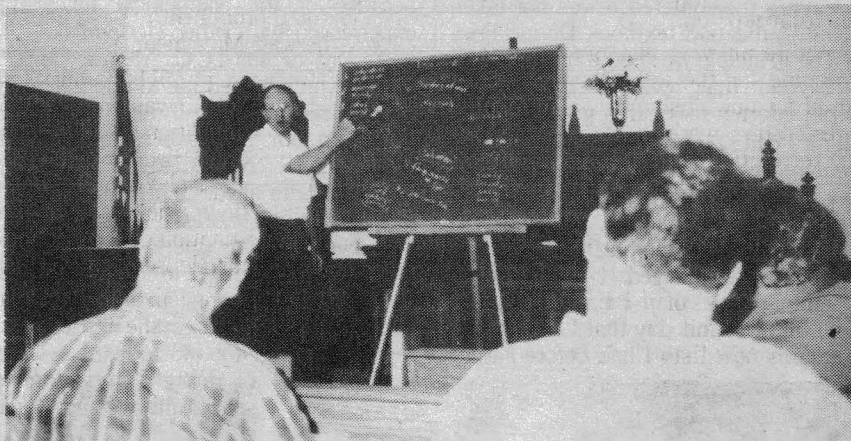
The seminar was attended by six guests and three staff members. The guests included an engineering consultant with General Motors, the vice president of a western Michigan cement company, a housing rehabilitation specialist for the city of Benton Harbor, an urban planner for the city of Detroit, and the plant manager for a large casting foundry in Saginaw associated with the auto industry.

The staff members were Rev. Will Suttles, UC state leader, and Mrs. Hiroko Suttles.

"I'd been thinking about this type of seminar for four years, and I finally decided just to go ahead and do it," said Ed Taub. "It was the right decision, because the quality of the participants was as high as I have seen and their response was overwhelmingly positive."

The seminar was held at the Almont Retreat Center, which is one hour north of Detroit. The facility was built as a rural retreat in 1899 by the Swedenborgian Church and contains one of the oldest churches in the area (1870).

"When I learned that the Retreat Center was owned by the Swedenborgians, I knew we had found the right place," said Ed



Ed Taub teaching the Divine Principle and, with Rev. Will Suttles, leading songs at the seminar for civic leaders.

Taub. "Emanuel Swedenborg was a genuine mystic who lived in the 1700s in Europe

and was always one of Dr. Young On Kim's favorites. The whole atmosphere of the camp reeked of spirituality and mysticism."

The participants were all intensely inte-

rested in politics, and mealtimes were often dominated by heated discussions about welfare, abortion and civil rights. Especially since Michigan is experiencing a budget crisis this year, the need for welfare reform was of particular interest to all.

"At one lunchtime meal, five Republicans all ganged up on one Democrat over welfare rights vs. responsibilities," said Ed Taub, the discussion leader. "I know Rev. Moon is not very sympathetic toward America's welfare system, so I had to take the Republicans' side on that one. I emphasized that people need to turn toward the church for their needs and away from the government. In this way, the churches can be reactivated."

The participants were asked to complete evaluation forms at the conclusion of the seminar. Among the comments recorded were the following:

"...the Fall of Man gave a depth of thought to this simple Bible passage."

"...The Principle of Creation... told how we have been given the responsibility of developing our lives."

"I would like to ... work with the Unification Movement after a better understanding of the teacher."

"...a most profound and thought provoking experience."

"The ideas made a lot of sense and actually, changed my perspective on the way I see things."

All six of the participants requested additional study of the Divine Principle, so an advanced workshop is being planned for the autumn.

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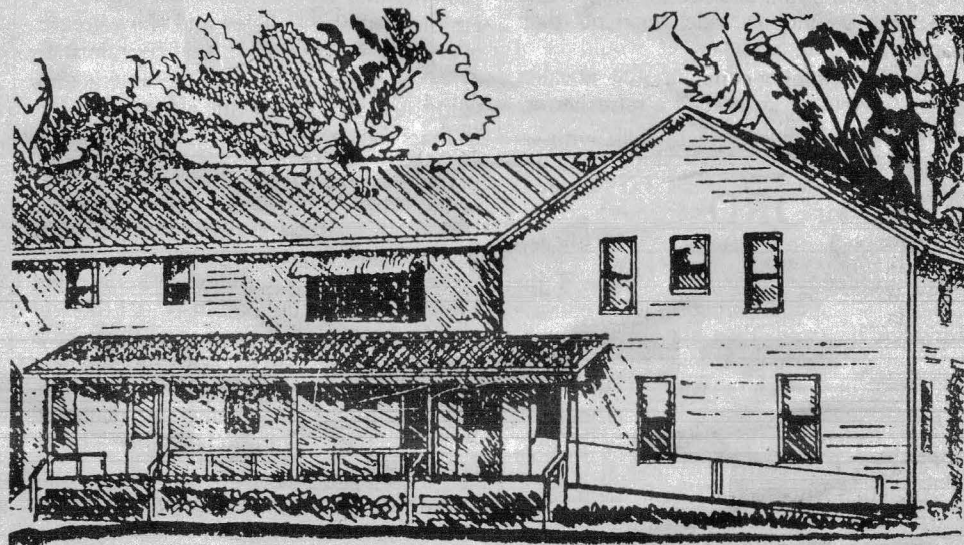
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ANNOUNCEMENT

A Variety Concert

The Unification Church of Harlem will be holding a Variety Concert on Saturday, August 24 and Sunday, August 25 at the Unification Church and Community Center, 115 West 116th Street, between

Lenox and Seventh Avenues, at 3:30 pm. The theme of the Concert is "Truth, Beauty, Goodness and Unity."

The Concert will feature Caribbean Folk Songs, Poetry, Spirituals, Interpretive Dances, Broadway Vignettes, Righteous Rap, Baroque Aria, and more.

Admission is \$5. A raffle will be held each night.

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★ CHURCH NEWS ★ REGION 3 ★

Parents' Visit, Renovation Funder & Upshur Upped

By Cynthia Edwards

T rue Parents blessed our nation's capital with their presence on May 23 and 24. They held an in-depth meeting with some friends of our church, and topped it off by attending a gala performance of the Spring Dance Festival at the Universal Ballet Academy.

The very gracious Mr. Oleg Vinogradov, artistic director of the UBA and director of the Kirov Ballet, introduced the program, which was given by guest artists of the Kirov with students of the UBA. The program featured excerpts from the Nutcracker, Coppelia, Giselle, and other popular ballets, and gave the audience a window into the UBA routine through two demonstration classes, in Classical Ballet and Character Dance. [see July *Unification News*]

Mother's Day

This bud's for all the people who made last Mother's Day an historical fundraising success!

It all started in March, when Rev. Woo was driving through West Virginia, praying about our region. The inspiration came to him to ask the community to help the center members fundraise on Mother's Day.

The thought became reality during April and May, as Paul Herman, Tony Hummel, and Machiko Yamaguchi, all of Upshur House, focused their energies on finding 100 new fundraising spots, applying for peddler's licenses for dozens of individuals, and ordering sufficient supplies.

Bouquet-wrapping clinics were held after church for those who needed a refresher or who had never sold flowers before.

When the day before Mother's Day dawned, forty community members arrived at the warehouse to find their set-up neatly arranged and ready to go: cooler full of roses, buckets of cut flowers and extra water, wrapping paper, tape, table, chair, umbrella, the whole shootin' match.

All they had to do was find their spot and sell out!

On Sunday, the scene was repeated, with forty more fundraisers brushing sleep out of their eyes, loading up at 5 am to pip the competition.

In all, 106 community members joined in our campaign, helping with sales, organization, babysitting, and driving.

There were many enthusiastic testimonies about the efficient planning, and the joys of making a substantive offering to God, in spite of broiling weather. Several people have volunteered to help on every

holiday from now on!

The net result was just about \$20,000 extra income for the local church. It has been used for new cushions in the church, some restoration work on Upshur House, and the restoration of the church building.

New Age Music

New Age music is a burgeoning genre. To my mind it is amazing how rarely the forms and sounds of New Age music, which are natural and deeply emotive, have been used in other styles, from primitive

which featured prominently in the founding of the American Movement.

1968 The house at 1611 Upshur Street, N.W., Washington, D.C. was bought by our church for use as a national headquarters. Until this time it had been in use as the Embassy of Libya. Dr. Young Oon Kim lived in the first floor office. She wrote her "red book" explanation of the Divine Principle in Upshur House.

1969 True Parents arrived at Upshur House. Father spoke to the members for twelve days in a row. 13 Couples were

matched and blessed in Upshur House on February 28. Varnum House was purchased.

1970 The American membership was consolidated and some centers moved to Washington. Over 80 members lived in Upshur House, Varnum House, and the white house next to Varnum.

1971 Father arrived at National Airport on December 18 to start his work in America.

1972 The first bus teams were organized and Father's speaking tours began. Father met in the basement with the missionaries, Young Oon Kim, David Kim, and Sang Ik Choi to organize teams to support his first public speaking tours. National Headquarters was formed under Farley Jones. HQ offices were set up in Upshur to serve the pioneers who had just been sent out. The fundraising campaign to buy Belvedere was coordinated from Upshur and the first MFT teams were sent out from here.

1973 Zoning problems at Upshur resulted in the HQ moving to 1365 Connecticut Ave.

1975 HQ moved to New York at 4 West 43rd Street. The Washington church took over the use of Upshur and 1365 Connecticut.

1991 Rev. Chong Jik Woo directs the renovation of the house and property.



Rev. Chong Jik Woo, Regional Director of Region 3, and pastor Rev. Nick Buscovitch, with a team fundraising to renovate the church.

music to Oriental, classical Western, modern, and popular forms. New Age music sounds as Original as the Garden of Eden, when well and thoughtfully done.

Such was the music we heard at the Columbia Road church on Saturday night, May 4. As an inspirational way to utilize our Cultural Hall and raise funds for the building restoration, the Columbia Project sponsored a New Age concert, open to the public. The featured artist was Ahmad Nadimi, playing his original compositions with Mehrdad Mizani.

The key word to describe the evening is atmosphere. Ahmad is a genius at creating it, not only through his music, which does indeed flood the senses, but also through an uncomplicated set of potted palms and draperies, evoking an Edwardian drawing room, and lighting. For a large portion of the concert the only stage lighting comes from two candelabra, positioned next to the musicians. As darkness fell without, subtle lights were raised onstage, maintaining an ambience of intimacy and contemplation.

Ahmad's music is differentiated from the New Age tapes typically found in health food stores, by the depth of the composer's research into God's heart and relationship with man. Ahmad's interest is not merely in evoking an outdoor feeling, as pleasant as that may be. He wants to help us liberate our mind from mundane concerns so that we can move around in spiritual spaces for a few hours, ideally to meet with God.

This is the music that expresses the true New Age of the Completed Testament. I was inspired and enchanted by the complex and beautiful sounds Ahmad and Mehrdad created through masterful playing on four keyboard synthesizers; various gongs, chimes, and percussion; Ahmad's heavenly trumpet; and the natural sounds of waves, seagulls, and a conch.

Upshur House

Upshur House was recently redecorated: it now sparkles from a new coat of paint, new windows, a new parking lot and an attractive security fence around the perimeter. This is a brief history of the house

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★ UNIFICATION THOUGHT ★

A New Group of Special Lecturers

By Paul J. Perry

The Unification Thought Institute conducted a certification seminar for Special Lecturers in Barrytown, New York, June 16-20, 1991, under the co-sponsorship of Dr. Sang Hun Lee and Dr. David S. C. Kim. This seminar was a continuation of a program initiated by the Reverend Sun Myung Moon in 1988, at the Science Conference held in Los Angeles, where Rev. Moon instructed all Unificationist scholars to receive training on Unification Thought and VOC Theory directly from Dr. Lee.

The certification program consisted of two parts: first, participants were asked to prepare themselves, over a period of several weeks, by watching the videotapes of Dr. Lee's 21-day seminar (Barrytown, July 1989) and by studying the manuscript of the upcoming book *Fundamentals of Unification Thought*. Second, participants attended the Certification Seminar itself, which was a series of exams given by Dr. Lee, including written tests and an lecture test.

Nineteen persons took part in the Certification Seminar, and we are happy to announce that all of them passed Dr. Lee's rigorous exams. The honor of the best results went to Dinshaw Dada-chanj, and the second best to Dr. Thomas Ward. Other participants were Gordon Anderson, Bill Brunhofer, Shawn Byrne, Tony Ferrantello, Jack Hetterna, Frank Kaufmann, Bill Lay, Stephen Post, Elio Roman, Brian Saunders, Sue Schroeder, Gerry Servito, John Andrew Sonneborn, Shirley Stadelhofer, Therese Stewart, Jonathan Wells, and Kathy Winings.

In part, the success of this Certification Seminar was due to the efforts of Dr. Theodore Shimmyo, who indefatigably worked to organize it. Translation for Dr. Lee was provided by Mr. Takeshi Furuta, and Dr. Lee was accompanied by his Special Assistant, Mr. Akifumi Otani.

The seminar certainly was a challenge for the participants, but in the end they were glad they had gone through it and expressed gratitude for the opportunity. More than an exercise in intellectual expertise, the seminar was a profound spiritual experience.

As Dr. Lee stated in the Opening Address, the Special Lecturers are the revolutionary elite of the Unification Movement, the ones who will spearhead the "movement for the unification of cultures," the "movement to revolutionize the human spirit," and the "movement to revolutionize scholars around the world." This is a qualification that is given by Rev. Moon himself, and it is "the most honored achievement for Unificationist scholars," Dr. Lee stated.

In his concluding remarks, Dr. Lee heartily congratulated the participants for their efforts, and pointed out that the purpose of becoming a Special Lecturer is for them to participate in the task of changing "the structure of consciousness of the world's intellectuals, particularly of scholars." Special Lecturers "are expected to become involved in the movement to reform scholars' consciousness fundamentally." More concretely, this means that Special Lecturers will work "to plant God's love and truth on the foundation of each special field in accordance with Divine Principle and Unification Thought," Dr. Lee

said.

Qualifying as a Special Lecturer

In order to qualify as a member of the revolutionary elite, one must first qualify to become a Special Lecturer of Unification Thought and VOC Theory. Would you like to try your hand at some of the questions? Here is just a sampling of them:

1. How does Unification Thought explain the absolute standard of value?
2. What are the characteristic features of

the Universal Law?

3. Discuss God's Heart and the creation of the universe.
4. In what way do the concepts of Yang and Yin in Unification Thought contrast with such concepts in Oriental philosophy?

5. Discuss the Layered Structure of *Sungsang* and *Hyungsang* in existing beings.
6. Define and explain the Unification Thought concepts of "individual truth body" and "connected body."

7. Show the application of the concept of individual truth body from the level of the cosmos to the level of elementary particles; indicate the correlative elements at each level.

New Unification Thought Book

If you find that you are not quite ready to answer these questions, not to worry. Dr. Lee is now preparing a new Unification Thought book that will help us achieve expertise in Unification Thought.

The new book, entitled *Fundamentals of Unification Thought*, will be in a style that is both academically sophisticated and accessible to the average educated reader. This is a book that is coming out 10 years after *Explaining Unification Thought*, with the added experience of many lectures, seminars, and lots of input from professors.

Though not the perfection stage yet, this book is certainly going to contribute much to the spreading of Unification Thought among our members and in the intellectual community. The book is now in its final stages of preparation, and we expect a limited first edition will be ready for the Science Conference this August. Get your copy early, because this first edition will be small and, I think, quite historical. Order forms will be available to UNews readers.



President Kim and Dr. Lee with the certified Unification Thought lecturers.

La Palabra De Dios

By Reverend Sun Myung Moon

Esta es la segunda selección de un sermón dado en Belvedere el 7 de Abril de 1991. El traductor fue el Sr. Sang Kil Han.

Hasta ahora hay una colección de mis discursos que consiste de 200 volúmenes. Estos solo son los que se han grabado. Hay muchos más de antes de los que no se guardo ningún record. Estos 200 volúmenes contienen todo; todas las palabras, los planos que les he dado.

A pesar de que hay 200 volúmenes, si comprenden su contenido es sencillo. Resemblan a Dios. Eso es todo. Hasta el momento me ha tomado 200 volúmenes de discursos para tratar de enseñarles como ressemblar a Dios. Esa es la esencia de todo mi mensaje.

Voy a dar los libros con mis palabras a cada líder nacional. Les voy a decir "Por favor estudien estos libros y lleven acabo todo lo que instruyen. Esa es la forma en que sus países puede encontrar nueva vida. Depende de ustedes como quieren traducir estos libros del coreano. Una vez traducidos a su propia lengua deben de transmitir su contenido a través de sus propias redes de televisión. Si ustedes lo hacen verán la resucitación de su nación". Esto es lo que les diré a los líderes. También le pediré a eruditos que endorsen mi trabajo y dejaré que los medios de comunicación los difundan.

¿Creen ustedes que sea posible comprender lo más profundo de mis sermones una vez que se han traducido al inglés? ¿No creen que es mucho mejor leerlos directamente en coreano, sintiendo la cercanía de corazón en la lengua coreana? La única forma de poder heredar ese sentimiento, la

vida original, es a través de escuchar mi mensaje en mi idioma nativo. Las traducciones son apenas una introducción a mi pensamiento.

Cuando me voy a ir al mundo espiritual nadie lo sabe con precisión. Este es un problema muy serio. Posteriormente, cuando ya me haya ido, después de que les haya hablado de tantas cosas ustedes sabrán que nunca me obedecieron completamente. Se darán cuenta de con cuanto fervor les hablé en tantas ocasiones diferentes, y que ustedes no me prestaron la atención suficiente ni cumplieron lo adecuado. Cuando me haya ido ¿cómo van ha enfrentar su remordimiento? Imagínense.

Dentro de pocos años verán a los muchachos en la preparatoria y a los jóvenes de secundaria estudiando el Principio Divino en todas partes del mundo. Ustedes vivirán ese día. Entonces todos ellos vendrán a hacerles algunas preguntas, tratando muy seriamente de comprender el significado más profundo del Principio Divino y de mis enseñanzas. Si ustedes contestan "De verdad no sé responderte," se van a encontrar en una situación muy penosa.

Sus propios hijos bendecidos les preguntarán "¿Qué tanto seguiste las direcciones de Padre?" agregarán "Padre dijo muchas

de su parte para llevar a cabo todo lo que les pedí se encontrarán en una situación muy diferente. ¡Qué tan orgullosos de ustedes mismos se van a poder sentir! Podrán decir "Trabajé, lloré, y fui perseguido en tal y tal circunstancia". Les dirán a sus nietos los nombres de los pueblos donde trabajaron y lloraron en el proceso de restauración. Sus nietos dirán "Quiero visitar el lugar donde nuestros abuelitos derramaron sus lagrimas. Quiero ver esa tierra". Su orgullo dependerá de cuanta persecución soportaron y por cuanto tiempo perseveraron.

Los que tienen hijos levanten sus manos. Ustedes tienen la responsabilidad de educarlos pero no les pertenecen a ustedes. Ellos le pertenecen al mundo y a Dios. Ellos son los subditos del Reino de Dios. En ese sentido no son hijos de ustedes. América necesita ese tipo de niños, pero ellos tienen que ir más allá de América, son ciudadanos celestiales. ¿Comprenden? Ellos tienen que crecer con ese propósito. De otra forma en el futuro no habrá esperanza para sus familias. Solamente infierno. ¿Comprenden?

Tienen que entender este tiempo tan especial en la historia. Tenemos que fomentar el tipo de familias que sean adecuadas para heredar todas las tradiciones y que puedan ser los ancestros de todas las futuras generaciones. Tenemos que hacerlo a través de mantener a nuestras familias en el camino apropiado. Si no van en el camino correcto tenemos que trans-

SERMON DEL FUNDADOR

vezes que los miembros de la Iglesia de Unificación deberían aprender coreano. ¿Por que no lo hiciste? ¿Podrán ustedes responder "no me gustaba el coreano"? Eso sería una gran vergüenza. Piensen en esto.

Por el contrario si ustedes pusieron todo

plantarlas, ponerles fertilizante y arrancar las yervas. Hagan toda la jardinería necesaria con sus propias familias. Tienen que prestar atención a sus propias familias. No esperen que automáticamente van a tener familias perfectas. Tienen que trabajar muy duro para lograrlo.

Unification Thought Seminar in Germany

By Hamish Robertson

A group of six members from the Unification Church of Great Britain recently attended a fortnight-long seminar on Unification Thought given by Dr. Sang Hung Lee at the Unification Training Center at Schmitten, Germany, on 6th through 19th March.

This was the Third International Seminar on Unification Thought for Special Lecturers, the first two having taken place in USA and Japan last year. Dr. Lee, now 78 years old, may be considered the father of Unification Thought and Victory Over Communism (VOC) Theory, working upon the foundation of Rev. Moon's religious thought expressed in the Divine Principle. These three together, Divine Principle, Unification Thought and VOC, form the basic branches of Unification teaching.

The seminar was opened by President Won Pil Kim, the earliest disciple of Rev. Moon, who gave a moving testimony to Dr. Lee, saying that he was the member he respected and esteemed the most in the Unification Church. Dr. Lee had been a hospital doctor when he joined the church in the 1950s, and he had started to compose Unification Thought while still busily engaged in his hospital duties. In order to understand the heart of God, he had undertaken a fast for twenty-one days, and had received deep revelations of God's feelings with regard to the events in the Garden of Eden, and the missions of Noah, Abraham, Moses, Jesus and Rev. Moon.

Dr. Lee had an earnest desire to bring Rev. Moon's religious teachings into the milieu of philosophy and intellectual thought, thereby pointing a way to solutions of social problems which would be accessible to those of a scholastic frame of mind. Subjects he deals with include: Ontology (nature of creation); Axiology (theory of values); Theory of the Original Image (God); Theory of Original Human

Nature; Theory of Education; Theory of Art; Theory of History. Apart from lecturing on these subjects, Dr. Lee has produced text-books on Unification Thought and VOC Theory, both in the 1970s and 80s.

A Full Lecture Schedule

during the seminar in Schmitten, Dr. Lee chose to lecture using the medium of slides. Those used to the snappy succession of slides of a CAUSA presentation, however, would be intrigued by Dr. Lee's manner of dwelling on one slide here and there, explaining its inner meaning in great

(Victory Over Communism) Theory. Participants had come prepared to listen to Unification Thought, but had not realized that VOC was also on the menu. It was as if a ghost had turned up at the banquet. We had thought that Communism was all over and done with. Dr. Lee felt, however that Communism might be on the way out, politically and economically, but that ideologically or mentally Communism has deep roots.

We could not but agree. There has always been a certain inhibition about

how Unification Thought and VOC complement each other, distinguishing the "Cain and Abel" threads of historical development, pointing the way to God's Truth, which is surely the only way to a healthy and viable civilization.

Appreciation For His Audience

Exam results were not given, maybe to spare our feelings. At least no one failed to sit and attempt a single exam. A practical lecture test was also held at the end of the course, in which each participant drew a lecture title out of a basket and, with due preparation, had to lecture on the subject for eight minutes, strictly timed. I cannot help admiring the European participants for their pluck and their prowess in lecturing in English, which is not their first language.

At the final session, Dr. Lee expressed appreciation for his European audience. Unification teaching comes from east to west during this century. Yet Europe has been the cradle and nurturing ground of philosophy and civilization for two thousand five hundred years, and by her present condition of creating unity out of diversity can take a major role in shaping future civilization. He stated his desire to extend the activities of the Unification Thought Institute more substantially to Europe.

The course ended with a fine lunch and several songs by the participants, including one sung by Dr. Lee himself. In a happy frame of mind, we all said our goodbyes, and those of us from Britain started on the long road to the Channel, stopping at Aachen (Aix-la-Chapelle) to see Charlemagne's cathedral, symbol of an earlier, and a religious, attempt to unite Europe.

Reprinted from "Unification Newsletter of Great Britain."



The Unification Training Center in the village of Schmitten, Germany, set in the Taunus hills.

depth, without apparent regard for time. Nevertheless, Dr. Lee's lectures were a model of time-keeping, beginning and ending with a punctuality which would have earned the admiration even of the philosopher Kant.

Dr. Lee had brought three Japanese staff-members with him. Mr. Furuta, head of the New York branch of the Unification Thought Institute, acted as his interpreter—"his mouth", as Dr. Lee vividly put it. Mr. Otani, vice-president of the Unification Thought Institute in Japan, helped by fielding questions at question-and-answer sessions on alternate evenings. Mr. Owada helped with general affairs.

There was a full lecture schedule each day, including Sundays. Every alternate evening an exam was held on the contents of the two previous days, lasting an hour and a half, involving essay answers to three out of four questions. Participants did not have much time to spare to enjoy walks in the beautiful hills round Schmitten. The heaviest load, however, was shouldered by Dr. Lee himself, who notwithstanding his advanced years, found the energy to lecture to us all day and then devote his evenings to correcting our exam papers, with the help of his Japanese assistants.

There were thirty-two participants, coming from virtually every country of western and eastern Europe. Among the six of us who drove from London were I, an Irishman (Martin Maloney), a Norwegian (Knut Holdus), and a Portuguese (Jose Barata), as well as three British—Michael Balcomb, Don Trubshaw and Hamish Robertson. It was interesting that the most numerous nationality present were the Austrians, numbering at least twelve, a testimony to their attention to the development of Unification ideas and to the fact that they occupy a pivotal position in the linking of western and eastern Europe after the disappearance of the Iron Curtain.

A Ghost At The Banquet

Everyone devoted themselves with a will to receiving and understanding the material. There was only one hitch in the otherwise smooth running of the course, when Dr. Lee changed from lecturing Unification Thought and turned to VOC

dealing with the errors of Communism, not least in Britain, where we pride ourselves on tolerance and giving a sporting chance to everyone, even those we do not agree with. However, in the context of a wide philosophical background, we could see

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JIN-A PRESCHOOL, CLIFTON, NJ

Have a Shimjung Heart Wherever You Go

By Linna Rapkins

This was the Commencement Address to the Jin-A graduates on June 29, 1991.

I'm so happy to be here to speak to you, the class of '91, on this very important day. It's the day when you graduate from preschool. That means you have learned many things. It means you have been growing in many ways and now you are ready to go to school with the big children. So graduation means you finish one thing, because you are ready for something bigger.

Can any of you remember what you were like when you first came to Jin-A Preschool? No? You were much smaller. You didn't know very much at all. You didn't know your ABC's. You didn't know how to count. You didn't know very many songs. You probably didn't know how to play together nicely. But you have learned these things. You have been growing bigger and better.

Growing is good. We love to watch you grow. You grow on the outside and your body gets bigger. As it gets bigger you can do more things, like climbing and swinging and riding bikes. But did you know you also grow on the inside? Yes. Your mind grows. Your feelings grow. Your heart grows. You learn to be kind, to share, to help, and things like that.

But you have to be careful about how you grow, for there are different ways to grow. You can grow the way God wants you to, or you can grow the way Satan wants you to. How many of you try to grow the way God wants you to? Very good! 100% of this class wants to grow the way God wants. This is a very outstanding class, a really special class!

Now, I have another question for you. How many of you are going to kindergarten next year? Wow! All of you. 100% of the class is going on to higher education. That's a wonderful record, and it shows that you are really good students. You are of high quality and take education very seriously. In fact, I think you are so special that they should take a picture of you all and put it on the wall of Jin-A Children's Center, so all the other children will be inspired by your example next year.

Advice for Kindergarten

When you go to kindergarten next year, you will not all be in the same school any more. You will go to many different schools. So before you leave Jin-A Children's Center and go forth to other schools, I want to give you some advice. If you follow this advice, you will continue to be wonderful students. You will make your teachers happy. You will make your parents happy. And most of all you will make Heavenly Father happy. Then you will be happy, too. I hope you will

remember what I tell you.

My first piece of advice is this: be determined to be a hard worker. Not everyone works hard, you know. Do you remember Little Boy Blue?

Little Boy Blue, come blow your horn.

The sheep's in the meadow, the cow's in the corn.

Where is the little boy who looks after the sheep?

He's under the haystack, FAST ASLE-EP!

Little Boy Blue didn't work very hard at all, did he? This nursery rhyme doesn't tell us why he was asleep under the haystack. But it sounds like he may have been just plain lazy. He was given a job to do, but he didn't work very hard at it, and then the cows and sheep got out and caused a lot of trouble.

So please do not be like Little Boy Blue. Instead, you should work hard. Then you will grow to be bigger and better. You will be a good student.

My second piece of advice for you is: be courageous. Sometimes, it's hard to be brave. You all know about Little Miss Muffett, right?

Little Miss Muffett, sat on a tuffet,

eating her curds and whey.

Along came a spider, and sat down beside her,

and frightened Miss Muffett away.

Was she brave? No, not at all. A little spider came along, and she screamed and ran away. Maybe if she had stayed she could have chased it away. Or maybe she would have found out it was nothing to be scared of, after all. But she just ran away. She didn't even try to face a scary situation.

Now, if you are afraid of everything that happens to you, you won't be able to grow very well. God wants you to be brave. There are times when you should look danger in the eye and overcome it. For example, it might be kind of scary on the day when you go to your new school by yourself, but be brave, and you will soon make friends and learn many new things that will help you grow.

The third thing I want to tell you is: learn to take responsibility. Don't be like Little Bo Peep. She was poor at taking responsibility.

Little Bo Peep has lost her sheep,

and doesn't know where to find them.

Leave them alone, and they'll come home,

wagging their tails behind them.

She was something like Little Boy Blue. She had a job to do. It doesn't say she went to sleep, so maybe she wasn't lazy. But somehow she didn't do her job. She didn't take responsibility for the sheep, and they got lost. They could have been hurt or even killed.

So don't be like Little Bo Peep, OK? In kindergarten, when you are given a job to

do, you should take responsibility to do it well. The teacher can teach you things, but if you don't take responsibility to do it well, then you still won't learn anything, and you won't grow.

Also, there was John who didn't take responsibility for himself.

Diddle diddle dumpling, my son John,

went to bed with his breeches on,

one shoe off and one shoe on.

Diddle diddle dumpling, my son John.

Did he take responsibility for his clothes and for taking care of himself? No. He didn't put on his pajamas before he went to bed. He didn't take both shoes off. So he probably didn't take a shower or brush his teeth either. He didn't take responsibility to take care of himself. For a

baby, that's all right. But for children who are going into kindergarten, it is important to take responsibility for taking care of yourself. Can you do that?

A Giving Heart

My fifth piece of advice--and this is my

the lane."

He grew his wool to give to others. He didn't keep everything for himself. He wanted to make others happy. He had a giving heart.

That's what God wants us all to do. To care for other people, to do nice things for others, to live for others. That's what it means to have a giving heart.

In kindergarten, don't just think about what will make you happy. No. You should look around, and see if any other children need something. Maybe you can share your toys. Or maybe you can invite someone to play with you, someone standing all alone. There are many ways to have a giving heart.

True Father has been teaching us that giving true love to others is the most important way to grow. He tells us again and again, "Love others. Live for the sake of others. Have a loving heart." He wants us to love each other as if we are brothers and sisters. Then we will be like one big happy family.

We don't have one word in English that sums this all up, but in Korea they do. Do you know what it is? No? Well, the word is *Shimjung*. *Shimjung* means loving heart, giving heart, caring heart, uniting heart, all these things and more. And that's what Father wants you to learn.

Our Shimjung Schools

We have three elementary schools in America now. There's a new school in Maryland, near Washington, D.C., and Father named it New Hope Academy. Almost 100 children go there from babies through grade 6, and next year there will also be a Middle School added. What are they teaching? Well, besides ABC's and numbers and so on, they teach the children to have Shimjung hearts.

In Alabama, there is a primary school with Kindergarten through 3rd grade, and Father named it Top Garden School. What do you think they teach there? That's right, Shimjung heart.

In Berkeley, California, there is another school for 1st grade through 6th grade of about 40 students. It's called Sunshine School. And what do you think they teach there? You're catching on fast--Shimjung heart.

So in our church, we are building Shimjung Schools, and this makes True Parents and Heavenly Father very happy.

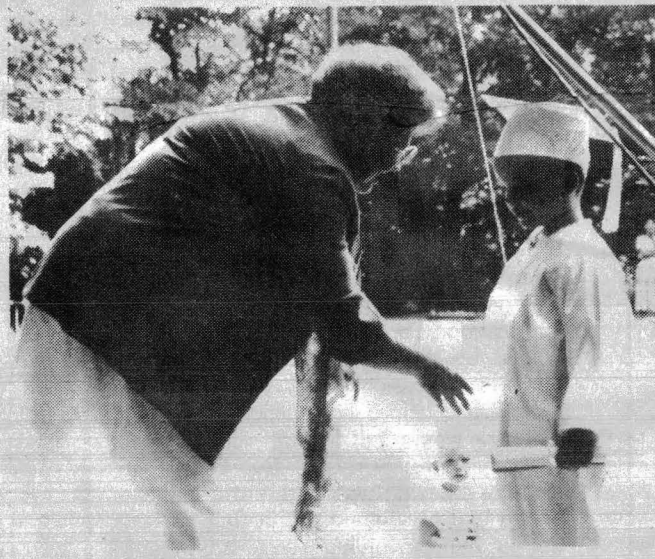
In our schools, we have the most loving teachers. Who can remember your very first teacher? None of you? OK, I'll tell you. Actually, your first teacher was two teachers working together--your daddy and your mommy. Yes, that's right. Your daddy and mommy were your very first teachers. After a while, they let you go to Jin-A preschool and you had other teachers. But your daddy and mommy and these teachers work together to help you grow. Did you know that?

That's what True Father taught us to do. So, you see, you have the most wonderful teachers in the world.

So, boys and girls of the class of '91, as you go to kindergarten next year, try to remember these things. Even if you aren't in one of our Shimjung Schools, you can still learn to have a Shimjung heart wherever you are. And you will continue to grow, and you will continue to make Heavenly Father happy.



Mrs. Linna Rapkins, director of the Children's Education department at National HQ.



Mrs. Nora Spurgin presenting the graduation certificates. Below, the Jin-A Won Hwa Do class prepares for their demonstration.

last one--is to have a giving heart. Sometimes, we say black sheep are bad, but I remember one black sheep who was very good.

"Baa, baa, black sheep, have you any wool?"

"Yes, sir; yes, sir; three bags full.

One for my master, and one for my dame,

and one for the little boy who lives down

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SUNSHINE SCHOOL, NORTHERN CALIFORNIA

God Has a Plan For Your Life!

By Kristina Seher

When I was three years old, I knew I wanted to be a preacher. We lived on a farm, and when one of the baby chicks died, I would put it in a box and preach its funeral." Thus did Dr. D. J. Williams, pastor of the Maranatha Fellowship Church of Oakland, CA, encourage the students and graduates of The Sunshine School at their promotion/commencement ceremony on June 13, 1991.

"God has a plan for your life. Say it after me: 'God has a plan for my life!' You students are very fortunate that your parents are sacrificing so that you can attend The Sunshine School. Your teachers are praying and working hard every day so that God can inspire you through them. He wants to reveal His great plan for your life as you work hard preparing yourself in school."

Dr. Williams closed his remarks with a thought-provoking story. A little boy was with his mother in a candy store. He had one penny to spend. His mother was anxious to go but the boy could not make up his mind quickly. He looked from one display of candy to another, slowly and deliberately. "Hurry, son!" she said. He replied gravely, "Mother, please don't rush me. I have only one penny to spend and I want to spend it wisely." (The Sunshine School students nodded vigorously in agreement.) Dr. Williams drove his point home. "You students are like that little boy. You have only one life to spend, and you have to spend it wisely. By trusting God, your pastor, your parents and your teachers, and by working hard at the work they give you to help you grow, you will be able to know the wonderful plan God has for your life. God bless you all."

After applauding enthusiastically, proud parents watched the gracious hostess of the evening, Mrs. Oni Durst, wife of the Chairman of the Board of The Sunshine School, Dr. Mose Durst, award each child a yellow Sunshine School tee shirt and a certificate of promotion or graduation.

Pastor Jim Stephens, MC for the ceremony, gave recognition to all who who

had supported the school and gave a special 'thank you' to Regional Director Sung San Lee for his support during the year.

Graduates

Leighton DeGoede, Christopher Dodge, Toby Jesson, Adonia Larson, Manuel Richie, and Thaddeus Seher graduated from the Sunshine Preschool.

Adriel DeGoede, Stephen Frothingham, Ten-Seng Guh, Amadea Jessen, Chuney Lim, Ai-ten Peng, Theo Seher, Kristin Stephens and Joseph Young completed kindergarten and were promoted to first

thanked her teachers for pushing her to work harder than she wanted to. Miran spoke fondly of her "younger friends" who were more precious to her than secular-minded age-mates in a public school setting who were just interested in hair styles and clothes. We will miss these two pioneer students very much. Our prayers will always be with them. Then special awards were presented.

Josiah Larson, Kristin Stephens and Nari Stephens won prizes for never being tardy the entire school year!

Yeondo Durst and Kristin Stephens won prizes for completing and turning in their

At the beginning of this last school year, her reading level was only at a primary grade level. By the end of the school year, she was able to read for herself complex sixth grade textbooks and to earn an A average!

The Staff

At last the staff was recognized. Teachers joyfully witnessed for each other and yellow Sunshine School tee shirts were awarded by Mrs. Durst to each adult who helped make The Sunshine School year a spiritual and academic success.

Dr. and Mrs. Mose Durst were awarded matching "His 'n' Her Sunshine School tee shirts" in honor of their guiding inspiration in founding The Sunshine School.

Mrs. Margaret Jessen, Dr. Cheryn Guh, and Mrs. Poppy Richie were recognized for their faithful service as lunch supervisors.

The following church members were recognized for teaching specialty areas: Mrs. Margaret Jessen—music; Mr. Michael Kellett—physical education; Dr. George Detlefsen—problem solving and wood-working; Mrs. Young Tallakson—Korean; and Mrs. Karen Brown—art.

Mrs. Brenna Iredale, Mrs. Marianne Tecun and Mrs. Kristina Seher were recognized for their full-time teaching.

Mr. Rolando Tecun and Mr. Alan Seher were thanked for their spiritual, physical and financial support, without which The Sunshine School could not have come into being.

The Sunshine School PTA, ably headed by President Deloise DeGoede and Vice-President Joel Larson, provided superb refreshments. A beautiful cake was prepared by Mrs. Mary Larson. Mr. Michael Jones took pictures.

Friends and relatives of the happy students ate and talked and laughed after the cake was cut. Everyone had a "Heavenly Kingdom experience." We felt the almost palpable joy and hope of Heavenly Father pouring down upon us as He moves His Providence forward through the precious second generation of the blessed children.



The Sunshine Elementary School.

grade.

Philina Lim, Philaine Seher and Nari Stephens completed second grade and were promoted to third grade.

David Tallakson completed third grade and was promoted to fourth grade.

Yeondo Durst completed fourth grade and was promoted to fifth grade.

Two students—Ji Eun Tallakson and Miran Kim—graduated from the sixth grade. Ji Eun will attend the Little Angels School in the fall. Miran will attend a local middle school.

Each girl gave a short talk, holding back tears and making everyone laugh. Ji Eun

homework every day!

Finally, two students won special prizes for "Most Improved Academic Achievement." Ai-ten Peng, whose family recently emigrated from Taiwan, not only learned to understand and speak English this year in kindergarten, but he came to know the upper and lower case letters of the alphabet and the sounds they make. He even learned to write simple stories using "invented spelling" by sounding out the words and writing the sounds he heard. Miran Kim, whose family emigrated from Korea two years ago, had to start from scratch learning to read, write, and speak English.

JIN-A PRESCHOOL, CLIFTON, NJ

Creating Little Citizens for Our Future World

By Mamiko Ratley

On June 29, Jin-A in Clifton, NJ, celebrated its fourth graduation. 15 graduates received their diplomas, which were presented to them by Mrs. Nora Spurgin.

Special guests included Jin-A's Board of Directors; New Jersey state leader Rev. Ray Sabo; Mrs. Linna Rapkins; and our advisor, Mrs. Lee. Mrs. Lee took time later to hold a talk with the parents.

After the ceremony, there was a picnic and a refreshing swim in the pool.

After four years we hear that many of our graduates are doing well in school. We at Jin-A feel pride in the tradition being established here.

We want to

give special thanks to:

Corporate donors to our annual fundraising drive: Go World Travel, Seil Travel, CAUSA International, Sae Gae Times, Original World Products, Crystal World, WACOM, Go Tours;

All parents of graduates who have maintained involvement and continually given their support for the best education

for our children;

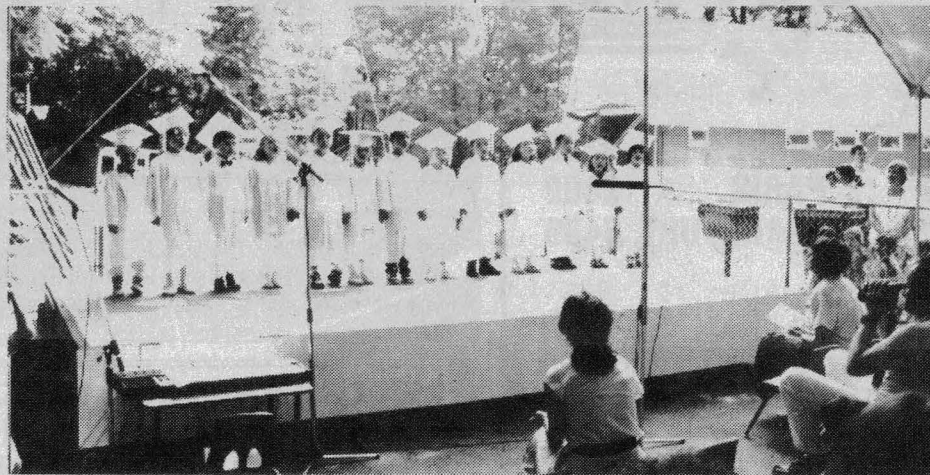
All other parents, and the Parents Association.

The Graduates:

David Breen, Yong John Bihary, Jonathan Brunkhorst, Sharon Dixon, Danielle Haft, Elizabeth Hill, Danieu Johnson, Benja-

min George "Ramiro" Lewis, Satoko Phillips, Daniela Ross, Joshua Scazzero, Karim Shimoyama, Miyoung Smith, Alphonse Vianale and Lianne Wilson.

Teachers of the graduating class: Ms. Laura, Ms. Anna, Ms. Carla, Ms. Sylvia, Ms. Momoko, Ms. Christine, Ms. Amy.



The Jin-A graduates.

Photos: Richard L. Lewis

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Mrs. Ratley.

SOUTHERN CALIFORNIA 1st Children's Olympics

By Keith McCarthy

The best part about the day was that we all felt like kids. It was the First Annual Blessed Children's Olympic Games, held on the Fourth of July at Apollo Park in Downey, California. Inspired by Mother's vision for the Children's Olympics held in New York, Reverend Sung San Lee initiated this event in the wild west.

The children were grouped as Cubs (3 1/2 up to 5 years old), Dolphins (6, 7, and 8 years old), Seals (9, 10, and 11 years old) and Penguins (12 through 15). There were more than sixty children participating; not counting all those who could only crawl.

Lacking the facilities for steeplechase, pole vault, and javelin, we held events like

the wheelbarrow race, tire roll, footboard race, three-legged race, teddy-bear relay, sack race; and of course, we couldn't do without the water-balloon toss and the Tug'o'War. One of the most entertaining was the clothes-change race for the adults.

Everyone was a winner. Among the prizes were tubes of Ben-Gay ointment for the adult winners. The children were enthusiastic—Seon Osborne wanted to go back for more the next day. It was pleasant to have a chance for so many Blessed families and children to play together.

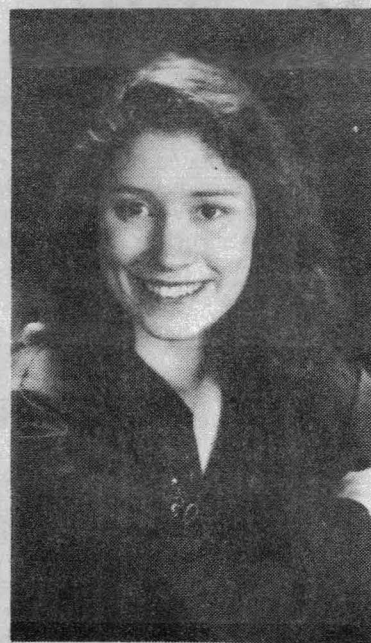
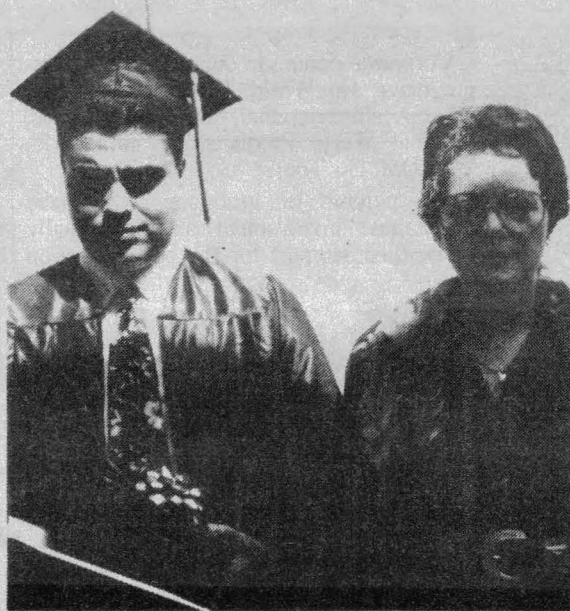
Thanks and congratulations go to everyone who helped: Reverend Lee, Mr. Inose, Susan Munsell, Tim Henning, Francis Buckingham, Sally Holmes, and especially Mrs. Kono and Ingrid Rivetti. Meanwhile, we're all in training for next year's July 4 event.



High-School Grads

Congratulations to these high-school grads: Abel Corrier Tonneyck (18), with his mother, Maria Helena, from Rolling Meadows HS, Chicago, IL, to Technical School to study Radiological Engineering. Andrea

Spurgin (19), honor student from Irvington HS, Irvington-on-Hudson, NY, with scholarships and monetary awards for good citizenship, drama and business, to Fashion Institute of Technology, NYC.



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NEW YORK METROPOLITAN AREA

2nd Annual Children's Olympics at Belvedere

By LeeAnn Butler

On July 4, the Second Annual Blessed Children's Olympics was held on the Belvedere grounds. Children from the New York, New Jersey and mid-Hudson regions participated.

Check-in began early for our youthful participants, going from 8 till 9 am; this allowed them time to gather with their team leaders before the morning events commenced.

After the moderator, Dr. Spurgin, gathered each team near the main podium to begin the Opening Ceremony, Rev. Hose offered a prayer to officially begin our event, followed by a spirited address by Dr. Baughman to welcome all the participants. Each year we include our Olympic Pledge and we were grateful to have Hyung Jin Moon and Jeung Jin Moon there wholeheartedly representing our True Parents during the recital of the Pledge in both Korean and English. With the Pledge, the games had officially begun.

The excitement grew from the early morning with the day's first events: the 25-meter race for grades kindergarten through 2 and the 50-meter race for grades 3 through 5.

The kindergartners started the 25-meter with rousing support from parents, friends and classmates. The first three winners were awarded ribbons by church elders Mrs. Lee, Mrs. Eu, Mrs. Kamiyama and Mrs. Baughman.

Following the end of the races, only the first-place winners of each grade would race again. This time, the top two winners for each grade qualified for the relay races later in the day.

As the races ended, we moved on to the next events: games and the obstacle course. The games were ones of skill, accuracy and just plain fun. Kick the Ball for Distance,

Bean Bag Toss, Bobbing for Plums, the Obstacle Course and the Three-Legged Races had grades kindergarten through 2 quite busy for the morning. Up near the Holy Rock, grades 3 through 5 were challenging themselves with Whiffle Ball Toss, Bean Bag Toss and a more difficult obstacle course.



Moving from game to game, the children competed—and the top three winners were able to receive their ribbons proudly from our lady elders at the prize table.

By the end of the morning competition, there were many colorfully arrayed children walking as proudly as five-star generals with all their ribbons, wearing them on their wrists, buttons, hats, or wherever they could hang them.

While the older children were finishing their games, an exciting event was about to begin on the eastern hill of Belvedere. With parents cheering them on, the pre-schoolers would begin their Treasure Hunt. Our elder brother, Hyo Jin Moon, with the official blow of the whistle started the runners to

hunt for treasures.

As the games drew to a close, everyone began to settle in and took a needed energizing, bringing out their lunches to fill the Belvedere grounds with quite an international smorgasbord of food.

Afternoon

The afternoon events were focused on team competition. Each child was registered with either the Red or Blue Team, so for the afternoon's events they became two large teams in competition for each event.

Stretched across the ground lay a 100-foot rope waiting to be tugged...with love! Red vs. Blue...pull!!! The Bean Bag Toss came next: six- and eight-foot poles topped by a basket were raised as the target. The object was to toss as many bean bags as possible into the basket within three minutes. Accuracy was not always a strong point, but as long as they kept throwing the bags, some always fell in.

The Water Passing Game followed: two lines facing each other were stretched out across the grounds with each child holding a paper cup. The object was to pass the water continuously, starting at one end, to your neighbor's cup till it reached a bucket at the far end. The winner was decided by the one who had the most water in the end bucket.

The Grand Finale now was to begin: the Relay Race. The winners of our morning races were now to compete in the team relay. The runners would race 25 meters around a cone and back, carrying a baton and then passing it to the next. As the gun went off, legs and arms were pumping to their maximum. Everyone gathered to cheer on the runners. There were three races, each one with quite an exciting finish. Points were tallied at the end of the team competitions and the winners were... the Red Team!

Still, in our Olympics, all are winners and both Red and Blue Teams received prizes for their sportsmanship and comradery. Our first-place winners—Red Team—received a special blessing: their awards were given by Nan Sook Moon assisted by Mrs. Kim, and our Blue Team received their prizes from Mrs. Mal Sook Lee and Mrs. Kamiyama.

As the games concluded, everyone gathered for a final song and a rousing cheer of Mansei for our True Parents, True Family and Blessed Children's Olympics.

Raising our children with a true heart and spirit are our gifts to God. As we raise them to be the seekers of true love, true life, and true lineage, with God's wisdom and love, so we will make true champions for God. The Olympics is a great time of comradeship and fun for our blessed children. May we all gather on July 4 next year to enjoy this new tradition initiated by our True Parents!

PHOTOS: GRACE ELLIOTT AND DAVID BALISE.

WASHINGTON, DC
1st Grads at New Hope Acad.

By Vicki Rivera

The proud kindergartners in the photograph were the first to graduate from New Hope Day Care and are eager to enter first grade in New Hope Academy. In the rear are Administrator Joy Morrow (left) and teacher Pat Haydon.

Total enrollment in both the day care and academy at the end of the 1990-91 school year was 117. For the 1991-92 school year, projected enrollment is 150 or more, 75-80 in the day care and 75 in the academy. For the academy, that represents a doubling of last year's enrollment.

The academy is adding a middle school in the fall, so grades 1-8 will be available. New staff has been hired, including Inku Marshall as director of Korean studies, Mike Vlasic as middle school teacher, and Linda MacKenzie as an elementary school teacher.

The other staff members in the elementary school are Beverly Berndt, Diane Abendroth, Frannette Roschuni, Nancy Bulow, and Susan Fefferman as educational director. Full-time staff in the day care includes Patricia Haydon, Kikuno Allen, Linda Feher, Ulla Lanz, Taeko Moffitt, Donnette Magoola, and Tricia Wentworth.

Mrs. Fefferman and the day care director, Chere Urbonya, will focus in the coming year on staff training and development. The school is also renovating additional classrooms and is completing a large, professional-quality dance studio. Dance instructor Concha Egea will be offering a cultural dance program that includes both ballet and international folk dances.

During the summer, the school offered a summer day camp that was attended by 45 youngsters. The program included swimming, arts and crafts, field trips, and sports.

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RE: "GREEN CARD" LOTTERY

In early September 1991, the U.S. State Department will be accepting applications on a first come first served basis for the issuance of 40,000 U.S. permanent residence cards. This "Lottery" is a great opportunity for those seeking to reside in the United States to obtain permanent legal status.

Only natives of the following countries will be eligible: Albania, Algeria, Argentina, Austria, Belgium, Bermuda, Czechoslovakia, Denmark, Estonia, Finland, France, Germany, Gibraltar, Great Britain and Northern Ireland, Guadeloupe, Hungary, Iceland, Indonesia, Ireland, Italy, Japan, Latvia, Liechtenstein, Lithuania, Luxembourg, Monaco, New Caledonia, Netherlands, Norway, Poland, San Marino, Sweden, Switzerland, and Tunisia

Even if you are not a native of one of the above countries, if your spouse is a native then you are qualified to file an application. If an applicant is lucky enough to be one of the first 40,000 chosen, the applicant's immediate family (wife and children) will also receive permanent residence. Applicants will be permitted to submit as many applications as they want, however, each application will need to be mailed in a separate envelope and must include a firm offer of employment from a U.S. company (if you intend to be a full-time church worker, the American Church can provide such an offer). The State Department has not yet announced the exact time and place for filing the application.

If you are interested in applying for the Lottery, I have enclosed a questionnaire which you should fill out completely (in English) and return to our office. To cover the costs of preparing the applications and filing them with the State Department, our office asks for a fee of \$200 per person. For that fee we will prepare and file 40 applications for each person. We will bring the applications directly to the post office in Washington DC that the State Department designates for this program and spread the mailing of the applications out over an appropriate period to increase the probability that one of them will be among the first 40,000 chosen.

If you have any questions, please feel free to contact our office. Information questionnaires should be sent to the above address.

"GREEN CARD" LOTTERY FORM

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2. OTHER NAMES, ALIASES (If married woman, give maiden name)		
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6. DATE OF BIRTH (Month, day year)		
7. MARITAL STATUS <input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Widowed <input type="checkbox"/> Divorced		
8. SPOUSES NAME (Last name)	(First Name)	(Middle Name)
9. SPOUSES BIRTHDATE (Month, day, year)		
10. SPOUSES BIRTHPLACE (City, state or province, and country)		
11. WILL SPOUSE IMMIGRATE WITH YOU? <input type="checkbox"/> YES <input type="checkbox"/> NO		
12. CHILDREN (Name, birthdate, Place of birth) (Name)	(Birthdate)	(Place of birth)
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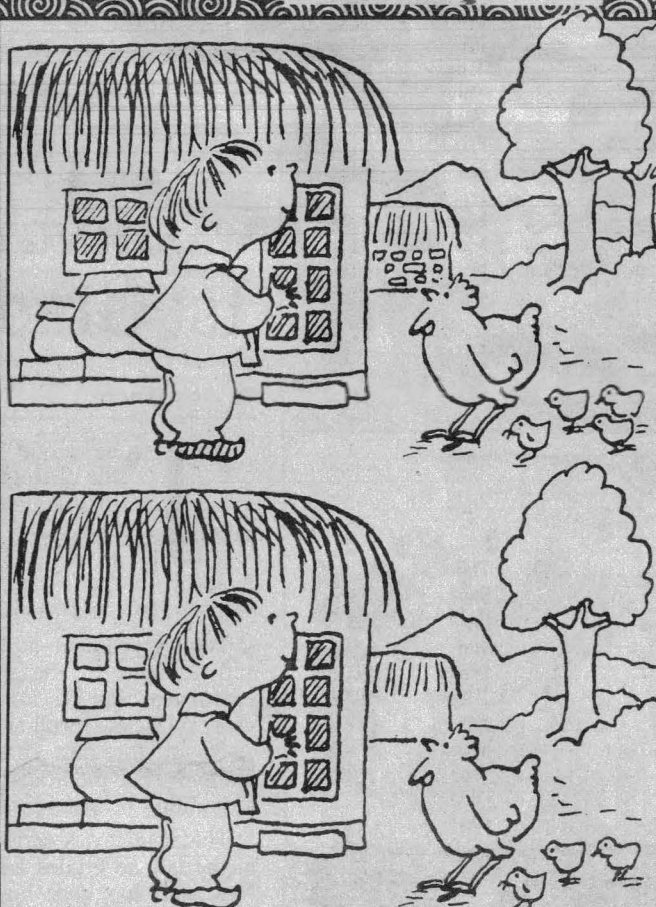
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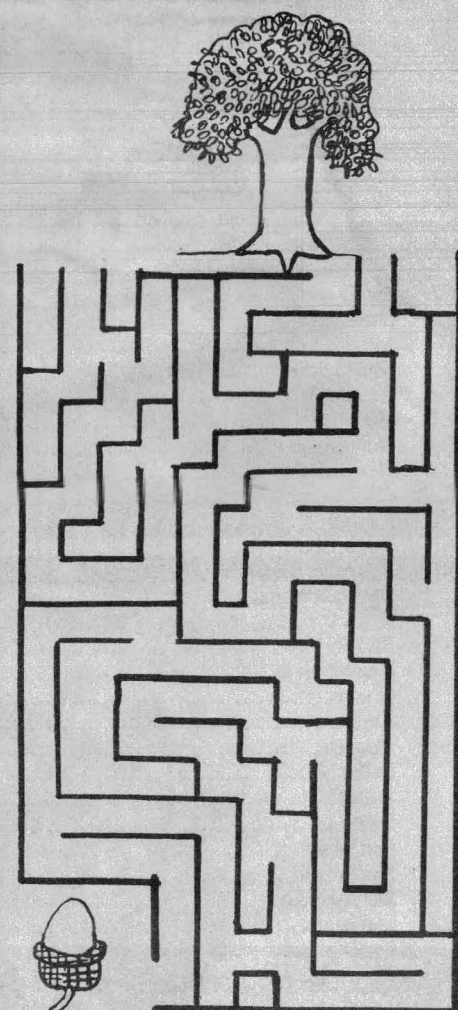
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FOR KIDS

by Françoise



Find the seven differences between the two drawings of a Korean farm and then color them in



Follow the path of growth from the acorn to the oak tree

DIVINE PRINCIPLE STUDY

History and the Transformation from Death to Life

Volume Five • Part 3

Auguste Comte, the founder of sociology, theorized that man progressed through three stages: the theological, the metaphysical and the positivist. This doctrine of progress, adopted since the time of the French Revolution, details a cultural ascent of humanity similar to the physical evolution identified by Darwin. For many, this rational approach to history parallels (though often not taking into account) religious evolution, and resurrection.

Like judgement, resurrection has been going on since the dawn of history; and like revelation, it has a progressive nature. Humanity's religious ascent is from a primitive superstition and savagery to a greater sophistication and awareness. Students of the history of religion claim that mankind slowly turned from animism to polytheism to monotheism. God could shed only as much light as man could understand and constructively employ.

Divine Principle points out that the

religious evolution of humankind may be thought of as proceeding through a succession of stages comparable to a person's life. If Adam and Eve had remained true to their instructions from the Lord, they would have proceeded through the steps of formation, growth and completion to true personal maturity and a fully mature relationship with God. Similarly, the evolution of humanity's spiritual consciousness can be seen as moving through three stages.

While God no doubt began striving for humanity's resurrection immediately following Adam's fall, there is little we can point to in the events recorded in the first chapters of Genesis that would suggest that the Lord had gained a secure foothold with man. Such developments as Cain killing Abel, Noah cursing his son Ham and the construction of the tower of Babel offer us little hope.

Abraham

With the arrival of Abraham, however, some foundation seems to have been established. He is the individual with

whom God initiates his covenant with mankind. He is the person whom the Bible depicts as faithfully offering his son Isaac on the altar; also his grandsons Esau and Jacob succeed in reversing the animosity of Cain and Abel by overcoming their enmity and accepting each other.

For Divine Principle, then, Abraham and his family constitute the starting point of universal resurrection, and the two thousand years between Abraham and Jesus comprise the formation period of humanity's return to God.

Although Abraham was an anointed man of the Lord, during his time even such chosen people were so distant from God that they normally approached Him through animal sacrifices and vegetable offerings. After some spiritual advancement had occurred, God gave the Ten Commandments through Moses. Later the Hebrew prophets arose and elevated the spiritual life of the Israelites by teaching additional ethical and spiritual aspects of God's nature and the religious life.

In general, however, individuals who lived during this time could do their part in returning to God by faithfully obeying the Mosaic law, which we may think of as the initial stage of the revelation of God's Word. Overall, we may think of this period as a time when man's relationship to God was governed by law.

Jesus

On the basis of this formative stage of resurrection, God sent Jesus of Nazareth with the mission to raise humankind's spiritual status to virtual completion. However, because of the failure of the people of his time to accept Jesus, such a noble aim was not achieved. Rather the period from his death to the present became simply a second major stage in human religious evolution.

Whereas the Old Testament Word was the initial guideline for the Hebrews'

approach to Yahweh, the New Testament fulfilled this role during the years following Jesus' death. We may thus think of the New Testament as the growth stage of the revelation of God's Word, and the New Testament Age in general as the time of justification by faith in the New Testament Word.

In accordance with this pattern, we may readily anticipate the next step. The Second Advent is to be fulfilled on the foundation of the previous stages. In our day the mission of the Messiah is to bring the Completed Testament, which is to fulfill the promises of the Old and New Testaments and complete the establishment of God's Kingdom on earth.

Men and women of this time can be resurrected to the completion stage by accepting and embodying the new expression of the Word and by accepting and supporting God's new Messiah. Therefore, while the previous age was the age of justification by faith, the Completed Testament age is a period of justification by service to the new Lord.

Divine Principle teaches that an individual attains completion when through the Messiah he rids himself of the original sin and enters into a full relationship of love with God. Completion does not mean that spiritual growth stops. On the contrary, it continues forever. Whereas the Apostle Paul portrayed the early Christians as "groaning inwardly as we wait for adoption as sons" (Rom. 8:23), in the final stage of resurrection men and women are to evolve to the position of being true sons and daughters of God. We may thus hope that the great promise of the writer of the Book of Revelation will ultimately be fulfilled:

"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God Himself will be with them" (Rev. 21:3).



DP on TV

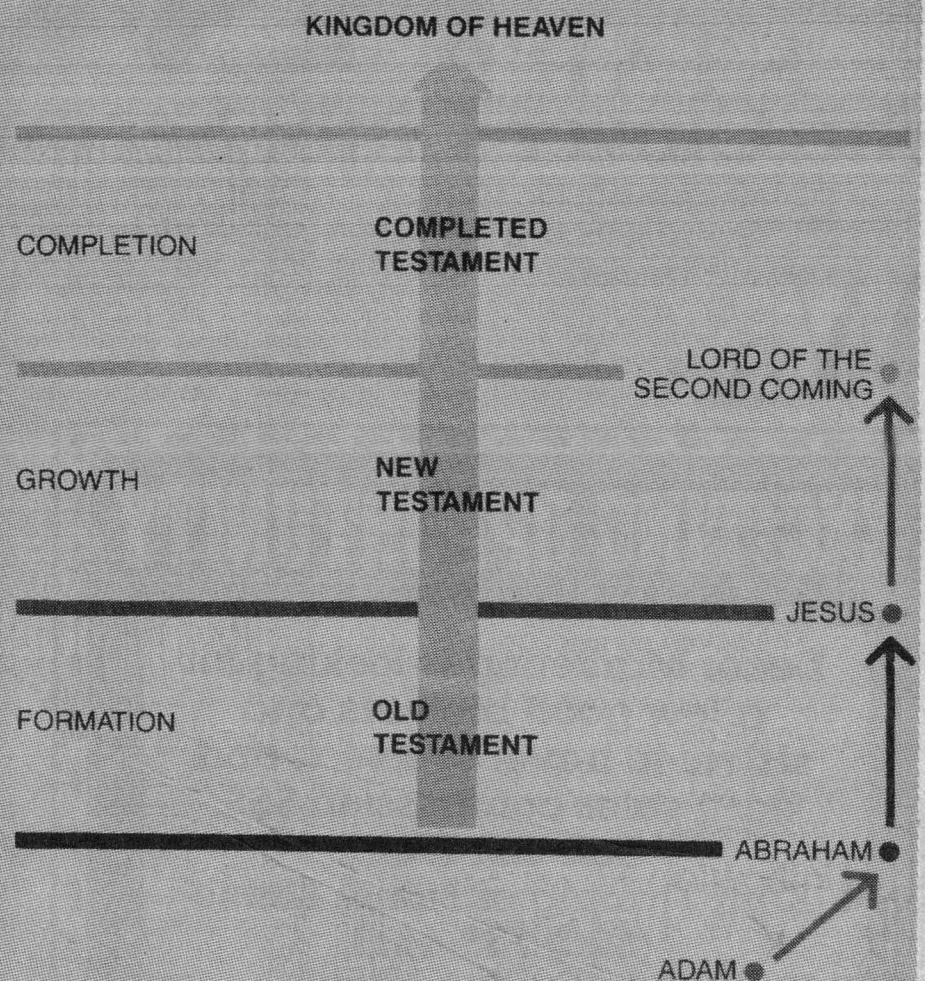
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		Costa Mesa	Copley 68	Thurs 7:30p
		Culver City	Century 3	Fri 8:00p
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		La Miranda	Cont. 51	Wed 8:00p
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REGION 8: TEXAS, OKLAHOMA, LOUISIANA AND ARKANSAS

Blessed Children's Summer Camp

By Takeshi Ito

Lake Texoma was the setting for the first Blessed Children's summer camp in Region 8. 72 children and 54 adults gathered from Texas, Oklahoma, Louisiana and Arkansas from June 17 to 19.

Rev. Chae Hee Lee, our Regional Director, felt it was time for our region to have its own camp and, this first year, he invited children of all ages to come, so we had babies from four months old to teenagers 14 years old.

Rev. and Mrs. Chae Hee Lee were the chairpersons, and Rev. Takeshi Ito organized the camp, with committee members Bento Leal, Mary Oben, Steve Kille and advisors Jeannette Walker and Sara Horsfall. The basic plan was to have study time in the morning and recreation in the afternoon.

One hundred and fourteen people attended the camp—64 of them children of couples from the 777 through the 8,000 Blessing.

Participants came from all over the four-state region—some driving as long as 14 hours to reach the camp.

Campers were divided into three age groups: children under 4, those 4 through 8, and those aged 9 or older. At least one parent was required to attend with any child under 4. Counselors were assigned to the two older groups to live, eat, sleep and play side-by-side with them.

The morning schedule focused on internal education appropriate for the age groups, including a service, Principle lectures, Korean study, Holy Song practice

and testimonies.

The teenage group heard lectures on Principle and Father's life from Bento Leal and Charles deWatteville.

The middle group acted out Bible stories prepared by Sara Horsfall and Mary Oben to give a Principled perspective. The youngest group (up to four years of age) had activities and games, led by Vera Tsumagari, Norma Shirotori and Sandra Felberbauer. They were taught how to say True Parents' names in Korean, they practiced some Korean songs, and they learned how to pray.

In the afternoon, there were opportunities for swimming, horseback riding, soccer, volleyball and other sports. The days

ended with a campfire that everyone attended. Most of the children said this was the event they enjoyed the most, building the campfire themselves, singing and, of course, toasting marshmallows! Everyone, young and old alike, was inspired through this group activity. At bedtime the first night, some of the children were excited to see each other and did not want to obey their counselors and go to bed. The second night, however, after a full day's activities, everyone fell asleep immediately.

Hot but otherwise excellent weather held for the three-day period and there were no injuries.

In their reflections, parents mentioned that it gave them hope to see their children

taking care of themselves and relating to other children. Parents were also grateful to get to know families from other states that they seldom see. The camp had a lasting positive effect on the children, too, and parents mentioned that the children seemed spiritually uplifted even after the camp has ended.

We want to develop our camp next year, and make it longer, with more content. Certainly our children's education is a prime concern of all parents. We invite members from other regions to call any of the state leaders in Region 8 to share their ideas from past experiences or their future plans for summer camp.



The Clover Club: Second Generation Books

By Bruce Biddle

Wouldn't it be wonderful if we had some Unificationist books, videos and magazines for the blessed children! I've been pray-

ing about and researching this for a long time. Certainly, many of you have been hoping for the same thing.

As our children grow, it becomes more and more important to inspire and educate them in the spirit of True Parents and the Principle. We've had some nice stories for children in our church publications, and

there are a few people working on books which will hopefully be available soon.

I'm grateful for everyone who is making effort in this area and I pray that your projects and imagination will be guided along speedily. Yet we really need to do more. I would like to introduce an idea that might help to get that creative ball rolling a little faster. It's called the Clover Club. It's a creative kind of penpal network.

This club is for anyone who would like to share their heart and imagination through short stories, poems, puzzles, games or any other fun and inspiring children's materials. To join, all you have to do is send me a little sample of your creativity and I will send you a piece that I receive from another.

If you're an artist, you might send in a cartoon or an illustration of your favorite quote by True Father. Maybe you're a writer who can't draw. Through the Clover Club I could introduce you to someone who can illustrate your stories. I know a lot about printing and books, so I'm happy to give advice to anyone who's interested in getting published.

I hope I can help people of all ages to generate and multiply lots of Unification creativity. Maybe enough will be collected to have a wonderful little children's magazine. Or a wonderful big one. How about a "World & I" for kids?

Please read my little poem and try this fun formula for story writing and any other creative projects you're dreaming about. Let's explore the *true* imagination of God which is waiting to be revealed by all His children!

Please write for more information, questions or suggestions, to: The Clover Club, c/o Bruce Biddle, 86 Robertson Avenue, White Plains, NY 10606.

The Clover Club

Would you like to write a story?
I'll tell you how you could.
Just grab a pad and pencil
And explore your neighborhood.
Find a patch of clover,
That's where you should begin;
First sit down and talk to God
Let his spirit in.
Thank him for True Parents,
Your family and your friends;
Tell him that you'll do your best
To help make sadness end.
Then quietly take your pencil
And doodle for a while.
Let your dreams and recollections
Mingle till you smile.
Hum a Holy Song or two
And when the magic starts,
Write the little story
That you hear inside your heart.

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INTERNATIONAL LEADERSHIP CONFERENCE

God's Love and the Soviet Students

By Mary Holden

In the summer of 1990, Father gave CARP a grant to invite students and professors from the Soviet Union to the U.S. in order to allow them to study a new vision towards world peace, to gain leadership abilities and to promote global cooperation through cultural and educational exchange.

Dr. Joon Ho Seuk, the president of U.S. CARP, and other leaders have traveled to the Soviet Union to interview thousands of students to participate in the International Leadership Conference (ILC). The students were chosen on the basis of their willingness to serve others and by their sense of public responsibility, which was expressed in the written essays explaining their personal goals. The students must be able to understand English fairly well and pass a brief interview. Those accepted received a full scholarship which included airfare.

I would like to share with you a most precious and unforgettable experience I had from March 3-12, 1991 as a team leader with the International Leadership Conference (Tour #10). On my team I had six young women and four young men from Leningrad University and they were between the ages of 18-20 years old. When I first saw their faces I felt such a deep love for them—for I felt how much God deeply loves them and how desperate God is to save their lives.

From then on I made a commitment to love and invest all of myself to allow them

to experience God's love and truth. Many of the students on my team never knew God existed or they feel some powerful force but they don't call it God. So when they hear the Principle their spirits become nourished and alive because they have a sincere hunger for truth. We had discussions after the lectures and one student named Nina asked me, "What is true love?" and "How do we know when we are perfect and can fulfill the Second Blessing?"

After the lecture on the Second Coming, I had the opportunity to share my testimony with my team and I also shared how much I love them and God loves them and wants them to know the Principle for their lives. I encouraged them to study more and to find out if it is really true that the Messiah is here. I cried and felt God desperately speaking through me and all of them were listening attentively and some of them even cried. We all felt so close to each other and we all embraced. It was a very special heartwarming experience.

Many times during the conference I felt



Dr. Seuk welcoming the Russian students.

like a parent to these Soviet students and I realized, because of all of the suffering of the Soviet people and these students' own suffering, God can have so much hope and give so much blessing to them when they turn to God. Because their hearts are longing for answers and for value and truth in their lives, they can experience and understand God's heart more deeply.

One student on my team named Polina seemed so sad and it was not easy trying to love her and find ways to win her heart and even to make her smile. One day she shared with me and said that almost all people in the Soviet Union are unhappy because it is hard to get food and to live. It is also hard for them to respect authoritative figures because of their history of oppression. Gradually, as the days passed and Polina heard more of the Principle, her heart began to blossom and she was able to smile. I was moved to tears when I read her reflection at the end of the Conference and I would like to share

it with you.

"I think the most difficult thing in our life is to make the choice. We can do it only once. It's necessary to do it earlier because it's a pity to look for something for a long period, maybe for one's whole life. To understand everything and first of all ourselves is our aim. That's why we, I, personally am here.

"Unification Principle is too difficult to understand during four days, and at the same time it's very easy because it touches upon the most natural and simple things of human life. I think that it's good because it doesn't reject anybody, because it gives equal rights to all religions.

"I feel some higher force. I've been feeling it from my birth, but I never tried to give it some name. And even now I can't do it. You call it God. I'll not name it so. But I think there is no difference between our feelings. The most important thing is love, because it means warmth. Nobody can live without warmth. It's a law of nature. Lack of kindness, warmth and mainly sincerity in my life and in the life of people of our country made us appreciate more and more your attitude. I'm really thankful very much to our dear Mary Holden, she doesn't lie to us and to herself. Many thanks. The formation of our souls takes much time."

The students all wrote very deep reflections and I know that God has touched all of their lives with True Love and that is what they will always remember. My team showered me with gifts but most importantly they gave me their love and friendship forever.

Reprinted from "Network."

HSA BBS: for kids

By Gary Fleisher

If you have a computer and a modem, call *The Unofficial HSA-UWC BBS*. It's simple to call. Set your computer's communication program for 8 data bits, 1 stop bit, No parity, and dial 201-261-0683.

Need a modem—need a communications program—need help? Call Gary Fleisher at 201-791-4410.

We have a new modem, US Robotics Dual Standard. Enabling communication at speeds up to 38,800 bps, and supporting both V.32 bis and V.42 bis.

The Unofficial HSA-UWC BBS is the easiest way to get the Divine Principle into your computer. Choose from Divine Principle (Black Book), Outline of the Principle Level IV, or the Divine Principle Home Study Course. All are available for downloading.

Lots of Unification Church files are on the BBS. We have the "Blessed Children's Olympic Pledge" and "My Pledge" in English and Korean.

We also have the CARP Symbol and the Unification Church Symbol in lots of formats, to use in word processors and desk top publishing. Not to mention dozens of Rev. Moon's speeches.

We also have loads of games—arcade games, adventure games, maze games, solitaire games, and children's games. You don't have to spend hundreds of dollars at the computer store to help your kids. Children's games that my kids like include:

Geography

50STATES.ZIP Play and learn about the 50 United States; AMERICA.ZIP Learn about North and South America; CAPITALS.ZIP Easily learn the capitals of the

world; FLAGS.ZIP View all the flags of the United Nations

Arithmetic

ADDSUB.ZIP Arithmetic Test; FUNNELS.ZIP Good Arithmetic Game—Pop the Problems; LASERITH.ZIP Kiddies Math Game (Blast the evil alien); MAGIC-BOX.ZIP Solve the math puzzle game

Alphabet

ALPHABET.ZIP Kiddies Alphabet Game—cute graphics; AMY1PRIM.ZIP Suite of kids' cute games; EDGAMES.ZIP A pack of educational games for kids

Color and Shape



ECB.ZIP A great coloring book for kids; MCRAYON1.ZIP My Crayon, children's coloring program; KIDSHA.ZIP Kids' Shapes—teach kids shape & color

Other Children's Games

BIBLEGAM.ZIP 3 Bible Games—Trivia—Creation—Journey; BUDDY1.ZIP Flash Card Creation program—help your kids; DINO-1.ZIP DINO-2.ZIP Make a Dinosaur, live as a Dinosaur; FUNFACE-1.ZIP Make funny faces on screen; JIGSAW.ZIP Jigsaw puzzle game; KIDHYMNS.ZIP Sunday School Hymns—plays on PC; KINGDOM.ZIP Bible oriented text adventure game; MLOTRA12.ZIP Game like Simon Says; MUGSHT11.ZIP Make Police-type Mug Shots; PCJIGSAW.ZIP More Jigsaw puzzles on the PC; SNOWMAN.ZIP Snowman storybook for kids; SORRY.ZIP Like Board Game of Sorry.

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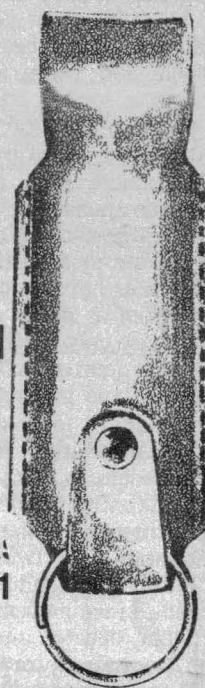
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Reverend Moon's Vision: The Family Of Man

By Dr. Richard L. Rubenstein

This is the second in a three-part series. Dr. Rubenstein is the Robert O. Lawson Distinguished Professor of Religion at Florida State University.

According to Reverend Moon, the looming crisis confronting the world cannot be overcome simply by the economic and political transformation of capitalist society. The difference between a society composed of uncaring, self-aggrandizing individuals and a cooperative social order is essentially moral and spiritual.

Convinced that America was chosen by God to play a crucial role in the redemption of humanity—a view shared by American Protestant dispensationalists from the founding of the Massachusetts Bay Colony in 1630—Reverend Moon began a campaign for the moral and spiritual awakening of the American people with a series of evangelical crusades in the 1970s. These crusades were in the tradition of the great revival meetings that have played so important a role throughout American history.

His object was to revive the spirit of true Christianity, which he taught was a spirit of love, forgiveness, and unity. Between 1972 and 1977 he spoke in all fifty states. His most important rallies were at New York's Madison Square Garden (1974), Yankee Stadium (1976) and the Washington Monument (1976). The last was attended by more than three hundred thousand people and was the largest religious rally ever held in the nation's capital.

In 1976 he founded the New York City Tribune [then "The News World"], a small but influential newspaper in the business and financial capital of the United States. The Tribune called attention to the problems of the family, an issue of paramount importance to Reverend Moon, long before that issue became a matter of general concern. The paper has specialized in news and background reports on national security issues and Eastern European affairs to a far greater extent than have much larger dailies. As a result, exclusive City Tribune reports have been regularly cited in the Pentagon's daily and weekly digests.

It is frequently noted that the world is passing from an industrial age to an information age. In the twenty-first century, the electronic and print media will in all likelihood play an even greater role in our lives. In recent years, the role of the media has been the focus of much discussion and controversy. How does a democratic society protect the freedom of the press without leaving itself vulnerable to abuses by media monopolies?

To explore such questions, Reverend Moon has sponsored World Media Conferences yearly since 1978 as forums to define and elevate journalistic ethical standards. Conferences have brought together participants from as many as 106 nations, who include not only professionals in electronic and print journalism but media scholars, statesmen and government officials.

In addition to conferences, the World Media Association has sponsored fact-finding tours to parts of the world where regional conflict would benefit from greater public attention. For example, in 1983 the Association took two hundred journalists to Europe to examine all sides of the growing peace movement through a series of public debates and panel discussions. The Association's rationale for such tours is to provide media access, whenever possible, to the people in power, major opposition parties, and other key players in order that the widest possible understanding can be gained in the shortest possible time.

During the same decade, he also created an array of scientific, cultural, ecumenical and media institutions to offer practical embodiment to his spiritual message. The practical and the spiritual have always gone hand in hand in his ministry. In 1982 he founded *The Washington Times*, today one of America's fastest growing and most influential newspapers.

At the time, the liberal *Washington Post* enjoyed a newspaper monopoly in Washington D.C. The conservative *Washington Star* had been unable to compete with the Post and was forced to go out of business, creating an unusual media situation for a national capital in a democracy. Unlike London, Paris and Tokyo, the capital of the most important nation in the free world was served by only one newspaper. Moreover, the defunct *Washington Star* had been owned by one of the world's most important media corporations, Time, Inc. Although many conservative Americans saw the need for a second daily newspaper in Washington, they were discouraged from making the necessary investment. If Time, Inc. could not succeed, they reasoned, how could anyone else start a newspaper to compete with the Post?

Had material gain been Reverend Moon's motive, he would never have founded *The Washington Times*. Only a religious leader with extensive resources who was committed to carrying out his ideals in the real world could have undertaken the enormous task of creating the *Washington Times*. According to the *Far Eastern Economic Review*, he has invested over \$250 million in the Times since its founding, which is currently incurring an annual deficit of \$35 million.

The investment has been more than justified by the results. It is one of the most widely quoted American newspapers, often cited by rival newspapers such as the New York Times as the source of important news stories. Its regular readers have included the president of the United States and his cabinet, most congressmen, and other leading national decision makers. Because of its high journalistic quality, the newspaper has earned more than fifty important awards. Its editor, writers and columnists appear regularly as hosts or participants on TV news programs.

Important factors in its influence are its editorial autonomy and its credibility. When the Times was first established, critics predicted that it would never be taken seriously as a newspaper because the Unification Church would use it as a house organ. The critics did not know Reverend Moon. He understood that a great newspaper required a staff of first-rate professionals who could be trusted to use their editorial freedom in a responsible way. Eight years have now passed since the Times began publication, and its reputation for journalistic excellence and editorial autonomy is firmly established.

Before starting *The Washington Times*, he founded *Noticias del Mundo* in 1980 for the large and growing U.S. Hispanic population. Published simultaneously in New York and Los Angeles, *Noticias del Mundo* is America's only Spanish-language newspaper published nationwide. *The Washington Times* has also been responsible for two other exciting publishing ventures, *The World & I* and *Insight* magazines. *Insight* is a news weekly that has achieved a paid circulation of over five hundred thousand copies in a few short years. The appearance of *Insight* was hailed by MediaGuide as "one of the major press developments of 1986".

The founding of *The World & I* provides yet another example of Reverend Moon's daring. When the magazine was in the

planning stage, he told the editors that he wanted each issue to be an educational tool for scholars the world over, containing seven hundred pages of in-depth analysis and commentary on the most important issues currently confronting the world. Some of the editors felt that the assignment was beyond their capacities. Reverend Moon had more faith in them than they had in themselves. In addition, each issue is enhanced by the finest graphics technology. No smaller magazine could have done justice to Reverend Moon's objectives.

Academics

Many religious leaders simplify their message in order to appeal to a mass audience. That has not been Reverend Moon's way. His background in the culture of the East has given him an appreciation of the importance of the sage in providing intellectual and moral leadership. Hence, he has had a strong interest in reaching the scientists, academics and intellectuals who fulfill that role—not so much by preaching to them as by providing an appropriate framework in which they can freely dialogue with each other. This has led him to create institutions where these scholars and scientists can share their knowledge and insights concerning the creation of a better world.

One of the best known of these institutions is the International Conference on the Unity of the Sciences (ICUS), founded in 1972. ICUS is an international interdisciplinary forum in which scientists and scholars address themselves to issues of worldwide concern. Reverend Moon has commented

put precondition of all genuine dialogue.

Other organizations founded by Reverend Moon include the Professors World Peace Academy, a worldwide network of academics with chapters in over ninety countries; the Washington Institute for Values in Public Policy, a nonpartisan research institution focused on the political implications of domestic and foreign policy issues with a strong emphasis on the ethical implications of public policy; and the International Religious Foundation, which brings together representatives of virtually all of the world's religions to work together for world peace through inter-religious dialogue.

Post-communist World

From 1984 onwards, Reverend Moon's long-range goal changed from fighting communism to finding ways to save the countries of Eastern Europe, including the Soviet Union, from economic collapse and spiritual crisis. Long before the initial euphoria with the collapse of communism in 1989 was spent, Reverend Moon understood that there could be no easy transition to democracy or economic stability in countries that had endured between forty-five and seventy years of communism. Unfortunately, neither the United States nor Japan had any realistic plans for meeting the most important historical challenge since the end of World War II—the peaceful reconstruction of the defunct communist societies of Eastern Europe.

Reverend Moon understood that the worst possible case involved doing nothing, thereby permitting the Soviet Union to disintegrate. In spite of the crisis, the Soviet Union still maintains the world's largest land army with an awesome arsenal of the latest weaponry. The Soviet Union also possesses more than twenty thousand nuclear missiles. A coup engineered by elements in the KGB and the military committed to the old communist system remains a constant threat. So, too, does the possibility of civil war in the multiethnic empire.

Long a supporter of glasnost and perestroika, Reverend Moon believes that the United States has the capacity to shore up perestroika. He also believes that, with properly administered foreign aid, President Gorbachev can bring about the necessary reforms. Moreover, he has excellent sources of information concerning the Soviet Union. More than ten years ago, he encouraged a small number of his disciples to learn Russian and undertake the hazardous task of going to Russia as missionaries. When the Soviet Union began to adopt a more tolerant attitude toward religion, his disciples were already in place and knew the country from the inside.

Reverend Moon believes the Bush administration should have offered substantial assistance to Gorbachev in 1989, but the administration mistakenly remained skeptical concern-

ing perestroika long after it had become obvious that historic changes were taking place. By contrast, the Federal Republic of Germany has committed the equivalent of more than \$15 billion of foreign aid to the USSR. According to Reverend Moon, an opportunity was lost. Had the United States and the Soviet Union achieved a united front earlier than they did, Saddam Hussein might not have invaded Kuwait.

Blueprint For Action

As had been the case so often in the past, he had a plan of action to match his understanding. In 1990 an extraordinary meeting took place in Moscow between Reverend Moon and President Gorbachev.

see VISION on page 21



Dr. Rubenstein.

NEW FUTURE PHOTO

on his reasons for founding ICUS:

"What we need is not an industrial or technological revolution but a great revolution of human consciousness. The solution to social problems is not limited to the natural sciences but must be transdisciplinary and influencing the areas of social science, the arts and religion."

Alexander King, president of the Club of Rome, has said that "ICUS is the only world occasion where scholars from diverse disciplines can come together to discuss mutual interaction in their work as a multidisciplinary attack on global problems." As has been the case with all of the scientific and cultural institutions that he has founded, the intellectual and academic freedom of the participants is the undis-

TOWARDS AN IDEAL ECONOMY

The Ideal: Free Market or Planned Economy?

By Graham B. Simon

This is the third in a three-part series.

Social problems are by no means exclusive to the United States. Youth in countries throughout the world display an almost insatiable appetite for American culture, making no discrimination between its positive and negative aspects. In addition, the very process of economic development threatens family and social structures that have existed for generations.

In poorer nations, family members are often forced to stay together just to survive. Thus, an economic "force of circumstances" helps maintain order and tradition within families. However, as countries grow richer, even teenagers can earn enough to support themselves economically. Parents in these countries, unless they are able to command their children's respect and obedience through love (or at least by inculcating in them a sense of duty), despair as their offspring brazenly defy precepts they and their forefathers held to be inviolate.

Spiritual Education

In the final analysis, there is only so much that can be accomplished through systemic change. Even with market mechanisms that allow for the efficient allocation of resources, societies continue to wrestle with economic problems, most of which stem from man's self-centered nature. Governments are forced to bring in regulatory measures in order to contain man's urge to enhance his own well-being at the expense of others. The costs of so doing are enormous.

Take the example of a factory manager who chooses to reduce his costs by dumping toxic waste into the nearby river rather than disposing of it in a more responsible manner. Societies, if they can afford to, now regulate such behavior through the passage of laws, the employment of inspectors and enforcement officers, and the operation of law courts and prisons in which to prosecute and detain violators.

Would it not be better for society to educate its citizens to behave responsibly in the first place? Certainly, if, as asserted, cultural and spiritual values are central to economic progress, then one major policy implication follows: for a society to prosper, one of the most cost-effective investments it can make is in education that raises the

spiritual level of its citizens.

Societies already acknowledge the importance of this type of investment when they grant tax exemptions or subsidies to organizations involved in religious, educational and other charitable activities. However, the spiritual transformation that is called for goes beyond the current scope of activity of the majority of such organizations.

Plato succinctly identified the problem over twenty five hundred years ago, contending that man is not free, because given a choice between two things, man chooses the one he prefers. Essentially we are driven by our desires. These desires, in addition to being shaped by our experiences, are continually being influenced by external factors—education, media, advertising, traditions, music, fashions, peer pressures, etc. Although we are free to choose, our conditioning already predisposes us to behave in certain ways. Effectively, we have free will but no choice!

Multiple influences

Much traditional education, as it competes with other less wholesome influences to shape man's mind, attempts to re-condition man to become more socially aware. In so doing it plays a crucial role. However, the true goal of spiritual education, yet to be accomplished on a large scale, is to effect a lasting improvement in the human condition.

Such education starts from the assumption that man has an original nature. When in touch with this nature, man sees himself from an enlightened perspective. From such a vantage point, to act in ways harmful to his fellow man or the creation around him would be as abhorrent as cutting off his own hand.

As individuals we all have occasional

"For a society to prosper, one of the most cost-effective investments it can make is in education that raises the spiritual level of its citizens."

VISION

from page 20

The meeting consisted of two sessions: the first with Reverend Moon and twenty-eight former heads of state and government for an hour and a half, the second a half-hour private meeting with Reverend Moon.

Reverend Moon told the Soviet leader that a new value system was needed to incorporate the strengths of both free-market capitalism and socialism. Speaking as a religious teacher to the Soviet leader, Reverend Moon insisted that a God-centered worldview was necessary to achieve harmony between the aspirations of the individual and the requirements of the group. In essence, he took the position that an individual could find true self-fulfillment only through serving others but that such altruism was only possible if the individual believed he or she was acting in accordance with God's purposes. Without this sense of vocation and mission, individuals have little reason to transcend greed, egoism and materialism as their primary motivations.

Unlike those Western leaders who interpreted the collapse of the communist empire as a victory for Western free-enterprise capitalism, Reverend Moon told

the Soviet leader that there were redeemable elements in communism that ought not be lost as Eastern Europe moved toward a market economy. Moreover, Reverend Moon asserted, there was much that needed reform in the West.

Among the positive elements he found in Marxism were its promise of hope for the oppressed and dispossessed, its call for an end to racism, and its quest for social justice. He also praised its call to sacrifice for the sake of the larger community and the part of its value system that insists that life is more than the accumulation of material goods.

Having endured incarceration in a communist prison camp in North Korea, he is fully aware of the extent to which the Marxist system became one of the worst forms of tyranny ever experienced by humanity. That is why he spoke of redeemable rather than redeeming elements in communism. Purified of the context of tyranny that has subverted the constructive elements in Marxism, that system's altruistic ideals have, according to Reverend Moon, much to offer the interdependent world of the twenty-first century.

This article appeared in the March 1991 issue and is reprinted with permission from The World & I, a publication of The Washington Times Corporation, copyright (c) 1990.

glimpses of this state of mind. Yet, throughout history, very few have ever substantiated a level of being in which this state became their moment-to-moment reality. Many of those who did succeed subsequently became recognized as saints, sages or great patriots.

If this has historically been the case, why should we believe that widespread spiritual transformation can now take place? This could be the subject of a lengthy debate. For the sake of brevity, suffice it to say that

"In the final analysis, there is only so much that can be accomplished through systemic change."

at no time in history have the conditions been so opportune as they are today: new religious thinking and breakthroughs in scientific understanding are putting science and religion—traditionally at loggerheads over many issues—on a convergent course; innovations in technology, specifically travel and communications, have made the world a very small place; the political and social pressures to find lasting solutions to problems of poverty, gross inequalities, racism, disease, corruption, and violence in and between nations, have never been stronger.

The will for rapid evolution and the means by which it can occur may finally be within our grasp.

Production and Consumption

In the earlier part of this article, the question of choice was examined in the three economic areas of production, consumption and distribution. Spiritual transformation would inevitably alter the choices made by individuals and society in these areas. In conclusion, therefore, it is worth speculating about a few of the changes we could expect to see if transformation were to be realized.

Production: The benefits to production, measurable as increased productivity, would be substantial. Companies would manufacture higher quality products using techniques that minimize any damage to

the environment. Fewer resources would be devoted to manipulative advertising.

Management would show more concern for employees' welfare, creating a better working environment and, in times of retrenchment, would try to retrain employees in other areas. Making employees redundant would be seen as the avenue of last resort. (In this respect, today's Japanese "family-style" corporation may provide some clues about the shape of things to come.) In general, the relationship between management and other employees, traditionally one marked by divisiveness and antagonism, would be far more harmonious.

Consumption: There would be less conspicuous consumption. People would be more concerned about both their spiritual and physical health. An awareness of the limited nature of resources, especially non-renewable ones, would result in less waste, more recycling, and a greater respect for the gifts of the environment.

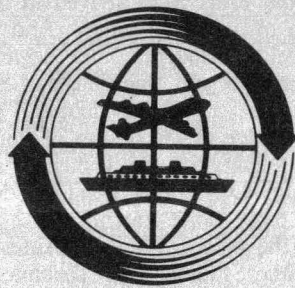
Distribution: It is in this area that the effects of transformation should be the most dramatic. Throughout history, countless wars have been fought as people have tried to extend their dominion over land, resources and property. With spiritual transformation, a final and lasting solution to this problem would be found.

Although there would continue to be numerous forms of private and public "ownership" and although there would be variations in wealth, life-styles and standards of living, there would be one fundamental difference: God would be recognized as the creator and rightful owner of the world. Man would see himself as custodian—someone who looks after the true owner's property, while remaining fully accountable to that owner for his actions.

Those attaining wealth would be those most prepared to utilize it for the benefit of others. With man showing a greater love and concern for his fellow man, philanthropy, volunteerism and charitable works would all increase significantly. The ownership of capital would be broadened, so that a much greater proportion of citizens would have a stake in the national (or global) patrimony.

A narrowing of the gap in earnings between rich and poor could be expected. More importantly, however, differences that did exist would no longer engender feelings of jealousy and resentment.

Graham Simon is on the staff of the Global Economic Action Institute and holds a Masters Degree in Economics from New York University.



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NEW FUTURE FICTION—SERIALIZATION, PART 3

VERTICAL EGG: 'Arrival of the Teacher, and a Departure'

By Johannes Climacus

The Story So Far: In the year 2091, Rev. Ye Yeah, Director of Musical Offerings, is experimenting with a womb or egg-like chamber, called the Vertical Egg. In it she communes with a spirit man, Soren Jon, the "sick man." She has not been able to remain for the necessary period in the Egg. Tahoe is part of a group of eight youths being taught about skiing with angels by a teacher named Shin. Several years before, Rev. Yeah had intervened in the doings of Tahoe's rock band. In this episode, Rev. Yeah's history with the group is reviewed, and Tahoe sets off for her experimental station.

3. God knew and the whole world knew. But the eight, who knew the most, knew the least of their great meaning. They only focused; they only pushed; they only harmonized and practiced according to Shin's instructions. It was life to them, with no inherent demand for reflection. They were young and adventurous, new to the world. Yes, they were special; it was a try. They were very pliant.

These eight youths rested until the middle of the afternoon, and then gathered in a small lecture room with Shin. It was while they were resting and replenishing their systems that Reverend Yeah's office had called for Tahoe, and that was Shin's first announcement. Suddenly it was a different level; things changed for him and them all. The flight was over. Something, so surprising: "She remembers me?" he

wondered. This architect of God's music, who didn't like our rock band at all. Spontaneously, Tahoe replayed the bursting in of Reverend Yeah four years before, on that exciting night of dance. She twirled our music into oblivion, with no compunction at all, and if it weren't for Levi Jean Nim's bravado, it never would have returned.

After the dance, Levi Jean Nim, Reverend Yeah's younger brother, explained it to them. His sister was determined to subjugate sound, he had told them. Educated at Sung Hwa's Juilliard extension in music history and theory, cybernetics and physico-spirit nexus analysis, she pushed the cutting edge of sphere theory while still a student. An incarnation of singularity, Ye Yeah was regarded an exemplar. Her heart was deep, too, in rich reciprocal relationship with God, living quietly and speaking little. It was surmised that the True Father, or perhaps his eldest son, directly intervened with her deep in Vertibrae Center. Twenty four years old, not yet blessed; an unusual course, even for an offspring of the bone and blood. Some degree of mystery; seclusion was accepted as necessary. Many technologists organized around her.

focused. Angels came later, but we were ready for them, and they dove-tailed in the most subtle ways.

In those four years intervening they had had no give and take beyond the valley and mountains. And now, for me, a call from Reverend Yeah's office.

4. He decided not to puzzle about Reverend Yeah's invitation and not to expect too much, not to cast his concepts upon the waves. Let her write the show. "But why now, after the flight? We prepared for a long time, and Elder Shin has much to share with us on this foundation, and we eight are a unit, and we were planning...."

"Congratulations!" Shin declared with finality, and Sierra, Tahoe's best friend of the eight, closed his eyes, furrowed his brows, and then looked over at Tahoe from where he was sitting, wanting to catch his eyes. But Tahoe stared only at Shin, weakly whispering, "Teacher, I... I'm sorry I have to leave!"

"No," counseled Shin, "it is something good; it is something great. Father has some plan for you, something you can do. Reverend Yeah is a very important leader.

higher force was effectively guiding the matter; the group had formed of itself. He only served to channel the energies, to ride herd on the brahma bull of power coalesced in them. He had no doubts of the coherency of what was unfolding. "If it be suffering for you, if it be confusion or entering the Lost..." Shin's voice quieted from his staccato banging, and slowly with deep force, "Entering the Lost is... NOTHING... for... YOU," and he drew a deep breath and stood erect and gazed at them all. "What you are, even you cannot imagine."

The elder was overwhelmed, and grimaced with the pain of intense love. This man, heir to a still narrow gene-corridor, of peninsular lineage, steadied himself at the table and a deep cry was heard from his heart. The unreflective passion of feeling thrilled the group to a physical threshold. They felt the echoes and heard the reverberations which did not even register. The object of Shin's love, of his pain, stood and accepted it all, including the tears. "O.K.," he said, and "Thank you." Their right hands and their spirit cords touched, enwrapped, and dis-engaged. He and Shin looked at each other, sharing the suffering and the happiness of the moment, and Tahoe easily left the lecture room.

The California youth of broad ultraracial descent was to meet Reverend Yeah's younger brother, Levi Jean Nim, in the city and travel together with him to the capitol. Tahoe knew that Elder Shin's experiments were of interest to Vertibrae Control, and intuited something in that connection. In



"What you are even you cannot imagine."

She struck at the impetuous doings of Levi Jean Nim (and Tahoe was his guitarist) swiftly; it rattled her cage, it seemed to Tahoe, who was far away from these capitol elite. She had questioned, but Levi Jean Nim had answered, and the rock'n'roll had been replanted, and she had bowed to him and in some swirling mists she and her cadre disappeared as swiftly as they'd appeared. And the band, we were rushed back into "Everybody Needs Somebody To Love" so fast, and so strongly... the question and its answer were over and done with, and it was rather simple after all. The people danced.

Levi Jean Nim told us not to think about it. Such advice! Such typical advice: "Don't think, just go." But then the pace of life increased, and Elder Shin arrived in their small home town in the valley. And our band, the Deluxe Models... he began to teach us Principle and tradition, and Shin took over our school curriculum, and taught knowledge of the design of things, and the autonomy of the Principle, and dominion, and "Don't think, don't eat, don't look, don't taste, don't touch." But I and Sierra and the others, Chinook, Antelope, Lassen, Feather, Plumas and Tehema, we

She is doing something. If she has invited you, it is a great blessing." He shushed the youth's desire to interject, and continued, "There is a larger purpose, and everyone has some responsibility. Don't think about it. You are still one of us and we will keep going. This is an honor for you, and a blessing."

"But our course of training of eight." Tahoe had to say it, "We have not yet completed...." He knew Elder Shin's meaning and the immovability of the determination now revealed to him, but he was struggling. The youth had too much of a child's emotion, perhaps. It made him much too objective, perhaps, and in danger perhaps without the elder.

"You cannot say what is completed or not completed!" snapped Shin, and then, evenly, "This course, this group, what do you think you are? I did not create the group, or the course, or the Principle. If it is time to separate, for you, it only means a greater offering, a greater course...." He paused for impact, "A greater BEING. It is not for you or for me that this comes about!" Shin was not happy to part with his enthusiastic junior, but he was not attached to a particular vision for the group. A

his room the youth changed into his casual clothes and packed his suitcase, calling his parents to report the successful flight and unexpected invitation. They were supportive. His frequent separations from them were highly unusual in this age, but they recognized the priority, and revered the guiding authority.

Before his shuttle departure, Feather and Plumas, two sisters of the group, brought forth the cake they had quickly prepared, and Sierra presented to Tahoe, on behalf of them all, a new suit and a sound pac with several recordings. Included were their elder's recent talks. The little era was a happy one, guided by Shin cross-legged on the sofa with completely happy eyes. As the snow which dominated the room through the great windows turned golden, and black shadows stretched across such fields of ripeness, it was time, and the shuttle arrived and left with Tahoe. Within hours he caught sight of Levi Jean Nim in the air terminal, jogging quickly forward with a big grin on his face, calling to him, "Did you bring your guitar?"

TO BE CONTINUED...

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On 'MAO II': A Unificationist Comments

By Dr. Tyler Hendricks

The new novel by Don DeLillo, entitled *Mao II*, received a tremendous amount of coverage in the *New York Times*, including a cover story in the Sunday magazine, another review, and a write-up on the summer's hot books list. On the opening page of the magazine feature was a photo of Rev. Moon during a mass wedding ceremony, a big photo.

The Unificationist looks in vain for the *Times* to mention another current book on Rev. Moon, called *Inquisition*. Not a novel, *Inquisition*, non-fiction, is an indictment of the U.S. government and establishment media. The *Times*, a crusading newspaper, breathes not a word about *Inquisition*. Rather, a face full of Don DeLillo. It is as if the *Times*'s extensive coverage was in order to distract people from *Inquisition*. But is *Mao II* a slander on Reverend Moon? Or is it a positive evaluation?

Its plot is fairly simple. Karen leaves the Unification Church, meets Scott, who is the live-in assistant of a world famous, reclusive novelist, and moves in with them both. Bill Gray, the famous writer, allows himself to be photographed for the first time in years. Soon afterward he accepts an invitation from his publisher to join a London media event effort to release a hostage held by terrorists in Lebanon. Karen and Scott do not know where Bill has gone. Scott searches for him in the photographer's apartment. Karen searches for him in Tompkins Park, while she witnesses to the homeless and the pushers. In London, then Athens, the terrorists decide to release the hostage only if Bill will take the man's place in Beirut. Bill dies on his way to Beirut. Brita, the photographer, later photographs the terrorists.

This is the context for illuminating various perspectives upon contemporary life: those of Karen's uptight parents, of the publishing house executive, of the *femme* photographer, of the terrorist and his intellectual apologist, of the Chinese revolutionary, on the Ayatollah's burial on western television, on American youths, and on American traditional individualism.

Crowds

"The future belongs to crowds," is DeLillo's major premise. Proof: look at the pictures: 6,500 people get married in one ceremony; a jam-packed soccer stadium, a crowded Tompkins Park, a billion people live in China. Is the proof adequate? No; it's ridiculous. DeLillo's "crowd" has nothing to do with numbers; it is, rather, "human beings in a condition of alienation." Remember: three is a crowd. Cain and Abel was a crowd. The Roman mob, amok in a city of less than 100,000, was a crowd. The "crowd" DeLillo fears has nothing to do with population; it has everything to do with alienation.

Who is alienated? The western individualists, DeLillo's main characters. Why? because they occupy the unreal world of human-created images, culture-created images. This is their reality. Watching the news, Karen can foretell each tragedy before it appears. Bill Gray is a global image, a novelist whom no one has seen for decades, who in his reclusion becomes more and more famous.

Gray, an interesting name; better than Prufrock. Could Bill Gray be something of a Dorian Gray (hmmmm...) of DeLillo himself? Gray's assistant, Scott, who hunted down the image until he met the person, insists on maintaining Gray's hiddenness, never letting him finish the final twenty-year long novel, merely cataloguing Gray's life (that is, his fan mail, that is, the responses to the image). Gray produces an image (novels), then the substance of his life becomes the images (letters) of those

responding to his image (the novel).

The images are well-organized. That is Scott's career; it will provide him a living. That is the sum, DeLillo is telling us, of western civilization: images and how to live off of them. But Gray is unhappy. An arch-individualist, with "two ex-wives and three ex-children," he sees the emptiness and it is driving him crazy.

In Bill Gray, DeLillo rejects what he considers totalistic answers of Rev. Moon and the Ayatollah and Chairman Mao. DeLillo is telling us at the same time that these great men actually have the answer to the future, because they can control crowds. They can create the effective images and they can swallow the individual. Chairman Mao's image: the Little Red Book. Rev. Moon's: the interracial, international mass-weddings. The Ayatollah: parenting the lost children of a world of terror; the world of conflict between western individualistic liberalism and the worlds of particular values, of religion and meaningful cultures.

The final irony is that the decadent image-maker, Warhol, renders Mao meaningless by imaging him to death. But is that real? No, says DeLillo; it falls apart once you touch it.

The Lebanese terrorist answers to Western nihilism: we will give it back to you, in spades. If you have no parental power, we will provide a fatherhood of violence (the mother of battles, anyone?). But our children are just as anonymous as yours: wearing bags over their heads. Bill realizes the emptiness of his life of images, and finally sets off on a Christ-like mission, to sacrifice his own life for the sake of a man he does not know. He dies on the way.

History

History, for Mr. DeLillo, is ruled by forces operating through the masses of people, and the leaders are those men who can "interpret the forces." By implication, they appear to be the masters of history.

Who will win out? Reverend Moon? Chairman Mao? The Ayatollah? DeLillo doesn't know; he cannot even tell the difference between them. They each call for self-denial; that is all the individualist has to hear and he's off crawling up the nearest wall. I give up, says Gray; I will go the way of the individual martyr, for the sake of another individual whom I do not know. Thus the individual strikes against the historical forces. To no avail, historically, but at least there is personal redemption. The individual becomes authentic; he acts out of sacrificial love. DeLillo is, after all, a Christian-a modernist Christian.

Thus DeLillo represents the sad final to Christian modernism, to the liberal interpretation of history which arose in the nineteenth century. Liberals, taking their

cue from Darwin's belief in forces immanent in nature, assumed there are forces immanent in human history as well. God, they postulated, is working within history, not intervening from above history nor guiding history through heroes.

Nineteenth-century liberals at least had something to point to: look, they said, at all the wonderful developments history has brought: electric lights, telephones, steam engines, indoor plumbing, mass production, etc., etc. The kingdom of God on earth is arriving soon, by the hands of the engineers! This optimism came to a crashing halt when the most highly technologically and theologically advanced Christian nations plunged the world into the hell of World War I. Still, belief in impersonal immanent forces ruling history persists, if not in Beijing or Moscow, at least in Westchester County, DeLillo's home.

Amoral

One implication of the modernist viewpoint is that there is no God who stands over history in judgement. Whatever is, is meant to be. This is harder to be comfortable with in the 1990s than in the 1890s, but that is where DeLillo stands. Not that he is comfortable, mind you; his view is that the future will be rather bleak, ruled by Japanized English on Times Square billboards. Not that he has any opinion about it: no judgement from God leads soon to no judgement by man: the value-free culture. Is it good, bad, indifferent? It is hard to tell if DeLillo even cares, beyond fashioning fancy word-play.

It is an amoral novel. The winners are those who learn how to live off images. One is Scott the cataloguer. His main effort is to protect the image of Bill Gray, the hidden genius, whose fame grows in proportion to his anonymity. Scott winds up with a permanent stipend from the deceased Bill's bank account.

Another winner seems to be Karen, who left the alternate world of values, fell and became a mother to two men-children, Scott and Bill, dressing them like little dolls. Her faith in the Messiah, according to DeLillo, remains as some fantasy about magical salvation, as if Reverend Moon, who already exists in the flesh, will turn around and come

on the clouds. Thus confused, her expression of faith is limited to preaching to and serving the homeless and mindless people of Tompkins Square Park. This is a fascinating metaphor for the effort to teach the Divine Principle to Americans, whether DeLillo meant it to be or not.

Karen, however, finally goes back to Scott. She could not locate Bill, so she settles for the guardian of Bill's image. It is as if Bill Gray is the invisible god; he is even referred to as such at one point in the novel. The good god Gray dies in a futile

attempt to save another (and himself): a nihilist Christ-vision. Scott is the high-priest of this religion.

And the Athens intellectual, George Haddad, the spokesman for the terrorists, is trying to convince Bill Gray to come into the modern world of computers. Why write on a clumsy old typewriter, he argues. With a computer, you can delete whole populations with a single key-stroke. Bill, the American individualist, the traditionalist(!), defends the old liquid white-out method. This is to preserve real life, in DeLillo's terms: the necessary minutes of going to the toilet; coughing up phlegm and debating whether to swallow it or walk to the bathroom and spit it out; tying one's shoes, breaking wind and burping, waiting for white-out to dry. This is real life, the bottom line we all share. Even mass weddings won't change that! Such seems to be comforting to DeLillo.

Underbelly

Thus DeLillo draws a portrait of several alienated Americans, the glistening fruit of our civilization. They face the future with blank stares. The hero tries to save himself by saving another. The others try to save themselves only. It is all futile. *Mao II* is amoral. It is about the putrid underbelly of the present Western civilization. It is the perfect image of the American cynical-romantic hyper-intellect which is so thrilled by its ability to comprehend everything that it cannot control its ingestion of information, and so thrilled by its ability to analyze everything that it cannot control its synthetic processes, yet is wise enough to realize that it is killing itself because it forgot what is right and wrong. Addicted to self-love, it cannot stop its gradual course towards suicide, and I mean a whole civilization. But it knows what it is doing; therefore it is tragedy.

Reverend Moon and the Unification Church are represented through the eyes of Karen (who during the book is kidnapped and assaulted by deprogramming criminals), her parents and her friends. Some of DeLillo's insights are brilliant and disarmingly positive: "The point of mass marriage," says Scott to Brita, "is to show that we have to survive as a community instead of individuals trying to master every complex force. Mass interracial marriage. The conversion of the white-skinned by the dark. Every revolutionary idea involves danger and reversal. I know all the drawbacks of the Moon system but in theory it is brave and visionary.... We're all Moonies, or should learn to be." *Unification News* couldn't have said it better.

The UC is a major component of the book but it is a passive character, merely commented upon from the outside. As with other major components of the book, DeLillo deals with this subject as an image. There is no doubt that Mr. DeLillo received information from a member who went through the experience of a kidnapping. His grasp of the mental world of church fundraisers is compelling, probably the best I have ever read, from the literary and imaginative perspective. His language is poetic, and if he could grasp the heart of the experience, it would be a *tour-de-force*. As it stands, it barely transcends caricature.

And yet, DeLillo takes seriously that Reverend Moon may be the Messiah, the real savior of the world. He is so off into American intellectual arrogance, however, that he views the world's salvation as probably creating a world worse than the present American one. His understanding of Reverend Moon and the Unification Church is keen but shallow. And he is open to criticism concerning a sexist attitude: the great leaders are men; even Mrs. Moon is never mentioned, and she is cropped from

see MAO II on page 29



INTERNATIONAL HEALING FOUNDATION

Counseling Workshops and Outreach Activities

By Richard Cohen, MA

From July 1-6, 1991, the International Healing Foundation (IHF) held its third counseling workshop in Seattle, Washington. In attendance were ten brothers and sisters from California, Arizona, Alaska and Washington. All participants were Blessed Couples dealing with a variety of issues: former sexual abuse, marital conflicts, sexual dysfunction, gender confusion, cultural barriers, anger management, homosexuality, substance abuse, etc.

The foundation of all workshops held by IHF is a core belief in God, True Parents and the Divine Principle. We focus on the Foundation of Faith and Foundation of Substance, relationships with God and True Parents, and relationships with people. Many times Satan invaded through past experiences, separating us from God, our true Selves, and others. If the wounds of the past remain unresolved, they may lead to conflicts and problems in current relationships and activities. Time alone does not heal the painful memories of the past.

Rev. Moon once said at Belvedere many years ago, "I discovered the Divine Principle, but you must make it your own. You must not only know it with your head, but comprehend it with your heart. I built the car factory and gave you the blueprints. But, your individual responsibility is to build your own car, and you can do it in my factory."

We know that Father discovered the cause of mankind's suffering. He had to fight through the forces of darkness until he uncovered the illicit relationships between Lucifer and Eve, and Eve and Adam. Once he discovered the Fall, Father cried and cried, for days and days, realizing the pain in God's heart, and the pain in the hearts of Adam and Eve. He grieved as he experienced the broken heart of God.

If we are to fulfill on the individual, family and now tribal levels, we must expose how Satan worked in our individual lives, grieve the losses of the past, forgive those who may have hurt us, and rebuild our characters in the image of God. "The purpose of the providence of restoration is to be fulfilled ultimately by man's becoming able to naturally subjugate Satan and to dominate him through the fulfillment of his own portion of responsibility.... The course to subjugate Satan must be followed in a way reverse to that in which Satan invaded" (*Divine Principle*, pages 286-287).

Healing

Healing restoration cannot be avoided. Our Blessing relationships are providentially significant. We are called upon by God, True Parents and humanity to restore all the unresolved problems of human history. When we approach our families and those living in our home church areas, we face every problem in the book. If we have not resolved our own issues, how can we honestly assist others?

That is what our counseling workshops are all about: discovering root causes of problematic behavior, releasing the painful feelings of the past, forgiving others/self/and God, cultivating self-esteem, experiencing personal value as it comes from God, and developing healthy, healing, loving, God-centered relationships with others. We assist brothers and sisters in preparation to fulfill Tribal Messiahship, arming each participant with tools to resolve historical problems. We also teach communication skills, parenting skills, and

principles of anger management.

If you are struggling with problems such as domestic violence, compulsive sexual behaviors, substance abuse, former sexual abuse, homosexuality, low self-esteem, sexual dysfunction, marital conflicts, etc., and if you are a survivor of an alcoholic, chemically dependent, or dysfunctional family system, **You are Not Alone; and There are Solutions to All of These Problems.**

Experience

Here are some comments from several brothers and sisters who have attended our workshops:

"It's real tough to put into words what I felt about the workshop. The presence of God was there so strongly, more than I ever imagined it could be. I've been in a lot of 'groups' through the years, and I've never experienced anything so deep as this weekend. In spite of my blocks and fears, God opened even my heart. I think the workshop was exactly what I needed in my recovery to move me on to the next step. I needed my heart to open and to let out some pain. I was able to do that this weekend. Thank you for your support." SS

"A dramatic event occurred in my life on July 5, 1991, because of True Parents and the work of IHF. To make a long story short, here is what happened: In a relaxed, meditative state, Richard guided me to two important events of my early childhood. The first one was a car accident which took place when I was 3 years old. I was thrown from the car, smashing my head on the ground, putting me in a coma. As I re-experienced the incident, and saw myself flying out of the car, this time True Father was there to catch me. He held me, and at that point I started to cry. Strong feelings of fear, shock and pain overwhelmed me. Then True Mother appeared and together she and Father held me. As I cried, tremendous love and warmth filled my spirit. This was the most powerful feeling of protective parental love I had ever experienced in my life.

"After the crying subsided, Richard guided me to the second incident. This occurred when I was 5 or 6 years old. Involved were my father's relatives and family members. My uncle took a mouse trap, made me touch it, and then it smashed my fingers. Everybody in the room laughed while I was in shock and pain for hours. I felt isolated, humiliated. No one was there

about an hour after that.

"Before this experience, I never felt True Parents were my parents, in my heart. I could never say to God and True Parents, 'I love you.' I would wish I was never born and could not value the Blessing. I always felt a deep loneliness and self-pity, causing selfish and evil behavior. As Heung Jin Nim once said, I have 'a Chapter One problem.' After this experience, I feel the Blessing is the most precious event in my life. My wife and daughter and I are more intimate. It is easier for us to witness as a family, and the deep loneliness is gone. After years of fasting and prayer and tears for the public mission, True Parents could touch me for only a few seconds, and tremendous healing occurred. Eternally Grateful." SQ

"My wife and I benefitted tremendously from the workshop at IHF. My blessing was in jeopardy before the workshop. My wife and I were always quarreling and had no real communication. The workshop enabled us to look at our past mistakes and, more importantly, correct them and look towards a brighter future. The workshop relied heavily on Divine Principle and True Parents' teachings. We thank you sincerely for your support." GD

"It is very difficult to express in words an experience of many brothers and sisters sharing intimately, openly exposing themselves to one another in total honesty. Our couple is suffering because of a lack of understanding, and my own lack of belief in who I am, as a man. I felt that this workshop has given me tools to help myself and my wife separate from our old self and truly build a new personality and thought process centered on True Love and True Parenting. I for one am dedicated to my family and brothers and sisters. I want for us, as a church, to truly flourish." AG

"I was at the point of divorcing my husband because the problem of his homosexuality was just too great to bear. I'm glad there is such a couple doing this type of work. Through our counseling sessions we felt so much hope and the love of our True Parents. I found it very difficult to find someone in the church to help me with this problem and prayed so desperately for help. I shed many tears. Heavenly Father and True Parents sent you both for this mission. After our counseling with you, I was able to bring three guests to a workshop. Please continue to bring hope to our members." DT

"I attended the IHF workshop because of remembering being sexually abused (after the birth of my 3rd child, a son). At the workshop, I was able to work out a lot of feelings about being sexually abused, about being abandoned by my parents, and about being persecuted in school because of physical disabilities.

"I was full of anger and rage. As I pounded, my inner child came out and so did the painful feelings I have been experiencing for so long. At one point, I felt immense strength in myself, ready to pound and rage until I had smashed or crushed every sex abuser who had hurt me. I wanted those feelings out of me. I wanted the anger and rage out.

My inner child was angry and outraged at what had happened to me and to everyone who attended the workshop. Wasn't someone supposed to care about me? Where were my parents? I didn't create this but I have to live it. My inner child was there expressing everything. For me, this experience was very deep and real. I felt alive, I could fight back in a real way, in the proper setting, and then be nurtured by True Parents, as I desperately want True

Parents to be my real parents. For me, this experience was life-changing. Now healing has begun, and as I heal, I will be able to help others." SG

"I wanted to write to let you know how inspired I am about this new life. I'm so grateful to IHF and the healing work you are doing. I had lost all hope of being useful to God and True Parents. I couldn't really believe that God could help me overcome the homosexual feelings. The last period of my life was really unmanageable. I was really feeling miserable, unable to be a husband, father, brother or son. When I look back to the last years, I can see how God was directing my life to the point of meeting you. Now, I can see that it is possible to overcome my problems, especially this problem of homosexuality. I feel there is someone who has opened the way. Of course, Father has opened the way for all of us, but as you know, homosexuality is such an alienating illness, so complex. It helped me to know the roots of the illness and to discover, with your help, how Satan had planted that seed in my heart. I'm really grateful also for the practical advice and I'm following all the steps to recovery. Thank you so much." AT

Los Angeles

In August, we will hold a one-week workshop in Los Angeles for many brothers and sisters. This is our second workshop in the LA area. If you are interested in attending a counseling workshop, or having us come to your city and hold a workshop there, please feel free to contact us.

Public Ministry

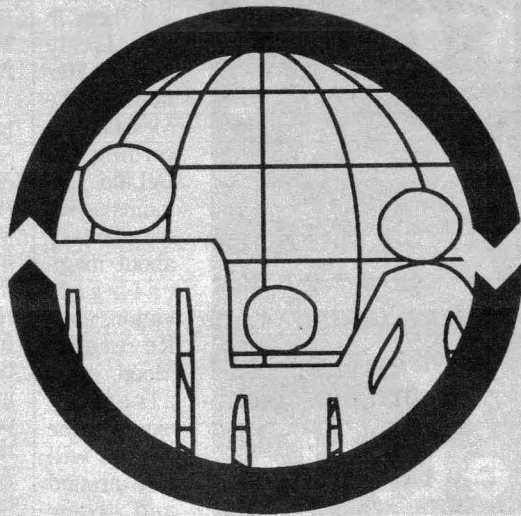
On July 12 and 13, I was in Phoenix, Arizona, as a guest of some members of the Episcopal Church, at their 70th triennial convention. I was scheduled to share my testimony, both as a counselor and as a former homosexual. On the morning of July 13, I testified before a committee, responding to propositions about ordaining homosexual ministers and marrying homosexual couples. I stood up and spoke clearly that homosexuality is not a genetic condition, but an emotional problem which can be solved. I asked the committee members not to pass this proposal, for it would be condemning these broken children to a life of imprisonment.

Many of the audience members were moved and impressed by my testimony. Afterwards, I was interviewed by one of their newspapers. The reporter asked what church I was with. Proudly I answered, "The Unification Church." His eyes changed; however, we continued with the interview, as I shared my theoretical understanding of homosexuality and my personal journey of healing. Later he asked about my Blessing and some facts about the church. The interview concluded.

On Sunday night, the next day, I was to testify before the delegates who represent each state in the country. These delegates are the ones who will vote on whether or not to pass this new canon. After the interview, I walked around the enormous exhibition hall. Many people shared with me, encouraging me to speak strongly at the meeting the following night. Suddenly, the woman who had organized my trip to the convention came up to me and said, "Richard, we have to talk." I knew something was up by the sound of her voice and the look in her eyes.

She pulled me aside and said, "I am sorry, but we have to ask you to leave immediately." "Why?" I responded. "Because you're a member of the Unification Church, and if the people who are against us find out, our platform will be in jeopardy." I said, "I am deeply hurt, and I

see OUTREACH on page 26



PSYCHOLOGICAL SLAVERY

Picking Up a Sense of Inferiority

By Edric Debos

This is the second in a series based on sermons given at the Harlem Church in May 1991. The first article outlined the four areas for discussion and this is the first of the four.

When one sets about the business of making slaves of a free and proud people, one must necessarily reshape and redefine the way in which those people think of themselves.

Earlier on, I made a statement which placed most responsibility for the creation and maintenance of the Atlantic slave trade upon the shoulders of white people in a collective sense.

I do not, however, believe that white people are mainly responsible to clear up the negative psychological consequences that slavery has had upon the collective mind of African-American people. I don't believe they can. They have sufficient problems of their own. But before this disintegrates into an us and them situation, let me suggest that here we touch upon the central and larger issue of the American mindset.

Once upon a time we had this ideal and hope for a new national identity—"the Melting Pot," "the American Dream." At our best moments we achieve this. However, when we look at the reality of the decay in our cities, we realize that the American Dream has turned into a night-

mare. Hopefully we will soon awaken and make good use of the new morning.

That black people might contribute more fully to productive efforts towards that new morning, I maintain that we must genuinely appreciate and come to terms with the historical legacies of the past and the harsh realities of the present, internally as well as externally.

Personal Inferiority

More than enough has been said about the relationship between self-esteem and individual growth and accomplishment. Perhaps too much. William Cross, in his latest book, *Shades of Black*, attacks the idea of black self-hatred as the explanation for black failure, and current debate surrounding the issue of affirmative action echoes some of his arguments against catch-all explanations of solutions. On the other hand, Jerome Taylor, head of the Institute for the Black Family, maintains that there are black people "who suffer enormously from internalizing the stereotypes that racist whites" have perpetuated of blacks.

Certainly, the historical experience of having been packed like animals into ships, the physical abuse of being "broken" in the islands before coming to the mainland, naked public exhibition, inspection and sale, denial of access to education and opportunity, and the constant overt or subtle reminders that one is "non-" (or less

than white) has not encouraged feelings of worth and well-being.

Kenneth Stampp, in his book *The Peculiar Institution*, an excellent book for anyone interested in the practical day-to-day realities of slavery in the antebellum South, tellingly entitles one of the chapters "To Make Them Stand In Fear." This chapter makes obvious the idea that slaveowners clearly understood the need to instill a certain mental posture on the part of their slaves to insure "law and order" on the plantation.

Spike Lee, in his movie *School Daze*,

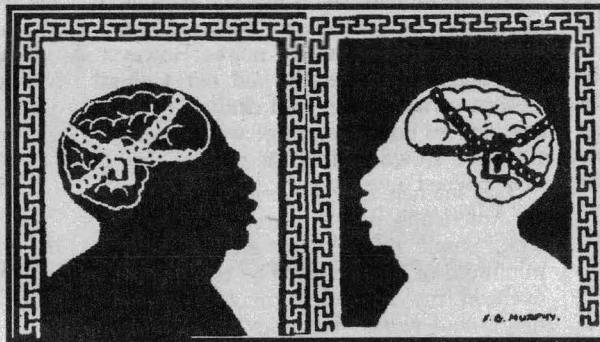
beauty and the continuing tension within the black community over light and dark complexion, European vs. African features.

Robert Townsend's movie *Hollywood Shuffle* is based upon his experience of trying to find acting opportunities in movies. As a black actor, almost all that he could find were parts for drug dealers, pimps, rapists or street hoods (usually written by whites). Fortunately, the movie is a comedy, quite funny and worth seeing, but the point it makes is all too real.

I bring in these many examples to say that, being black in the USA, one is consistently confronted with images and predispositions which suggest an inherent inferiority in being black. While many have the wherewithal to disregard and move beyond such negative barriers, many do not—and are affected to various degrees. While it is impossible to gauge the effect of a negative stereotype upon the individual so portrayed, I am extremely willing to suggest that the impact is significant—especially if one must grow up in such an atmosphere.

Next we will be looking at leadership—"sanctioned" leadership figures such as Colin Powell or Ron Brown, and then "unofficial" or popular figures such as Al Sharpton or Louis Farrakhan.

If anyone wishes to correspond on issues raised in these articles, please write to AEA, c/o U.C. of Harlem, 115 W. 116 St., NY, NY 10026.



inserts a surreal, Broadway musical-style segment which features opposing groups of black women singing a song entitled "Good and Bad Hair." "Good" hair is that which is styled to look European or white (worn by women who are lighter in complexion) and "bad" hair is that which is "kinky" or natural to African people (worn by someone of darker complexion). This important section underlines the issue of standards of

INTERNATIONAL RELIEF AND FRIENDSHIP FOUNDATION

Establishing IRFF in the Balkan Region

By Chris Hays

It was not so much the fact I had never really thought about the East of Europe until the direction from Father came last year. No, it was more that places so far away as the Balkan region (Bulgaria) never crossed my mind. I simply didn't find it worth my time to find out.

Thus, like so many UC members, I found myself starting to 'think' about Eastern Europe after Father gave his central direction: what life is like there, who these people(s) are and how the spread of communism has affected the region.

It was right after I returned from our church seminary in New York that I felt the power of God, moving my mind, touching my heart, about the very real and practical problems facing our global community here in the 1990s.

I felt deeply that God lives, moves and breathes inside me, and I also live, move and breathe inside God. With this sense of being, I feel one excellent, really positive way to lay a good foundation for True Parents inside our sister nation is through the IRFF mission of establishing real, physical and practical help and assistance for the many problems facing our troubled world.

Thus, on February 16, 1991, I was

invited to a gala reception on the occasion of the first visit to England by Dr. Zhelev, president of the Republic of Bulgaria. At this time I introduced myself and IRFF to the president and, through the Bulgarian ambassador to London, who interpreted for us, Dr. Zhelev officially invited IRFF to help his country in whatever way we could.

So, upon Rev. Abe's approval, IRFF-London was revitalized and the 1991 campaign drive was launched in March. I left London for Sofia, Bulgaria on March 9 for three months.

It is said that often our Heavenly Father moves in mysterious but powerful ways. How true this maxim would be as I arrived in Eastern Europe for the first time! On the foundation of my wife's efforts—she has gone to Bulgaria as a missionary three times—I came to see if setting up IRFF was a viable prospect. Indeed, as I learned, God was sewing seeds of victory long before I ever thought about Eastern Europe.

I quickly set about registering IRFF as a legal body in Sofia and IRFF was officially established in April of this year. It is now a legal bonafide non-government, non-profit, non-religious Charity whose European Headquarters is in London and whose local chapter resides in Bulgaria.

On March 17, just a mere eight days after I arrived, our Heavenly Father moved in a very real way, for it was on this day

that I came into contact with the "Mother and Child" orphanage in Sofia. This institution for parentless or orphaned babies and toddlers was the first project for IRFF and presented me with something I could sink my teeth into.

Quickly I made a public relations campaign, raising the awareness of this "Mother and Child" orphanage in Sofia, keeping in constant contact with IRFF's mother office in London. God really wanted something to happen here—you could feel the spirit of goodness and the pursuit of truth in the air.

I'm happy to report, now, that through working on this project, the orphanage has

"The IRFF mission of establishing real, physical and practical help and assistance for the many problems facing our troubled world"

officially received from IRFF: several boxes of medical relief aid, including medicines and vitamins as well as ten boxes of essential and basic household supplies, like washing-up liquid, toilet rolls, etc.

In April and May of this year, a shipment of some \$20,000 worth of medicines arrived in Sofia for IRFF distribution. I spent the better part of three weeks distributing all the medicines/drugs as well as documenting or 'proofing' the institutions where I delivered to.

Coming in late June of this year will be \$700-worth donation of basic household supplies coming via cargo vessel into Sofia port. I will also assist in the rapid distribution of this relief aid to several children's orphanages. (One in particular, 'Mother and Child' Orphanage/Laumbi Kandeve St., Sofia 1000.)

Truly laying the foundation for True Parents in Eastern Europe is not easy—yet, it is so needed. I feel through this experience the majesty of God working mysteriously but powerfully in, with and for the people.

I return to Bulgaria for the continuation of IRFF activities in early July of this year and I look forward to reporting to you additional results from this far-off region.

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SOUL OF RUSSIA

Moscow Journal: Mastering the System

By Erin Bouma

All in all, June is not the most beautiful or productive time to be in Moscow. In keeping with the tradition that the weather on the Day of Pentecost will foretell that of the coming summer months, it was rainy with thundershowers, the beginning of the month was cool, and the last week was outright humid and hot (much like Washington, D.C. and New York City—without the air conditioning). June is also the month that Moscow turns off hot water to its residents for three weeks, which necessitates heating water on old match-lit gas stoves for bathing and washing. It is also the season in Moscow of "Stalin's snow." This phenomenon is the result of planting Stalin's favorite tree, the cottonwood poplar, throughout the city. At the end of spring, these trees inevitably shed "pukh", which are like miniature balls of cotton. As a result, the skies and streets are filled with drifts of summer "snow". Through unscreened, open apartment windows, homes are invaded by white drifts collecting like dust under tables and in curtains.

Yet June is also the month when the markets burst forth with summer flowers and produce, providing a limited bounty for Moscow residents. Fruits available are cherries, plums, apples, peaches, grapes, oranges, small watermelons, strawberries and a smaller thimbleberry harvested from the woods. Of course, the availability and quality of these fruits vary considerably and the price is often steep at 25 rubles (\$1) per kilo.

One of the reasons fruits, vegetables and flowers multiply in Moscow is that many people spend weekends and whole months at their dachas (modest country cottages) working small plots of land. Also harvested and sold in the city by a multitude of babushkas are flowers, ranging from roses to lilacs, from peonies to lily-of-the-valley and asters. Muscovites, it seems, enjoy giving and displaying flowers to brighten up their often drab lives and overcrowded apartments.

While not especially beautiful, Moscow does have a number of trees (and singing birds) to soften the slab apartment build-

ings and decaying Stalinist architecture. Lawns are mowed with a hand-scythe and have a crude haircut appearance. Mud and sand attach to the soles of shoes on every walk, so Russians traditionally shed their street shoes at home for cleaner house slippers.

Living Conditions

I arrived in the USSR in late May to attend the second Soviet ISUM, held in Kiev in the Ukraine. Then, during the last week of May, I moved into a typical Soviet two-room flat with a kitchen and divided toilet and bath/sink. Humble in size and condition, in many ways it is comparable to apartments in the New Yorker Hotel—without Manhattan traffic noises. However, the rooms are generally laid out without closets, so all storage and clothes are kept in bulky pieces of wood furniture crowding into the room.

The kitchen is very primitive for Americans, with a tiny enamel sink, small refrigerator, and a minimum of cupboards. The tiny oven in my apartment may or may not work, but the two burners above resemble a hot plate to work with. Right now, chinaware is in short supply, so when cups and plates chip and break, they are very hard to replace in Moscow. Friends of mine, a couple with three children, are living in such a limited space, but are so grateful they are not forced to double up with one of the grandmothers in the same space.

Currently, Unificationists working in Moscow from Europe and America are renting a variety of apartments to live in for dollars. CARP was fortunate enough to locate an unusually large space for their headquarters in Moscow.

For cleaning, "elbow grease" maintenance is required, since there are few labor-saving devices. The brooms are bound natural fibers, but without a long handle—vacuum cleaners are few and of less than efficient technology; washing machines are

rare, laundromats even rarer. Most cleaning is done by hand-washing in a basin or the bathtub, with use of indoor or balcony clotheslines for drying.

Getting Around

Mastering the Moscow metro system is one of the basic keys to survival if you are not wealthy enough to travel by cab or have a private car. The metro—and bus system, as well—are highly subsidized, so it costs only 15 kopecks (less than 1 U.S. cent) per trip. A ruling was just passed in the Russian republic that retirees can ride free, which is good, since many live below the poverty line on fixed incomes.

The metro is a spiderweb pattern that networks around and through downtown Moscow with spokes out into the residen-

tial neighborhoods. It is a crowded system but relatively efficient, with frequent cars and high-speed escalators. Although metro cars can get crowded at rush hour, it is nothing compared to the squeeze experienced on city buses and trams during the same hours.

The metro trains are currently carrying a public service poster about AIDS but there are images rather than information to educate people. The only other messages inside the cars that I have ridden are for the Hare Krishna movement here (there are also book-tables inside metro stations) and an evangelical crusade poster.

I have total respect and amazement for the older women, often lugging heavy bags of groceries or other items, negotiating the passageways for subway transfers. Often their legs are swollen and they have varicose veins. Their shoes are ill-fitting or rundown—sometimes only a fancier house-slipper.

In the same subway passages, there are often beggars—Soviet-style. They may be "pensioners"—frail and old, crossing themselves with the Orthodox sign. Some are mothers with small children or gypsy children asking for a handout. You also see war veterans and others with missing limbs. The most frequent givers of change seem to be young women.

The mood of the city this summer is one of wait-and-see. Elections in Moscow confirmed Yeltsin as president and Popov as mayor. Things are neither tight nor loose and people are focusing on their private worlds and trying to prepare in case of shortages predicted for next winter. The shops are displaying wool sweaters and coats in the midst of a heat wave, but a few Muscovites are already stocking up for provisions and warmth.

But for now, sundresses, a bag full of strawberries, and a new book, bring a more relaxed spirit.



Erin is now contributing 'Soul of Russia' from Russia.

OUTREACH

from page 24

find this ridiculous. We are both working for the same cause. What does is really matter which church I am from?" She was very embarrassed and apologetic.

I decided, OK, if they are going to throw me out of their convention, I am going to stand up for my faith and belief in True Parents. After returning to the booth of this

group, I told the key staff members, which included several priests, "I am deeply hurt by your decision to have me leave. I am a Christian. I love Jesus very much. And I also believe that Rev. Moon is a great man sent by God, and time will tell who he truly is." The head priest said, "Yes, time will tell," as he ushered me out the door.

As he walked me back to my hotel, I asked him what he truly thought about our church. He said, "I think it's a cult, and you are all misguided, departing from the true gospel of Christ." I said, "I can understand how you might think that way, and now I would like to tell you what I honestly think. I have followed Rev. Moon for seventeen and a half years, and I believe he is the Lord of the Second Advent. You will see." And then he responded, "Well, if it's true, I'm in trouble." I answered, "No, not really, because eventually all must follow and return home."

An honest discussion ensued. I concluded by saying, 'At least you met a Unificationist who changed your opinion of our church.' Even though I had to leave, I felt good about standing up for Father and my faith. I am tired of being a 'shell-shocked' Moonie who is hesitant to defend his religious convictions. It felt great to speak honestly in the face of a church

which is crumbling at the seams. Of the almost 10,000 participants at their convention, the average person must have been around 50 years old. Even this priest admitted that the Episcopal Church is decreasing, and the Unification Church is gathering the youth of today!

In September, I will be traveling to Phoenix, Arizona and Albuquerque, New Mexico to deliver presentations on "Transitioning from homosexuality to heterosexuality." I will also be conducting one-day seminars for those more interested in the process of healing.

In late October, early November, I will be traveling to Louisiana, Texas, Oklahoma, Alabama, and perhaps Arkansas, also conducting presentations on Transitioning and seminars on the process of healing.

Some wonder why I am focusing so strongly on the homosexual issue, while in our counseling workshops we deal with every type of fallen behavior? The reason is simple: almost no one is standing up publicly and speaking out against the agenda of the radical gay-rights movement. There are some "Ex-Gay" Christian ministries throughout America; however, they are very hesitant to take a vocal position. As Father and Jesus have taught us, we must stand up for the truth, in the name of God, and offer a path of restoration for

those who are longing to be free.

I am beginning to speak on general issues of dysfunctional relationships and the confusion over sex and love in our world today. However, I shall continue to make waves to counter the radical homosexual movement, until the truth is known, and true liberation has been accomplished.

If you are interested in sponsoring public presentations on the process of Transitioning, please contact Richard Cohen at the International Healing Foundation. I have prepared press materials which will assist you in organizing such events.

All the activities of IHF are funded by generous individuals. We are a non-profit, tax deductible organization. Several people have sent in donations to help support our ministry and the book project (I am writing a book on Transitioning). However, without your continued financial and spiritual support, we will not be able to keep our ministry alive. And remember, every bit helps, from \$10 to \$10,000. Would you please contribute generously so others can be free? Thank you and may God continue to bless you, your family and your activities.

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NEW ERA CONFERENCE

Making Our Peace With the Earth

By Kathleen Dugan

The first New ERA conference on the ecological crisis facing the global community, convened by Drs. Gene James and Nona Bolin, met in White Plains, New York during the weekend of March 7-10, 1991. It was fittingly entitled "Making Peace with the Earth" and, with the customary energy of New ERA conferences, undertook the convergence of the resources and insights of the world's religious traditions to face the difficult problems which stem collectively from the ecological crisis. Enriched by the presence of participants representing many religious traditions, the discussion evolved in the scenic hills of southern New York State—an area rich in natural beauty and history.

A stirring introduction was provided by Dr. Darrol Bryant's paper as he described the very personal and critical engagement he and his family have experienced in Elmira, Ontario, Canada, where Uniroyal Chemical has created pollution severe enough to close local wells. In what could well be representative of our imminent collision with profound environmental crisis, his story shared the urgent critical analysis and emergent action that were evoked by this all-too-real event. His paper touched chords of recognition in the group, and the discussion initiated by it brought to expression themes that would recur throughout the conference.

When he spoke of the environmental crisis as the most serious of our time, he urged immediate response and recognition of the lacunae in vision and failures in action that have led to this critical moment. It is primarily, he suggested, a question of reviving an effective love of our planet, yet how can we achieve this without a true transformation of vision? The sense of the earth as a living reality which holds a primary place in creating and maintaining our relationships is an urgent need. Dr. Bryant noted Thomas Berry's call for a new cosmology, one which returns to the original sense that humanity had of the earth as a significant being, and of all her creatures as "peoples" with their own rights.

In a subsequent paper, Professor Mawil Dien offered a startling example of this from the Qur'an. He spoke with conviction that the Muslim world holds a rich teaching on the relationship between humanity and the environment. The environment is seen as part of social existence and

all creation is under the obligation to worship Allah. Indeed, Islam acknowledges that all creatures are worthy of protection since all that God has created are "nations" similar to those of humans.

Shift of paradigms

Dr. Bryant also noted that a universal shift of paradigms is necessary, since the present dominant modes and mentalities are inadequate to deal with the ecological problems. Science and technology have been identified as flawed in their models, but so too has religion received its share of the blame. This insight was thoroughly discussed in many papers, notably those of Dr. Gene James, Dr. Nona Bolin, Dr. Andres Alvarez and Dr. Franz Feige. A shared theme was that technology is not purely the enemy, for it is an essential part of human life. From earliest times, though, it

have had too great a faith in human intelligence. Defining intelligence as the ability not only to know but to act responsibly in light of the future, he suggested that we are morally on shaky ground. A great aspect of this is our blindness toward the law of multiple effects which urges anticipation of the widest range of consequences of our actions.

What he described as "Promethean pride" found echoes in Dr. Andres Alvarez's description of the Judeo-Christian tradition's perception of the world; taking seriously Lynn White's proposal that this tradition has permitted the human tendency to exploit nature, he suggested that it is not only the West that has shown these tendencies, and that a truer indictment would be the penchant of the human community toward all that is represented by the symbol of "sin." He then demon-

The special contribution of Unification Thought to the current debate lies in a return of (or renewal of) Natural Theology. In so doing, it assists the work of healing the breach between God and nature and, correspondingly, between humanity and nature. Parallels can be seen in Asian wisdom—a resource which should be tapped if we are to unify our best efforts. In particular, this paper noted the great benefit of Unification Thought in stressing the relational nature of Divine and human life.

The final morning introduced aspects of Native American and Celtic traditions, with their significant emphasis on a creation-centered spirituality. This was completed by a challenging perspective shared by Dr. Franz Feige in his paper reflecting on the cybernetic approach to reality. As he made clear in his presentation, the most pressing need is to educate the human community to a paradigm of the interrelatedness of organisms—of all life. Without it, the attempts to eradicate the roots of the ecological crisis are doomed to failure. This elegant paper acutely stated the heart of the problem: our efforts will not lead to real change unless a corresponding change of inner environments can be achieved.

Naming the very definition of consciousness as divisive and alienating, Dr. Feige suggested the cybernetic model of Gregory Bateson as a helpful epistemology. With its rejection of dualism, the world of nature and creation can be given its due in Western thought. The expansion of the idea of "mind" to include the creaturely allows significant strides toward altering solipsistic views of self and opens the human community to a world in which all are related. This revision of consciousness is a return to

something most familiar to our ancestors and to the world's religions. It is in visions which include the sacred as an essential part of the network of relations that Dr. Feige finds a completion to Bateson's ecological model.

It is on this note of the necessity of religious vision and moral imperative that this fruitful meeting came to a tentative conclusion. The rich interaction of different perspectives from science, philosophy and religion had produced a sharp critique of the roots of the ecological crisis, an imperative call to re-vision the models through which we describe reality, and a challenge to urgently needed action to advance solutions to heal the earth and transform our relationships with it. It concluded with a shared hope that further deliberations will occur.



Participants in the New ERA conference.

has had destructive consequences for the environment.

It should be noted as well that the intention behind technology is in constant need of supervision. Societal conditions and standards of living are essential partners in the equation, and these are intrinsically linked with human perceptions of the relationship of self and others, of self to the Holy, and of self to the earth. The will that drives human action is a dynamic player in a fragile system of balancing forces. Always a problem, the dimensions of the current crisis have raised the potential for disaster in massive proportions.

Dr. James tellingly remarked that one factor in this has been that previous scientists, philosophers and theologians

strated that a careful reading of the Bible disputes the charge that it depicts the alienation of man and nature. Rather, it urges a conscientious relation to creation—seen as a gift.

In other papers, the strengths of the religious traditions, in particular their call to vigilance and their instilling of disciplines, were richly evoked. Several papers represented Unification Theology. Dr. Frank Kaufmann spoke of the Unification foundations for ecology in the teaching of the Three Blessings and urged interreligious dialogue as the necessary environment for responding to global crisis. Dr. Gordon Anderson elaborated on this theme as a revelation uniquely able to respond to the current crises.

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by Carol Ann Juelso & Kate Tsubota

Recent Happenings in the World of Religion

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

Priest Becomes National Hero Mediating With Drug Lord

A white-haired 84-year-old Catholic priest has become an unlikely national hero in Colombia by negotiating the surrender of Colombia's most feared drug lord, Pablo Escobar. Escobar, leader of the Medellin cartel, turned himself in to authorities June 19. Officials hope his surrender will signal an end to the country's 10-year bloody war with narcotics traffickers. Many Colombians were skeptical when the Rev. Rafael Garcia Herreros announced during his daily religious program on television in April that he wanted to meet Escobar. But Garcia Herreros did what police and armed forces have failed to do in seven years—find Escobar and hold talks with him. The priest also won the release in May of two journalists held hostage by the drug traffickers for up to eight months.

President of Haiti Assures Protestants of Fairer Treatment

PORT-AU-PRINCE, Haiti—Church-state relations in Haiti, which have been in shambles since the Duvaliers, took a hopeful turn here last week as the new president, the Rev. Jean-Bertrand Aristide, 37, met with some 500 Protestant pastors at the National Palace. Liberation theologian Aristide told the pastors, "As a Roman Catholic priest, I know that the Protestants have been mistreated." He promised to change the situation, and the next day repeated his pledge to a delegation from the Evangelical Lutheran Church in America and the Lutheran World Federation. Church relations in Haiti have often been stormy. Francois "Papa Doc" Duvalier's 1964 "Catechism of the Revolution" included a version of the Lord's Prayer that began, "Our Doc, who art in the National Palace for life, hallowed be Thy name by present and future generations."

Abandoned Church in Romania Village Museum will be Reopened

BAIA MARE, Romania—The planned reopening of an abandoned 17th century wooden Orthodox church, which has been the centerpiece of an open-air art museum for decades, is one of the signs of the new freedom of religion in this country since the overthrow of the Communist regime of Nicolae Ceausescu in December 1989. "It will be the first time a church in a village museum will be reconsecrated like this, although there is a functioning church in the village museum in Bucharest," said Emil Domuta, curator of the village museum in Baia Mare, an industrial city in northwest Romania not far from the Soviet border. "Along these lines, we have also been able to stage an exhibition of religious art in the art museum here," Domuta said, explaining that this would not have been possible before the revolution.

Top World Council of Churches Official to Visit South Africa

When World Council of Churches General Secretary Emilio Castro visits South Africa in October, he will break a barrier that has been in place for the past 30 years. The last visit to South Africa by a World Council general secretary took place in 1960 when the council organized a conference on apartheid in Cottesloe, near Johannesburg. Now, according to an announcement from the World Council, Castro is scheduled to be in South Africa Oct. 12-23 at the invitation of the South African Council of Churches.

Protestant 'Liberal Leanings' Prompted Orthodox Actions

NEW YORK—"Liberal leanings" of the mainline Protestant churches prompted the largest and most influential Orthodox church body in the country to suspend activities in the National Council of Churches and break theological dialogue with the Episcopal Church. In the case of the Episcopal Church, the action of the Greek Orthodox Archdiocese of North and South America was spurred by the recent ordination of a lesbian in Washington, D.C., and the published claims of a controversial Episcopal bishop that the apostle Paul may have been a homosexual. The Rev. Milton B. Efthimiou, ecumenical officer for the 1.9-million-member Greek Orthodox, cited those concerns behind the actions of the church's Synod of Bishops.

Peoria Diocese Defies Trend of Decline in Number of Priests

(RNS)—The Roman Catholic Diocese of Peoria, Ill., is defying all the national trends, placing it in the ranks of archdioceses 10 times its size. Peoria is "clearly an aberration," said Lawrence Young, a Brigham Young

University sociologist who has studied Catholic seminary and ordination trends. The situation in Peoria may be highly unusual in the church today, but it is not the result of chance or luck. It is the result of the very deliberate cultivation of priest candidates by Bishop John J. Myers, who served as vocation director of the diocese for 10 years before his elevation to bishop in January 1990. Interviews with the seven new priests who came to Peoria during the past year from out of state show that the large number of ordinations is also due to their agreement with Myers' staunch conservatism and to the attention the bishop personally lavishes on new priests. This year, for instance, the 50-year-old bishop took time to dine with the seminarians the night before their ordination and said the rosary with them before the ceremony the next day.

Churches Take Bold New Steps to Combat Sex Misconduct by Clergy

MINNEAPOLIS—As evidence mounts of sexual misconduct by clergy, major religious bodies are taking new steps to address the problem, in some cases even cooperating with civil authorities. In two states, that cooperation ranges from subjecting clergy to background checks for previous incidents of misconduct. Such a policy was adopted by the Presbyterian Church (U.S.A.) at the denomination's June 4-12 General Assembly. Similar steps were taken by the Evangelical Lutheran Church in America in 1990. Both the Episcopal Church and United Church of Christ are scheduled to consider statements on clergy sexual misconduct at major gatherings later this summer.

Reformed Church in America Takes Steps to Boost Role of Women

The Reformed Church in America, which began ordaining women in 1973, took actions to further upgrade the status of women during the denomination's recent General Synod meeting in Holland, Mich. Meanwhile, the 270 delegates who met on the campus of Hope College elected a woman as vice president for 1991-92, the first time in the denomination's history that a woman has been elected an officer.

Christian Reformed Synod Continues Down Road to Female Ordination

Delegates to the 1991 synod of the Christian Reformed Church have rejected a move to reverse a decision that would open all offices of the church, including minister and elder, to women. Meeting Monday in Sioux Center, Iowa,



synod delegates voted 111-73 to retain the 1990 synod decision, which called on the denomination to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church."

For Corpus, no New Word on Celibacy, but a Rebuke on Strategy

NEW YORK—For CORPUS, a group advocating a married Roman Catholic priesthood, the theme doesn't change much from one annual conference to another. For these former priests, the church's celibacy rule is an outdated discipline that needs to be changed. How to work for that change, however, became a bit of an issue at this year's gathering when Peggy Steinfeld, editor of the liberal Catholic periodical Commonweal, urged the group to abandon plans for a Mass and a prayer vigil that she said would be construed not as worship but as a public act of defiance. Her comments surprised and angered some participants who earlier had applauded speakers like Corpus President Anthony Padovano, who called the rule of celibacy "the option of an entrenched minority in power imposing it on an overwhelming majority that does not

want it."

Comfort and Inspiration Now Available on 900 Number

To the mix of hard facts, horoscopes and advice offered at the end of 900 lines on the telephone, a group of mainline Christians is adding another choice: comfort and inspiration. The Rev. Warner A. Hutchinson, a minister of the United Church of Christ and spokesman for the group, said the service aims to offer an alternative to the "shrill voices of religious extremists" by being supportive and offering hope and comfort to people who dial 900-454-2300. Callers will pay \$2.75 for a two-minute call—time enough to choose one of three messages and listen to it in full, Hutchinson said.

Ecumenical Cable Network Edges Out Mother Angelica in Skokie, IL

As the Vision Interfaith Satellite Network (VIS) becomes better known to cable operators around the country, its diverse programming is giving older religious broadcasts some tough competition. A case in point is the Chicago suburb of Skokie, Ill., where the local Tele-Communications Inc. (TCI) system recently dropped the conservative Catholic Eternal Word Television Network (EWTN) in favor of VIS. Outraged supporters of Mother Angelica's EWTN programming, led by the Rev. William C. Clouter, associate pastor of St. Peter Catholic Church, are demanding that Eternal Word be returned to the local cable outlet.

Religious Groups Urge Action to Counter Hate Programs on Cable

Public access channels on cable systems have been touted as a means of giving more people opportunities to express their thoughts at the community level, but they have also become a forum exploited by hate groups. A 12-page report issued by the Anti-Defamation League of B'nai B'rith, titled "Electronic Hate: Bigotry Comes to TV," states that a total of 57 programs preaching racial and religious hatred are being aired on public access channels in 24 of the 100 largest TV markets in the United States. In response, a spokesman for a national group that advocates local community access to cable systems said it is relatively simple to develop alternative programming. And long-time media watchers in mainline Protestant groups, as well as Jewish groups, while defending the right of all groups to have access to cable systems, said that religious groups need to respond to hate and bias programs with shows of their own.

Hunthausen, Controversial Catholic Leader, Announces Retirement

Archbishop Raymond G. Hunthausen, a liberal Roman Catholic leader who was briefly removed from power in a celebrated struggle with Rome, has announced he will retire in August, five years before the mandatory retirement age of 75. He will be succeeded as head of the Archdiocese of Seattle by Archbishop Thomas J. Murphy, 58, who was appointed coadjutor archbishop, or assistant with the right to succeed Hunthausen, in 1987. Murphy's appointment to the post was part of a compromise worked out by a panel of U.S. Catholic bishops to settle a controversy that erupted after Hunthausen came under the scrutiny of Vatican officials in response to complaints by conservatives that he tolerated liberal abuses of church doctrine in his archdiocese.

Couple Loses Bid to Reorganize Debts While Tithing to Church

An Oregon couple has lost an effort to declare Chapter 13 debt reorganization while continuing to give 10 percent of their income to their church, with the refusal of the U.S. Supreme Court to hear their appeal. The case goes back to 1987, when Steven C. and Charlene Ivy filed for Chapter 13 protection in U.S. Bankruptcy Court for the district of Oregon. Judge Henry L. Hess Jr. refused to approve the plan because the Ivys wanted to exclude their monthly tithe to their church from their disposable income.

Mormons Recount Their History in Hi-Tech Pageant

PALMYRA, N.Y.—Every summer brings a new special effect—a volcano exploding into smoke and fire, lightning ripping the sail, a laser star shining so high and bright that the Federal Aviation Administration must be notified. More than 2,300 Mormons volunteered for the 600 roles in this year's 54th annual Hill Cumorah Pageant, called the oldest and largest outdoor production in the United States. Eleven months of planning go into the free, hi-tech pageant that draws 100,000 people—non-Mormons, mostly—over seven nights beginning Friday.

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COMMENTARY & OPINION



By Tim Folzenlogen

HOMEBODY

I began my hometown providence eight years ago. I'd like to take this opportunity to share a little about what I have experienced. What I have learned. I'll begin by saying something about attitude.

Not too long ago Father said that everyone should go to a foreign country. He said that everyone should visit that country three times staying for forty days each visit. It wasn't long after that he asked everyone to sign a pledge to take responsibility for their hometown.

I'm sure that Father has many, many deep and profound reasons for saying and doing the things he does. I like to think that there isn't anyone in the movement who really and truly comprehends what this man is all about. I'm sure, for thousands of years into the future, scholars will be studying his words, his actions, uncovering foresight that goes far beyond our present ability to comprehend. In many ways we're like the ignorant disciples of Jesus who need to be spoken to in parables.

Recently I read where Father said that if a member were to fulfill the 120-day condition, visiting a foreign country and really applying themselves toward that country's restoration, then Father could rest knowing that such a person would be successful in their restoration work anywhere they decided to work. I think it is safe to say that, without such condition, Father does not have so much confidence in us. Why?

Think of our members. Your brothers and sisters. Those people you see hanging out around the New Yorker on church holidays. Great people. Every one of them. At one point in their lives they came into contact with the Divine Principle. They met our True Parents. Their lives probably changed 180 degrees from that moment on.

They burned with new fire. They heroically and successfully assisted our True Parents in their worldwide-level course. But something happened along the way. They became dependent on direction. Cain/Abel.

Think of that same brother or sister in a foreign country. Just getting there probably disrupted their entire life. Tremendous sacrifice. In some cases, it cost thousands of dollars for transportation alone. One doesn't make those kinds of sacrifices and pay that kind of money and then not make some kind of effort to justify their being there. I mean, one simply must do something or run the risk of coming home with no stories to tell. But what to do? Probably the first thing that comes to mind. It is hard to have concepts on alien turf.

Do you know anybody who went? Have you talked to them? Did they say they had a boring time? Was their experience totally void of result? I'd be willing to bet that it was one of the most exciting experiences of their lives. What's more, if they think deeply about it, I'll bet the source of their excitement and the cause of their result was not so much the fact that they were on foreign ground as it was that they were thrust into a situation in which they had to initiate without being told what to do. Without concepts. I think about Father all the time. I think about Father as a young man. They say he didn't accept his mission overnight. He thought about it for a long, long time. He wasn't going to tell

God that he would take responsibility until he knew that he had it in him to do so. What must his determination at that moment have been like? Can you imagine? Pre-war Korean teenager takes responsibility for the world.

Some of our members take great pride in the fact that they are physically close to Father. They like to be where he is. Go where he goes.

I'm not knocking it. It has its rewards and, especially during the Cain/Abel dispensation, I'd think, that would be the place to be. I mean, if you have to follow direction, be appreciated or even scolded, I can think of no one I would rather have doing the directing, appreciating or scolding. But times change.

I don't want to be physically close to Father. I want to be spiritually close. I want to be just like him. Personally, I don't think that you can get there by following the man around. To

become like Father, you have to do what he does. Nobody tells Father what to do.

That is our fortune. Our treasure. Our greatest claim to fame and our only purpose in being. In the future billions of people, everyone, will come to understand, embody Chapter One. The world will become totally populated with God-centered families, societies, nations (if such things still exist). But at no other time than this time will anyone be capable of sharing with True Father something of what it must be like to accept responsibility to

In short, teaching people Divine Principle should be our primary focus.

Stage one of the wager would be to see who could bring the most people to lectures, workshops, video centers (our living rooms), whatever, between July 1 (the beginning of

the worldwide Tribal Messiah providence) and the end of the year. Whoever brings the most guests to some kind of D.P. program, not concerts or art exhibits (although music or art could be used as a vehicle to encourage people to come) wins. D.P. must be presented in some form.

Stage two: Since Father has been emphasizing the need for all of us to attain financial in-

dependence, let's see who

can generate the most income for our respective missions. Sales, donations, commissions, in-kind support, et al., all count towards the result.

The prize is \$200, a hundred for the witnessing result and a hundred for the financial result. How about it, Tim? You're a betting man!

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I'll Raise You!

By David Eaton

This is one of the responses to Tim Folzenlogen's article in the July UNews in which he challenged church members to set goals and accomplish them.

Tim, I see your hundred and raise you another hundred. After seeing your recent article in *Unification News* [July 1991], I thought I'd take your

challenge and up the ante as well. Though I didn't take your initial challenge, I believe I've accomplished city-level (N.Y. Times, Daily News, N.Y. Post, Live At Five, etc.) and national-level (Time magazine) victories, according to your definition of victory.

My definition of victory is a bit different, however, and if you're up to it, I'd like to propose the following, two-stage contest.

Based on Father's June 12 conference, witnessing in our Tribal Messiah areas and on campuses should be our main concerns.

historically important as the publication of *Inquisition*. *Mao II* is, actually, a brilliant book. Brilliance, unfortunately, has little to do with morality.

Remember, Mr. DeLillo, everyone without exception is struggling to gain happiness. That statement, which is the opening sentence of *Divine Principle*, is Kierkegaardian, not Hegelian. It is existential, not ideological. It addresses the existence of the individual, not the crowd. Reverend Moon has managed to create the foundation for individuals to constitute a peaceful crowd, a crowd of individuals holding in common the ideal of sacrificial love. An uncoerced peaceful crowd has to be happy. Happiness is related to love and to morality. Skeptics argue against the terms of Unification morality. Surely, Unificationism rejects the materialistic individualism dominant in our culture. But to consider it mindless is only evidence of timidity.

How about this, Mr. DeLillo: why don't you find a practicing member of the church and get into that person's mind, and write your next novel about that reality? It might be a more hopeful book.

Of course, the *New York Times* might not be so thrilled about it....

MAO II

from page 23

the wedding photograph.

Nonetheless, here we have a major American novelist admitting-on some level of consciousness-that Reverend Moon is the Messiah, that he is a figure of world-historical significance. And the key point of his recognition is the mass weddings. If Mr. DeLillo could only recognize that Reverend Moon's church is one of a diverse set of individuals, challenging life to reach the harmonization of the individual and the whole, then he would begin to plumb the depth of the historical meaning of Unificationism. He cannot comprehend a stadium full of individuals, because he cannot penetrate the image. In other words, he didn't do it himself. To be an individual, either way, you're gonna end up a martyr. As Jesus said, if you wish to gain your life, you must lose your life.

We should be grateful to DeLillo for opening discussion of Reverend Moon on a new and deeper level of seriousness than we have encountered heretofore in the West. To me this is very important, just as



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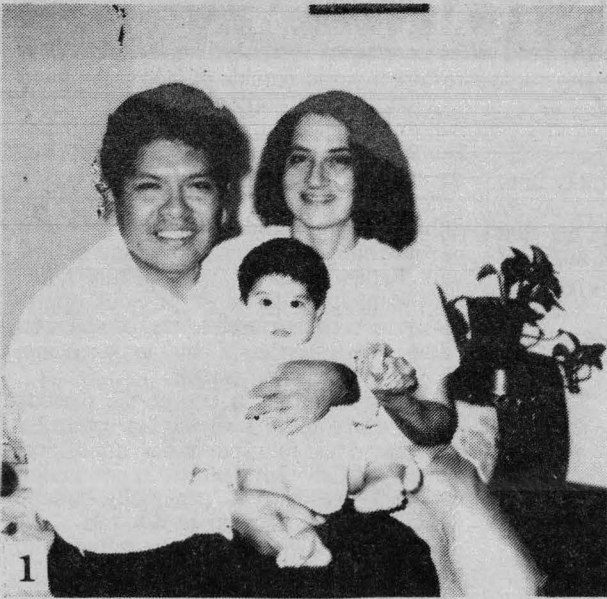
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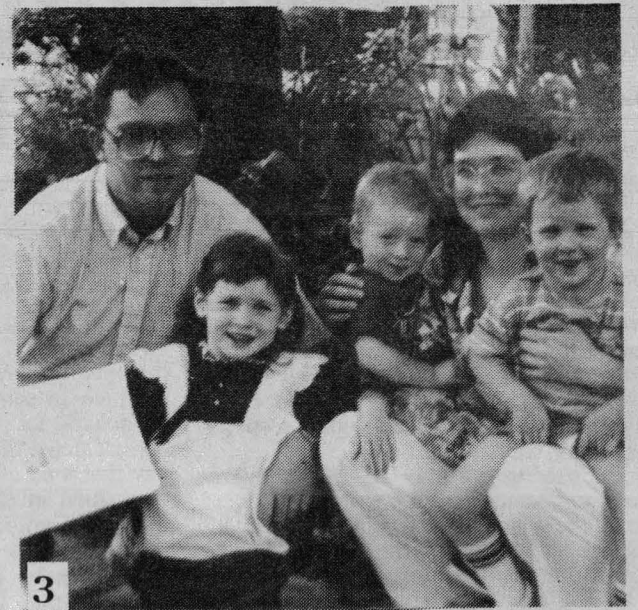
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New Arrivals
 To be included, just send us a photo of your family (with optional donation; color is fine except for those indoors-without-flash orange-colored prints which will look like mud) with all your names plus the birthdate of the new arrival to: **Unification News Arrivals, 4 West 43rd Street, New York NY 10036.** (Returns with SASE only.) This month we are proud to present: ● 1. Esteban & Joan Quispe (NYC) with Amy Mija Catalina (6/10/90) ● 2. David & Madonna Kirpich (Irvington, AL) with Jaidam, Maia & Benjamin Joseph (3/22/91) ● 3. Damian & Rosalie Anderson (Montgomery Vig, MD) with Nicole, Jonathan & David (2/20/90) ● 4. David & Sange Doose (Charleston, SC) with Jayce Kazuto, Victoria Shinbi & Serena Jinju (6/11/91) ● 5. Franklin & Ruth Thompson (Nassau, Bahamas) with Donghae Samuel & Zoe (1/21/91) ● 6. John & Sakiko Willis (Dallas, TX) with Morrow Halcom & Newman Ohara (6/8/90) ● 7. Craig & Sharon Barnett (NYC) with Olisa Penda & Christopher Leif (5/9/91) ● 8. Charles & Julie Hiramami (Washington, DC) with Michael Mihail (6/27/91) ● 9. Peeter & Miekko Saarna (Topeka, KS) with Christopher Young, Kalev Jung & Milvi Sung (3/30/91) ● 10. Francis & Wendy Buckingham (Santa Fe Springs, CA) with Tolby Dickens (6/30/91) ● 11. John & Claire Bowles (Bloomfield, NJ) with Dordji, William, Kilangi & Zia Kelty (6/9/91).



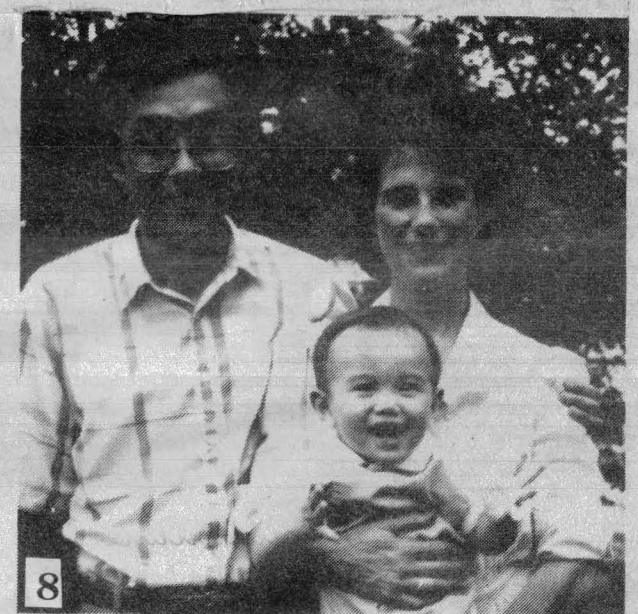
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Unification News

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**PROOFREADER
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