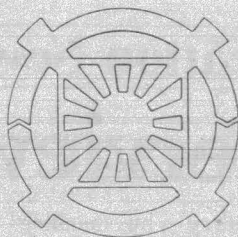


## ● True Sons ●

Excerpts from speeches by Heung Jin Nim and Hyun Jin Nim ● p. 4-5

## ● RUSSIA ●

Testimonies from Americans involved in the ILS Principle seminars ● p. 8, 9, 11



## ● SEMINARY ●

UTS holds its annual ecumenical service and open house for the community in the NY area ● p. 12-13

## ● COMMUNITY ●

Church members report on getting to grips with community activism and public service ● p. 14-15

# Unification News



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Mr. Lev Kornishev, Deputy Editor of Izvestia, presenting the first 100 copies of the Russian book of the Principle to Mr. Hyo Jin Moon in Seoul on Parents' Day, 1992.

## Izvestia Publishes Russian Book of *The Principle*

By Dr. Tom Ward

In 1984 *Izvestia*, one of the Soviet Union's largest publications, described Reverend Sun Myung Moon, as "Champion of Anti-Sovietism." In Spring 1992 the same *Izvestia* has published the teachings of Reverend Moon. In May, the new text, entitled *God and Us* and based upon the Level Four version of *Principle*, went on sale at bookstores and newstands in cities throughout the former Soviet Union.

Already on April 3, Parents Day 1992, Mr. Lev Kornishev, Editor-in-Chief of *Life*, *Izvestia's* weekly publication, and Deputy Editor-in-Chief of *Izvestia*, traveled to Korea in order to present the first one hundred

copies which came off the press to the Reverend and Mrs. Moon and their family.

Mr. Kornishev, a one-time speech writer for the late Communist Party General Secretary Leonid Brezhnev, explained in a speech before an audience of 4000 that with the demise of Marxism, the former Soviet Union finds itself in a religious quest and that the message of the *Divine Principle* responds to a fundamental spiritual desire of the Russian people, who fostered a long and commendable tradition of faith before God prior to the October Revolution of 1917, which ushered in an era of atheism and repression of religion.

Mr. Kornishev and other *Izvestia* editors initially made the proposal to adapt the

see *Izvestia* on page 7

## The Washington Times Celebrates 10th Year

By TWT staff

The *Washington Times* was created to encourage America to fulfill its providential role as a protector of traditional values, and has already made a significant impact in the world through its contribution toward the fall of communism, the newspaper's founder, the Rev. Sun Myung Moon, told a May 21 Washington banquet commemorating the paper's tenth anniversary.

"I founded this newspaper only because I believed that it was the will of God. God loves America and its Judeo-Christian heritage and looks to America to assume the central role in saving the world from the collapse of traditional values, and to defend the free world from the threat of communism. I, therefore, created *The Washington Times* to provide America with responsible leadership in fulfilling this providential role.

"This Tenth Anniversary celebration commemorates the decisive

role played by *The Washington Times* in the fall of communism and anticipates America's and the world's hope for a bright future," Rev. Moon told a capacity audience of nearly 1,200 at Washington's Omni Shoreham Hotel.

The Founder's Speech capped an evening gathering which included some of

see TWT 10th on page 2



Reverend Moon signing a commemorative issue of TWT.

## THE SUMMIT COUNCIL FOR WORLD PEACE

# Delegation of Dignitaries Visits Pyongyang

By William Selig

Private talks were held December 6, 1991 in Pyongyang between Rev. Sun Myung Moon, Founder of the Federation for World Peace and of The Summit Council for World Peace, and His Excellency Kim Il Sung, President of the

Democratic People's Republic of Korea.

Besides a frank discussion of many issues including the development of Mt. Kumgang and visitation rights between the people of the two nations, Pres. Kim extended an invitation to Rev. and Mrs. Moon to attend his 80th birthday celebration, April 15, 1992. Rev. Moon felt honored by the request and said, time permitting, they would attend.

As the time of the birthday approached Rev. Moon and Bo Hi Pak were officially invited but many constrictions prevented their attendance, so direction was given to The Summit Council for World Peace to appoint a delegation of three former heads of state to attend the birthday celebration and to conduct discussions with high-level government officials.

Participants included: H.E. Dr. Rodrigo

Carazo, former President of Costa Rica (head of delegation); H.E. Abdelrahman Sware El Dahab, former President of Sudan; Rt. Hon. Edward R. Schreyer, former Governor-General of Canada; Mr. Antonio Betancourt, the Executive Director of The Summit Council for World Peace; William Selig, Administrative Director, Summit Council; and Victoria Yokota as

see *Pyongyang* on page 6



# Washington Times Interview with Kim Il-sung

This is an excerpt from the interview between Kim Il-sung, the president of the Democratic People's Republic of Korea, and Josette Shiner of The Washington Times, conducted April 12 in the presidential palace in Pyongyang. The questions were asked in English, answered in Korean, and translated by an interpreter supplied by the North Korean government.

**Question: Is your country developing any nuclear weapons? What is your position on this issue?**

Answer: As far as the nuclear issue is concerned, our country does not have any nuclear weapons.... And, what is more, we don't need nuclear weapons. What is the use of producing one or two nuclear weapons while the big countries have several thousand, several tens of thousands of nuclear weapons? What is the point for us to have nuclear weapons? And we don't have a delivery system either.

So, to be honest with you, we don't need nuclear weapons. We are not intending to talk about this issue further, because this issue will soon be solved. And we are quite ready to receive the inspection from outside. So the only thing that remains to be done is the procedural matters to inform the International Atomic Energy Agency what we decided. I don't think there will be any contradiction between our country and the US in terms of the nuclear issues.

**Q: It is well known that Secretary Kim Jong-il is taking more and more responsibility for the day-to-day governing of your nation. Will there be any additional responsibility handed to him on your 80th birthday?**

A: He is already taking full responsibility for our country. In fact, all affairs of our country are run by him. As far as I am concerned, everything is dealt with by him.

**Q: So do you have more time now for fishing and other things you enjoy?**

A: Of course! I have some time to go fishing and I have some time to go hunting. I love hunting and I love fishing also. Although I am celebrating my 80th birthday, I find myself always among the people giving on-the-spot guidance in the countryside, in the factories and enterprises.

**Q: What is your vision for Korea's role in Asia in the 21st century? Are you confident your nation will play a key role in the future?**

A: We don't wish to become a big power. When I advanced the proposal to reunify our country

by founding the Democratic Federal Republic of Korea, I said our country is surrounded by big countries in the world and therefore our country should remain neutral. That is the most favorable status

for us—without becoming the satellite of any country. Also, we don't wish to become the agent of any other country.

We should remain an independent, sovereign, nonaligned and neutral state. That is our wish. We should maintain friendly relations with our neighboring countries. And in the meantime we should remain independent and lead a very harmonious life within our nation.

**Q: What about a united Korea? When will we see that?**

A: That depends on the extent of unity of our nation. Our intention is to reunite all Korean nationals, letting bygones be bygones. If all of us unite together, then the reunification will be done.

There are fewer and fewer people opposed to reunification and a great many people desire to see reunification. It is for this reason that I maintain the principle of great national unity. I've maintained this position in the past, of course, and now even more I maintain this position.

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Reverend Moon autographing the Washington Times that carried Josette Shiner's interview.

## TWT 10th from page 1

Washington's top political, religious and business figures and featured an array of tributes to Rev. Moon and the newspaper which he started a decade ago to counter the pervasive influence of liberalism in the American media. Earlier in the evening, guests viewed a 15-minute video history of the newspaper and watched a taped congratulatory video address from former Pres. Ronald Reagan, who reportedly was a great admirer of the paper while occupying the White House.

### Founding

During his address, Rev. Moon emphasized that his decision to start *The Times* came despite mistreatment from the American judicial system and with full knowledge that it would result in additional difficulties for himself and the Unification movement. He pointed out the irony in the fact that the decisions leading up to the founding of the newspaper were made at the New York courthouse during his trial for tax evasion because of his desire to save America. "Even after this country indicted me, I was still committed to this cause," Rev. Moon said.

Ronald Godwin, senior vice president, and Wesley Pruden, managing editor, prefaced the founder's speech by presenting him with a large crystal eagle, mounted upon an illuminated base. The eagle was selected as the gift because it is a universal symbol of freedom, said banquet organizers.

"A Decade of Dedication" was the theme of the newspaper's tenth anniversary. In keeping with the occasion, the hotel's Regency Ballroom was decorated with huge blowups of significant front pages that the paper has published during the past decade.

Even before *The Times'* banquet, the Omni Shoreham had already earned a place in the history of the movement. It served as the location of the historic God and Freedom Banquet on Aug. 20, 1985, when hundreds of prominent religious figures honored Rev. Moon the day he was released from 13 months of incarceration in Danbury prison. It was also the venue for Rev. Moon's speech to Washington's Korean community on March 25, 1990.

In addition to the Founder's Award, Rev. Moon and newspaper officials presented Freedom Awards to ten Americans who best furthered the cause of liberty during the past decade. Among the recipients were Secretary of Housing and Urban Develop-

ment Jack F. Kemp, Senator Orrin G. Hatch and NAACP Executive Director Benjamin L. Hooks.

In his closing remarks, Rev. Moon asked the guests to join with him and *The Washington Times* in improving the quality of morality in America during the next decade: "Today, *The Washington Times* and its magazines begin another decade of service to America and to God. There lie even greater challenges ahead of us. In order to meet these challenges I need every one of you to be a champion.

"In the next 10 years, let us build a moral America, a better world for our children. You can surely count on my support." When Rev. Moon finished his 30-minute speech, delivered in English, the crowd honored him with a standing ovation.

Paula Gray-Hunker, who stood at the back of the room through the Founder's Address, said she was amazed at the attentiveness of the audience and their respectful attitude through the speech.

"It was beautiful to watch the audience from that perspective," she said, "that entire time, despite the lateness of the hour,

**"The crowd honored him with a standing ovation"**

I didn't see one person get up to leave. Instead you could watch everyone carefully reading along with Father. The unison sound of each page turning was wonderful."

### Many Thanks

Many people came up to Rev. Moon after the speech and before the entertainment to thank him for his message, said Mrs. Gray-Hunker. We also received many calls the following day from many key Washington attendees who were quite moved by his talk. "One hardbitten reporter, who is known for his cynicism more than his inspiration, was moved to thank Father personally. He said, 'There wasn't one word in that speech that I disagreed with. I don't care what anyone says. That is a man of God!' he said."

The evening concluded with a special performance by country music star Lee Greenwood, who ended the program with the song that has made him famous, "God

Bless the U.S.A."

The anniversary had special significance for the 31 Unification Church members who completed 10 years of service to the company. Many of them were personally commissioned by Rev. Moon on Jan. 1, 1982 to assist in the birth of the new paper.

"Looking back at the last 10 very rewarding years, I would say the biggest challenge for us as Unificationists was to hold our own professionally in a very fast-paced and demanding environment—and at the same time not to be compromised by secular and purely technocratic values," said Werner Seubert, accounts receivable supervisor in the paper's accounting department.

"Father, early on, gave us valuable advice, easily remembered by its initials—U.S.A.—which stands for unity, subjectivity and active ability. Unity, of course, with God, True Parents and one another. Subjectivity to dominate ourselves, our environment, competing values, and all situations. And, finally, active ability, to develop a well-rounded mastery in our profession that surpasses the secular standard, particularly by learning all work aspects of the industry, from newsgathering to printing to distributing the newspaper even in the early hours of the morning," said Mr. Seubert.

Although it was not visible to the nearly 1200 guests at the Tenth Anniversary celebration, the night was the culmination of thousands of hours of behind-the-scenes work.

Dong Moon Joo, executive vice president of *The Washington Times*, called a small committee together early in the new year to begin planning for the event. From weekly meetings it soon became almost a full-time job for a team led by Senior Vice President Ronald S. Godwin. They dealt with every contingency from amassing a guest list of more than 2000 top movers and shakers to ensuring every detail of the evening.

The banquet completed five days of celebration which began May 17, the actual anniversary of the paper's first edition. On that evening, *Washington Times* employees and their spouses gathered for a buffet dinner in the ballroom of the company's Washington headquarters. The event was highlighted with a ceremony during which all 76 of the company's 10-year employees received gold watches, provided for the occasion by Christian Bernard.

### Awards

During its first nine years of operation, *The Washington Times* has garnered more than 600 journalism and design awards

from 46 organizations, including prestigious first-place awards from the White House News Photographers' Association, the Society of Newspaper Design and the American Society of Newspaper Editors.

*The Times* has received worldwide attention in recent months with the first exclusive interview with North Korean President Kim Il-sung by an American newspaper in 20 years. An ongoing series of news reports about check kiting by members of the U.S. House of Representatives, and cocaine sales and embezzlement in the House Post Office, have resulted in two separate grand jury investigations of the House, and the voluntary retirement of the largest number of congressmen since World War II.

Recipients of the Freedom Award, which was a brass bust of an eagle's head, were: Warren Brookes, a *Washington Times* columnist who regularly challenged conventional wisdom of liberal Washington on such critical contemporary issues as the budget deficit, acid rain and global warming (awarded posthumously); country music singer Lee Greenwood, whose song "God Bless The U.S.A." has been a patriotic inspiration for millions of Americans; Alexander M. Haig, Jr., who has served the country as secretary of state and supreme allied commander of NATO, and who is currently chairman of his own advisory firm; Orrin G. Hatch, who has championed the causes of improved childcare and education and is in his third term as U.S. senator representing Utah; and Benjamin L. Hooks, who has worked to further civil rights and served more than 15 years as executive director and CEO of the NAACP.

Also receiving Freedom Awards were I. King Jordan, president of Gallaudet University, the world's only university for the deaf, who, as a hearing-impaired person himself, has labored to promote full acceptance of those with disabilities; P. X. Kelley, former commandant of the Marine Corps and member of the Joint Chiefs of Staff, who defended America during his 37-year career; Jack F. Kemp, whose accomplishments as secretary of Housing and Urban Development have even surpassed his accomplishments on the football field; Antonia C. Novello, who became the first Hispanic and first woman ever to hold the position of U.S. surgeon general; and the Rev. John P. Whalen, former president of Catholic University of America who, as chairman of University Support Services, oversees student loans valued at \$400 million.



# A Decade of Service to God and America

By Reverend Sun Myung Moon

*This address was given at the celebration of The Washington Times' tenth anniversary and the presentation of the Freedom Awards in Washington last month.*

As the Founder of *The Washington Times*, I would like to extend my congratulations to the Freedom Award recipients, who richly deserve recognition for their service in defense of freedom.

Tonight, as I look back, I remember the day in 1981 when I decided to create this newspaper. With the collapse of *The Washington Star*, the capital of the United States of America and the world's inspiration for freedom and democracy was left with just one liberal newspaper, *The Washington Post*.

At that time, the idea of starting up a new, conservative paper to challenge *The Post* was unthinkable. I assure you that if I had sought political influence, religious propaganda or personal riches, *The Washington Times* would have been the wrong project indeed. The fact is, I have invested close to one billion dollars in this newspaper during the past 10 years.

## Why I founded the paper

I founded this newspaper only because I believed that it was the will of God. God loves America and its Judeo-Christian heritage, and looks to America to assume the central role in saving the world from the collapse of traditional values and to defend the free world from the threat of communism. I, therefore, created *The Washington Times* to provide America with responsible leadership in fulfilling this providential role.

This Tenth Anniversary celebration commemorates the decisive role played by *The Washington Times* in the fall of communism and anticipates America's and the world's hope for a bright future.

In speaking of the future, allow me to share with you my hopes for a world of peace and harmony.

Ladies and gentlemen! What is the most precious thing in the world? It is true love centered upon God. If there is anything that you cannot buy with money or power, it is true love. True love is unique in that it cannot be actualized except within a relationship. A relationship requires give and take between two beings, a subject and an object. Love between husband and wife, parent and child, and brother and sister are all experienced within relationships.

In the same way, in order for God to fulfill the ideal of true love, He created the universe to be His object. Of all His creations, mankind, as His sons and daughters, was created to be His primary object of love. It is only through true love that we can experience true unity between God and man, between men and women, and among all the creatures of the earth.

True love is the ultimate center of all unified and absolute values. This love originates from the act of sacrificing oneself for the sake of others. Give yourself to others and forget your giving. Then give again. This is the nature of true love. When God created His object of love, He gave Himself for the sake of His creation. He invested 100 percent of Himself. And then He invested again and again.

In nature, when air moves, a vacuum is created. Then air rushes back in a circular motion to fill the vacuum. In human life, when we give our love until we have no more to give, God's unlimited love rushes back into our hearts to fill the void. Absolute giving for the sake of others, therefore, will bring us unlimited energy. God stands in the subject position of giving love to mankind. His original nature of giving love again and again creates a

perpetual dynamic motion characterizing His eternal existence. Thus, eternal life is the natural consequence of living the way of true love.

If you can stand in the position of having God's absolute and unchangeable love, you can be where God is. You will have the right to live together with Him all the time.

If we as human beings resonate with God's love and enter a sphere of unified oneness with Him, then God's love will be our love, God's life will be our life, God's lineage will be our lineage, and God's creatures will be our creatures.

It is, therefore, by God's design that man is created to live for the sake of others. By living and sacrificing for others, the ideal of love can be realized.

With this in mind, we cannot expect world peace to result from the contemporary philosophy of individualism, in which each person lives for him- or herself. It is the intention of evil to destroy the sphere in which the individual dwells as an object of God. When that occurs, what remains is the individual, living only for oneself. This is the fundamental cause of family breakdown, racial conflict, economic disparity and conflict between religions.

America was founded upon the Judeo-Christian spirit of love. Then how did it develop this culture of individualism?

While fighting communism, I have continually tried to awaken America's youth and I have repeated my warnings to the free world so they would not be affected by this degenerating pattern.

Yet America is still suffering from a variety of social ills. Drug wars, AIDS and increasing criminal violence still plague this great country. Even the considerable military, economic and intellectual might of America have not and can not cure these diseases.

## Decisive Role

I came to America only with the desire to help save her. Even after this country indicted me, I was still committed to this cause. I even made the decisions that created *The Washington Times* while sitting in the courthouse during my trial. Moreover, I gave instructions to start *Insight* and *The World & I* magazines while in Danbury prison.

I am proud of the fact that *The Washington Times* played a decisive role in heightening America's awareness of the threat of communism. Although this country has repeatedly rejected me, I have continued my best efforts to awaken America to its providential responsibility.

The strategy of God to save mankind is to absorb the first blow and suffer loss, but over the course of time regain more than what was lost back to God. Evil, on the other hand, always strikes first and claims initial victory but, ultimately, in the end, loses all. As you know, during World Wars I and II and even the Cold War, the countries that struck first, eventually lost.

If a righteous person endures persecution, his commitment to suffer for his faith plants a seed of respect and admiration in the consciences of his oppressors. Eventually, that seed will grow and transform the hearts of many for generations to come. This quiet revolution of the heart is heaven's secret weapon.

## Investment to Save America

I have undergone immense hardship in my efforts to pioneer the way to a true and just world peace. When I founded *The Washington Times*, there were very few people who comprehended my intent, let alone who offered to help. But because I knew the winning strategy of God, I went

forward. I foresaw that this newspaper would be an instrument to save America and the world, although it would mean sacrificing myself and my Unification Movement.

In the next decade, our task will be more difficult than ever. We cannot relax just because the fight with communism has ended. For example, who can halt the

champions in the establishment of world peace.

What we need is a revolution—a moral revolution, a revolution of true love. Moreover, this revolution is needed everywhere. Mrs. Moon and I are working to organize this now in Korea.

As you may know, I visited North Korea last November. That event shocked the world. It was considered an impossibility due to my lifelong stand against communism. As early as 1985, I had predicted and proclaimed the fall of communism and the economic disintegration of the Soviet Union. I was known in many communist countries as a national enemy. My trip, therefore, was a life-risking trip for my wife and me.

I went to North Korea out of love for my country and out of a fervent desire for the reunification of my homeland. I met with President Kim Il Sung and had a meaningful dialogue. Even with differences of opinion, dialogue is always useful. Isolation is always dangerous. For example, he promised me that the nuclear issue will be settled to the satisfaction of the United States. The moment of truth on this issue is coming soon. All in all, I feel my visit contributed tremendously to easing the tension in Asia and the world.

In that atheistic country, I preached that God and true love must be the basis and spirit for national unification and permanent peace. The Reverend Billy Graham is well known for his great work, the first to preach in several communist countries. This time, however, it was my privilege to be God's instrument and speak God's words in communist North Korea.

Today, *The Washington Times* and its magazines begin another decade of service to America and to God. There lie even greater challenges ahead of us. In order to meet these challenges, I need every one of you to be a champion.

In the next ten years, let us build a moral America, a better world for our children. You can surely count on my support.

Ladies and gentlemen, *The Washington Times* is your newspaper as much as it is mine. Together we will make this great newspaper even greater.



Rev. & Mrs. Moon at the celebration.

surging wave of immorality that is sweeping the globe? This is becoming a world that worships hedonism, and seeks only to stimulate carnal desires. The war against drugs in this country has been a complete and utter failure.

The riots that occurred a few weeks ago in Los Angeles, moreover, confronted us with issues that cannot be solved merely with more police, more laws, more money or more political negotiations. Without the true love of God on earth, that is, without people living and sacrificing for the sake of others, we will not be able to solve these problems.

As community leaders, it is important to realize that giving and sacrificing for the sake of others is the only way to establish yourself as the head of your true family and society, and to become true leaders of your nation.

When your family, society and nation follow you in practicing the great principles of true love, then you will become the

## CHURCH CALENDAR 1992



### JUNE

- 1 Day of All Things (Est. 1963)
- 4 72 Couples' Blessing (Korea, 1962)
- 13 39 Couples' Blessing (Germany, 1981)
- 14 Jeung Jin Nim's 10th Birthday
- 17 Young Jin Nim's 14th Birthday
- 23 Day of One Heart (Est. 1989)



### JULY

- 1 Declaration Day of God's Eternal Blessing
- 2,075 Couples' Blessing (New York, 1982)
- 13 Kook Jin Nim's 22nd Birthday
- 14 Sun Jin Nim's 16th Birthday
- 24 124 Couples' Blessing (Korea, 1963)



# The Value of the Gift We Have Been Given

By Heung Jin Moon

*The following is an excerpt from the new book Victory of Love by Heung Jin Moon and is from his revelation to the staff of the Twelfth I.C.C. at the Won Jun in Korea. Rev. Zin Moon Kim recently presented this book to True Parents and they asked for all brothers and sisters, through reading the book, to understand more deeply the heart and sacrifice of Heung Jin Nim. In the following excerpt Heung Jin Nim urges us to better understand the value of True Parents, the value of our blessing and the importance of us studying Divine Principle each day.*

**Y**ou must understand the power, the power in the name of your True Parents. This is a key that Heaven gives you now. Cham Pumonim, our True Parents. Say it with pride. Champoomo Nim. We are their children. We are the children of our True Parents. We have been ransomed with the blood, the sweat and the tears of our True Parents. You must understand that I come to speak to you not to take your eyes from our True Parents but to bring you to the True Parents, because when you see your True Parents you see God Himself.

You see these little children [there were some present], how they hang on to their mothers. "Omma." They will not let them go. They cling to them. They will not be separated. So you must be to the True Parents. Because as tightly as you cling to them, the closer you come to Heaven. You can inherit from them what rightly does not even belong to you. Because of their love, because of their suffering, because of

their blood, sweat and tears, God allowed them to give to you what only belongs to Heaven.

Go into the Kingdom! Bring the Kingdom here on earth! It is so close at hand. It is here and yet you do not see it. It is here now, my brothers and sisters. You must wear the name of True Parents as a banner of pride and honor. Yes, you must let the world know that you are a son, that you are a daughter of the True Parents. There is no greater honor in the universe.

## You are blessed

To be king, to be queen is nothing. To be the president of IBM is garbage next to being a son of True Parents, the daughter of the True Parents. Yes, the world looks to its models and heros, its film stars, Princess Diana, all the glory and the glitter of these famous and popular figures. But in the eyes of God who are they? If you can wear the name of True Parents you have indeed reason to be proud. Not because you have earned it but it has been given to you as a gift, a precious gift.

My brothers and sisters, do you know the most precious gift that our True Parents have given to you, concretely and substantially? (The Blessing!) The Blessing, yes. You have never known the value of the Blessing. The Blessing is your passport to Heaven.

Through the Blessing our Father has stood before Satan and before God and with a big knife, with a big sword, he has cut your connection to Satan. He has taken your chains that bound your hands and feet and cut them and said, "Satan, you cannot touch them, they are mine! I have bought them! I have ransomed them with my blood, sweat and tears."

You do not know how pained our Parents' heart has been because you do not even know the value of this gift they gave to you. They gave it gladly, joyfully. It was the most thrilling moment of their life to give it to you. But you have not understood its value. Yes, it has not been understood. Many of you members, especially you Western members thought, "Oh, I am getting married," or "I don't like the color of his eyes," or "I don't like her voice," "I don't like her character or his attitude." It does not matter. You must understand. If you are given Al Capone or Godzilla, it does not matter. It does not matter who your mate is, but the fact that you could be ransomed from eternal death into eternal

**"It is so close at hand.  
It is here and yet you do  
not see it"**

life. That your children can be born sinless, this is a miracle. This is a miracle! This is such a great miracle.

Please I ask you to gratefully, gratefully thank our True Parents for this Holy Blessing. Those of you who have not yet received this Blessing from our Parents, you must yearn for it with all your heart. Nothing is more important. This is your passport to Heaven. This is your ticket to freedom.

Look at your wife, look at your husband no longer as your wife or your husband, but look at that person as God. This is God in the flesh. Do not look at the imperfections of this person. This person is your doorway to Heaven. You must be so grateful that you have been given the Blessing, that you have a husband or wife with which you can go to Heaven. You must be grateful every day. This is where the Revolution of Love must begin.

## Love revolution

Perhaps some of you have heard my words before. I have spoken of a love revolution, of a love epidemic. Our Father is waiting to see this in the Blessed Couples. You are the Elders of the Church. So as you learn to truly love, as you learn to truly love within your own family, this love epidemic will spread. It will become a wild contagion. But if you cannot love your own husband or wife, how can a love epidemic spread? So please, I ask you all to repent today. And to pledge before Heaven that you will love your wife, you will love your husband at the cost of your own life. That you will never again judge them, that you will never again resent them or criticize them. But only you must kiss their feet.

You must thank your True Parents. Thank your True Parents every day that they could give you this Holy Blessing. It is only through the Blessing, my brothers and sisters, that the satanic lineage could be washed clean. This is the final step to the coming Kingdom. Yes, yes, I speak of these things for a reason. I speak of these things for a very profound reason.

So I charge you, my brothers and sisters. I charge you who have been called here today to go out as missionaries to witness to the new life that has been given to you through the True Parents. Yes, you must witness. You must be thankful.

There is healing in the name of the Lord. There is a Christian hymn that sings of the name of the Lord. You must say the name often. Say it proudly. Identify yourself. And as you say proudly, "Yes, I am a follower of Rev. Sun Myung Moon. Yes, I am a Moonie," it is like a flashing light. Have you seen the blue-light specials in the K-Mart? Yes, it's like a flashing light. The spiritual world sees your blue-light flashing, "here is one, here is one! This way,

folks, come on!" Spiritual help will come to you.

Yes, you must never hide the name of True Parents. It is your badge of authority. If the FBI comes to investigate you, they flash their badge and without hesitation you open your door. Or if the police officer or someone in a position of authority, when they show their badge, everyone trembles. Your badge is True Parents' own name. Yes, you must announce to the world with pride and dignity, "I belong to the True Parents" and the spiritual world will come running. They want to get on the bandwagon now.

## The Principle

Everyone wants to be identified with True Parents. But those of you who came before this great highway was open — you are indeed very blessed. So you must let it be known, you must advertise. First you must know the language of our Father and Mother and then you can receive from them directly their precious words. Yes, my brothers and sisters, and you must know the Law of Heaven. You must know the Heavenly Constitution, which is the Divine Principle. You must eat it for breakfast, lunch and dinner. You would not think of letting a month or two go by with no physical food. You know that soon your spirit will leave your body.

But some of you are very careless about nurturing your spirit with the Holy Word. Some of you are very careless indeed. You must daily consume the Holy Word because this will give life to your spirit. This is the food that your spirit man needs, the Divine Principle.

Yes, your spirit man cannot live without the Holy Word, cannot live. And by this Holy Word, as you digest it every day, you will see your life changing. You will see your eyes open. And things that were never clear to you before you will understand. You will be transformed. You will be reborn through the power of the Holy Word. And you must eat your Bible as dessert. Your Bible is the foundation upon which our Father could receive this precious revelation.

Divine Principle is the key to unlock the many cages in which people are trapped. Divine Principle is the key, but you must become incarnate. You must become the Word made flesh. You must be filled up with this Holy Word. I want you to promise that you will never let the sun set without opening this book. This is the Book of Life.

As you fall in love with the Divine Principle, you will find that you have new power and authority to witness. We have many ideas in our heads but these have not been actualized in our lives. And as a result we have brought very meager results, very poor and very barren fruits. Very withered and dried up little fruits. As you become reborn, you will find the flocks coming after you. You will find the sheep beginning to follow you because they will see that you are well-fed. They will see you are well-nourished. Yes, you must understand they will know that you know where the watering-hole is. They will perceive that your spirit is very healthy and alive. They will see the living Word within you.

Yes, the time has come for the Christians to come home. The Christians are being called now by our Lord Jesus. He is gathering up his flocks. He is gathering them in. So as you consume the Holy Word of Heaven, as you proudly wear the Badge of Honor, as you display your authorization from Heaven that you are indeed a child of True Parents, as the spiritual world recognizes you, they will guide the prepared souls to follow you to come to Korea and witness the Holy Land here and to meet our True Parents.

# THE VICTORY OF LOVE

BY HEUNG JIN MOON

**The Victory of Love**, by Heung Jin Moon is a remarkable compilation of his conferences and revelations during 1986 — 1987. The book begins with True Father's speech from January 2, 1992 on the Day of Victory of Love, in which he clearly outlines the providential mission and significance of Heung Jin Nim's life and sacrifice. The book contains invaluable insights into our life of faith and offers internal guidance on topics such as: repentance; prayer; indemnity; and living a principled life. The British conferences contained in **Victory of Love** detail the deep internal content of the forefathers' lives of faith and their relevance to our lives today. **Available now! 280 pages, paper, \$12.95**

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# Individuality and the Course of Restoration

By Hyun Jin Moon

*This is an excerpt from an unofficial transcript of the speech given on Parents' Day, 1992.*

As I stand up here before you, please don't see me as Hyun Jin; I come as a representative of True Parents and True Family, and my message is not mine, but the message of my family.

In order to understand our purpose, the purpose of man, we have to go back to the time of creation; the first impulse of creation was true love. God created man for the sake of love; therefore, just like an artist, when he tries to create something, he has to devote every ounce of himself to create a piece of art.

I'm sure some of you are musicians; some of you have artistic ability, some of you have literary ability, and when you are trying to create something, you have to totally devote yourself to that object of creation. That is the principle of love—total conviction, total giving for the sake of the object; therefore, the first impulse of creation was that of love.

God created man for the sake of love. For the sake of love, but in order to substantiate that love, upon that high level, eternal absolute level of God needed to give man the capacity to be able to deal as an equal; therefore, God gave man free will—upon free will, man should have been able to take free action, in order to substantiate and to reciprocate that love of God, as a true object to God.

But what is the truest expression of God's being? When we say, "We want to be a true object," what do we mean—being a true object? When you are an artist, you have a vision of what you want to draw. When you bring that vision into reality, if that reality is closest to that vision, then you can say: "Oh, that is an ideal word," right? Because it fulfills the truest expectation that you have as an artist.

What is the expectation that God has of man? God wants man to be the truest expression of God. That's why, throughout the restoration course of history, we've always come with the understanding that man can also fulfill divinity, to be like God, to share in God's truest impulse, which is that of love. That is the meaning of man's creation—true love.

## Original intent

Ideally, if Adam and Eve did not fall, in the book of Divine Principle, Chapter 2 wouldn't have been a problem. It's Chapter 1, the Principle of Creation, that is what we would have understood, and truly that love that God intended man to receive would have perpetuated and multiplied within man, and there would have been no confusion, there would have been no divergence, no separation, no disunity; why? Because true love is the truest harmonizing factor.

When I look upon you, I see many individuals. God made you to be different, you can only be a subject when you recognize an object that is different from you. In that same way, love can only be substantiated when you recognize something or somebody beyond yourself; therefore, that is the Principle. It's through Principle that all of you are different. It's through Principle that all of you have your own perspectives, your own ways of doing things, characteristics.

If true love have been our tradition, that would have been the true unifying factor. And upon that foundation, you can dwell in freedom, and you can be the truest expression of God, on your own. When we look at nature, we have the principle in a blade of grass, yet there are so many

expressions of blade of grass out there. Within the concept of love, you truly can stand as individuals; that's why, in Principle, we have this understanding of the concept of the whole, but also the concept of the individual.

When you look at the human body, you are made of many, many individual cells that have to interact together, that have to unite for the sake of sustaining life. In the same way, when you look at the animal kingdom, you have a food chain. In that food chain, if you take away one element of it, let's say a micro-organism, the whole chain collapses. If there were no deer for the lions to eat, then the lions themselves would die; if there were no grass for the deer to eat, then the deer and the lion would die; if there were no micro organisms to break down the dead flesh of the deer and lions, there would be no grass for the deer to live on.

In a way, everything in God's creation is meant for unity and its truest expression of unity, and how individual parts are working together in a harmonious whole. So, let's go back to the Principle of Creation. We said that the first impulse of creation was that of love, if Adam and Eve did not fall, what would have happened, what would have been the product, what would have been the outcome? If Adam and Eve did not fall, they would have grown up and understood that they had to be a true object of God, and in order to be a true object of God, they had to truly be the truest expression of God.

How do you become the truest expression of God? If you have the truest form of God, as we understand, we realize that God is made of dual existences, both subjectivity an objectivity, masculinity and femininity, therefore the truest expression of God is that of husband and wife. That is the time of perfection.

When we look at Divine Principle, we understand indirect and direct dominion. The time of growth is the time of indirect dominion. That is the time when you have to fulfill your own responsibilities to give your life for the sake of God, just like Adam and Eve. Adam and Eve, as son and daughter of God, had to follow God's principle, follow God's direction, totally, 100% without any understanding of themselves, they had to go beyond themselves. That had to be their initial step.

## Follow the way

That's why I say, "Let's get rid of all our self-centered standards and truly unite with True Parents." That is the foundation that you have to make, just like Adam and Eve had to do. Upon and only upon that foundation, could they be able to stand as husband and wife, only upon fulfilling that portion of responsibility that they had, as brother and sister. If they had fulfilled that, then the fall would have never have happened, because it would have been against their nature to go against God's will.

So, that's why all throughout the restoration course of man, the restoration of True Parenthood has been crucial, because the meaning of True Parenthood is the most perfect expression of God. The meaning behind the position True Parenthood, and the creation of True Parenthood

here on earth, is that important, because that is the truest expression of God. God is made of dual characteristics and, therefore, mankind, which is made of male and female to be the truest expression of God, has to be united as man and wife, as an expression of God. Upon that unity, you also share in the creative nature of God by bearing fruit, children. Children are a product of love that exists between husband and wife.

Before you can really create something, you first have to have a concept, and the concept dwells within the mind. To bring it into reality, my body has to unite with my mind, which holds that concept, and bring that ideal, bring that image into reality. Same thing with music—you get inspiration; where do you think inspiration dwells? Within the level of mind, within the inner aspect of man. Upon that inspiration, you utilize, through unity of mind and body, and try to bring about that type of

God's example. By God's creative impulse of love to create man.

## Fallen inheritance

That is the meaning behind creation, that was what God intended before the fall. However, we stand here today as the children who have inherited man's fallen history. So, what happened during the fall? In Principle we find that the fall prompted by Lucifer was prompted by selfishness, greed and individuality which is not centered upon God's ideal. As I said, upon recognizing your individuality, you should be living for the sake of another object.

Only upon understanding your own individuality can you recognize the fact that you have to live for another, but instead of doing that, Lucifer, as a servant of God, who was in the position to raise Adam and Eve, looked at Adam and Eve with selfishness, seeing that God's love for Adam and Eve was truly better, in his eyes, better than his.

Many times, as I came here in front of you, I talked to you about love, and I said: "Love is absolutely eternal." That means it cannot come under a form of measurement, it cannot be measured, because if it is measurable, by any standard that human beings or the angelic world can conceive of, then it's not absolute, eternal love because you can see the distinction of love or the expression of love based upon position.

That is why position has been so crucial in the course of restoration, because that first act was that of a servant, going against the will of the master and initiating what God hated the most, to take away God's son and daughter from Him so He could not fulfill that tradition of love.

Upon that failure, Eve, once again, went out of the position of the ideal being in the objective role as a woman; she subjugated Adam and as a result we see the perpetuation of that fallen act. That is what

happened and, as a result, the tradition of fallen man has been that of fear and guilt. That's why the most precious gift of human connection, which is the sexual organ, has been lost; and it has been the vilest thing, of the most hideous crimes committed by them, breaking every type of relationship that man and woman should be able to uphold.

So, what happened? God lost the subjective position, the position of subject. Because of the fall, God lost the position of subject, God lost True Parenthood, God lost the position of a true husband, God lost the position of a true man, in relationship to his wife as a husband. God lost all the subjective positions, upon the loss of True Parents.

Because of the fall, the four position foundation was centered upon Satan who in a way initiated the fall through his own individuality. That has been the legacy of man's love; selfish love, that's why we call fallen man's love selfish love. Selfish love, love that fulfills only your own desire, your own wishes, for your own aggrandizement, that is what we define as selfish love. That has been the tradition of fallen mankind, because it was that act, that first impulse of Satan, that fallen impulse of Satan of individuality, selfishness, which has been the tradition of mankind.

*end of excerpt*



Hyun Jin Nim giving the Parents' Day address.



## SUMMIT CLUB SENDS DELEGATION TO PYONGYANG

### Pyongyang from page 1

the official photographer.

Under the direction of Dr. Bo Hi Pak, President of the Summit Council, intense diplomatic efforts with DPRK were conducted the past few years in order to foster a reconciliation between North Korea and the Unification Movement.

In April 1991, as part of this process, Dr. Rodrigo Carazo, Chairman of the Council of Presidents of The Summit Council, traveled with Antonio Betancourt to Pyongyang to find out if they would be receptive to a Summit Council-sponsored commission that would study the issue of Korean reunification. The North Koreans wholeheartedly accepted the proposal.

Accordingly, in September 1991, the Commission was inaugurated in Washington, D.C. with several former heads of state and government and assisted by former U.S. senior government officials, prominent Asian scholars and international economic experts. This development accelerated the diplomatic efforts which culminated with an invitation to North Korea and the historical embrace of Rev. Moon and Kim Il Sung.

### Arrival

April 14: At 5:00 p.m., the Delegation landed in North Korea. A huge committee welcomed the group, including Li Jong Ok, the North Korean vice president, and ambassadors from many countries, particularly from the Middle East. Passing the reviewing stand, the group received a tumultuous reception. A limo and guide were assigned to each member of the Delegation.

The drive to the Morang Guest House took about 30 minutes. "Morang" means "peonies" and the Guest House is located on the Taedong River facing the Juche Tower to the south.

At the Guest House the group was met by Kim Hyong U, Vice-Director of the Central Committee, Workers' Party of Korea. Upon arrival, the Delegation was whisked off to the February 8th Cultural Hall to see a first-rate performance. When Kim Il Sung entered alongside the President of China there was thunderous applause.

Afterwards, the Vice President of the country came to the Guest House for a late dinner, along with Secretary Kim Yong Sun of the Workers' Party.

April 15: Birthday. The group went to the Presidential Palace and met with Great Leader Kim Il Sung and Dear Leader Kim Jong Il. Pleasantries were exchanged and photos taken. Vickie Yokota gave greetings from *The Washington Times*. She is a semi-celebrity because of the interview the President had given to the *Times* the previous Sunday. In Monday's government newspaper, a photo of the Leader, Vickie and her sister, Josette Shiner, the Deputy Managing Editor of the *Times*, was published.

After meeting with the two Leaders, a lunch banquet was held for more than 1500 guests. The speakers included the Great Leader and the Prime Minister. Toasts were frequently offered. All those at the tables—one by one—went and personally clinked glasses with the Leader.

### Celebration

The logistics of the birthday operation were impressive. Ushering thousands of guests, many who require interpreters was a phenomenal task. They have been able to perform according to all the dictates of international protocol.

The next stop was Kim Il Sung Stadium. In the VIP waiting room, the Prime Minister greeted the group. The show was nothing short of fantastic. The performers' choreography and synchronized dancing was professional and extremely well executed. They put on a clockwork, one-hour series of performances like the kind at football half-time shows, but with a degree of passion and excitement that is rarely seen. Each person gave 101 percent of themselves. They seem to truly love and idolize their President. In addition to the

100,000 spectators, there were an equivalent number of performers.

On the opposite side of the stadium, the people in the stands held cards to spell out words and pictures, including complicated tributes to the ministries of fishing, agriculture, etc. One such mural honored seven famous Koreans who had fought for independence during the Japanese occupation. Rev. Sun Myung Moon's name was highlighted.

In the evening, a soiree or outdoor dance was held at Kim Il Sung Square. The Vice President and Deputy Prime Minister greeted the group along with a number of other dignitaries from the government and military.

The show was sensational. It consisted of more than 100,000 dancers in groups of about 100. They would dance in circles with great swirling movements. In the middle, stage center, there were a variety of traditional fan dances, acrobatics, singing, etc. No sooner did the show begin than people left their seats and began to dance in the square. It was a huge, festive celebration.

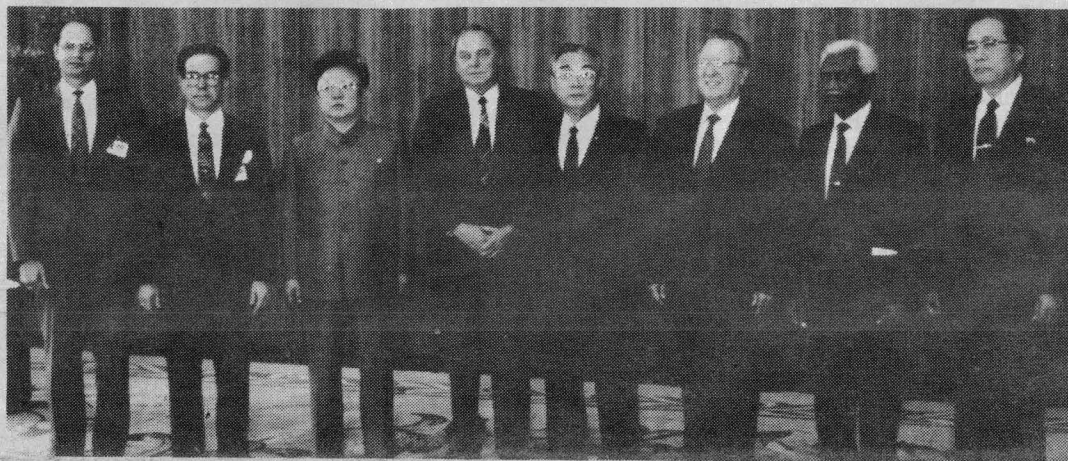
Upon returning to the guest house, the Delegation sat down to watch the news and

parts.

"First, as a member of the Summit Council, the Commission is composed of many capable leaders who want to help foster and facilitate the environment for discussions between the two sides; and the Council believes that reunification is a feasible goal.

"Second, I am not only a member of the Summit Council, but I'm also a member of Moon Sun Myung's Tong Il Church. Rev. Moon was very happy to be able to visit his homeland and to meet Great Leader last year. He feels now is the time for healing and reconciliation between the north and south, and that he will use all his resources and all his determination to see that it happens within his own lifetime.

"Third, personally speaking, I am very impressed with what I saw, including the birthplace of the Great Leader, the maternity hospital, the University of National Economy, many beautiful buildings. I was moved by the character of the Korean people, namely their passion to live. In conclusion, I share their hope and belief in the reunification of the peninsula, and dedicate myself to its fulfillment."



(Right to left) Kim Yong Sun, Secretary for International Affairs, Central Committee of the Workers' Party of Korea; H.E. Abdelrahman Sware El Dahab, former President of Sudan; H.E. Rodrigo Carazo (Commission Chairman), former President of Costa Rica; H.E. Kim Il Sung, President and Grand Marshal of the Democratic People's Republic of Korea; Rt. Hon. Edward R. Schreyer, former Governor General of Canada; Kim Jong Il, Supreme Commander of the Korean People's Army; Antonio Betancourt, Executive Director, and William Selig, Administrative Director, of The Summit Council for World Peace.

talk together. There was a TV clip on the meeting with the Great Leader and the Dear Leader. The Unification Church members sang songs, including *Saranghe, Tong Il*, and *Arirang*. Interestingly, the North Koreans did not recognize some of those songs, but the mere fact that the members sang Korean songs really stunned them. The perception they have is that Westerners don't like North Korea, but that Church Members appreciate their culture, songs, food, etc., really wins their hearts.

### North Korean Culture

April 16: The Delegation visited the Mansudae Art Studio, where the government produces the various works of art throughout the city—murals, paintings, statues, jewelry, monuments, ceramics, etc. Some paintings are done in the traditional style, but mostly it was the modern socialistic style with many paintings of Kim Il Sung and the Dear Leader in various popular stances—with the troops, in a factory, in the fields—giving "on the spot guidance."

They also had one studio dedicated to the various dissidents, including Rev. Moon Ik Kwon and Rim Su Gyong. The latter is a South Korean student who had crossed the border without permission to attend an International Youth Festival in Pyongyang. Upon her return, she was sentenced to 10 years in prison. She is affectionately referred to as the "Flower of Reunification."

The Delegation visited many places in the city, including the metro, a maternity hospital, factories, dams, and department stores.

In the evening, a press conference was held at the Guest House. Each Delegate gave their impressions. Bill Selig was very surprised when Pres. Carazo invited him to speak. He couldn't imagine what to say to 21 million people, but after a moment's prayer and reflection, the answer was clear: testify to Father. His answer was in three

ing through binoculars and taking pictures.

During previous tours from the South, the guides always said that the building on the north's side is a facade, a 13 ft.-wide Hollywood-like building. In fact, Panmun Pavilion is a normal building at least 50 ft. wide.

April 19: Presidential Palace. At 10:00 a.m., Kim Il Sung met with the group. He said, "I asked you to stay two more days so we could become friends. There is no other reason. I think it is very useful to make friends on this occasion. Also for you to have an understanding of our country. I thought it necessary to meet you since you were sent by my friend Rev. Sun Myung Moon."

Each person in the Delegation had a chance to speak. Pres. Carazo, the Delegation Chairman, thanked the President and wished him happiness on the occasion of his birthday. "Our job and the commission's, under the guidance of Rev. Moon and Bo Hi Pak, is to work for the benefit of the Korean people."

### Giving Thanks

Antonio Betancourt expressed thanks on behalf of the Rev. Sun Myung Moon and Bo Hi Pak for the opportunity to meet. "The Rev. Sun Myung Moon has instructed the movement worldwide, that the country under the able leadership of Grand Marshall Kim Il Sung has preserved the purity of the Korean shimjung and that Korea is like white, immaculate paper. This purity has to be preserved. On that white paper, an epic poem has been written. We cannot let that paper be stained by forces from the outside.

"Rev. Moon will do everything in his scope and worldwide movement to support Korea and preserve what has been gained in the last 45 years. The development of shimjung has been done through tremendous sacrifice and that cannot be for vain. When we shake the hands of the soldiers and people of Korea, those hands speak that message of shimjung. That moves our hearts to tears. We echo the heart of Rev. Sun Myung Moon to the people of Korea under the leadership of Grand Marshal Kim Il Sung."

After a one-hour meeting in the conference room, lunch was served in the dining room for another hour. The atmosphere was very friendly. The discussion included many topics, but what punctuated the talks over and over again was Kim Il Sung's reference to Rev. Moon as his friend.

In the afternoon, the group went shopping at the Rakwon Department Store. The stores are not glitzy, no hands-on shopping. All the merchandise is located behind the counter. Electronic equipment and cameras are about on a par with U.S. prices. A shirt was selling for \$10 (20 won), a suit for \$150 (300 won). In comparison, a translator has a monthly salary of only 200 won; of course, they don't pay for rent, education, medical care, electricity.

April 20: At 9:00 a.m., the group departed on a Soviet-made helicopter for a 40-minute ride to Mt. Myohyang, about 150 km from the Chinese border. It is located in the north central part of the country. (Kumgang Mountain is to the northeast.)

The group drove to the International Friendship Exhibition a few minutes away by car and toured the museum. Kim Il Sung and Kim Jong Il have received more than 67,800 gifts during their careers.

Afterwards, the governor of the province hosted a picnic near a mountain stream. There were many "chupe" or calls for a toast. The food was delicious and included freshly steamed clams and bulgogi.

At 3:40 p.m. the helicopter departed for Pyongyang. Upon arrival the group went directly to the office building of the International Department of the Central Committee of the Workers' Party of Korea, for meetings with the director.

Afterwards, Secretary Kim hosted a farewell dinner at the Koryo Hotel a few blocks away from the party building. He presented newspapers signed by the Great Leader, which is totally without precedent. The Leader has signed books, but never a

see **Pyongyang** on next page

### Kim Il Sung

April 17: Last night about 1:00 a.m., the Foreign Affairs Minister woke up Antonio to tell him that the Great Leader wants to meet again on the 19th. He said the Leader wanted to have discussions and not let the Delegation leave with just a photo shaking of hands.

In the afternoon, the group was informed that *The Washington Times* interview had been picked up by VOA, BBC, and agencies in Japan. The interview was released by the *Times* April 15 simultaneously in Washington, Tokyo and Seoul. The entire contents were read on TV news, and also on the English radio station.

After dinner at 9:00 p.m., the group viewed a recently-completed documentary on the history of the country, entitled, "Korea: The Lodestar Nation." Surprisingly at the end, there was footage of Rev. & Mrs. Moon's meeting with the Leader.

April 18: *The Washington Times* interview is reprinted in full in today's *Rodang Shinman*, the government newspaper.

After a 150 km drive to Kaesong City near Panmunjom on the newly opened Pyongyang-Kaesong Road, the group visited Truce Village. There was a military briefing. Scale models were effectively used in the explanations. The country is set up to be exhibited. As usual, the language was very anti-U.S.

Speaking to his guide about the anti-U.S. tone, Bill Selig asked why not let the facts speak for themselves, why is it necessary to editorialize each sentence? For example, to ask "Where is Mr. Li?", the North Korean style would be, "Where is that stupid, lazy Mr. Li?" The guide agreed and said there are indications that it is changing, and that the anti-American rhetoric and tone should not be taken seriously.

The visit to Truce Village was very interesting. Everyone commented on the strangeness to have the Americans watch-



## IZVESTIA PUBLISHES RUSSIAN BOOK OF THE PRINCIPLE

### Izvestia from page 1

*Principle* to a Russian-language audience in May 1991 after attending a *Divine Principle* seminar in the United States, together with several hundred legislators from all fifteen republics of the former Soviet Union.

#### Proposal

At that time, they had an opportunity to meet Reverend and Mrs. Moon personally and were deeply inspired by Reverend Moon's words to them and by the *Principle* itself. They strongly felt that it would be appropriate and highly advisable for *Izvestia* to undertake the task of making the *Principle* available to the people of their country.

They had an opportunity to propose this to Dr. Bo Hi Pak, President of CAUSA International, who discussed this with Reverend and Mrs. Moon; and permission was given for *Izvestia* to proceed with the project.

Those involved with the project, including staff working under the direction of World CARP Vice President Dr. Joon Ho Seuk, such as Russian missionary Peter

Laddstatter, CARP missionary Jack Corley and others were impressed by the seriousness of the efforts made by Mr. Kornishev to keep the text as close to the *Principle* as possible while making appropriate commentary to help facilitate understanding for the Russian readership, who in many cases are only beginning to awaken to the reality of the existence of God.

Several individuals, including Professor Lev Semonov of Tver State University, Mr. Peter Laddstatter, as well as three young women, Medina, Veronika Murotsova and Tatiana Tusova played a crucial role in assisting Mr. Kornishev and Peter Laddstatter in the editing process of the book. Jesus Gonzalez and Larry Moffitt also invested many hours in facilitating the concrete realization of the project.

With Reverend and Mrs. Moon in attendance, Mr. Kornishev presented the first 100 books to Mr. Hyo Jin Moon, World CARP President. In presenting the books, Mr. Kornishev told Rev. and Mrs. Moon, "We are deeply convinced that your teachings are making a most important contribution to the spiritual rebirth of our country. Because of this conviction we decided to undertake this most important project of publishing a Russian adaptation of *Principle*."

#### Presence of God

Mr. Kornishev also added that he and his colleagues had felt "the presence of God" while carrying out the project. Expressing his admiration for the Unification brothers and sisters with whom he had worked in Moscow he said, "I would like to congratulate you, Reverend Moon, for raising up



Rev. & Mrs. Moon receiving gifts from the participants, including staff from *Izvestia*, of the first World Leadership Conference in May, 1991. Below, Dr. Pak explaining the significance of the book at the Parents' Day celebration in Seoul.



## World Culture and Sports Festival 1992

This is the tentative schedule for the festival to be held in Seoul and environs this year with its four overall themes.

#### "The Interchange of Ideas"

1. 19th International Conference for the Unity of the Sciences; August 19-26; 120 Participants; Theme: "Absolute Values and the New World Order"
2. 5th World Convention of the Professors World Peace Academy; August 19-26; 120 Participants; Theme: "Society in the 21st Century: Opportunities and Danger"
3. 12th World Media Conference; August 22-26; 125 Participants; Theme: "Communication Media and an Ethical World"
4. 5th Summit Council for World Peace; August 22-26; 100 Participants; Theme: "World Peace and Korean Reunification"

#### "Religion and World Peace"

1. Assembly of the World's Religions; August 24-30; 200 Participants; Theme: "Religions and the Creation of World Peace"
2. International Religious Federation for World Peace; Presiding Council; August 28

#### "World Peace Through Ideal Families"

1. International Wedding; August 25; 60,000 Participants

#### "Youth, Sports and the Arts"

1. Sportsfest; August 22-23
2. CARP Convention For World Students; August 24; Theme: "CARP and the World Youth's Unifying Movement"
3. Performing Arts; August 18-September 27.

## Mrs. Moon's Speaking Tour of Korea

Mrs. Moon recently completed a 21-city speaking tour of Korea. This was her schedule—we hope to have a full report in the July *UNews*.

1. May 11 In Cheon
2. May 12 Kang Won
3. May 13 Kyung Gi
4. May 14 Dae Gu
5. May 15 Kung Nam (Mason)
6. May 16 Kung Nam (Sa Cheon)
7. May 17 Chung Nam (Cheon An)
8. May 18 Chung Nam (Non San)
9. May 19 Kung Buk (Po Hong)
10. May 20 Cheon Buk
11. May 21 Chung Buk
12. May 22 Kwang Ju
13. May 23 Che Ju
14. May 24 Pusan
15. May 25 Jeon Nam (Mok Po)
16. May 26 Dae Jeon
17. May 27 In Cheon (North)
18. May 28 Jeon Nam (Soon Cheon)
19. May 29 Jeon Buk (Nam Won)
20. June 2 Kung Nam
21. June 3 Kung Buk (Young Ju)

### Pyongyang from previous page

newspaper.

April 21: The farewell committee at the airport included the Vice Director, Vice President Li Jong Ok, and Secretary Kim who conveyed the greetings of Great Leader.

At 10:00, (North) Korea Airlines #151 lifted off for the 1 hour and 30 minutes' flight to Beijing.

Pyongyang is a beautiful city and what the Great Leader has accomplished should

be acknowledged. But in the process, however, God was removed. Everything lacks a certain flavor. So many times we passed a housing area, and there were no children playing in the yard; there was a feeling of emptiness or abandonment. Everyone agreed that the country is prepared to receive Heavenly Father.

William Selig is the Administrative Director of The Summit Council for World Peace. For more information write: Summit Council; 818 Connecticut Avenue NW, Suite 600; Washington, D.C. 20006.

such wonderful young people."

At the end of his 20-minute talk, which was translated into both Korean and English, Mr. Kornishev noted, "Now this book project is completed and millions of Russian people will have the opportunity to read and learn the wise principles taught by you." Most importantly he added, "I and the several dozens of my colleagues who worked on this project feel that we have become different and better people through working on this book."

Many of those involved in the project, including Mr. Kornishev, felt that there was a real spiritual struggle in bringing the publication to fruition. Perhaps most in-

dicative of this is that on December 25, 1991, the same day as the fall of the Soviet Union, arsonists set fire to the apartment where the editing work on the book had been done.

Fortunately no damage was done to the book but many of those involved in the project felt that this act was symbolic of Satan's frustration. At exactly the moment that the Empire of Lies was dying, God had opened the way through Heavenly Truth to heal the people of the new Commonwealth of Independent States.

Dr. Thomas Ward is the Executive Vice President of CAUSA International and was responsible for overseeing the *Izvestia* project.

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# Getting 'Unbogged' in the ex-Soviet Union

By Barbara Malloch

It is difficult, I think, for mothers to experience "spiritual" life. I'm not saying it's impossible—just difficult. My situation prior to attending the ILS workshop for high school students in the former Soviet Union was definitely practical life—taking care of our two young girls and running a business to try to support our family.

Although having a living relationship with God, True Parents and truth is valuable for this type of "mission"—it is easy to get bogged down by the day-to-day activities, and lose the base in which God can dwell. That's how it was for me. But I know there has always been some degree of "flame" in me—even if it was just a flicker, because once I got into the program over in the Commonwealth, God's love, truth, presence and guidance became a bonfire.

There are so many details, it's hard to choose which ones to include. I am keeping a prayerful attitude as I write.

Preparing to go itself can be a time to make a foundation for God to work and I could write a few pages just on that. Separating from my family, especially the children, was difficult. Also I really don't like to fly in airplanes. Meeting new people (even if they are members of our church) also can be intimidating. I realize now that my basic desire during this time was to prepare myself to do my best.

One instruction from the spirit world was: Don't limit God by limiting yourself. This is not an easy thing to do, as my tendency is to be an observer and supportive-type person. However, God is not always like that, so it can be a little uncomfortable to allow God to be expressed through me in less quiet ways.

I also found myself gathering up arts and crafts supplies because working together with them is a very good ice-breaker with people I don't know, and a lot of fun. I had heard it was difficult to get such supplies, and I really wanted to encourage the young people by making the materials more available.

## Moscow

After getting off the "nice" airplanes, I arrived in Moscow. It was still winter, so there was perhaps an added bleakness. I was traveling with about 12 staff members. We were met at the airport by Steve Stenecki, a missionary working in Moscow who had a bus waiting for us. We were given a short tour of Moscow by a CIS student, Vasily, whom I would meet later and make a deep connection with. Then we got on the train, which was quite an ordeal—but that's another story.

About this time a very deep and constant part of my personality surfaced, and I believe it was some kind of preparation from God to be able to live in a poorer foreign country. Knowing that many people live in very difficult situations, I felt I couldn't complain about my circumstances. Somehow I felt connected to those people—they are human and so am I. Why am I so fortunate to be in a nice place and they are not? I have felt I could be in a difficult situation someday, and deep down inside I've been preparing to live under such difficulties. Therefore the public bathrooms and the general bleakness didn't bother me at all.

Already my heart was bonding to the Commonwealth. However, at this point, to live there was still a bit of a scary notion. Having a family tends to make life more valuable and less flexible.

On to the next internal landmark. After arriving at our orientation camp, where approximately 120-150 church/staff members gathered to learn more about what we were going to do, I was told by spirit world that the best way to get along or unite with anyone is to serve. So I did my best to go the servant of servant course. This attitude helped me a lot, as I tend to be shy around people I don't know and to keep to myself.

During the orientation I tried to prepare to be a group leader and to listen for God's instructions to me. Many people spoke, including Dr. Seuk and various old and new missionaries to the former Soviet Union. I was able to get some good pointers

be to finally be able to give to those people who had suffered so much under communism. I cried and cried, not just out of my eyes or even my nose—but my mouth, too! The song sung by Joe Cocker, "You Are So Beautiful To Me," went through my mind. I felt God wanted to sing that to the people in the Commonwealth for all their suffering and for what is happening now.

The next day at morning service, I forgot to bring some tissue because I really wasn't expecting to have such a deep prayer. During morning service Mr. Aoki (who was with us a few days) mentioned that we have to do more than the ancestors of this nation, especially those of the young people who come to the seminars. These are not new words, but this time I totally felt it in my heart and could totally agree. However, what that meant realistically for me was that I might have to give my life, or even more difficult, sacrifice my children's lives, for this nation.

During prayer this faced me head on. It was like I had to make a choice. Of course, this will bring a mother to tears, and knowing we (I) must be as responsible as possible to protect our (my) children, I was able to say okay, if it is Your will, I can make that sacrifice. As you can imagine, this is very difficult. But my faith comforts me in knowing the separation is only temporary and that it is much better to have a short life of meaning and value rather than a long one with no meaning. Our lives are in God's hands anyway,

whether we live in America (a "safe" country?) or somewhere else. Later, I would learn how this point and this experience could benefit others.

Another deep point in that prayer was that I could love unconditionally. Here again I could take a few hours to go into detail but I'll try to just hit the high points.

Through a dream I had, the words "unconditional love" became three-dimensional to me. Before the dream my understanding of it was to love someone "no matter what." I had associated loving and difficulty together—like loving someone even if they hurt you, or loving your enemy. Somewhere, almost subconsciously, I had attached a sense of duty and a very heavy feeling to my concept of unconditional love. However, in my dream it was very different.

In the dream my central figure came into a room where I was standing. When he came through the doorway, he smiled at me. The spiritual feeling I received was unconditional love. Somehow he knew everything good about me—all the things I enjoyed, all my interests, all my talents, all my hopes and dreams. His smile acknowledged, supported, approved and loved all those things in me. It was a simple yet forgettable dream, and I was energized from it for days.

I believe this was an experience of what Emanuel Swedenborg describes as Divine Love: "Love consists of having what belongs to oneself belong to someone else, feeling another person's joy as joy in oneself—that is loving." This was the kind of heart and mind I wanted to have for everyone I met, especially the high school students who would be in my group. I was "ready" because I was there with my heart and my God to guide me.

Unfortunately, in the first five-day workshop our church staff got split up (we were very sad about that), and I was assigned to another camp. This was my first experi-

ence in the CIS where I was "on my own," so to speak. Things were quite hectic that day—our workshop was leaving, our lecturer left with his students, the new workshop staff and guests were arriving. I must admit I wasn't feeling very adventurous—not wanting to experience Commonwealth life or culture on my own.

Luckily there was a translator still left in our office. I had to find a way to get to my new camp, which was about three hours' drive away. Perhaps you've already heard that the transportation system there has its "limitations", so to speak. Had I not persevered, perhaps my destiny would have been different, but eventually with the help of the sanitarium director, Alex, I was able to pay handsomely (in their economy) for a 2 1/2 hour practice run for the Grand Prix and arrive at my new workshop. It was truly one of the kind of rides in which your prayer life becomes more serious and sincere—not because of love but because of life!

## Workshop

We traveled the scenic route between Yalta and the city of Sudac, along the coastline of the Black Sea. I did my best to enjoy and observe the countryside and lifestyle (in between saying good-bye to my children and husband and wondering if I could mention that I wasn't really in a hurry to arrive!). After about two hours I began to trust that the driver knew his car; besides, he looked at least in his 50s and he had survived this long!

At the camp, the workshop had already started, and I had a group of 18 students and two teachers eagerly awaiting their English-speaking group leader. The average age was 16 years old. One of the teachers in my group was very strong and subjective, so I felt I was a good person to be her group leader because I could genuinely love and serve her. I really believe she could feel that from me, so she was very helpful in getting the students organized, on time, and attentive. Our group meeting time was a valuable extension of the lectures and I am grateful to God for that.

I want to make special mention of my group assistant Max Piltenko. What a gift from God! He had met my husband, David, in the January seminar for university students, so he was pre-conditioned to love and support me. In fact, in my whole life's experience (15 years), he very possibly could qualify to be the best assistant I've ever worked with.

It was so precious to have spent time with these young people. Once again I was moved by their sincerity to discuss and consider spiritual or religious life. It felt good to guide them at this age (I was wondering what high school students would be like) and once again I wished I could continue on with them and be their "big sister."

## Tragedy

It was at my second camp that one of the students, a 17-year-old girl, had a fatal accident. She and three others had quite deliberately separated from the seminar and went hiking in the mountains on their own. The exact scenario is unclear to me, but the final result was that she fell a long way down onto some rocks. She made it to the hospital but with severe injuries. Our staff had an all-night prayer vigil. It was a very serious time. In the early morning she passed away into the spiritual world.

The lecturer and missionary to the city she lived in had to inform the whole workshop. This was very difficult but he did an excellent job. However, the spirit of the workshop suffered a serious blow. It was an unimaginable situation. We kept our schedule of lectures, which were well-

see Unbogged on page 11



Barbara (rear right) and her high school student group, Crimea, 1992.

from them. But it wasn't until made a heart connection with one of the Russian students that my "campfire" became a "bonfire".

## Preparation

Before we went off to our separate workshops, I felt it would be valuable to understand the people of this area, to taste their world, which was so vastly different from mine. I could have spent hours trying to understand and feel what it is like to be them at this point in history. This is another strong attraction that tugs at my heart and calls me over there. As it was, I invited Vasily, the brother who had given our group a tour of Red Square, to eat dinner with a few of us, and we asked him many questions. His sincerity moved my heart and love blossomed! As I wrote in a parting letter to Vasily, he was the doorway for me into the heart of the Commonwealth people.

Why do some people go to these ILS workshops and never want to go home? I wanted to stay because there, people want to know about God. They are open and to varying degrees they can be objective to inherit our understanding and experience with God, True Parents and Divine Principle. After being in America, there was such beauty and freedom, love and energy to be where people are eager to learn from us.

This leads me to the next spiritual landmark. After the orientation, we formed our workshop teams and left for our respective camps. Unfortunately at that time (and not until the very last moment) our workshop team didn't have a campsite (which are called sanatoria). During our morning service, we had a 21-minute prayer and even before I started praying (and believe me—prayer is not my forte) I was crying.

I was so grateful to God to be there and could feel a bit of how grateful God must



# God's Providence in the Former Soviet Union

By Jack Corley

**T**oday is May 1, 1992. This is the first time in 75 years that Red Square in Moscow has not been the scene of May Day military parades and ceremonies under communism. In thinking back about the course that has led to this point, one can only feel endless gratitude to our True Parents for their sacrifice, unchanging faith and absolute love.

Now in 1992, we can see very clearly how all of Father's predictions have come to pass. Long before True Parents arrived in Moscow in April 1990, they had been praying for the millions of people suffering under communism. Even much of True Parent's providential work in America was for the sake of liberating people in the communist countries.

The substantial breakthrough came when True Parents were able to come to Moscow and meet President Mikhail Gorbachev. At that time True Parents committed our movement to loving and serving the Soviet Union. And so began the project of the International Leadership Seminars.

## The ILS Program

In May 1990 we began to sign up students and professors for the ILS program. As the first group of Soviet students arrived at JFK Airport in New York on July 1 for the first tour, we could feel the words of True Parents coming true when Father had said that the children of the Communist leaders would join God's side.

As the students listened to the lectures and began to discover the value of the Divine Principle, their hearts opened. After only 10 days, we felt that we had been brothers and sisters all our lives. All the "Soviet" and "American" feelings of enmity disappeared. By the time the students were leaving, their tears (and ours) flowed uncontrollably.

At the end of August we began our work as missionaries in Moscow and St. Petersburg by inviting the students who had attended the ILS program to a meeting at which we introduced advanced studies in Divine Principle. We began to lecture in the universities in the evening after the students finished their classes. Our schedule was packed with activity, and many students began to invite their friends.

Dr. James Baughman, president of the American Unification Church, also came for 40-day pioneering and focused on lecturing at Moscow State University. Meanwhile, the ILS program continued until the end of 1991, by which time more than 3,000 students had come to America.

## First Winter Workshop

In the winter of 1990/91 we had decided to conduct a workshop during the students' winter break in a small resort town near Budapest, Hungary.

Holding such a large workshop for the first time brought us unimaginable obstacles to surmount. We had the task of renting one whole train! Our telephone line in Moscow, on which students were depending for workshop information was cut. Our landlady threatened us with eviction.

After our final meeting, in which we collected the cash from the students to pay for the train, we heard that then-Prime Minister Pavlov (now in prison) had decided overnight to eliminate all 50- and 100-ruble bills. This meant that out of all the rubles we had collected from the students to pay for the train, 30% were now worthless. We had only one day to

exchange the large bills.

Parents who heard about our dilemma came to our center and offered to change bills and help in any way. One of our missionary brothers, raced to the transport office with all the rubles, and dumped it on their counter 10 minutes before closing time.

It was with a great sense of relief that we waved off the more than 400 students as they began their 33-hour train journey to what was then the largest single workshop in Unification Church history.

## First Summer Workshop

Having seen the response of students and professors to the winter program in Budapest, we decided to have a large workshop during the summer of 1991.

From July 7 to Aug. 29, 1991, 2,000 students, parents and professors participated in four workshop sites in Latvia and Lithuania. More than 150 brothers and sisters came from the United States to be

educated by our Russian members in Divine Principle.

God really led us to find a most beautiful site in which to teach the American students. The place we found was a mansion built in the late 1940s for Josef Stalin.

The lectures were given by our student members, and all of us were moved to tears when we saw how confidently and deeply they explained the Principle.

The closing banquet was held in a military academy in St. Petersburg. It was amazing to listen to the director, a major general in the Soviet army, weighed down with medals, testifying to the great things that Reverend Moon and the Unification Movement have done.

## Winter Workshop 1992

Our next major project was the winter break 1992 seminar along the southern coast of the Crimea.

Eighteen workshop sites were required

heart sharing about the Principle and the True Family.

## High School Providence

We had not even finished the winter program when we set in motion the preparation for the high schools' spring break seminar. With less than 40 days to prepare, our brothers and sisters worked around the clock to organize a program for more than 7,000 high school pupils and teachers.

We began by informing the Ministry of Public Education in the various cities about the seminar. They responded with full support—inviting pupils and teachers and arranging interview sites for the program. In the Moscow area alone, more than 17,000 pupils and teachers applied to attend the program.

In total 7,200 participants attended 22 workshop sites, including nearly 1,000 teachers. The pupils and teachers responded overwhelmingly to the Divine Principle, and many teachers expressed that the Divine Principle is the way to save this country.

## Expansion and Follow-Up

After the spring break workshop, attendance at our Sunday services all over the country dramatically increased, as teachers, parents and students came to find God's word, love and inspiration. We have also begun training programs every weekend for high school teachers and professors.

The newspaper *Izvestia* published the first 100,000 copies of the Divine Principle in Russian and has distributed it throughout the country. Student members are now fundraising with the Divine Principle book in various cities.

People here have known much suffering, and their present condition has brought them into a very humble position. Thus, they can fully recognize the contrast between the harsh relationships experienced under communism and the love and goodness felt through the Divine Principle and our brothers and sisters.

We all feel very grateful for our True Father's unending love for the Russian people. To look into the eyes of the students as they discover God is the most complete testimony to the greatness of our True Parents.



Jack (far left) with Dr. Seuk (center) and other ILS staff members in Russia.

lecturers, coordinators, group leaders and general affairs staff.

All of us were profoundly moved by the response of the students. Many students had deep spiritual experiences as they came to understand God's existence and felt True Parents' love expressed to them through our brothers and sisters.

Actionizing programs were begun and on the streets of Riga, Latvia, new members were given their first taste of fundraising. Within a few weeks they raised almost 70,000 rubles for the Latvian Children's Fund.

The main body of the workshop was from July 7 to Aug. 18, by which time we had completed 40 days of lectures. On the evening of Aug. 18, graduation ceremonies were taking place in all the workshop sites.

## Victory Over the Coup

Early the following morning, Aug. 19, we received news that President Gorbachev was under house arrest in the Crimea and that the hard-line Communists had taken power in Moscow. Many of the parents and students who had just completed a parents' workshop came to breakfast in a state of shock.

Certainly, Heavenly Father would not allow this country to return to the old system after all the suffering they had been through. Because President Gorbachev, as the head of state, had welcomed True Parents, I shared with them that these dark days could not last very long.

Father has sometimes said that when you teach Divine Principle a lot, the whole environment and atmosphere can change. In light of this, the condition set through the Baltic workshop played a most significant role in protecting the Soviet Union from a return to the communist system.

At the end of September 1991 Father requested that American university students be invited to the Soviet Union and

for the program. Many of the places used were military officers' sanatoriums and Communist leaders' rest homes. They had never before been open to foreigners.

It was truly an amazing sight to observe the sea of more than 1,000 students as they arrived at Simferopol railway station and boarded the buses to attend the first seven days of the program. Again, we could only feel moved by the victory of True Parents.

During this workshop we were honored to have Jin Hun Nim as a representative of the True Family. He worked with one of the workshop programs and also visited all the workshop sites, and really moved our C.I.S. members through his honest and heart-to-

# ILS-Seminars in the Baltics Summer '92!

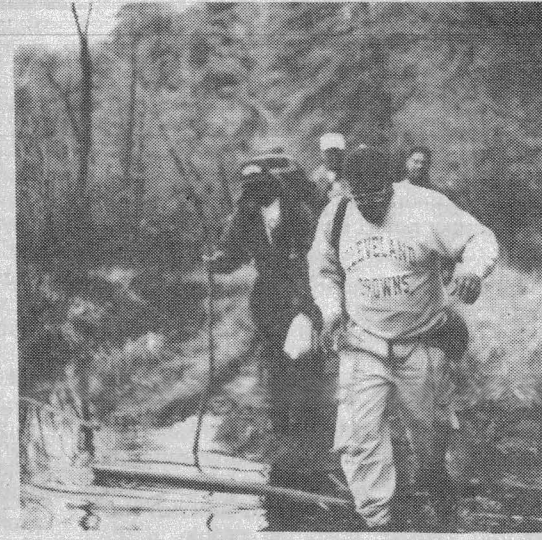
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# Camp Sunrise Plans Great Year



By Michael Yurechko

**G**reetings from Camp Sunrise. The Creation is in full bloom once again as the new leaves are filling in the forest around us and deer, geese and other wildlife are busy raising this year's young. Truly, the spring is the time of hope.

Here at the camp we are experiencing the phenomenon of new growth. Along with developing our own church programs we are expanding our horizons to support the activities of community leadership programs. Among the many friends and organizations we have come into contact with, Camp Sunrise is recognized for the valuable resource it is. On the one hand, a retreat from the hectic pace of the city, on the other it is also a place to advance upon

our common goals.

It is very satisfying to me to see the enthusiasm people exhibit as they experience the beauty of this environment and as they realize the potential that the camp offers.

Among these groups that have had the opportunity to visit is a Queens-based program, headed by a USA Diamond Award winner, whose concern is to provide healthy role models for boys of the inner city. Along with teachers and other professionals from the community spent a weekend of hiking, canoeing, fishing and other activities on a schedule that was impressive indeed. The sounds of their cadences as they took their five-thirty pre-breakfast run indicated an energy level that was maintained until their eleven thirty lights out.

Another group that has found the camp to be a second home is a Baptist Church which has one of the largest congregations in Brooklyn. Their minister is an ICC alumni and he had the youth leaders of their church come up for two days of inspiration and fellowship led by their creative and energetic youth pastor.

Meeting these young men and women who are to become the future leaders of their communities is to see a "field of diamonds" being created.

As we continue to improve the facilities we are beginning to see how we can use the camp to its full potential. We have a new swimming facility located at the beach area and the buildings are being freshly stained. We are making plans to upgrade and modernize a few select model cabins for the use of family, church community and

business groups.

Besides developing our own facilities we are continuing to reach out and help support the many other camps through these tough times with our food distribution network.

Plans for this year include a two-week program for the teens of the second generation. This year's Family Camp will not be structured, as it was last year, and will simply be families spending time together at the Camp.

Be a Volunteer! You can help us in developing the camp as well as getting away from it all for a week or so.

If you want to have an event, Camp Sunrise with its close proximity to New York City, makes for an ideal setting.

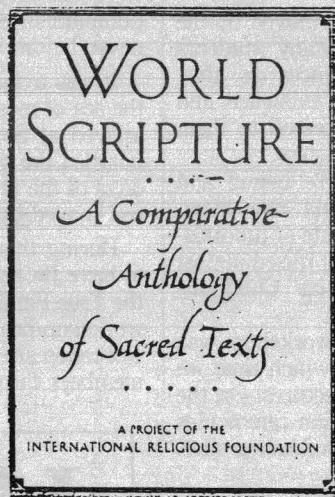
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—Reverend Sun Myung Moon, at the Inaugural Assembly of the Inter-Religious Federation for World Peace

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# Big Love Wave Hits the Crimea

By Erin Bouma

**Y**ou know the line in "Shining Fatherland" where we sing: "Crops are ripened and ready to bring into the Heavenly Barn"? Believe it or not, this is exactly what is undoubtedly taking place here in the former Soviet Union (now the Commonwealth of Independent States, plus the Baltics and Georgia). God has surely chosen these people, especially the younger generation, to redeem this land and the world.

Late in March, with only one month's preparation time, an opening came to hold

## SOUL OF RUSSIA

High School Spring Break Workshops in the Crimea, inviting both students and teachers. Actually the response to the opportunity was overwhelming, but because of site and staff limitations the numbers were "kept down" to 7,200 participants. Tell me, when before in the world have we been forced to turn away sincere individuals (or groups) hungry for the truth?

The unprecedented, large-scale workshops—numbering over 400 participants at one site—attracted some very fine and prepared people and, along with them, some who feel they had better *get* themselves prepared. During the short school break, then, two five-day programs were planned with the basic content of a weekend workshop. Even so, on many days we had three lectures (Creation, in three parts; a new lecture for young people, "Unification Marriage and the Family"; and a short slide show of Father's life and work), no time for group meetings and just a 2-hour sports/free-time break in the afternoon.

I was fortunate to be on the staff of the only Russian-language seminar held during this time, and we had a total of about 700 participants. They came primarily from the Moscow region, but some were from Kharkov, Ukraine; Nizhni-Novgorod (formerly Gorki), Russia; and from Central Asia. We had participants ranging in age from 9 to 50 years old, but the majority were teenagers in high school, accompanied by their teachers and "Tourist Group" leaders.

### Russian leaders

As for the staff of this amazing seminar, most of our group leaders had only attended weekend and seven-day programs themselves before volunteering to be responsible for groups of up to 35 people. Talk about on-the-job training. And, as group assistants, many of them had young

not-quite-members-yet, who were willing to volunteer two weeks away from school or work and learn to pray out loud as they participated in 21-minute prayer conditions during the lectures. I can't tell you how fast they were able to grow through this effort. It was truly a miracle, especially as the response of love from the participants came flowing back to them the moment they gave.

In the Russian-language workshop I was the only native American, although a sister (from Russia) and a brother (from Poland) who had met the church in America were mainstays of the staff. One Russian-born sister, who met the Church in England, added maturity as well. The lecturers were the Austrian, Russian-speaking missionaries who have been working in the Soviet Union

for five years. Together—inexperienced as we were—we united and created a taste of the Heavenly Kingdom so that few of the participants wanted to leave after only five days together.

The hundred or so American church staff recruited to come and assist the workshops represented a variety of missions and personal situations; many of them told me that, for them, the chance to come represented a dream of a lifetime and, during our orientation session, expressed no regrets—only anticipation to be able to contribute something to the dynamic providence here. When you think about it, the persecution and indemnity paid over the years by American church members brings their hearts to the place where they can best meet the hearts of former-Soviet young people who are heirs of enormous indemnity payments.

Bringing together these two groups, these complementary "Generations of Righteousness," was a stroke of genius as well as necessity. Uniquely, Russian teenagers are openhearted towards Americans and, likewise, Americans in their 30s and 40s feel very close to their younger friends in the Commonwealth.

### Front line

Truly, many American members discovered the truth of Father's message of Oct. 4, 1979: "The front line is the place of survival." Only now the front line is less of a battlefield and more of a harvesting crew; the hours are still demanding and the

spirit world is still very active, but the scales are now tipped toward victory, and as people surrender to God's love and truth, negativity has no base to grow. Indeed, we can imagine that the same thing might have occurred in America, if the press and churches hadn't begun persecuting our movement, draining much of our inspiration over the years and holding our



Erin on a visit with the Nadezhda family in Grodno, Byelorussia.

What many American members discover on their trips here to serve is that: 1) people are waiting to receive the wonderful love and truth they have to offer, 2) their underused skills and talents are actually in great demand and are appreciated, and 3) God's preparation here is outstripping all our efforts to keep up with the developing potential. This is both refreshing and revitalizing.

The extensive training and long course of American members has incredible value to thousands of teenagers here who may never have the opportunity to enjoy center life or work with Rev. Moon on one of his national/international campaigns or rallies. There is a new generation coming to the fore which is eager to soak up and inherit what we have learned, what we have to give. This is also a period for pioneering creativity in the world's largest country; overnight, our missionaries are asked to be college and high school lecturers and consultants. Our advice is sought in many fields as we are respected for both our heavenly and earthly wisdom.

To return, then, to the Moscow providence: out of these high school seminars, the brightest and the purest young people are coming close to God. On this foundation, it is hoped, we can add Divine Principle lessons to the curriculum of the schools of this land. Teachers who attended the Crimean seminars are being invited to attend training in giving D.P. lectures themselves and have had an opportunity to hear the Unification Thought "Theory of Education" as a model for redesigning their schools.

Already, the first Sunday in April, our Moscow congregation has outgrown the newly-rented 800-seat hall for Sunday services. Not only did many of my students and teachers attend (about 20 that I know of, traveling two hours to reach Moscow on Sunday morning), but I discovered that one of my Moscow adult English students has been attending church while I was away, and is very interested; another student participated in the Crimean program and was so reborn that he also wants to train to give D.P. lectures.

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## Unbogged

from page 8

attended, and had meditation and group meeting times. My group of students knew her well, having attended the same school with her, and, as you could imagine, were deeply affected. My "strong" teacher was elected to be with her parents, to break the news, and assist them through all the practical details.

Even though I didn't get to see her much, when I did, our bond of love survived and we could share some very deep personal moments together.

During the meditation time, our group met and we (along with other groups) walked to the beach. With God's and Max's help, I gathered up all the guts I had to share some very sincere points I desperately, lovingly hoped they could receive to comfort them.

I believe because I had the previous

experience in prayer about offering my family's lives if necessary, I had, in a way, dealt with the very serious issues concerning death. So I definitely had something of substance to give. I just didn't know exactly how to say it, nor did I feel so confident to put myself in that position. But I hope that what reached their ears could be received in their hearts.

By the end of the day, I was happy to feel that we, as a workshop, were not only going to survive, but could have a wonderful finale.

When the day of departure came, many of the young people I had spent time with told me they wanted to stay—and so did I. A *shimjung* relationship had definitely been established.

I had spent only two weeks in the CIS, and I was ready to "sell everything" and move there—now that is a miracle. Of course, for those who have attended an ILS workshop, it's not surprising.



# See For Yourself and Know That Summer is Near

By Rev. Shawn Byrne

This sermon was delivered at the UTS Spring Open House ecumenical service on May 3, 1992.

Our time separates people into those who see the cup as half full and those who see it as half empty. On the stage of very large events we have seen breathtaking things happen with startling suddenness.

## JOB OPPORTUNITIES AT THE Unification Theological Seminary

The Unification Theological Seminary is seeking qualified Church members for the following positions:

**BUILDING AND GROUNDS MANAGER.** Manages all aspects of building and grounds maintenance and operation, including the supervision of staff members in these areas.

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**Benefits** include health insurance and opportunities and financial support for further education and training. Korean class is available free of charge to staff members.

**Other advantages** of working at the Seminary include being part of a large Church community, availability of Sunday School and worship service at our church in Red Hook, and living in the beautiful environment of the Hudson Valley. The Seminary is less than two hours from Belvedere.

**For further information**, please contact Mike Wildman at (914)758-6881 x 220. Resumes may be sent to: Unification Theological Seminary, 10 Dock Rd., Barrytown, NY 12507, Attn.: Mike Wildman. Fax: (914)758-2156.

Among these have been the liberation of Eastern Europe from the Soviet yoke, the demolition of the Berlin Wall, the reunification of Germany, the collapse of the Soviet commitment to Marxism and the disintegration of the Soviet Union. Important also is the decision in South Africa to abandon apartheid and the commitment to pursue peace in the Middle East.

These events represent the end of world-level winter, the breaking-up of winter ice. They are signs that world-level Spring is at hand. Still, Spring has yet to come to our world. It is as if, in the words of the song: "Even the hour when wings are frozen, He for fledging time has chosen." The chilling winds of winter still blow across the frozen tundras of this world.

There is still unresolved racism. Ethnicism, often colored by religious animosities, still fuels wars and dissolves nations. The influence of the Christian churches appears to continue to wane. Chronic poverty persists for many. The plague of AIDS steals across the earth. Economic recession persists. Moral decay appears to be unchecked. In the Western world at least, family breakdown continues unabated. And the young in America are, in large part, raised without clear education in spiritual and moral values. It is the best of times and the worst of times. The cup is half filled. Yet, it is half empty.

### Our movement and these events

Since we meet here for Spring Open House at Unification Theological Seminary, I propose that we reflect a little on the involvement in these world events of Rev. Sun Myung Moon, the founder of this seminary, and also on the relationship of UTS and its students to these events.

In the early 1970s Rev. Moon announced that communism would collapse by 1987, seventy years after its consolidation through the Russian Revolution in 1917. Our movement even published a book years ago, entitled "The End of Communism." In 1976 at the Washington Monument rally, Rev. Moon announced that we would march on Moscow and rally there for God and freedom.

These prophecies and commitments were fulfilled when Rev. and Mrs. Moon met with former President Gorbachev of the former Soviet Union in 1990. They were further advanced when Rev. and Mrs. Moon met in late 1991 with the leader of North Korea, Kim Il Sung. The prophecies were even exceeded because these meetings were not hostile confrontations but warm meetings in brotherly friendship. The meetings were even more remarkable because they were the culmination of years of ideological battle against Communism in the forms of VOC (Victory Over Communism), CAUSA, *The Washington Times* and exposés on film of Marxist expansionism in Nicaragua by Lee Shapiro, a graduate of this seminary, as well as in Afghanistan, where he was killed by communist troops while doing the same thing there.

Once Satan's icy grip was broken, positive steps could be taken to build a new world order centered on God.

That is what Rev. Moon and the Unification Movement have been doing for many years in ways far too numerous to mention here. But let me refer to a few. There is the basic activity of teaching and learning the Divine Principle and its applications. Similarly for Unification Thought, the philosophic expression of the Divine Principle. There are extensive dialogues between scientists and people of religion in terms of ICUS (International Conference on the Unity of the Sciences). Similarly for statesmen, politicians, media people, artists, lawyers, scholars, etc., etc.

There have been the ICCs

(Interdenominational Conferences for Clergy) in which 7,000 American ministers studied Unificationism and visited its place of origin in Korea. There are many other ecumenical and inter-religious dialogues and activities which now have developed into the IRFWP (Inter-Religious Federation for World Peace). There are ongoing visits of tens of thousands of Koreans to see and study Unificationism in the United States. There has been work with public leaders, which now has developed into the IFWP (International Federation for World Peace). There are projects of service and dialogue by young people of various religions and races carried out under the auspices of RYS (Religious Youth Service).

In the CIS (Commonwealth of Independent States), the former Soviet Union, many thousands of students and teachers are studying the Divine Principle. Hundreds of American Unificationists have served overseas for several weeks each year through an international exchange program. They have also undertaken pioneer missions in America in terms of hometown providence and Tribal Messiahship (extended family).



Rev. Byrne (right) applauding the evening's entertainment at the UTS open house.

In April Mrs. Moon took leadership of IFWP (International Federation of Women for World Peace). And, just recently, an affiliate of the Unification movement, the PWPA (Professors World Peace Academy), has taken responsibility for Bridgeport University.

This lengthy list of the activities of Rev. Moon and the Unification Movement is but a partial, thumbnail sketch. The saga is being created and its pace accelerates at a bewildering rate. What is going on? What is it all about?

### Contemporary events

Some people are concerned about the implications. PBS is, as manifested in its documentary a few months ago, entitled "The Resurrection of Rev. Moon." Some are, at Bridgeport University. At various times, Rev. Moon and/or members of the Unification movement have been accused of anti-semitism, racism, brainwashing, power-grabbing, greed, etc. It's quite a list.

I want to offer now the perspective of a Unificationist, of one who has sought always to live religiously, who joined the Unification Church as a mature adult and who has chosen to remain with it and invest his whole being in it for the past 18 years.

Mystics, theologians, philosophers and psychologists as well as ordinary men and women have long recognized that there is something the matter, in a fundamental way, with people. We are prone to conflict and disharmony both within ourselves and among ourselves and with nature. We desire good and we often do evil. It is often referred to as alienation. In modern times, Marxism endeavored to solve the alienation. It saw the cause in ownership of private property and promoted class conflict as a means to the solution.

Rev. Moon called this analysis and solution the lie it proved to be, a satanic decoy. He was proven right by the dramatic collapse of communism from within under the weight of its own falsehood. Some Jews, on the other hand, await the coming of the Messiah. Some

Christians offer the solution that Jesus will return to establish his Kingdom. And they wait.

Rev. Moon offers another analysis and solution to alienation. He explains—you can study it in Divine Principle—that humankind was party to a primeval fall or deviation from God's intended ideal. Central to this fall was the perversion of love. Love turned in on itself. Instead of reaching out to others, it sought self-satisfaction. We largely lost the power to love, which is why it has been the Holy Grail of humankind throughout history. We seek what is inherently ours but which we have lost.

Vestiges of it do remain; we are not entirely corrupt. Spouses, parents, friends can and do love. But if their love does not extend beyond family or friend, it remains largely a form of extended self-interest. This perversion of love, this dominance of self-interest, underlies human relationships and human history. It is the cause of our alienation from God, self, people and nature.

Rev. Moon offers a solution to alienation. By whatever mysterious process known in

depth only to God and himself, he has, as a matter of fact, become a man of true love. His life is lived entirely in the service of God and people. Yes, he gains influence. He spends great sums of money. He wields power. But observe what he does with these things. They are always reinvested at a higher level to achieve a greater good.

In our times he is like Jacob. Jacob offered all his store of treasure, accumulated in the sweat of his brow during 21 years of servitude, to his brother Esau so they could be reconciled (Gen. 32-33).

Rev. Moon has urged Unificationists: "To restore the world let us go forth with the Father's heart in the shoes of a servant, shedding tears for man, sweat for the earth, and our blood for heaven." With reference to his life of suffering and rejection as well as to his relationship with God, Rev. Moon has said: "I never prayed from weakness. I never complained. I was never angry at my situation. I never even asked (God's) help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering." (Both quotes from *New Hope: 12 Talks*)

In Rev. Moon we observe a new man. One who is totally loving. Yes, Jesus was, and probably Buddha and others. And this one—Rev. Moon—is victorious and successful even in this world's terms. This is new. For many, even religious people, it is challenging or threatening.

Until now, religions and religious leaders have normally encouraged separation from the world. But here is the capacity—and, I would add, the intention—to change the world into God-centered paths. Rev. Moon has a comprehensive plan of action to achieve this. It includes strategies to deal with "kings" and nations and also blueprints of action for the "restoration" of

see SUMMER on next page



## UNIFICATION THEOLOGICAL SEMINARY

## UTS Hold 10th Spring Open House

By Sarah M. Witt

Sunday, May 3, 1992 was a gift from our loving Heavenly Father on the occasion of our Tenth Annual UTS Spring Open House. Our prayers for a dry, warm day with little wind were answered. About 410 guests registered, bringing the attendance to about 600, counting the Seminary community.

The spirit was exuberant, and everyone seemed in an especially festive mood. The Open House Committee, most of whom were students, had worked long and hard, and everyone had been anxiously listening to the weather reports all the previous week, comparing notes with one another. It was interesting that different weather forecasters didn't agree with each other. One predicted a thunderstorm and another, rain, and yet another foretold sunny skies. Actually, they were all partially accurate. The thunderstorm and pouring rain happened on Saturday night, and the clouds emptied completely, so that we could wake up to a beautiful day with lots of sunshine and promise.

This year, something new was added to our Open House that seemed to transform our soccer field into what looked like a county fair. The concessions that in previous years had been under tents, with their variety of wares, both edible and wearable, were now on picturesque carts that had formerly been used in shopping malls. When I walked out of the main building to the soccer field, where all the action was taking place, the scene that met my gaze was alive with color, action and various products, the vast majority being edible goodies like ice cream, shish kabob, Japanese sushi and rice balls, strawberry shortcake, tuna sub sandwiches, etc. I felt so spiritually uplifted—I knew it was going to be a great day!

Also offered were UTS T-shirts and made-to-order buttons with various sayings on them. This enterprise, started by Carol Pobanz, really impressed me. I ordered one button that read "FAITH is our Life at Barrytown," signed by Dr. David Kim; it was ready in about two or three seconds!

Something besides the usual children's activities of previous years, like face-painting, hayrides, balloon animals, huge soap bubbles (new this year), was added. This was the first time we invited an off-campus contractor to run a concession—pony rides—which turned out to be quite popular with our guests.

The Won Hwa Do martial arts demonstration was a popular attraction, as before,

but I had time to watch for only a few minutes, as the Black Belt participants jumped over several brothers on hands and knees on the ground, landing successfully after clearing the human obstacle course. Then there were the participants breaking two and three one-inch-thick wooden boards with hands and feet.

## Ecumenical Worship

When 4:00 o'clock was approaching and the Ecumenical Worship Service was announced on the loudspeaker system, everyone was having a good time visiting with friends they hadn't seen for a year or more. The day was so sunny, warm and inviting that it seemed a shame that we had to leave this lovely place outside to go indoors, in the Chapel for the Service. But that was inspiring, too. Besides the musical offerings of the UTS Choir and the congregation, accompanied by student David Hanna on the organ, a moving testimony was given by the Rev. Dr. Raymond J. Van Stone, veteran of the Hungnam liberation during the Korean war, and staunch supporter of the ICC programs. The principal speaker, Rev. Dr. Shawn Byrne, UTS chaplain, gave an inspiring sermon entitled "See for Yourselves and Know that Summer is Near." One of our friends, an elderly gentleman, came up to me afterwards and told me he was impressed and suggested Dr. Byrne make copies of his sermon available.

When the worship service had ended, it was just about time for dinner to served outside, where tables had been set up on the soccer field facing the stage. I noticed that the temperature was beginning to go down, so I went to my room in the health center for a spring jacket, for which I was grateful, as we were eating our appetizing barbecue chicken, corn-on-the-cob, coleslaw and dinner

rolls. I threw caution to the winds and abandoned my usual vegetarian diet, savoring the chicken as I told myself a little more protein in my diet wouldn't hurt. And it didn't!

The evening entertainment was directed by Junior Class student Mara Varas, from Peru, and emceed by Michael Balcomb of England. Featured were children's performances, two dancing acts, one a lively Peruvian dance, and the other by the UTS Dance Company performing modern dan-

ces to Hyo Jin Nim's songs and Paula Abdul's "Promise of the New Day." Marco Rodrigues and Randy Foreman played guitar and sang two songs written by Marco.

Also included was a play entitled "The True Pioneer," involving both adults and Blessed children, in which we saw the Messiah conquering evil and restoring a sinister-looking archangel. The Japanese band "Mainstream" played a unique arrangement of "Shining Fatherland" and another of Hyo Jin Nim's songs, "Pioneer".

My favorite act was the Peruvian Dance Troupe, performed by brothers and four sisters (one dressed as a brother!) with big sombreros, colorful ponchos and white trousers for the former and the latter wearing lovely, full, flowered skirts and white lace blouses with flowers in their hair. I loved the music for the dance and kept time with my foot to the lively beat of the drums and brass.

For the Grand Finale the band and all the performers came on stage and sang "We Return our Love to You," led by Marco.

The program ended at 7:30 p.m., at which time the vans which had brought guests from New York left for the return trip.

I would like to thank everyone for coming and helping to make this year's Spring Open House an enjoyable experience for all of us at UTS. We hope our guests enjoyed it, too.

We are already planning how to make next year's Spring Open House even better. One idea is to have the ecumenical worship service outside, under a big tent. If you have any ideas about how we can make future Open House events more enjoyable and inspiring, please feel free to submit them to me.

SUMMER  
from previous page

individuals, families and societies. "Restoration" means simply to bring people and relationships to ways of true love.

Therefore—and this is what PBS and University of Bridgeport protesters miss—the Unification movement is essentially a religious movement. At its core, it is all about the restoration of individuals, families (through the Blessing) and tribes (extended family). It is about the restoration and multiplication of men and women of true love (that is, who live for the sake of God and others). It is about the restoration of all and any men and women of any faith or race.

It is not primarily a movement for the conversion of people to the Unification Church. It is essentially a movement for the conversion of people to the Divine Principle. Therefore, the Unification movement is inherently and naturally ecumenical. This was expressed by Rev. Moon's blessing in April of Muslim couples, people who are not members of the Unification Church.

The Unification Church and movement, then, does not exist for itself. It is for the emergence of a new kind of person, namely,

men and women of true love. Rev. and Mrs. Moon have pioneered the way. The fulfillment of the dream requires the cooperation of all kinds of people and all kinds of faiths. The God-centered and love-filled world which is being born will not be a dictatorship, not even a loving one. It is meant to be a world family, a commonwealth in which all freely participate. Therefore, the Unification movement seeks dialogue and promotes cooperation.

## Unification Theological Seminary

In brief, Rev. Moon founded UTS to be a special place where people could develop the quality and caliber needed to achieve the ideal of true love. And not only to achieve it in themselves, but to train themselves to be people who can lead others to that ideal, and to help God to lead the world to that ideal. In founding UTS in 1975, Rev. Moon had a special concern to restore spiritual and moral standards and values in America as well as to help Christianity achieve its full maturity.

In his address at the inaugural convocation of UTS in 1975, Rev. Moon stated that the cause of unhappiness and problems in life and society is that "man lost God." As a solution, he proposed the rediscovery of God, the establishment of an intimate parent-child relationship between

God and man and the resurrection of divine love. This is what Rev. Moon had achieved in his own life. He proposed it then as a goal for students at UTS so that they could become persons capable of pioneering this "new way for humanity" to solve its problems, so that they would become leaders in the "great revolution of human consciousness" back to God.

Rev. Moon wants students to deeply understand the Divine Principle and Unification Thought and also to understand other religions and philosophies as well as history. Therefore, UTS offers courses in philosophy as well as in Christian theology. There are courses in the Old and New Testaments, in Church history, in world religions. For all of this is the story of people searching for true love according to the circumstances of their times and cultures.

Seminarians are to be people of self-sacrifice and service of others. They are to be men and women of prayer and deep spirituality. And yet their religion is to be practical. They are to be capable of protecting others, of confronting and defeating evil, of being powerful teachers, of solving problems and of making money. They are to understand and love people. They are also to be at home with technology and to be able to use the mass

media to educate multitudes. Rev. Moon wants UTS to graduate people who are creative leaders expressing their great hearts in "brilliant deeds and results", people who are "master builders of the ideal world" of true love.

Today at this tenth UTS Open House, we meet with so many awarenesses. We are aware of the state of humankind and of ourselves, of the great troubles and opportunities and of the pangs which signal the birth of a new world. We are aware now of how Rev. Moon and the Unification movement have been and are responding to the needs of the time.

We are aware of the reasons for these responses, of the goal of true love that is aimed at, as well as of the place of UTS in the scheme of things. We fall quite short of the ideals we aim at. For this we repent. Yet, we have hope and commitment. I trust that you can share with us today the spirit of gratitude and joy we feel for this great cause we are involved in.

At this Spring Open House, then, "let's have a feast and celebrate" (Luke 15:23). For we were lost and have been found. We were dead and have at least begun to live. Winter is ended, and we can see for ourselves that when the trees sprout leaves "summer is near" (Luke 21:30).



## BLESSED WIFE WITH FOUR CHILDREN

## Community Revival in Charlottesville, VA

By Kim Barry

**T**hank you all, dear brothers and sisters, for your hard work, perseverance and dedication to our True Parents. I was asked to write this testimony in hopes it can inspire and given hope.

When my husband and I were asked last January if we felt we could take responsibility to organize a community leadership event in our city, Charlottesville, we initially said no.

My husband, Mark, works two days a week in Washington, D.C. with the Summit Council and thus is away from home part of the week; when he is in Charlottesville, he spends the days at the University of Virginia, writing his dissertation for a Ph.D. in foreign affairs. We also have four young children, ranging in age from nine months to seven and a half.

We just couldn't see how we could successfully do a community leadership event by ourselves. Also, Charlottesville itself is a small city of 40,000 people, and it seemed to us that there were other, larger cities in Virginia in which to have a community leadership event. Yet, it nevertheless was decided that Charlottesville would be one of the five cities to hold a community leadership event in Virginia.

The former city leader in Charlottesville (now state leader in West Virginia), Hugh Dussek, generously drove all the way to Charlottesville, and with the ACC state coordinator, Peter Brown, called a meeting about community leadership of local ministers from among long-time ICC contacts.



Presenting an award recognizing a great contribution to the local community.



Five black ministers responded, meeting with the three of us at a Shoney's restaurant. The ministers were interested but too busy to really help. They also strongly challenged me to get the white community involved as well. When I heard that, I knew I was being called forth from the cozy doldrums of domestic life.

## Mobilize spirit world

Being now virtually alone, I knew it would take a massive mobilization of spiritual forces in order to succeed with a community leadership event. In order to make a small condition for their help, I decided to do a type of fast and a 5 am prayer until the day of the event. It was like groping through fog at first. I had little idea

of what a community leadership event was, and wasn't sure of what I thought about it from what I had heard, but then I read Father's words. As long as I could feel that Father wanted me to live for the public purpose, I was willing to do it. Once I showed my commitment, spirit world really began to work.

The three areas I focused on were: 1) How to bring the best people; 2) The event itself: how to give Father's heart to those who came; and 3) How to follow up after the event.

I began in two ways. One was to visit the top people in the city (e.g., the mayor, police chief, etc.). Second was to visit leaders of social service organizations and ask them for recommendations for award recipients. I didn't have a clear plan; it just unfolded bit by bit. When one thing didn't work, I'd try something else. The important thing was that I had to keep moving in the right general direction and not get discouraged.

Also, with four children, I had to accomplish even small things to keep me going, so as not to lose momentum. For example, I met the mayor once and got a polite but noncommittal response. Two weeks later, I was cooking dinner and the inspiration came to try reaching him again. So, while holding my baby and with my other kids running around, I called the mayor at home. I spoke with him and this time he agreed to participate.

I just kept pulling small pieces together and tried to fit them together. The more I worked, the clearer direction came from spirit world. Because we lived in a city where three historic presidents lived (Jefferson, Madison and Monroe), I really prayed for high-level assistance from them.

## Back to basics

Going back to the basics (or Divine Principle 101) seemed to be what really worked. I set a goal: 1) To have the best possible people come; 2) That there be no negativity (I had heard that ill-informed Christians had organized to disrupt several previous similar events); and 3) Win the hearts of the people for Father.

I made a determination and then tried whatever it would take to bring that victory. Also, on my husband's advice, we made it explicitly clear on the event's program that Rev. Sun Myung Moon is the founding inspiration behind our event.

The way to explain the relationship between Father and ecumenical community action was unclear to us at first, but we were delighted when, at our program, our keynote speaker, Dr. Gerald Leighton, spoke clearly and forthrightly about Father. One of the many vital lessons I learned from doing this program was that when we are doing something for God's Providence, one must not accept mediocrity—from ourselves or others. As America has declined morally and spiritually, so has the

standard of how Americans do things. But as Church members, we cannot accept that.

For example, I ordered a large sheet cake from an expensive bakery because I wanted the key people participating in the program to cut a cake together as a show of unity. Yet, when it arrived at the hotel three hours before the program, it looked terrible. I was so upset that I called another bakery and explained what happened to my cake, that I quickly needed another made, and that I was expecting Charlottesville's mayor, police chief and other city VIPs to come.

The manager quickly mobilized his bakers and somehow, within two hours, not only made a beautiful cake, but delivered it in person and said, in view of all the trouble I had endured, they were donating the cake to community leadership. This may seem like a small detail in a larger event, but it is often said that God is in the details. It was certainly a good sign for the rest of the evening.

Two days before our May 1 event, the Los Angeles riots broke out and had reached a peak the day before. I became rather nervous because, on one hand, the chief of police was our guest speaker, and the Fraternal Order of Police, representing all area policemen, was to be an award recipient. On the other hand, we knew that a majority of our audience would be black.

## High spirit

God's spirit was really amazing. On the evening of May 1, we had a total audience of about one hundred, with substantial white representation. The mayor, who is black, and also a minister, came to give the opening greeting. He gave a beautiful message about our need for God and family.

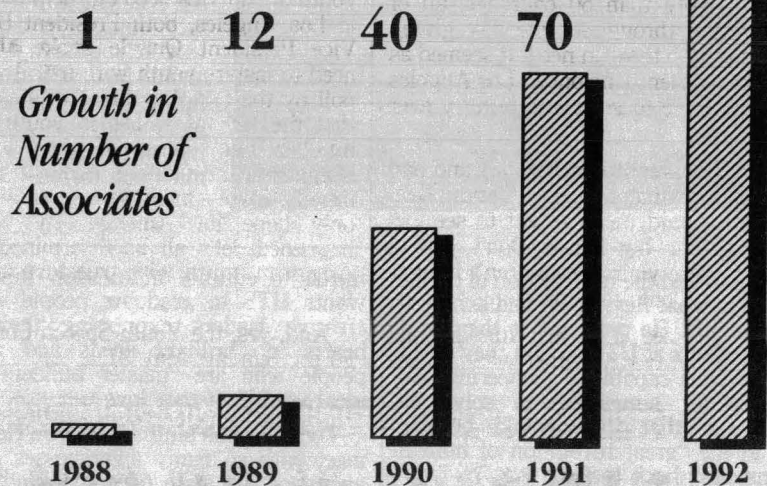
The police chief, who is white, was our guest speaker, also gave a God-centered message, in harmony with the mayor's. Our six award recipients were all excellent and truly grateful for our recognition. The musical group, *Maxim Sound*, led by June Maxim, created an absolutely beautiful atmosphere with its music. Two black ministers gave the invocation and benediction. The closing song and benediction were done with everyone holding hands. You could feel such a beautiful spirit of warmth and unity.

In closing, I just want to mention a few more points that were made clear to me:

1. We must set our posture: be proud of whom we are and what Father has given us, but be humble to the people's needs.
2. By listening, we can understand what people need and want. By understanding, then serving their needs, we can show who Father is.
3. Spirit world is so anxious to help us; we just need to set the conditions for them to work.

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# What Do You Do When Your Hometown Explodes?

By Jack Ashworth

In South Central Los Angeles, the days just prior to the Rodney King trial verdict were filled with apprehension about the possible public reaction to the verdict outcome. Only days before April 29, I was invited by Rev. Leonard Jackson to participate in a rally that would be held at the First A.M.E. church in South Central Los Angeles the evening that the verdict was announced.

Over the next few days I kept this invitation in the back of my mind as I went about my business of making last-minute preparations for the Youth Speech Contest which was planned for the evening of April 30 near downtown Los Angeles. The day prior to the program had been hectic and I was returning home when I found myself caught in what seemed to be more than a usual traffic jam on the Santa Monica Freeway.

As is the custom in Los Angeles, I turned to a radio traffic station to find out what was wrong when, to my surprise, a chilling announcement came on which warned all motorists to stay on the freeways and not use surface streets leaving downtown Los Angeles. The report continued to mention that outbreaks of violence were occurring throughout the city and there were reports that some motorists had been dragged from their cars and attacked while driving through South Central Los Angeles.

Needless to say, the drive home that evening would be troublesome. My thoughts were on my parents and several members of our church who lived close to the area where violence was being reported. Later I found out everyone was okay that evening.

## Live Coverage

Once at home, the television coverage made it possible to witness with shock and sadness the situation that was unfolding in the city. There was live coverage of the rally that was now under way at the First A.M.E. (FAME) church.

Beginning that evening, Rev. Cecil Murray and his church became the rallying point for many of the city's black leaders who gathered to call for calm and reason. At the same time, on the television, images of violence and burning were being broadcast live by news reporters across the city as well as within blocks of Rev. Murray's church.

As these events were happening, I sat at home in horror, unable to respond and now knowing what to do. It was very difficult to sleep that night. One certainty was that there would be no community service program the next day.

Without fully comprehending the magnitude of what was happening, I ventured out early the next morning to visit my parents and to assess the situation in South Central for myself to see if there was any way we could still hold our community leadership program that evening. The early morning sky was a smoky gray and the streets were mostly empty. It wasn't long before I came to an area where the traffic lights were out, and at each intersection there were smoldering ashes of what had been grocery stores or other shops the night before.

The further I drove, the more I realized the danger of my situation and the most frightening thing was that there were no signs of the police anywhere. As I drove along, some cars were driving erratically, failing to stop at intersections, and there was a feeling that no one was in control. My heart began to pound heavily as I headed for the Harbor Freeway.

I finally arrived at our church center in Pasadena where, as the day wore on, continued reports about violence and looting in the city spread with them a sense of

fear and helplessness about what was taking place. My only thoughts were "How could the spirit of fear and hatred so quickly take over an entire city, and what could be done to break this evil spell?"

By Thursday afternoon, FAME and Rev. Murray were becoming the spiritual command center for many of the city's leaders, who themselves were overwhelmed by the situation. When I placed a call to Rev. Jackson at FAME to let him know that the Unification Church was available to help in any way, he asked us to hold tight and pray! The city continued to burn all that day but, by evening, the National Guard and federal troops began to arrive to put an end to the situation.

Friday brought with it an eerie calm and a feeling that the violence, frustration and anger of the city had for the moment been exhausted. That day I received several calls from members of our church who had been praying, and they suggested that we should provide some emergency assistance to the riot area. Reports began to tell of the devastation that had taken place.

By Friday evening, plans were already in the making to begin a relief effort in the South Central area. The media announced that FAME would be a staging area for volunteers. It was obvious that, with almost all of the supermarkets and grocery stores in the South Central area either looted or destroyed, elderly people and children in the area would have no access to food or daily necessities. With all this in mind, I mobilized an ICUSA truck (that only recently had been taken out of moth balls) and headed out early Saturday morning for FAME, not knowing what to expect.

## Church rallies

The atmosphere at the church by 10 a.m. was something like a "God-centered Woodstock." The media was there in full force and there were hundreds of volunteers of every age and race pouring in from all over the city. Many of them arrived with bags of groceries, brooms and shovels. Within hours the parking lot at the church became a warehouse of foodstuffs and more continued to pour in.

From the minute Rev. Jackson saw me pull up with the 18-foot truck, it already seemed he knew what I was thinking: "How can we get those items to the needy people of South Central?" Not knowing my ICUSA background, he asked, "Can you assist in distributing the food?" It was as if everything was prepared, and within the hour we established more than a dozen distribution sites at other churches willing to help. It was obvious that one truck wouldn't be enough, so I made a call and, by the afternoon, another three Uni-World Fish company trucks were helping out with the emergency food distribution.

By Sunday our Regional Director, Rev. Sung San Lee, decided to cancel our Sunday service and mobilize all of our members to join together at Rev. Murray's church for service and to pitch in with the relief efforts. By then, there were thousands of people in and out of the church and with all of the cameras and newspeople it

seemed that the eyes of the world were on FAME. There were politicians, dignitaries and Hollywood celebrities everywhere and relief donations continued to flow in. It seemed that the unbelievable tragedy that had just taken place was now turning into something good and hopeful.

By Monday, the relief efforts were still continuing to expand. More donations and more volunteers arrived. Major corpor-

that everyone has something to eat and a place to sleep and He hopes that His children will never again have to go without these basic things. This dream has motivated me to want to keep this food distribution program going, not only in this emergency time but always. My integral role in the emergency relief effort at FAME carried over into getting involved in other events healing the wounds of the riot-torn days. I was invited to a prayer meeting in which President Bush spoke to the ministers of South Central about the need for Americans to restore family values. I also was invited to visit Nicker-son Gardens Housing Project (a well-known center of gang activities in L.A.) and was asked to help plan a youth summit to be held there in June.

## New Relationship

Another opportunity to restore our community has been our church's work to help bring the Korean Americans, African Americans, and other ethnic groups together. Rev. Murray, Rev. Jackson and FAME have agreed to sponsor a community prayer breakfast especially dealing with the racial problems in the city. Rev. Murray has asked Rev. Lee to act as mediator to help resolve the differences between the Koreans and blacks, to help build new relationships between different racial groups.



The two faces of my hometown.

ations were sending tractor trailers full of baby food, diapers and "you name it"! By midweek our distribution network expanded to more than 50 churches, all of them working throughout the day giving out foodstuffs to those in need. It seemed as if—for the moment—no one in Los Angeles would ever have to go to bed hungry ever again.

That night I went to be very late and had an interesting dream. In my dream Heavenly Father said, "You've got to see Los Angeles as our big house. Don't you at least make sure your guests aren't hungry when they've come to your home?"

Then I realized it is just fundamental decency that Heavenly Father wants to see

My experience with the Los Angeles riot relief effort gave me continued inspiration that community leadership projects are on the right track. The youth of America need our help now. While in Los Angeles, both President Bush and Vice President Quayle spoke about the need to inspire youth with moral values. A poll by the Los Angeles Times also found that the lack of values in youth was the number one cause of the riots. The Hometown Providence and all the community involvement that it entails is the only hope for America. By what has happened, let's all be determined to save American youth with true love and sacrifice.

And, yes, the Youth Speech Contest will go on, Sunday, May 31.

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# Peru's True Path to the Blessing

By Carmela Lim

I would like to share with you, as an American missionary to Peru, S. America, some of our experiences and especially about our hope to send many wonderful Peruvian brothers and sisters to Korea this summer for the Holy Blessing.

Our mission country Peru has been undergoing very turbulent times of political, social and economic unrest. Recently the president of Peru, Alberto Fujimori, made a bold decision to dissolve Congress in efforts to moralize leadership and to stimulate necessary constitutional changes. Another strong reason behind the decision of Pres. Fujimori to suspend democracy was the difficult fight against terrorism in Peru.

Since 1980 the Shining Path, a most violent and revolutionary Maoist communist group in Peru, has taken a heavy toll of many thousands of innocent lives and has caused much destruction, delaying the process of the country's development.

Initially, the democratic world's response was one of alarm and concern at Peru's

world's sufferings can become meaningful when we live God's way of sacrificing oneself and living for the sake of true love. The exemplary lives of San Martin and Saint Rose and other great people in Peru's history have touched the lives of many Peruvians, inspiring a tenacious faith in spite of all difficulties. The God of life and love exists, and within each person is the divine potential to multiply goodness.

It is with this kind of dedication and persevering faith that the Unification family has been working under very difficult and sometimes threatening circumstances to share God's love and hope for Peru. A heart to love, a hand to serve and a mind to think of others, is the motto which motivates our members to follow Rev. Moon's course of living for the sake of God and mankind.

During the early 1980s, when Peru suffered long periods of extreme drought in the north and heavy floods in the distant highlands—our Unification Church members and IRFF volunteers worked tirelessly to bring emergency relief and comfort even to the most remote areas of Peru.

At the time of the signature campaign of CAUSA a few years ago, brothers and sisters were sent out to the major cities on a daring crusade while communist terrorists were aimlessly killing people and bombing public facilities throughout Peru. The goal of the CAUSA signature campaign was victoriously reached through sacrifice and unity.

In 1990, American brothers and sisters came to work and live with Peruvian members on 40-day conditions. Everyone was inspired and once again our brothers and sisters felt renewed in their faith and vision. Another beautiful experience was shared in the RYS project of Feb. 1991. Working together side by side with friends of other religious faiths—to build a medical

clinic for orphaned children—the power of God's love was ignited. This year, 1992, began with a 21-day fasting condition offered to Heavenly Father by Rev. Young Sic Cho, our Korean elder brother in Peru.

responsibility for the nation's blessing fund, as the date draws closer we realize that much greater effort is needed.

If you would like to join us in making this most treasured hope a reality, we sincerely invite you to support one or more of these blessing candidate representatives. Offerings of any amount may be made payable to HSA-UWC (World Mission Dept.) with a note that it is to support for Peru's Unification Church blessing fund. If you wish, you may include the name of the member you'd like support.

Mail to World Mission Dept., 4 West 43rd Street, NY NY 10036. Thank you very much and may God bless you and your family.

## The Achatas

Mr. and Mrs. Ricardo Achata, members of the Unification Church since 1984, are fruits of the home church providence in Arequipa, second largest city of Peru. They are the parents of four married sons and daughters.

For many years the Achatas were active church leaders in their local parish. They worked hard to raise their family—yet they both always felt that serving God was their utmost priority.

When Ricardo and Shayda began to study the Principle in 1984, their spiritual thirst became greater. They would wake up early and pray together for God's guidance in their unfolding new experiences. After understanding God's

providential work of restoration through the lectures, they began to understand more clearly their own personal life course. Seven years prior to meeting the church, Mrs. Achata suffered a serious car accident which kept her bedridden for many long months. She attributed her miraculous survival to God's grace and realized her life has only one true meaning: to live totally for God and His will.

Mr. Achata received a special opportunity as a young boy to live and work with Canadian Catholic priests. He developed a life of discipline and a strong sense of Christian ethics. He has always lived humbly. Mr. Achata kept an open heart to be able to seek the meaning of true love. Today, he is truly grateful to True Parents for showing him and his family the way to true love.

Mr. and Mrs. Achata have many times offered their humble yet loving home for the use of our mission. In spite of their advancing age, they've always kept a youthful heart and willingness to go through the formula course.

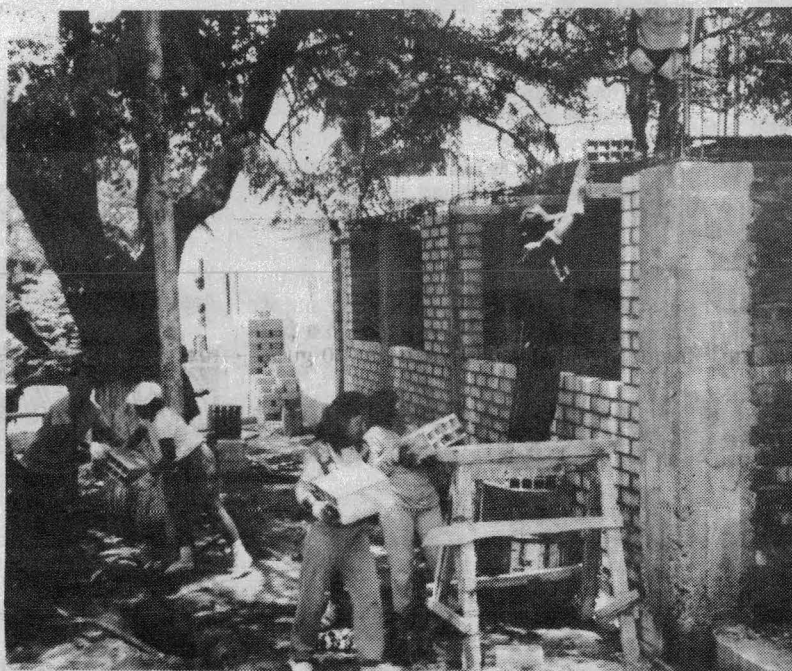
Currently Mr. Achata is serving the mission at our headquarters in Lima, supporting the Church leaders in general affairs. He is also a great cook and helps in the guidance of young brothers and sisters with his parental heart and experience and life of faith. Mrs. Achata is a religious teacher at a high school in Arequipa, where

see PERU on page 18

FELIZ ANIVERSARIO  
FELIZ DIA MAESTRO



Students at the Peru church's Prince of Peace school celebrating its 11th anniversary and, below, church members working with RYS volunteers.



He was accompanied by several other Peruvian members who did seven-day fasts.

## Insights from Heaven

After the fast, Rev. Cho received deep insights from heaven about Peru's struggling history and God's will to bestow His heavenly lineage. More than ever before we were reminded how much God needs each one of us to do our part. Victor Lim, the national leader, and Rev. Cho, our Korean elder, are now guiding brothers and sisters to bring 100 new and active center members within this year as a foundation for God's developing providence in Peru.

And now the time has come when Peru and the whole world are being prepared to receive God's tremendous forgiveness and greater love through the incredible blessing to take place in Korea this coming August.

God, through His Blessing in Holy Matrimony of many thousands of couples by Rev. and Mrs. Moon, will be expanding His heavenly lineage through the establishment of God-centered families on the worldwide level.

In Peru, we are so grateful for this opportunity to be considered. We have nearly 40 blessing candidates who are working diligently and with great hope to participate in the Holy Blessing. The cost of sending blessing candidates to Korea is nearly \$4000 per person.

While each member is trying to take full

suspension of the democratic system. Yet our experience in Peru was that generally the public remained watchful, calm and reflective. Besides the overreaction of involved politicians and officials—and the menacing threats of the Shining Path—Peruvians felt that moralization was necessary and changes had to be made if Peru is not only to survive but also to allow democracy to thrive in a truer sense.

The Unification movement in Peru is still relatively small in comparison to the country's needs and its population of nearly 25 million. As missionaries working in Peru for the past 12 years, we have many times experienced God's suffering heart through the people. And we've also experienced God's desperate desire to see an end to this suffering and the coming of a new history of peace, prosperity and heavenly blessings.

## Saints

Two patron saints of Peru, San Martin of Porres and Saint Rose of Lima, who lived in the 1500s, continue to inspire believers of all ages and religions that Peru's and the

# African Blessing Fund Update

By Tom Bowers

Last month I reported that there are 1000 members in Zaire qualified for the blessing and because of a lack of funds only about 200 will be able to go to Korea in August. A blessing fund has been started to help members in Africa to get to the blessing.

As I write this follow-up, it has been only two weeks since the May issue of the Unification News came out with the article describing this problem. We have already raised approximately \$2,000 and this means that one more person will be able to go to the blessing.

Mr. Honda of the World Mission Depart-

ment on behalf of the African members would like to express his gratitude for the excellent response so far. We still have until the end of July to assist these precious brothers and sisters.

The funds we raise will help members who have been attending True Parents for at least ten years and have been passed over before, because they did not have the means to get to Korea.

Please send your donations to the World Mission Department, 4 West 43 St., NY, NY 10036. Checks or money orders should be made payable to: HSA-UWC World Mission Department—with a note that it is for the African Blessing Fund. The funds will be allocated by Rev. Lee, the Regional Blessing Coordinator for Africa.



## NEWS FROM EASTERN EUROPE

## Spiritual Awakening In Wroclaw, Poland

By Claus Dubisz

*Claus Dubisz, leader of German CARP, has been guiding CARP pioneer teams in Poland.*

Since the spring of 1990 German CARP has mobilized several members to Poland, with quite visible results. But as there is an urgent need to reach many more young people in a very short time, we developed the new revolutionary plan to start by ourselves—with the blessing of the European Office and Polish national leader Erwin Bantan—a brand new center in Wroclaw.

Karl-Heinz Fricke, Bonn CARP leader, arrived on Nov. 23, followed four days later by former witnessing team leader Ichiro Watanabe and Masanobu Taira. After checking the situation, Karl-Heinz remained to witness, staying in a youth-hostel, 20 minutes away from the university by bus, whereas the other two started a short intensive fundraising campaign.

With the help of our brother Przemek Zalaska from Warsaw we found the new center miraculously quickly—within two days—on Dec. 11. It was as if God had just waited for us to take it. The center is situated right in the historical area of Wroclaw, beside the world-famous Ratusz, and has a well-equipped kitchen, bath and three rooms. Already the next day, guests could come; the owner was eagerly preparing some necessary details, even buying new bedsheets and organizing wood for the open fireplace.

Some words need to be said about the city. The documented history reaches back to the year 1000, when one can read about

the existence of a Christian bishop in "Wratislavia". Over the centuries the ownership changed from the Polish ("Wroclaw") to the Czech, then to the Austrians and finally to Prussia and Germany ("Breslau"). However, after World War II, the Germans were expelled from the whole area—Schlesien, i.e., Silesia—and Polish people, who themselves had been expelled by the Soviet communists, mainly from Lwow and farther north, were settled in this city. In this way most buildings reflect German architecture, whereas other cultural aspects prove Wroclaw to be a truly Polish city. But the internationally oriented spirit of the students is extraordinary, as well as the fact that many Buddhists consider Wroclaw as a place where the cosmic spiritual energy concentrates.

Until the middle of January, witnessing progressed on a rather small scale, even though several opening minded guests visited us. Then on Jan. 21, one unit of the European MET arrived. The four brothers and two sisters were led by Jean-Luc from France and assisted by Tomasz from Gdansk. With Byung Chul Kim and Hiroko Oshima joining our own team we had reached an equal number. Thus now twelve people were working in this tiny center and could create a strong spirit. Already on the second day after the arrival of the MET we welcomed 20 guests for the culture-evening program on "Oriental Culture." That second week, thirteen, and the third week, ten students went to two-day workshop; five continued to the seven-day seminar.

We could increase our contact at the university, with other Christian communities and with a few famous artists, and we had the chance to give a lecture in a well-frequented student-club. Around 30 guests

attended our program and the manager waits for our next event, most probably with a music-performance. However, in such a club it is difficult to follow our main strategy.

I need to explain this basic strategy. So far we don't have a permanent Polish-speaking member, and therefore we offer

"Around 30 guests attended our program"

"

our lectures in English and German only. This has several advantages:

1. It attracts people who know foreign languages. Such people are more open to new ideas.
2. It allows all of us to take care of the guests.
3. We all can feel responsible for our best guests and also can communicate with them.
4. After the lecture all can support the lecturer if difficult questions come from the guests. I could understand this point when Tomasz was giving a fiery speech—suddenly he seemed to be opposed by several people. He struggled and I felt sorry for him, but what could I do? Afterwards we made clear that he must include all members in that case. That means, in other

words: either translate, or speak English.

5. This way also motivates our members additionally to quickly find a really good person who can teach DP by himself in Polish. Of course, if it comes to the point of deep heart-sharing, we cannot really do it. For this you have to understand and "feel" the language well. That's why we have to push people to the workshop, in the expectation that some older member can really share deeply with our guests.

At this time we are following a clear schedule of activities: every day at 6pm we have introductory lectures or other topics from DP or Unification Thought. Thursdays: cultural evening. At four o'clock we organize Seminar I and II. For Sunday service we invited all those who attended a workshop already or those who are deeply religious.

In return our guests are eager to give back—either by showing the beautiful sides of Wroclaw, or by inviting to their (often very tiny) home, or by bringing cookies, cakes, etc.

In conclusion, I want to express that these experiences are extremely valuable for all of us working there. Many theoretical witnessing strategies can be put into practice. However, the greatest thing is to come to know people who really love God, who really are open to listen to Divine Principles lectures and who really feel through this the depth of God's heart.

*Reprinted from the European Newsletter of the Unification Church.*

## DC gets re-Connected

By Rosalie Anderson

Construction is once again underway in Washington, D.C. to repair one of the physical structures of the D.C. Unification Church and community, which has fallen into severe disrepair due to lack of maintenance.

Which structure is it this time? The Connections Book, the Washington area's membership directory, which most of us keep handy all of the time.

Whenever a new edition comes out, I have come to take it quickly for granted, assuming that it is normal to have at my fingertips the phone numbers of my brothers and sisters, friends and acquaintances. But after a couple of years, due to influx, outflux (hometowns!) and general flux, this valuable document is now about

50% inaccurate.

So, a construction crew is being assembled, as well as the needed tools for this job. And the completion date is set for the first week of August.

Is it worth the effort? Ask someone you know who lives in the Washington, D.C. area. Most will agree that it is a wonderful blessing to be able to locate so easily people whom you have just met, and people you have known for years.

Inclusion is entirely voluntary, and some people do not want the extra mail and phone calls that come with announcing to the community where they are. But I think it's great. I even heard someone thinking about creating a national membership directory, with voluntary listings. That would be wonderful. I miss all you guys I used to know.

Who wants to take it on?

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## GUEST EDITORIAL

## Bridgeport: Hope for an Image of America

By Peter Ross

*This was written for the Connecticut press in response to the media hype concerning the affiliation of Bridgeport University with PWPA.*

Recent events in Los Angeles have confronted America with one of its great and unresolved wrongs: racism. The images from Los Angeles of Rodney King's excessive beating, of a prejudiced jury and the murderous free-for-all that ensued, showed us all that racism still lurks in our streets. While some steps have been adopted to alleviate any public acceptance of racism, nevertheless the human heart is unchanged by mere legislative action. Superficial remedies cannot heal the deepest hurts.

As seen by the international community, white, black and yellow were pitted against

**"For there is little innovation in racist and bigoted slogans"**

each other in a violent eruption of historical resentments.

Los Angeles is not the exception. The inflammatory racist statements made recently by various "leaders" in this country have been staggering. These champions of U.S. industry, economics and politics have popularized anti-Japanese rap and made it into the whipping boy for every national economic or industrial gripe. While British and Dutch investments in the U.S. each exceed those of the Japanese, why is there hostility only towards those of the Japanese? Because they are Asian.

English and Australian ownership of American newspapers is readily acceptable, while Korean ownership of a newspaper is suspect, with hysterical voices crying out in alarm. European interest in Hollywood is

welcomed, while Japanese interest is gravely looked upon! Why? Because of racism.

## Bridgeport

And so to Bridgeport. The Professors World Peace Academy, an international organization of distinguished scholars, negotiates and then signs a deal to assume control of the University of Bridgeport. Suddenly, there is an eruption of intense and vehement opposition.

Why?

Because the Academy was founded by the Reverend Sun Myung Moon.

Abruptly, Bridgeport finds itself as a microcosm of the same malady that afflicts the larger nation. All the players are present: black, white and yellow. What would otherwise be a mundane and academic event now becomes a scene from the theater of the absurd. Reason is relegated to the bleachers and Hate comes up to bat.

The oxygen that this smoldering fire needs in order to conflagrate is provided by bigotry. Sadly, this is another of America's primal guilts. The patterns that pervade bigotry throughout the history of religious persecution in this country are easily recognizable.

Anti-Catholicism, Anti-Semitism, Anti-Mormonism and Anti-Unificationism are all replete with the same ignorant and inflammatory assertions: "They're out to control the world; they're not a religion but a political front; they're not loyal to America but to some alien agency; their practices are secretive and dangerous; they control and manipulate their followers; they are all deceptive." Apostate atrocity accounts serve to add spice to the feeding frenzy.

Nowadays these feasts come prepared and pre-packaged in a CAN—just add a little heat and voila! The purveyors of this rancid material are groups like Cynthia Kisser's Cult Awareness Network. Rev. Dean Kelley has described CAN's actions (criminal abduction, false imprisonment, sexual and physical abuse) as "protracted spiritual gang-rape."

Rev. James Bevel, the civil rights activist

and former chief strategist with Dr. Martin Luther King, stated: "If we study the demeanor, attitudes, expressions and intensity in the Cult Awareness people, we would see that it is identical to the demeanor, attitude, and expression of the Ku Klux Klan." It is easy to characterize this phenomenon, for there is little innovation in racist and bigoted slogans and practices. The drum beat is the same.

Why should the press in Connecticut grant CAN and their ilk (outsiders who probably have never even visited Bridgeport) an open microphone and free space to promote their own hate-mongering enterprise? It is an outrage, particularly when CAN's interests are so diametrically opposed to the viability of the University itself and the future well-being of the community of Bridgeport.

## Media

In their treatment of this event the media have chosen to disregard any substantive investigation of the PWPA, and to focus instead on dredging up old mud that has been thrown at a religious minority. No attempt has been made, to date, to inquire as to why this prestigious collection of Nobel-scholars and international academics chooses to endorse the work and vision of Reverend Moon in the field of education.

Any attempt to otherwise diminish the significance of this relationship without such an examination can only be seen as malicious. (As we say in Ireland, "when a thief sees a saint, all he sees is his pocket.") Instead the press have chosen to listen to the jaded and absurd accounts of the Unification Church from unqualified and disreputable members of a hostile chorus, like Daniel Junas, whose sole and dubious credential is his claim to be writing a book on the Church!

Why not question those such as Dr. Joseph Fichter or Dr. Sebastian Matczak? Both are Catholic priests and both are nationally distinguished scholars in their own right who have researched and written extensively on the Unification Church in a rational and balanced manner.

The womb of both racism and bigotry is ignorance. Many people today are disturbed at the alleged cover-up of the truth as presented in Oliver Stone's JFK. When the American people learn of how the truth about Reverend Moon's investment for the sake of America has been maliciously misrepresented, they will call upon those

**"Promote their own hate-mongering enterprise"**

responsible to account for their actions. But in the meantime, examine for a moment the immense work Reverend Moon has done in the world, despite bitter and unrelenting opposition.

Ask the countless numbers of non-Unificationists, who participate in Reverend Moon's many projects all throughout the world, if his presence and investment in each area was beneficial or detrimental. In the Book of Acts (5:34-39), the respected Gamaliel gave this wise advice: "If this work be of men it will come to naught. But if it be of God you cannot overthrow it, lest haply ye be found to fight against God."

The leadership and community of Bridgeport, as well as the faculty and students of the University, are faced with a choice. Should they buy into the self-serving agenda of those intent on propagating racism and bigotry? Or will they see through the smoke and mirrors and see a tremendous opportunity to resolve historical differences of race and religion in a prototypical manner?

The latter option bodes well not only for Bridgeport but for a nation in need of lasting remedial measures. Harmony produces progress, while division born out of racism and bigotry fosters chaos and destruction.

PERU  
from page 16

she remains active in our church work.

Twice in the past three years the Achata's had the possibility of participating in the Blessing for previously married couples. Unfortunately, due to insufficient funds they were not able to attend.

Now, for the third time, they are hoping to go to the Holy Blessing in August. We are confident and hopeful that with a united effort it will become possible.

## Carmen Nicochea

Carmen Rosa Nicochea became an active internal member of the Unification Church at the age of 19 in Lima, the capital city of

Peru. Her early struggles of growth helped her to mature and gradually become more confident in developing an absolute faith in God and True Parents.

Now nearly 12 years later, Carmen Rosa is preparing to receive God's blessing in Korea. In 1989 Carmen Rosa had an opportunity to represent Peru in the matching and blessing in Korea. At that time, although Carmen was spiritually older in the Church, she quietly offered to wait until another opportunity in order that two physically older sisters could go instead.

Soon afterwards, Carmen Rosa volunteered to join the South American regional fundraising team in Italy. She invested herself in the fundraising work until Dec. 1991, when she suffered an automobile

accident which took months to recuperate from. Nevertheless, she contributed generously to the church's work.

Known for her cheerful disposition, high-tone operatic voice and a sincere concern for others, Carmen Rosa is also appreciated for her loyalty and generous heart.

Although our country and our church in Peru have been struggling to break through, because of such internal attitudes and desire of God's children like Carmen to practice unselfish love and live with loyalty for heaven's cause, there is much hope.

## Alberto Sanchez

Alberto Florido Sanchez, age 34, is another blessing candidate. He joined the Unification Church during his last year at Puno University, located in the highlands of Peru.

Puno is a faraway city south of Lima. It lies next to Lake Titicaca, a very deep and mystical lake where legend tells that the first Peruvian ancestors, Mancocapac and Mama Ocllo, emerged from the deep waters to show, as parents, the way of life for all the Incas to follow. It is one of the most externally suffering provinces in Peru—hit almost yearly with internal periods of extreme drought or the opposite—heavy and damaging floods.

Alberto, like so many young people in Puno, struggled to understand the meaning behind such calamities and what kind of attitude to keep under such vicissitudes. From the moment he understood God's purpose, the Fall of Man, and the provi-

dence of restoration, Alberto decided to dedicate his life for the same purpose rather than to be defeated or resentful about the external circumstances.

As one of the earliest members in Puno, Alberto has taken much responsibility to keep the mission thriving in Peru—working by day and teaching the Principle every evening until late—many times with the light of candles, because of the electricity shortage. Alberto has continued till today sharing God's vision and promise for a new and unified country and world.

The youngest of four married brothers and sisters, Alberto found himself with the added responsibility of caring for his aging mother and father. Because of the economic situation, his other married brothers and sisters felt their limitations to extend their support, so Alberto quietly faced that challenge while remaining true to his ever-increasing responsibilities within God's providence in Peru.

Alberto is doing his best to prepare for the blessing in Korea. He is serving as the director of the Unification Church in Puno where many young people are coming every day to hear the Principle lectures. Alberto has very little personal time to raise the funds for his own blessing.

He is dearly loved and respected by his brothers and sisters and we hope that he too touches your heart.

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MEETING PLANNING



## UNIFICATION CAMPUS MINISTRY ASSOCIATION

## UCMA Conference: Addressing Problems of the University

By the UCMA staff

The University of Illinois-Chicago was the site of the final conference of the 1991-1992 series which focused on the theme: *The Spiritual, The Secular and the Future: Partners in Addressing the Problems of the University*.

Professors, campus ministers and educators came together to discuss how they could more effectively address four pressing problems faced by a majority of our university campuses today. The problems discussed were: alcoholism and substance abuse, human relationships, diversity and speech codes.

The conference began with the keynote address given by Dr. James Lee, Assistant Vice President for Equal Opportunity and Neighborhood Relations at Wayne State University in Detroit, Michigan. Dr. Lee set the tone for his address by quoting William James who said that, "The key to success is to know thyself and to understand the world around you." Dr. Lee then elaborated as to how we come to this 'knowledge'. We gain this knowledge based on the concept of the "four windows of communication."

These four windows are based on: 1) things that everyone knows and can acknowledge, 2) things that 'I' know but which 'you' don't know, 3) things that 'you' know but which 'I' don't know, and 4) things that neither 'you' nor 'I' know.

From this simple acknowledgment, we can then begin to deal with the issues and problems of our society. Where do we go from here? After recognizing both the good and bad in the issues being discussed, we must ask ourselves what we can do to resolve these concerns. In closing, Dr. Lee offered a metaphor to focus the issue for the participants. If we are to impact these vital issues, we should be like a redwood forest. A redwood forest has deep roots, but what allows the trees to grow so tall is that the roots are bound together beneath the soil. Therefore, we should work together to develop the collective strength so that we might fully resolve the concerns facing our society.

## Opening

The following morning began with an ecumenical worship service led by Rev. Dorcy Tate, AIME campus minister at the University of Illinois at Chicago. This paved the way for the opening plenary address given by Dr. Joon Ho Seuk, National Co-Director for the UCMA. Acknowledging that the problems to be discussed are not unique to the university or to our society, he elevated the discussion. As expressed by Dr. Seuk:

"I firmly believe that it is not possible to deal with individual and societal problems without first recognizing the spiritual nature of the individual and the need for spiritual renewal. This is why, in dealing with our conference topic today, we should seriously take into account the spiritual dimension of these problems and look deeper to find what is needed. Whether we discuss substance abuse, immorality, AIDS, racism, bigotry or intolerance of any kind, the root cause of all of these is a spiritual one. If we have the 'eyes to see' we realize that America is suffering from spiritual exhaustion. Instead of raising the beacon of the 'land of the free' we have become

prisoners of our own material and selfish interests and have redefined freedom to mean license to do whatever we want."

From this point, Dr. Seuk underscored the need for campus ministers, professors and university personnel to work together to resolve these pressing problems. He challenged the participants to consider a new dynamic of relationship centered on a parental model which "underscores the vital role of campus ministers, professors

focuses on counseling victims of some type of hate crime, whether it is rape, abuse, or vandalism stemming from an intolerant motivation. Discussion among the participants focused on the problem of what constitutes a hate crime, who are the victims, and the victim turned victimizer problem. From there the workshop went on to look into ways to prevent and/or counsel students on our campuses in order to create a healthy community.

relationships among the students on our campuses.

Workshop IV, *Speech Codes and the University: A Necessity or Hindrance to Understanding and Respect*, was conducted by Dr. Gregory Singleton, Professor of History, Northeastern University of Illinois. Dr. Singleton's concern with speech codes was that they are primarily tools for university administrators in their efforts to regulate and minimize problems on the campus. Further, speech codes are not thought codes—which ultimately are the foundation and motivation of our speech and subsequent actions. Therefore speech codes, in and of themselves, may not resolve the more profound problems caused by hate speech which we are seeing on our campuses.

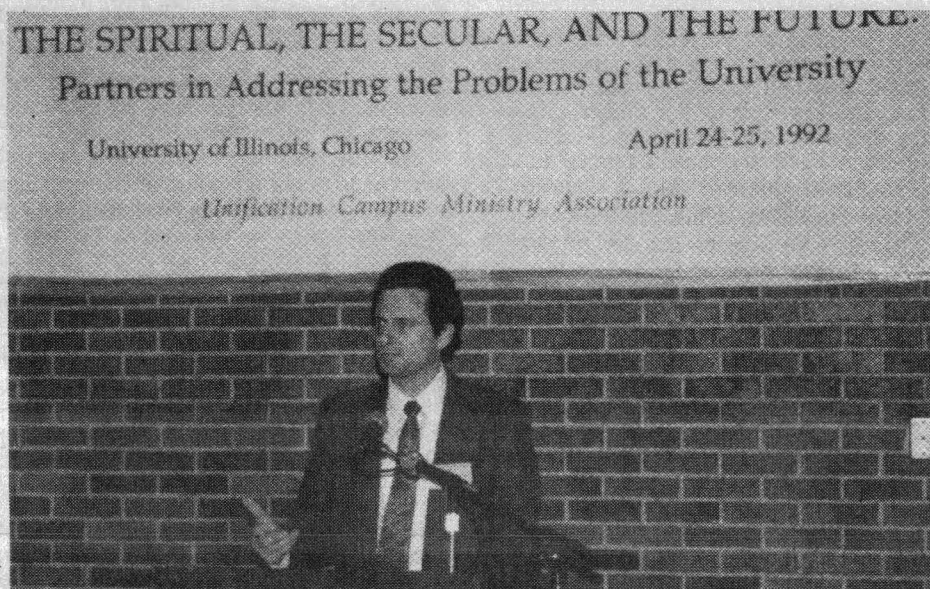
The discussion focused on the need for social education and an emphasis on honest and open communication. As professors and campus ministers we can set the tone on our campuses through challenging those who practice hate speech to look at what they are doing and why. Further, we can ourselves practice a higher standard of public life by challenging the presumptions behind people's actions and words.

## Summary

Dr. James Baughman, the National Co-Director of the UCMA, concluded the conference with a thoughtful and reasoned summary of the main points of the conference sessions. The common thread which ran through each of the workshops was the nature and quality of human relationships. If we look at each of the problems discussed, they indicate a fundamental difficulty with establishing true and loving relationships. Consequently, where do we go from here? Dr. Baughman suggested that the best paradigm is a parental model. Making a clear distinction between paternalism and parentalism, Dr. Baughman defined parentalism as accepting people for who they are while recognizing their potential and encouraging them to achieve that potential through a genuine, unconditional and selfless love.

The conference concluded with a banquet and inspirational music provided by Wayne Strautman, Unification campus minister at Purdue University. Overall, the conference was a good ending to a full school year. Beyond that, the conference was also an appropriate beginning point for a discussion which can continue when classes reconvene in September.

Reprinted from the UCMA newsletter



Dr. Baughman, Co-director of the UCMA, addressing the conference.

and others who work with students and young people. It is not enough to simply convey an academic or intellectual understanding, or to involve our students in social action. What is needed are responsible individuals to stand in a parental position to the students—not to control them or to dominate them—but to give true love to them." From that point, the participants were ready to begin the workshop sessions.

## Workshops

Workshop I, *Alcoholism and Substance Abuse on the Campus: Identifying the Causes and Solutions*, was led by Rev. Henry Wells, President/Founder of One Day at a Time, in Philadelphia. The workshop focused on both personal testimony, insight, and straight discussion. Rev. Wells expressed that addiction comes from desire. Therefore, if we want to break the addiction, we need a new focus of desire. This, he feels, should be based in a renewed spirituality. As noted by Rev. Wells, people are generally aware of recovery in a physical/medical sense, but are not aware of spirituality. What then is spirituality? "It is a personal connection with our Creator."

Through the personal testimony of several members involved in Rev. Wells' program in Philadelphia, the strengths of this successful recovery program include: 1) taking personal responsibility for one's actions and circumstances, 2) not accusing forces outside oneself for one's problems, 3) developing a strong sense of community to build love, respect and self-esteem, and 4) reaching out to others to give to them what was given to you.

Workshop II, *Racism, Religious Bigotry, and Cultural Intolerance: The Challenge of Creating Harmony Within Diversity*, was given by Dr. Rebecca Gordon from the UIC Counseling Center. Dr. Gordon began the session by describing her work with a new program designed to address hate crimes on campus. A large part of her work

Workshop III, *An Order of Love: Searching for a New Paradigm of Relationships*, conducted by Dr. Donald R. White, Professor of Historical Theology at United Theological Seminary of the Twin Cities, examined the image of men and women and their relationships as found within society. The workshop underscored the confusion that exists within society concerning the roles of men and women and how they interact with one another based on these perceived roles. Our media has portrayed men as emotionally detached as women as emotionally dependent on these emotionally detached males. As a result, a new paradigm is needed.

This new model should allow men to express their emotions and needs while women should be recognized as rational beings who are not necessarily vulnerable and helpless. The discussion that followed then focused on the nature of possible models of relationships which might encourage the development of mature re-

## Graduation 1992

Graduating Seniors of Church Families—send us a graduation photo, including your family if possible, and tell us about yourself along with any honors or awards you won as well as your future plans.

Unification News, Graduation  
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## DIVINE PRINCIPLE STUDY

## How, Where and When Christ is to Return

## Volume Six • Part 6

**T**he last historical parallel between the Old and New Testament ages involves the final years of preparation for the Messiah, first for Israel and later for Christianity. Both periods lasted 400 years.

After the Hebrews' return from Babylonia, they rebuilt the Temple and repented. Centering their worship on the Temple and the Law, they progressively celebrated their spiritual lives. The prophet Ezra helped to generate much of the revitalization of Judaism during this time and is generally regarded as having helped build the foundation for the whole of post-exilic Jewish devotion. Ezra planted the seeds for the type of Judaism which was normative in the time of Jesus and which continues today. He also helped to prepare his people's descendants for the Messiah.

Corresponding to the 400-year Old Testament preparation for the Messiah described above, a similar period of 400 years existed during the Christian era—from the time of the Reformation to World War I. As with the Old Testament epoch, this parallel age was a time of specific preparation for the Promised One; therefore, we will describe its major developments in some detail. The period begins with one particular German monk.

Martin Luther was the culmination of various trends emerging during the late medieval period, some of the more significant being those deriving from the influence of the Renaissance. Such Renaissance poets and literary masters as Petrarch and Boccaccio had celebrated humanist values with their emphasis on the glory of man and nature. Moreover, freedoms of thought and action all were stressed. Scholasticism, for example, emerged as a major factor in the dynamically changing new world. Intellectual life in general was enriched, especially by the rise of universities and the desire of the common man to read and to make his own decisions. These and other influences acted as a catalyst for the religious upheavals which followed.

The Renaissance witnessed the primacy of humanism, individualism and realism. Religiously, stress was laid on rational judgment rather than blind faith in the authority and competence of the Pope. The Renaissance was in many ways a response to an antiquated and authoritarian worldview which had been championed largely by medieval Roman Catholicism and which tended to advocate the merits of asceticism, otherworldliness, obedience and collectivism. While itself the Renaissance was hedonistic and excessively worldly, its effect in the religious domain was to open the eyes of many to the failings of an increasingly corrupt and outdated Church.

The temper of the time did not fail to influence Martin Luther. On October 31, 1517, this Augustinian monk posted on a church door in Wittenberg the famous Ninety-Five Theses, a detailed attack on the selling of papal indulgences. Articulating preexistent popular discontent, Luther's challenge to the Church's authority quickly swept through Germany; entire sections converted to Luther's position. By the time of his death, his reforms had spread beyond Germany into other northern European countries.

It is important to realize that Luther's revolt reflected an effort to recapture the living tradition of early—and especially Pauline—Christianity. For Luther, this was the hope of the Church. Advocating a return to the scriptural sources of the Church and an application of them to the Church in his own time, Luther sought to lead the Church back to its original pristine state.

In terms of God's dispensation, Luther's reform was a revolutionary step forward—even though it was based on a "return" to an earlier religious vitality. Because Roman Christianity had lost much of its early fervor and strong messianic consciousness, it had lapsed into decline. It was thus necessary that reforms, culminating in the Protestant Reformation, took place. Such men as Luther, John Calvin, John Knox, Ulrich Zwingli, William Farel and others were called to reshape Western Christianity in preparation for the Second Advent.

Great reforms took place not only in Protestant Christianity, however, but also in Roman Catholicism as well. For example, the Catholic Counterreformation enlisted the support of significant saintly figures, among them Ignatius of Loyola and the Jesuits. France, Spain, Italy and Poland remained loyal to the Pope only because of the efforts of reform-minded bishops and the zeal of the new Catholic orders such as the Jesuits.

Also contributing to the Catholic revival, the missionary movement pushed the frontiers of Catholicism into the Americas, Asia and other parts of the non-Western world. This helped to prepare all of humanity for the Second Advent. Brilliant missionaries in the sixteenth century made possible the spread of Christianity not only among common folk but also among scholars and societal leaders. Many of the Jesuits, Dominicans and Franciscans were remarkably skillful and devoted men. The Catholic scholar H. Daniel-Rops tells us that a missionary to China named Matteo Ricci, for example, adopted the exotic dress of a Chinese scholar and even a Chinese name in order not to thrust cultural barriers in the way of the Asian reception of Christ.

Further revitalizing movements developed among Protestants in the eighteenth century. To help offset the Enlightenment, the Pietist movement arose led by Philip Spener and Herman Francke. Such a movement, emphasizing a personal mystical encounter with God, may be seen as a revival addressed to those forms of Protestantism which two centuries after their birth had become arid and devoid of charity, warmth and human feeling.

Also in the eighteenth century, additional movements rekindled the declining fervor of an increasingly austere Protestantism. One of these derived from the work of John Wesley. Daniel-Rops, writing of this exemplar of Protestant piety, pays him the ultimate Catholic tribute:

"In England the revivalist who attempted to drag high churchmen from their routine and the Puritans from their hypocrisy bore a famous name—John Wesley.... The man was indubitably made of the stuff from which the Catholic Church fashions her saints." (*The Church in the Eighteenth Century*)

Along with the influence of Wesley, the work of Jonathan Edwards, George Whitefield, George Fox and Count Zinzendorf further advanced the spirituality of countless individuals, converting many through electrifying revivals and preaching.

Since the Protestant Reformation, therefore, we see a continuing renewal of personal piety and the Judeo-Christian social ethic in preparation for the Second Advent and the messianic New Age. The Lord was not inactive when segments of Protestantism lost some of their original zeal. Rather, He continually reignited Protestantism's early regenerative spirit through an unending stream of spiritual giants and charismatic reformers.

## Industrial Revolution

Divine Principle teaches that the providential purpose of the Industrial Revolution was to improve conditions and provide an ideal physical environment in preparation for the New Age. Beginning in Great Britain, this development also aided European colonialism and imperialism, the effect of which was to propel Christian missionaries throughout the world to educate all peoples about God's nature, work and plan as revealed in the Judeo-Christian tradition.

Europe and America were transformed by the Industrial Revolution from stable agricultural societies to modern industrialized cultures. The social abuses which accompanied these changes should have provided churches with opportunities for social activism on behalf of the urban poor. Unfortunately, relatively few churchmen responded.

Nevertheless, as in the case of imperialism and the missionary activity which

accompanied it, God was able to use morally flawed instruments to attain His purposes; thus, even the social ills generated by unmitigated and unrestrained capitalism were, from the point of view of the dispensation of restoration, offset by compensating benefits. Primary among these was the material preparation of the world for the Second Advent; vast improvements in transportation, communications and general technology have helped to bind together different cultures, develop new understanding and to transmit new truth.

## Nineteenth Century

In contrast to the eighteenth century, which saw the emergence in Christian lands of Protestant luminaries who were able to reinspire large numbers of lukewarm Christians, in the nineteenth century the advances were made by missionaries sent out to non-Western lands to introduce the Gospel and make new converts. These evangelists were particularly active in Asia, Latin America and Africa. Christianity was being extended and the nineteenth century, as we shall see, was its crowning moment.

Through this century, the time matured at last. President Henry P. Van Dusen of Union Theological Seminary has written of this period, affirming the nineteenth century as Christianity's greatest epoch:

"By any appropriate calculus—number of conversions, increase in membership, adventure into new areas, launching of new enterprises, founding of new churches and societies—this (the 19th century) was the epoch of Christianity's greatest vitality and most valuable advance. Christianity had become, at last, a world religion...." (*World Christianity*)

Christianity now has a wider geographic spread and is more deeply rooted among more peoples than any other religion in the history of mankind. For Divine Principle, of course, such a development is in keeping with a recognition of the centrality of Christianity in God's providence.

Christianity's growth in the global arena is no accident. The Church of Jesus has been God's primary instrument to educate the people of the world as to His ways and purposes. Through it, He has sought to establish a foundation for His coming Kingdom—a Kingdom which is to be precipitated by the universally significant event of the Second Advent.

The advances made by the Church in the late nineteenth century were critical preparations for the messianic age dawning in the twentieth. Consequently, we live today in the most important moment in human history: the coming of the Second Advent. In the vast span of human history, including this multilayered process of preparation, we are now at the point at which God's ideal is to dawn.

## Protestant Reformation

## Great Awakening



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

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# A Response to Richard Quebedeaux's Assessment

By Thomas Cromwell

Richard Quebedeaux, longtime friendly gadfly of the Unification movement, has written a superb, pointed and timely paper. He observes Unificationists with sympathy and yet with lucid insight into the cause of a decline in member zeal and spiritual power.

My hat off to him for diagnosing the disease correctly: members losing their focus on the basics—restoration is accomplished through the payment of indemnity. When members start avoiding indemnity, they lose the spiritual power that comes with the presence of God in their lives. He rightly identifies a tendency towards avoiding indemnity when members move from individual- to family-level responsibilities.

Many members find the principle of indemnity difficult to apply when they feel pressed in on all sides by financial and other familial and work obligations. Life

itself seems like indemnity enough.

And yet in front of all Unificationists, as a constant role model, are the True parents. Somehow they manage it: they both pursue incredibly public lives and raise a (huge) family with great success. I think most members consider the True Family to be an exception, a model that cannot be imitated because of the vast difference between the level of True parents' lives and their own. This is rather like Christians looking at Jesus as a superhuman figure beyond emulation.

The problem here is that by disassociating from True Parents one can rationalize the inapplicability to one's own life of the universal principles discovered by True Father.

The True Parents' greatness is that they apply those principles (in particular, restoration through indemnity) perfectly and in all realms of their lives. The degree to which we also apply them is the degree to which we can emulate their success, at least at our own levels.

## BOOK REVIEW

# Citizenship in Liberal Democratic Societies

By Dr. Tom Ward

Paragon Publishers, in conjunction with the Professors World Peace Academy, has recently published a scholarly work entitled *Civility and Citizenship in Liberal Democratic Societies*. Edited by Edward C. Banfield, George D. Markham Professor of Government Emeritus at Harvard University, the book touches on many of the fundamental issues of governance in modern societies.

The book is somewhat dated because the contents predate the actual demise of the Soviet Union. For that reason, some of the models which the contributors use in their comparison of liberal democracies vis-a-vis oppressive, totalitarian societies are no longer valid.

Sections of the book are, nevertheless, brilliant and provide remarkable insight into the legal, social and philosophical underpinnings of the modern polity. Perhaps one of the most remarkable essays which appears in *Civility and Citizenship* is one written by James Q. Wilson, Collins Professor of Management and Public Policy at the University of California at Los Angeles.

In his essay entitled "Incivility and Crime," Dr. Wilson explores certain common justifications for the increase of crime in society. Wilson rejects the classical arguments of increased population in urban areas, as well as purely economic justifications for this increase. Wilson instead emphasizes the fact that religious values such as self-control and self-discipline have lost currency in the general population and among the elites in particular.

He notes that attributes such as self-control and obedience to one's parents, which were strongly emphasized in the early part of the nineteenth century, no longer have appeal to the role models of today's society.

For Wilson, the various social classes look toward the standards set by society's elite. Wilson points out that society's elite have replaced obedience to one's parents and self-control with independence and

freedom of self-expression, which often translate into self-indulgence. We must conclude that because the leadership and media advocate such positions, this new approach to morality has been permitted to become the standard of society.

Wilson points out that morality also played a key role in the African-American reform movement of the late nineteenth century. Wilson notes that William E. DuBois was the "exemplar of the respectable Negro: intellectual in his manner, Puritanical in his views, and reformist in his politics." DuBois advocated "strong family life, steady work habits and the strict control of crime." Although Wilson's observations should not be viewed as a call for a religious revival, it is clear that for him the logical antidote to the economic and political crises of society must include offering role models based on a strong moral perspective and an appreciation of self-control and self-discipline.

In another essay entitled "Rights, Citizenship and Civility," Robert A. Goldwin, resident scholar and director of constitutional studies at the American Enterprise Institute, provides insight into the role of rights versus duties in society. He provides interesting observations and comparisons in weighing the emphases of rights versus duty in democratic societies and in autocratic societies.

Over all, each of the eight essays in this work helps to orient the reader on the crucial moral debates in modern democracy. The book, while complex and highly erudite, deserves the effort of a serious reading. The ideas discussed here relate to many of the problems which the members of the Unification community are attempting to address through their involvement with organizations such as CAUSA, ICUSA and USA. *Civility and Citizenship* can also serve as a resource for Unification scholars and lecturers who specialize in areas such as political philosophy and the social sciences.

Dr. Ward is the executive vice-president of CAUSA International.

## More impressed

The longer I seek to understand and apply the Principle to my life, the more I am awed by the fact that Father discovered its secrets and gained mastery over Satan and his own body by the age of 25. I find that the very foundation of restoration, the dominion of mind over body centered on God's will, is something I still do not fully understand, let alone apply successfully. Yet he, without a role model to follow or text to guide him, both grasped this fundamental truth and applied it with total success after just ten years of intense seeking for truth.

It is because of his unified being (his mind and body as one, with his mind in absolute subject position) that God has been, and continues to be, able to work so powerfully through him. Hence the magnetic power of his spirituality: original mind is always drawn to God. And it is because of the perfect unity of Mother with Father that God is able to work so deeply through the True Parents; and it is the perfect filial piety of their children that make the whole True Family such a powerhouse for God.

The price for mastery of mind over body is indemnity. Father has been willing to pay more indemnity than anyone in the past. And the pattern for paying indemnity is always the same: placing the purpose of the whole above that of the individual. Thus the individual lives for the family, the family for the tribe, the tribe for the nation and the nation for the world. When the world lives for God, God is finally able to live completely for the individual, family, tribe, nation and world.

Without a rock-solid foundation of individual sacrifice (the first blessing), all the other levels become difficult. Father has succeeded on all levels because his personal level has been complete. Many of us Unification members can easily doubt the truth of the Principle (that God will indeed live for us if we live totally for Him) as we move to the second and third blessings without the first in place.

## The saints

The handful of Unificationist saints that Dr. Quebedeaux knows personally (and, thank God, there are many, many more) are members who have discovered they can trust in the Principle completely, as long as they continue to apply it strictly in their lives. For them, there is the ongoing thrill of participating in the unfolding of the providence. For many other members, who have removed themselves to the sidelines, the expansion of the providence centered on the True Family is all but hidden behind a forest of all-too-evident problems in the movement.

True Parents continue undaunted by the problems because they know absolutely that the Principle is true and that God can and does work wherever Principle is applied. Their reward is the sweet taste of success, the continuous growth of the domain of true love. Yes, members who have pulled back from the heat of indemnity-generated fire still carry within themselves the remembrance and experience of how it worked for them. We Unificationists have to help one another rediscover the magic of indemnity. With families in tow, it will be that much more powerful than it was for us and others when we worked as individuals.

# LIBERAL DEMOCRATIC SOCIETIES

Events in China, the Soviet Union, Eastern Europe and the Third World have so reduced arguments for single party and centrally planned states that there are no readily apparent alternatives to liberal democratic societies. But this is no time for complacency. Liberal democracies are fragile forms of government that

emerged in the West through centuries of development of civil and moral codes. Democracy is not only difficult to transplant into non-Western cultures, it is hard to maintain where it was born.

Two new books from the Professors World Peace Academy examine the prospects for liberal democracy in the contemporary world.

**Civility and Citizenship**, edited by Edward C. Banfield, Professor of Government Emeritus from Harvard University, examines how civility and citizenship affect liberal democratic society.

Professor Banfield emphasizes the protection of the private sphere above all else. The private sphere, on the other hand, must produce civil people who have concern for society as a whole and work for the common good.

**Morality and Religion**, edited by Gordon L. Anderson and Morton A. Kaplan, examines the relationship of religion and morality to liberal democratic societies.

Religion has nurtured altruism, family and community life. It has been a ground of the civil conduct liberal democracies require. Ironically, liberalism has undercut traditional moral and religious authority. This book explores the philosophical requirements of liberal democracy and the ability of traditional religions to function in the modern state.

**Morality and Religion** looks at the problem of consensus on basic issues of sexuality, family, education, and community. These social institutions are the foundation of the state, yet present societies have not promoted coherent values associated with them.

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By Ted Agres

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and Day Care, located just outside Washington, D.C.

And it can work for you, too.

Members raising funds for the school have discovered a highly-profitable, exciting product—one that church centers and other non-profit groups also may wish to use. It's fast and it's fun!

It all started last year during a local fireworks display, when several members observed a vendor doing a brisk business selling light ropes. These are flexible, brightly-glowing plastic tubes about 24 inches long that can be bent and twisted and worn as necklaces or connected together into longer chains. The vendor was swamped by youngsters and their parents, eager to buy the colorful glow-in-the-dark novelties.

By the time the fireworks began, the field of spectators was filled with swirls of green, red, and other bright colors. The vendor had sold out in less than an hour.

Inspired by the money-making possibilities, Doug Alexander, a member of the New Hope Academy school board, located the wholesale distributor for the light ropes

went out. Not even the most optimistic imagined the tremendous response they encountered.

"There were times when we were literally surrounded by people clamoring to buy," said Alexander. "We couldn't take in the money fast enough. It was an incredible experience!"

In all, the school made close to \$14,000 profit over the summer. "Considering other traditional forms of fundraising that we've tried—candy sales, spring fairs, and the like—this has been by far the most profitable method, and it's fun," said Joy Morrow, administrator of the New Hope Academy and president of the Unification Educational Foundation, Inc.

"This is really a different kind of fundraising product," she said.

Last month, the school started its light rope sales season at a small local fireworks display—the same one at which the inspiration struck. The school's three sellers took in about \$300 a piece during the hour before the fireworks started!

The school now buys so many light

ropes it qualifies for a special deep discount from the wholesaler. Other groups that would like to try light ropes can purchase them from the school at an excellent wholesale price.

"Nearly every city and town, big and small, has some sort of fireworks display on July 4," Alexander said. "Selling light ropes is a fast and pleasant way to make a lot of money in a very short time, and to have lots of fun doing it."

Basically, any outside activity that brings people together at night is an opportunity to sell light ropes. "Summer festivals, county fairs, Halloween, harvest festivals and other events are all good opportunities," Alexander explained.

Many small towns will give permission outright to non-profit groups. Others will give permission if a small percentage of the proceeds are donated to their local youth group or community organization. "One town in suburban Maryland gave us permission and even had its Boy Scouts selling with us," Alexander said.

Sometimes a town will withhold permission in order to allow its own groups to sell ice cream and other products. "In that case, you might convince them to sell light ropes themselves, purchasing them from us at wholesale," Alexander explained. If you broker the deal, he added, you can qualify for a sales commission.

Those interested in obtaining light ropes at special wholesale prices can contact Doug Alexander at: (202) 636-3021 or in the evenings at (301) 773-2082.



A quiet moment at the New Hope Academy . . .

and made an initial purchase. Other members of the school board and volunteer parents got together to sell light ropes at the Fourth of July and other fireworks displays during the summer.

With the necessary permits in hand, parents (and even some older children)

## New Hope Academy's Spring Concert

By Concha Egea

**T**his past April 12, New Hope Academy's Cultural Dance Center had its second Spring Concert. It was cosponsored by the Centro Espanol of Washington, DC and AULA (Association for the Unity of Latin America). The students performed together with professionals of the field to bring about a program which highlighted Spain and its culture.

Besides Spanish dance, the young performers danced ballet and folklore from Armenia, Korea and the U.S.A., all part of the original ballet "The Magic Book." This was possible thanks to the cooperation in this production of other dance teachers and choreographers. Fran Ichijo, former teacher at the Universal Ballet Company in Korea, choreographed some of the ballet parts. Rudolph Kharatian, professor at the Universal Ballet Academy in Washington, D.C., choreographed the Armenian dance. Wendy Foster helped with the choreography of a square dance. The faculty of New Hope Academy—and parents—volunteered their time to make costumes, backdrops, lighting, makeup, etc.

Music composed by Murdahd Mizani, with lyrics by Kate Tsubata, transported the audience back in history to the time of Columbus and his voyage to the Americas. It was performed by the students of New Hope and the West Lanham Players (a community theater group directed by Kate Tsubata).

Before the spring concert, the students

visited a nursing home, where they performed "The Magic Book" and "Tribute to Christopher Columbus." To conclude the visit, they presented the senior citizens with roses while they shared time together. It was a moving encounter between the young and the old, which left lasting good impressions on both sides.

This school year has been a very fruitful

one," which is sponsored by the Washington Performing Arts Society and if offered to the schools which qualify at no charge.

We look forward to next school year with a full program and high expectations for these talented children.

For information write: Cultural Dance Center, New Hope Academy, 7009 Varnum Street, Landover Hills, MD 20784 or call



... and one decidedly less so.

one for Cultural Dance Center. We had a Christmas pageant, a spring concert, several performances as community services around the Washington, D.C. area, and a dance workshop given by one of the spring concert guest artists. As an enrichment program, two dance companies came to perform for the students in the auditorium of our school. They are part of the educational program "Concerts in the Scho-

(301) 699-7810.

## Spain '92—Celebrate with Dance and Music

*This is a translation of a review by Angel Antoyano which appeared in a local Spanish-language magazine.*

This past Apr. 12, in a nearly sold-out house, Cultural Dance Center and Centro Espanol of Washington, D.C. presented a

musical production entitled "Spain '92: Celebrate with Dance and Music," honoring the Spanish culture and roots through its music and dance. The program was a total success. The "Spanish Dance Society," under the direction of Dame Marina Keet, presented a series of folk dances from Galicia, Valencia and Andalusia (provinces of Spain), closing the show with the spectacular "Alegrias" (dance from the south). Concha Egea, artistic director of the production, danced "The Wedding of Luis Alonso" with guest artist Daniel de Cordoba, who also delighted the audience with his solo, "Farruca".

Without a doubt, the highlight of the evening—and the most moving part—was performed by the children of New Hope Academy, who under the direction of Concha Egea presented a musical piece to honor Columbus' trip to the Americas, as well as a story-ballet representing dances from various parts of the world, including Spain. Cristina Pagan helped in the production by painting the backdrops. The couple Matteo and Jerane Michel brought a very Spanish flavor to the audience with their brief but impressive castanet concert.

As you can see, it was a brilliant program. The audience reacted with enthusiasm as they watched the various presentations offered with the highest professionalism. The comments from the audience following the performance were very positive, and many of them articulated how pleased they were for having attended and having had this encounter with Spanish culture.



## FAMILY LIFE EDUCATION

## Heartwing: The Shimjung Way of the Family

By Victoria Clevenger

Our family is moving to Vancouver, WA on June 15—please see the box at the end for my new address.

## GREETINGS TO FATHERS!

Since Father's Day is in June, and since I focused on mothers last month, I wanted to balance things out with some items relating to fathers. Also I wanted to include some material that was intended for the May issue, but actually is of value for both fathers and mothers. I begin again with an excerpt from Robert A. Johnson's book, *Femininity Lost and Regained* (Harper Perennial, 1990) because it eloquently expresses that others also are realizing the need for more feminine/mother-type input into the world.

"Feminine heroism is what is required of all of us now, men and women. In the divisive strengths of masculinized world culture, we must hold to the basic simplicities that bind us and make us whole. This

"A simple, practical booklet on parenting

is now the Great Quest. No longer can we be the conquering (masculine) hero, who defends his territory, his principles, his woman, his rights. We must become the embracing hero, who finds the right place for each relationship in life, who nurtures, protects and comforts, so that growth can take place, not in a field of illusions, but in a field of love and wholeness.

"This heroism requires all the skill and intelligence, all the strength and courage, of the heroism with which we are more familiar. Perhaps it requires even more. For it is less flamboyant, less fulfilling to the ego, less immediately satisfying to our base instincts. But without it, the prognosis for the future of humankind on this green and dangerous planet is bleak indeed.

"We think that love is natural, that it requires no skill, no creativity to maintain. We feel that it is somehow artificial to be polite or kind, to make the effort to learn how to love. There are few attitudes in the history of the race that have had more disastrous repercussions than this.

"Perhaps we are all yet beginners in love.... So we should not, perhaps, feel too sad about our failure in such a demanding task. Yet it is a task that we must take up in earnest—to restore true femininity to a place of dignity, power and honor, to learn to love—if our planet and our civilization are to survive much beyond our present era." [pp. 95-97]

—*Femininity Lost and Regained*, by Robert A. Johnson, Harper Perennial, 1990.

Send me your ideas and reactions.

## PARENTS MATTER

Dr. Sills called me recently and said that after speaking in about 280 cities on how communities can best work together to help their "youth at risk," he sensed an undercurrent of enormous need, from single parents especially, for caring and wise support in raising their families.

Parents, of course, are the best ones to help their children, and they most often need good friends more than lectures or "professional" advice. Somehow the experts

haven't tapped in deep enough, he says, to enable parents to solve the problems that many families confront. He feels "Moms—and Dads—Matter" and wants to put together a simple, practical booklet on parenting. He welcomes your interest and requests your input (and so do I), and can be reached at the following address:

Dr. Don Sills, 512 Follin Lane, Vienna, VA 22180. Tel.(703)255-6474 & fax(703)255-0584

## "WHEN GOD CREATED MOTHERS"

So God knew what was in store for us...! Glenys writes: "Brigitte Wakabayashi, from Namibia, gave me this. I thought a lot of mothers would appreciate reading it and could relate to it! Also Brigitte recommended a very comprehensive and practical handbook *Your Baby and Child, From Birth to Age Five*, by Penelope Leach."

When the good Lord was creating Mothers, He was into His sixth day of "overtime" when an angel appeared and said, "You're doing a lot of fiddling around on this one."

And the Lord said, "Have you read the spec. on this order? She has to be completely washable, but not plastic, have 180 movable parts...all replaceable; run on black coffee and leftovers; have a lap that disappears when she stands up; a kiss that can cure anything from a broken leg to a disappointment of the heart. And six pairs of hands."

The angel shook his head slowly and said, "Six pairs of hands? No way."

"It's not the hands that are causing the problem," said the Lord. "It's the three pairs of eyes that Mothers have to have." "That's on the standard model?" asked the angel.

The Lord nodded. "One pair that sees through closed doors when she asks, 'What are you kids doing in there?' when she already knows. Another here in the back of her head that sees what she shouldn't but what she has to know and, of course, the ones here in front that can look at a child when he goofs up and say, 'I understand and love you,' without so much as uttering a word."

"Lord," said the angel, touching His sleeve gently, "come to bed. Tomorrow..."

"I can't," said the Lord, "I'm so close to Myself. Already I have one who heals herself when she is sick, can feed a family of six on one pound of hamburger, and can get a nine-year-old to stand under a shower."

The angel circled the model of a Mother very slowly. "It's too soft," he sighed.

"But tough," said the Lord excitedly. "You cannot imagine what this Mother can do or endure."

"Can it think?"

"Not only think, but it can reason and compromise," said the Lord.

Finally the angel bent over and ran his finger across the cheek. "There's a leak," he pronounced. "I told you that you were trying to put too much into this model."

"It's not a leak," said the Lord. "It's a tear."

"What's it for?"

"It's for joy, sadness, disappointment, pain, loneliness and pride."

"You are a genius," said the angel.

The Lord looked somber. "I didn't put it there," He said.

—contributed by Glenys Pearse, 7000 26th Avenue NW, Seattle, WA 98117

## FATHERING

My husband comes from a dysfunctional

family. His father never spent time with the children, so he has had to learn as an adult how to father our kids. In getting in relationship with God, he has chosen to make his family very important and to spend the time to learn how to father and enjoy his family. I think adults can get into a rut by saying, "Oh, but I was raised that way." I see that as an easy excuse. The joy of seeing my husband learn how to father in a godly way has really been a beautiful experience for me.

Our backyard shows some of the benefits. He made a point of finishing the kids' play fort before they were too old to appreciate it, even though our house still needs work done. The best joy of all is that he regularly chooses to come home on time and leave all of his work at the office—even mentally—in order to see his kids and spend time with the family. I walked outside one evening to see him lying on the sidewalk spread-eagled while the kids excitedly outlined him in chalk. This is a good example of how he really gets into their world when he spends time with them.

One of our sons jumped up on his daddy's lap last night, and I could just see in my husband's eyes as he held and cuddled his son the joy and fulfillment that God wants us to feel for our very rich blessing!

—Name withheld

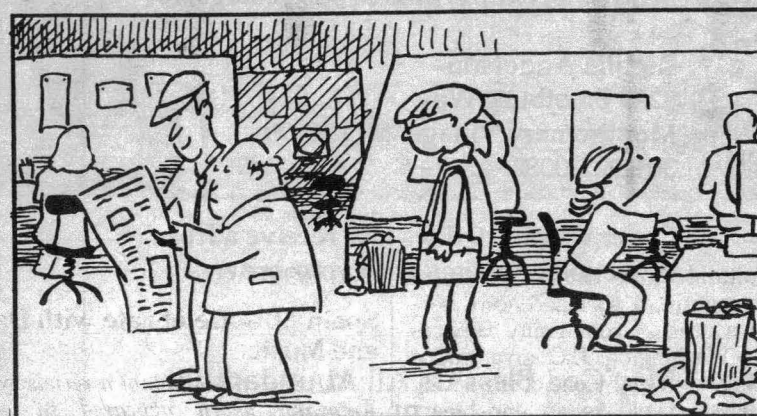
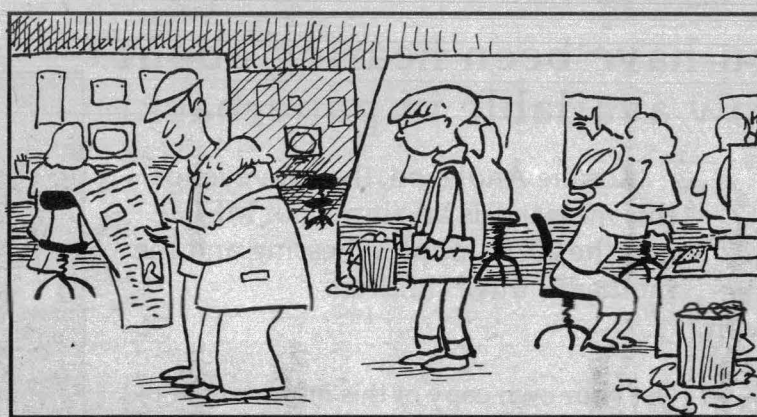
## "YOU LIGHT UP MY LIFE—NIGHTLIGHT"

Once upon a time there was a nightlight named Stacey Nightlight. All the other nightlights had no names. But Stacey was the favorite of two girls named Audrey and Vera. They decided to give her a name. The

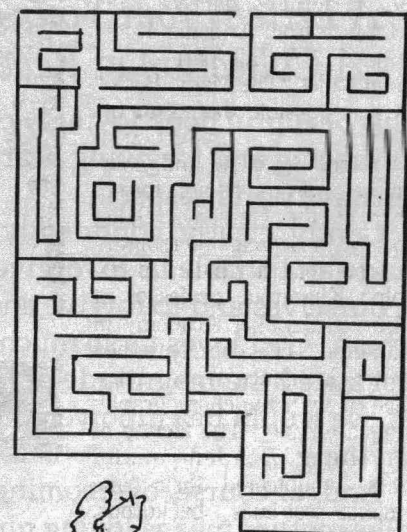
see Heartwing on page 24

## FOR KIDS

by Françoise



Find the seven differences between these two drawings of spreading the good news.



Show the reporter how to get to his editor.



# UNSAFE SEX

By Haven Bradford Gow

The nationwide epidemic of teen sex, pregnancies, abortions and sexually transmitted diseases persists, despite the massive national efforts by the media and educational institutions to alleviate the glaring problem.

This disturbing problem of children having sex and babies is documented by these statistics: over one million teens become pregnant each year; three million new cases of STDs involving teens are reported each year; between 1985 and 1990, syphilis increased 60 percent among teens 15 to 19; since 1970, the non-marital teen birth rate rose 61 percent.

According to a January 1992 report from the U.S. Centers for Disease Control, 54.2 percent of all American high school students have engaged in sexual intercourse; 40 percent by 9th grade; 48 percent by 10th; 57 percent by 11th; and 72 percent by 12th grade.

These alarming statistics have motivated many educators and government officials to advocate a "safe sex" approach to teaching children about their sexuality and the problems that ensue from sexual activity; in other words, these educators and government officials are saying that, since we are unable to stop teens from having sex, then at least we should educate them about how to use condoms in the public schools. But is this approach really the safest, wisest and most prudent way to deal with agonizing problems associated with teen sexual activity?

## Do it anyway

In this regard, Focus on the Family, a pro-life/pro-family organization in Colorado Springs, Colorado, has published a significant new booklet dealing with the arguments both for and against "safe sex." For example, when "safe sex" proponents say

that "kids are going to have sex anyway, so at least give them some protection," the proponents of sexual purity must respond: "Some kids will drink anyway, but we're not bashful about saying, 'Don't drink.' Some kids will do drugs anyway, but we're not bashful about saying, 'Don't do drugs.'"

Why are we afraid to tell kids, 'Don't have sex'? Since some kids will do drugs anyway, should we teach them how and provide clean needles?"

Many "safe sex" advocates insist that "education" is the solution to the glaring problems of teen sex, pregnancies, abortions STDs. To these people, we must say: "Education must include values. Studies show that teaching only technology is useless. Our teens know more about sex than any other generation in history, and they're more promiscuous as well. Study after study shows this kind of education leads to experimentation."

Moreover, we must say: "'Safe sex' is the cure that kills. Study after study shows that so-called 'safe-sex' encourages experimentation; the more kids do it, the greater the risk they face. We're raising the odds against our own children."

Teaching young people sexual purity, self-worth, respect for others and moral responsibility, actually is a positive approach to life and love. We are teaching young people the values and qualities that will help them become better human beings, and later in life these qualities and values will help them be better husbands, fathers and citizens as well.

Mr. Gow is Contributing Editor for the Catholic League for Religious and Civil Rights and a columnist for the Christian News.

## Heartwing

from page 23

name was Stacey.

One day Mommy came into a room where Stacey was shining and she said, "Why do you work so hard in the daytime when he have sunlight?" Then she noticed that Stacey had a little "eye" that was a sensor which could be covered or kept open. When it was covered, the nightlight thought it was dark and shone brightly, even in broad daylight. Mommy undid the cover and the nightlight could relax and take a rest in the daytime. Audrey and Vera liked to cover Stacey with some dolly clothes so she would be fooled into thinking that it was night. Then she would glow merrily under the clothing. The fabric was thin so the light shone through and the children were delighted by this effect.

Each evening, Stacey invited her friends into the bedroom for a little "light entertainment." The children looked forward to these evenings, and Stacey always served "light refreshments." Of course, her favorite song was "You Light Up My Life."

Then, as it got darker and darker outside, Daddy tucked Audrey and Vera into their beds all snug and warm. Stacey shed a soft and gentle glow all over their bedroom. Daddy said, "Good night." And the girls thought they could hear Stacey say, "Good light." And do you know what? She was a good night light.

—Written and contributed by the dad of Audrey and Vera: Matthew Goldberg, Kent, WA

## IMPORTANCE OF DOING

I discovered this saying while teaching at a Montessori school four years ago, and since then I've always kept it on my bulletin board and in my heart:

I hear, and soon I forget.

I see, and I remember.

I do, and I finally come to understand.

—A Chinese proverb

## LET US HEAR FROM YOU!

HeartWing's purpose of providing a sharing network for families is a tremen-

dous concept. I appreciate your idea of people sending you contributions; that way the newsletter truly becomes a glistening tapestry woven of the heart-threads of many. Together, as families, with God's inspiration, we can raise ourselves to ever higher planes.

I would like to see more about such topics as "Children are our greatest teachers" and "Loving and caring for others' children as our own." Is it possible to purchase a subscription if someone would like to read your newsletter without contributing?

—June Orland Kiburz, Westchester, IL

In answer to June's question, I will send HeartWing to anyone who sends me a self-addressed, stamped (52 cents) envelope (SASE). However, I think it's to everyone's benefit to ask each person who participates in the HeartWing network to contribute at least one item per year for publication. I believe God can and wants to work through every individual for the sake of all others. One's name can be withheld and the item can be only a brief quote or question, but I want HeartWing to be a network of people freely giving and receiving. For that reason too I prefer to request donations rather than setting a specific price for a subscription, at least at this point.

Send your item(s) and SASE(s) to our new address: Victoria Clevenger, 12715 NE 7th Place, Vancouver, WA 98684. Tel. (206)821-0807.

Indicate if I may print your name and address (city only in the Unification News) and if it can be printed in the Unification News, or HeartWing, or both. Please also send pictures!

A year's "subscription" is material for at least one or two issues and four SASEs. Donations to cover the costs of publishing and distributing HeartWing are very gratefully accepted.

Encourage your friends and relatives to share their insights, too. I look forward to hearing from you and thank you for your giving.

# Good medicine for fallen nature

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Rosalie Anderson, the conveyor of this message, is an alumna of MFT and the 2075 Couples Blessing and the mother of three children.

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The words of our Creator and Heavenly Father, received through persons in the spirit world by

Rosalie Anderson



# Marriage and the Family in Unification Theology

By Jonathan Wells

*This is the first in a series of excerpts from a paper presented in the "Marriage and Family" seminar sponsored by the International Religious Foundation in Seoul, August 1991.*

It would be difficult to imagine a theology in which marriage and the family are more central than in Unification theology. The relationship between male and female is rooted in the Unification doctrine of God, and a God-centered family is the basis of the Unification doctrines of creation, fall and restoration, and eschatology.

Unification theology is a systematic reflection upon the teachings of Reverend Sun Myung Moon and the Unification movement which he founded. Its doctrinal authority consists of various scriptures, primarily those of Judaism and Christianity, as interpreted in the light of principles revealed to Sun Myung Moon. For the purpose of this essay, the primary textual authority for Unification theology is taken to be *Divine Principle*, which is a translation of *Wol-li Kang-ron* (Seoul: Segye Kidokyo Tongil Shillyong Hyophwe, 1966), written by Hyo Won Eu, the first president of the Korean Unification Church. (See C.H. Kwak, *Outline of the Principle: Level 4* [New York: HSA-UWC, 1980], 2.)

I will proceed by examining the role of marriage and the family in the various doctrines of Unification theology, making comparisons, where appropriate, to traditional views.

## The Doctrine of God

According to Unification theology, the fundamental ontological structures of the universe reflect aspects of God's nature. These include two independent sets of "dual characteristics": 1) internal character and external form, and 2) masculinity and femininity.

In one sense, internal character and external form, though distinguishable, are ontologically inseparable, though distinguishable, are ontologically inseparable: a mind cannot exist without a body, nor a body without some internal nature which directs its behavior. In some contexts, however, they may describe a relationship rather than an ontologically irreducible unit: thus the relationship between God and the world is sometimes referred to as one of internal character to external form, but this does not mean that God cannot exist without the world. (*Divine Principle* [New York: Holy Spirit Association for the Unification of World Christianity, 1973]—hereinafter referred to as *DP*—20-27, 32-36.)

In Unification theology, the innermost aspect of God's nature is heart, an active impulse of love which has at its ultimate goal the joy of relating to an other (as, for example, a parent rejoices in relating to a child). The external aspect of God's nature is taken to be an invisible, universal prime energy which fills and sustains the created universe. (*DP*, 27-28, 41-42, 100.)

*Divine Principle* does not define what it means by the masculinity and femininity of God, but instead loosely characterizes them as being analogous to internal character and external form, the former being subject (initiator) and the latter object (responder): "Before creating the universe, God existed as the internal masculine subject, and He created the universe as His external feminine object." (*DP*, 24-25.) In the context of the doctrine of God, this characterization functions primarily by affirming that masculinity and femininity are rooted in the divine nature, and by restating the traditional images of God the Father and Mother Earth.

It is important to note that although

Unification theology describes God's nature in terms of dual characteristics, it is not "dualistic" in either of the senses classically rejected by monotheistic religions. First, Unificationism agrees with the latter in rejecting ethical dualism: it excludes evil from God's nature, and does not postulate an evil deity coexistent with a good one.

Second, Unificationism agrees with the latter in rejecting *cosmogonic* dualism: it considers the world to be a totally dependent creation of God, not an independent reality coeternal with the divine. Thus "dual characteristics" do not imply "dualism"; instead, they are more reminiscent of the Christian doctrine of the trinity: despite obvious differences between the two doctrines, both affirm that God enjoys an inner relational life which nevertheless leaves the divine unity intact. Like traditional Christianity, Unificationism must ultimately regard this inner life of God as an unfathomable mystery.

## The Doctrine of Creation

The creation is designed to reflect God's nature. For example, everything has not only internal character and external form but also something analogous to masculinity and femininity. The latter are reflected in the positivity and negativity of protons and electrons, the convexity and concavity of forms, and the explicit masculinity and femininity found in plants and animals, all of which are "symbols" of the divine. Human beings also reflect God's dual characteristics, but more immediately and completely.

Furthermore, human beings are the connection between the spiritual realm and the physical world, because only they combine spirit with a physical body. Human beings are thus considered to be both "images" of the divine and "microcosms" which unite all aspects of the created universe. (*DP*, 20-25, 37-38, 57-64.)

Even in its doctrine of creation, *Divine Principle* does not clearly define what it means by masculinity and femininity. It does, however, state that every human being combines both masculine and feminine aspects; its intention seems to be to affirm that every person, male or female, is most fundamentally a child of God. Thus, although God's masculinity may be identified with "internal subject" and Her femininity with "external object," this does not mean that only men are internal and spiritual, nor that only women are external and physical; neither does it mean that only men initiate and only women respond. In human beings, the distinction between masculinity and femininity seems to refer more to subtle differences in style and emphasis, and comes to the fore primarily when a man and woman relate to each other as husband and wife.

Human beings, then, are meant to be not only images of God and microcosms of creation but also children of God. Specifically, Unification theology spells out God's intention for us in terms of the Three Blessings, an interpretation of Genesis 1:28. The First Blessing, to be fruitful, refers to the achievement of individual "perfection", which in the context of Unification theology does not mean absolute flawlessness in every respect but rather a moral rectitude (similar to the Augustinian condition of *non posse peccare*) founded upon unity with God's heart.

To be children of God, we must bear a

portion of the responsibility for our own moral development, so individual perfection can be attained only through our free obedience to God's direction during a period of growth, after which we enter into the "direct dominion" of God's love. (*DP*, 52-57. On the comparison of Unificationism with Augustine's view, see Jonathan Wells, "Some Reflections on the Unification Account of the Fall," in Durwood Foster and

tology, the "four position foundation": GOD, Husband & Wife, Children.

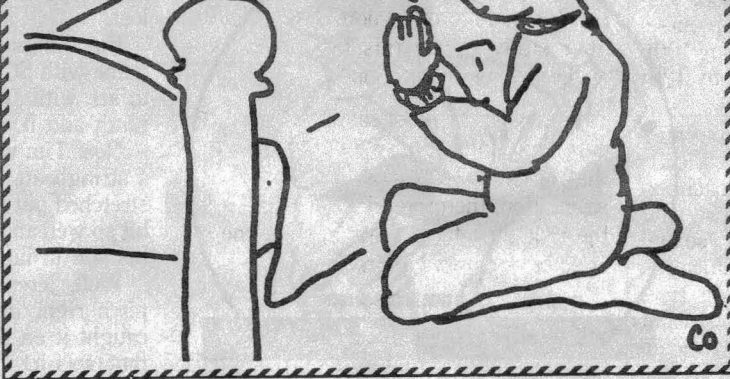
Such families then become the basic units of human society; and some scholars have pointed out that Unification theology is thus less focused on the individual than traditional Christianity, and more focused on family relationships in a manner resembling East Asian traditions such as Confucianism. (*DP*, 31-39. See also Gene James, "Family, Spiritual Values, and World Government," in Gene James [ed.], *The Family and the Unification Church* [Barrytown, NY: Unification Theological Seminary, 1983], 263-264.)

The importance of the God-centered family even extends beyond human society to the entire creation: according to *Divine Principle*, "the whole universe will perform a spherical movement of unified purpose, centered on the four position foundation, when a perfected man and woman become husband and wife, with God at their center." (*DP*, 39.)

The Third Blessing, which follows upon fulfillment of the Second, is to "have dominion" over the rest of the creation. This

God-centered dominion, akin to the notion of "stewardship" in the Christian tradition, would result in a flowering of world economics and natural science which would not only benefit human society but also bring joy and harmony to the creation as a whole. The fulfillment of all three blessings would result in a Kingdom of Heaven on earth and in the spirit world which would bring endless joy to God. (*DP*, 45-46, 127-129.)

Having trouble striking up a conversation with your toddler about how his day went? You may get some information through his little prayers. Recently overheard from a three-year-old: "God bless Chelsey. And bless my poor arm that Chelsey bit!"



Paul Mojzes [eds.], *Society and Original Sin* [New York: Paragon House, 1985], 70-71.)

The Second Blessing, following Genesis 1:28, is to multiply and fill the earth, i.e., to marry and have a family. In God's original plan, this stage was intended to follow the accomplishment of the First Blessing. A perfected man and a perfected woman join in marriage to become co-creators of children of God. This family unit is described in terms of the fundamental motif of Unificationism's relational on-

## It Seems Hardly FAIR

The anti-religious group Family Action and Rescue (FAIR) rushed to the rescue recently when the Unification Church of Switzerland took the Geneva daily newspaper *La Suisse* to court for libel after an article was printed charging "that church leaders have pushed members into prostitution and suicide."

The defense list included prominent U.S. anti-religious activists Dr. Margaret Singer and Ford Greene, but these failed to attend at the last minute. Carol Rawlings-Faiers, the "deprogrammed" wife of deprogrammer Martin Faiers, was there, but Mr. Faiers was sorry not to attend in person—he is still barred from Switzerland because of his jail sentence last year.

### Contradicted by testimony

Dr. Betty Tylden, psychiatrist for FAIR, attended, but the dramatic points made to the court by her and Carol Rawlings were contradicted by every other testimony, and the court found in favor of the Church.

In October we reported the degree of consternation in the ranks of FAIR over the fact that unsavory characters from the more unpleasant side of the American anti-religious movement had been invited to their AGM in London.

This had the unfortunate effect of exposing the skeletons in the British cupboard. These included the homosexual orgy scandal of former chairman Rev. Neil Dawson and the removal of European Community funds for personal purposes by a former FAIR treasurer.

We understand that some are now having second thoughts about the advisability of taking on board the ex-members of Cultists Anonymous, the militant "cloak and dagger" wing of the anti-religious fraternity. This certainly appears to have the effect of tarnishing their self-propagated image of impartial counselors.

### FAIR's unfortunate history

Another concern for anti-religious groups has surfaced with the publication in the *Telegraph Magazine* on Jan. 11 of an article entitled "Big Brother's Reckoning." This describes the way in which the files of the now-extinct Stasi secret police have become available for research and reveal that their influence reached into every walk of life. We understand that at least one prominent figure in the anti-religious movement in West Germany is being investigated.

Our friends in the media tell us that it does not do to risk the ire of the chairman of FAIR. The member who had temerity to write a book called "A Tale of One Word" and include in it what is described as "the resurrection of FAIR's unfortunate history" is now an ex-member. She has been fired by the chairman for not removing the offending passages or discontinuing publication.

Obviously they must have discipline in the ranks, but that seems hardly fair, although some might consider it a promotion to be fired from FAIR!

Reprinted from the "Unification Newsletter of Great Britain and Ireland"



## SHORT STORY

## Learning a Lesson at Little League

By Richard Van Loon

I stood like Babe Ruth, the guy who used to hit a lot of home runs. You know, legs bent at the knees, arms up and away, back arched over the plate. Just like Larry the assistant coach had showed us.

Coach Wilcox drew back and tossed. The ball came in above my head. I chopped at the air.

"Good swing," Wilcox said. "One more."

"Good swing," Larry said, throwing the ball back from behind the plate.

That was strike four, but since we got five strikes in Little League, I planted my feet, toes touching the line Larry had drawn in the dirt, and went into my stance. The pitch came in wide. I reached out, swung...nothing.

"Good swing," Larry said.

"Run the bases," Wilcox said. I dropped the bat and padded off into the powdery dirt.

I came around third, headed for the bench, then plopped down next to Toby. Jeremy, the coach's boy, was up.

"Look," Toby said. He nodded towards Jeremy. I glanced at Toby, his plump face squinting in the sun, then over at Jeremy. He was standing at the plate twisting his feet back and forth like he was trying to dig his way to China.

"What?" I said.

"Watch," Toby said.

Coach tossed the ball. Jeremy swung and missed.

"What?" I said.

"Watch," Toby said.

Coach tossed another ball and Jeremy missed again. Then he connected and the ball went bouncing out to third. Tim went to the plate. We all scooted down.

"Did you see?" Toby said.

"What?" I said.

"The way coach pitched to Jeremy."

"What's to see?" I said.

Toby gave me that look like I was the dumbest guy in the world. "He pitched good to Jeremy," he said.

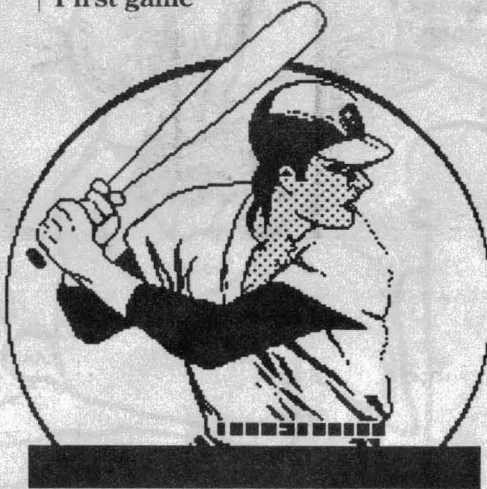
Jeremy was rounding third and heading for the bench, so Toby didn't say any more.

Just because Toby was fat and kind of slow, people thought he was slow upstairs, too. But he had a knack for catching on to things way ahead of anybody. I began to watch more closely. Sure enough, Toby was right. Coach Wilcox was throwing better balls to his son. I didn't feel very

good about it. Gradually, the other guys caught on, too. Nobody felt very good about it.

We practiced on Saturdays and Sundays, batting and fielding and taking turns at first. Then March became April and the wind stopped whipping the dust into our eyes and blowing the fly balls away from our gloves. As the days got longer, we practiced after school, too. We had a real good team and despite our problem with coach, things were going smoothly. But that was before our first game.

## First game



Our first game was against St. Michael's. We won the toss, scored five runs right off, and everybody was feeling good. But when we took the field, something happened.

During practice, Toby usually played first. (He was a good catch and also made a pretty big target.) For the game, though, coach sent him into left field and put his own kid at first. Toby didn't say anything but I could tell he was mad.

It wasn't long before one of the St. Michael's guys hit a blooper over the shortstop's head. Toby charged in, scooped up the ball and hurled it straight at Jeremy. The ball got there way ahead of the runner but there was no way Jeremy could've put his glove on it. Toby had made sure of that.

The runner rounded first, then headed into second while Jeremy chased after the ball. He picked it up, tossed it to the pitcher, then yelled, "Hey, Toby! Ya didn't have ta throw it so hard!" But Toby just turned around and let out the biggest, juiciest burp I ever heard. Everybody laughed. Even the adults. Then Coach Wilcox boomed, "Toby! Take it easy or you're out'a there!"

Well, after that things really went

downhill. Every time one of the St. Michael's guys hit the ball, whoever fielded it messed up the throw to first. Needless to say, we lost the game.

You'da thought coach Wilcox would've got the message, right? No way. The next game went the same. Coach put his kid at first. Everybody threw him bad balls. Some of the guys must've complained to their dads. More of them started showing up at practice and for the games.

During batting practice the dads would bunch up behind home plate, their arms folded across their chests and whisper behind their hands. When we practiced catching at first, they would move over, rubbing their stubby faces and nodding their heads. During games, they would sit in the bleachers with their elbows on their knees and talk. They didn't like it when we lost.

But things didn't really boil over till the game with St. Jude's. We were losing seven to six with two outs in the bottom of the ninth and it was Tim's turn to bat.

Now Tim was a tall, thin kid, sort of like a stringbean. The way kids got when they stretched out to become adults. He couldn't hit so well and I guess that's why coach put his son in instead.

Well, Jeremy got up and hit the first pitch right back to the pitcher. The guy caught it on the fly and made the out and that was it.

A groan went up from the bleachers. Tim's dad had his head in his hands. The other dads looked on all sorry like for a while, then they all got up and moved like a stormcloud over to where coach was putting the bats and balls into a canvas bag.

Poor coach was surrounded. He didn't have a chance. All the dads' mouths were working at the same time. It was like all the things they had been noticing during the practices and the games were coming out at once. Several times the coach tried to fight back, but it was useless. Finally Toby's dad, who was big as a bear, jerked his thumb back and growled, "You're out'a there!"

Well, that brought their little meeting to an end. Coach just took the canvas bag in one hand and Jeremy in the other and went away.

Next week Mr. Wilcox didn't show up. Jeremy didn't show up, either. Larry, the assistant, became our coach and when he pitched, he pitched good to everyone. We were hitting like crazy and the dads were standing around nodding to each other and smiling. But I couldn't help feeling it. Something was terribly wrong.

When I saw Jeremy at school, he wasn't the same. Before, we used to goof around and he always had that happy glow on his face. Now, he seemed dark and gloomy and he always stayed alone.

One night after dinner, thinking about Jeremy, I felt especially bad. My dad was reading the paper in the living room. I went in and sat down.

"Dad," I said. He ruffled the paper and grunted. "Is it really worth it?"

"Is what really worth what?" he said.

"Jeremy. He's not his usual self lately."

Dad folded the paper and looked at me. "You mean since his father was canned?"

"Yes," I said. Then my eyes got all watery.

Dad's eyebrows dropped down on his forehead for a moment, then he looked up and squeezed my leg.

"You're right, son," he said. "It's not."

Dads are funny. They're always telling us kids what to do. But once in a while, they listen. We dug up last year's class photo and the school directory; I pointed out the guys whose dads were coming and dad got on the phone.

Well, I'm sure you know what happened next. Mr. Wilcox was invited back to coach. He accepted and Jeremy came back, too.

I don't remember all the games we played after Mr. Wilcox and Jeremy came back, but it wasn't many. We did pretty well and although we didn't finish first, we did get a trophy. Gold plastic on a hunk of wood on a piece of marble with a guy on top cocked up and ready to blast that ball out'a there. I had a good time and it was nice to get that trophy. But most of all, I remember Jeremy and how happy I was when he came back.

(c) 1992, Richard Van Loon.

## Tribal Messiah

Many blessed couples are concerned about their material, external preparations for their return to their hometown.

True, the tribal messiah's position is both Jacob's and Abel's position, but it is also higher—it is a Messiah's position.

Jesus was never concerned with just how to serve people materially. His heart and mind were 100% focused on the mission of the Messiah, which is to guide people's eternal lives, give true love, and connect them with God.

Even True Father began with no external material foundation; rather, he was the substance of God's love, he spoke God's truth, and was one with God.

Filled with God's heart and the desire to fulfill the Messiah's mission, he is always anxious to reach people with God's heart and truth.

We must be, too.

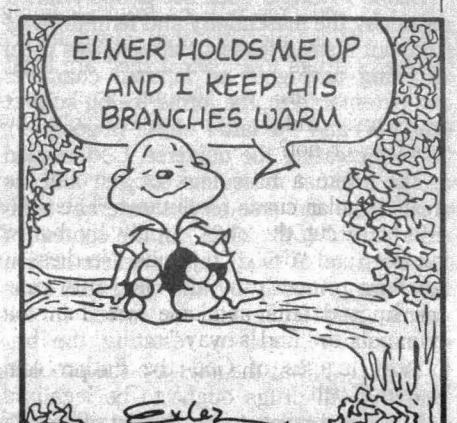
From Rev. Kwak's letter in the December 1991 Today's World

## Support Your Local Newspaper

The Unification News is the local newspaper of the Unification Village and it welcome the submission of well-written articles, opinions, reports etc. of interest to our community. Include photos if possible—tell us if you need them returned. Send your submissions to: Unification News, 4 West 43rd Street, NY NY 10036.

DARWIN

by Sue Exler





# Thoughts on Dispelling Racism

By Michael Inglis

"Humble yourself, thinking that all the evils and sins of the world happened because of you, worry about them with an aching mind, and shoulder all responsibility to solve them."—Rev. Moon

All conflict today is a result of unindemnified past failures. Whether it is tribal conflict in Yugoslavia, religious conflict in Northern Ireland or racial conflict in America, all have their roots in past conflicts and the failures to resolve them properly.

America is not today an endemically racist country. But because of the founding fathers' failure, slavery was accepted and embraced. Americans fought a bloody civil war in the 1860s, partly in order to eradicate this evil. The Abel side won the conflict, but as seen in the later conflicts of WW1 and WW2, what Abel does after the conflict is just as important as winning.

After WW1 in Europe the victorious allies were not able to establish a peaceful long term solution. After WW2 the victorious allies were unable to prevent the establishment of communism in Europe and the cold war.

In the era of Reconstruction (1865 - 75) which followed the Civil War, the North ran roughshod over the south and a policy of segregation ensued, not an ideal solution to slavery. This persisted until after WW2 when the civil rights movement, under the leadership of Martin Luther King, again tried to right the wrong. In 1964 white and black Americans joined together and with the Civil Rights Act tried to put things right.

**Problem: They are responsible**

The basic tenet of a racist white American is that whites are a superior race. This arrogant attitude looks down not only on blacks, but on American Indians, Hispanics and Asians too. This belief is held by many white Americans, most of whom would not consider themselves racist.

What were the main sins of slavery, if not the reduction of a race to servile status and the breaking down of the black family? White Americans today would rather not look at this part of their history, but they need to face the past and resolve it.

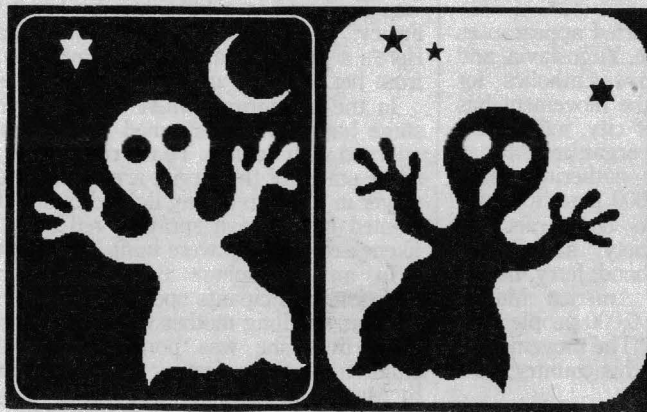
The Civil Rights Act was an effort to do this, but more is needed.

In the 30 years since 1964, Americans blacks have been sold short. Despite that, a third of all American blacks are now firmly middle-class. They want to own their own homes, send their children to college and live without fear of crime. Where? In the suburbs. There, two-parent black households are the norm and less than 20% of Blacks live below the poverty line. So black Americans who embody a strong family system, a strong sense of individual responsibility and enterprise can succeed in today's America.

The inner cities and their underclass are however the blight on the face of America. Poverty here worsened in the 1980s and at the end of the decade a large proportion of families were headed by a woman alone. Many young black men in the ghetto are poor, drug-addicted and involved in crime because family life and common morality have disappeared. The young black has learned from his father and peers how a

"bad" black should behave.

Inner-city American blacks have fallen behind other minorities, far behind Asians and even behind Hispanics and black Africans and West Indians, who manage to preserve their families, educate their children and rise up the ladder in America. It has been shown that today fewer and fewer



middle-class blacks accept the argument that the failure of blacks in the inner-cities is solely the result of white racism.

**Solution: I am responsible**

These days the barriers are less that of the racist white—rather they are cultural and economic. The change needed is a change in attitudes, a religious inner change. Individuals must take responsibility and start living for the sake of others. White and black Americans must reach out to each other. Communication is essential. The principle of give and take has to be expanded and practiced. In Los Angeles, the cleanup of the city was performed by all races working together. This is the way to bring people of different races together to work together for a larger purpose, the first key to solving racism.

Education with values is the second key. We are all children of the same God, who is color-blind. He has bestowed upon us the privilege and honor of working with Him to perfect our own character, personality and heart of love. Jesus has taught us to love God and to be perfect as He is. The values of self-discipline, enterprise, ownership and responsibility have to be taught and learned. Black pride has to mean the same as pride for any other race: starting a business or raising a family, not taking from the "system".

The family is the fundamental cornerstone of the Kingdom, where we learn to receive and give love. The restoration of the family is the third key to solving racism. In the family, we need to learn the principle of love, which is to live sacrificially for the sake of others. White and black Americans must work to reestablish family values in our society.

The fourth key is to restore the inner city. The third blessing given to man by God, in Genesis 1:28, is for us to take responsibility for our world. As seen in the former communist countries, if people do not own their house, farm or business they feel little incentive to take care of it. Private ownership of apartments, houses and business will give people the impulse to take care of them.

White Americans need to get involved in the inner-city and help people living there to start businesses which can be of benefit to them. Avoiding the problem by hiding in the suburbs will not make it go away. The Unification Principle calls us all to take responsibility for all the evils and sins of the world. Let us work together to create an harmonious world of true love.

## Working to Bring a Victory Over Drugs

By Paul Carlson & Charles Spacek

Last month, we reviewed the complicated history of drugs, and their production and use. We touched on the corruption and tragedy that follow the drug trade; both of illegal drugs and (once) legal narcotics.

Is there a drug crisis in America? You bet there is! We are being flooded with reports about it, and we're surrounded by debate on what to do about it. Virtually all of us have been touched, in some personal way, by illegal drugs—or by misused legal ones. All of us pay higher prices due to the accidents, illnesses and other problems stemming from drug abuse.

Many people have mistaken ideas about drugs and about who uses them. There are drug abusers of every age, race, background and income level. There is crack cocaine from dirty tenements, but there are also misused prescriptions from gleaming clinics. Both alcohol and nicotine are powerful drugs too, even if they are legal.

But how are we dealing with these problems? And are the current solutions working or not?

Let's take a brief look at some of the most popular current solutions. There are efforts to cut the drug supply by border controls and "drug lab" raids. Needless to say, though certainly this is worthwhile, the huge profits available will motivate criminals to "find a way."

Some say that the laws are the problem, and that all drugs ought to be legalized. While I will not get into the details of this

fierce debate, I surely don't want cheap legal cocaine lying around everywhere, where my three-year-old might find it—as he could find beer in so many homes now. (Not in mine, as I despise the stuff, personally!) The law should hold up a standard, not be watered down for every fad or vice.

There has been a "Just Say No" campaign. While this is a commendable idea, it is hard to "get the message" to everyone. And drug dealers have even started using modern marketing techniques to gain and

**"The most basic grasp of Principle can make a great deal of difference"**

hold new customers. Many religious leaders have realized that one must also "Say Yes" to something positive, which is probably the reason for the success of several well-known "street ministries," both Christian and Muslim.

**Attraction**

We must understand the attractiveness of drugs. It is often mentioned that inner-city kids, especially those from broken homes, are attracted by the "easy money" in drugs, and the flashy lifestyle of the dealers they see.

These kids must understand that there is no future in this "easy money." Certainly, no real skills—and no pension plans. More likely: a violent and early death.

Drug users generally share certain attitudes. They will tell you, "It's *any* body and my life! Don't tell *me* how to live it!" They will belittle the dangers involved. Many want "that high" so much that they will ignore anything else.

These selfish drug users must understand that they are part of a larger whole. They are pulling down their families, jobs, society and nation. Every dollar they spend is "soaked in blood." It funds the violence in their own neighborhood, and even in distant countries—in Colombia, Southeast Asia, and all along the way here. They must realize that America is their home, and the hope of the world—and that many who flood this country with drugs actually hope and plan to ruin it.

Interestingly, some have advocated drug use, and written glowingly of their (alleged) drug experiences. I think you can guess already who it was who singlehandedly popularized LSD and similar substances back in the '60s. Yet a friend of his was later to write something like: "No matter how high we got, we'd always come down in the morning—and fight about who was going to do the dishes."

Another bestselling author wrote several books about peyote-munching, spiritual wide-open Mexican Indians. But nowhere did I see him mention that all of these "loco weeds" they were supposedly swallowing

are in fact rather poisonous! The British writer Huxley wrote of the "profound experiences" he had while trying LSD. However, this calm, secure, educated fellow never saw a semi-literate, Playboy-ogling school-dropout having a "bad trip" and nearly drowning himself, as I have.

You may not believe this, but there are scientists who claim that the "fight against drugs" is useless, even pointless and wrong. They claim that humankind has a "fourth desire" built in after food, sleep and sex. A desire for "alternate consciousness" (which means "wants to get blasted," folks). One guy is even claiming, half-seriously, that "beer was the cause of civilization"!!! That is, people settled down at the riverbanks to grow grain for "mash".

Well, the highfalutin scientists, it seems, know even less about people than the fourth century Christian writer St. Augustine of Hippo. He wrote, "We are made for Thee, and our hearts are restless until we rest in Thee." You see, religious people know a little secret: that there was a "fall of Man," a long time ago, before the dawn of secular history—that we lost God and, as He said, "In sorrow thou shalt bring forth children."

**Inner pain**

Ever since then, people have lived with a kind of pain which they didn't even understand: a mental or "heartistic" pain. Many famous psychologists have made good efforts at studying this. Religious people know there is an "original sin"

see DRUGS on page 29



# Recent Happenings in the World of Religion

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

## Marian apparitions inspire fast-growing movement

DES MOINES, Iowa (RNS)—Devotion to the Virgin Mary, long a staple of Roman Catholic worship, fell out of fashion in the United States after church reforms of the 1960s.

But veneration for the mother of Jesus is back, undergoing a powerful resurgence in a grassroots movement that is seeping the country.

Fueled by more than 11 years of reported appearances by Mary in the tiny village of Medjugorje, Yugoslavia, and fired by a hunger among conservative Catholics for traditional church rites and teachings, the movement has exploded in recent months. In city after city, individuals and small groups are joining to organize Marian conferences. In recent months, similar gatherings have regularly drawn between 5,000 and 10,000 participants.

The new movement is "trying to counteract the negativity and decadence across the society," said Regina Morin of Des Moines who, with her husband, Jerry, helped organize the May 1-3 Heartland of America Marian Conference here, which drew more than 9,000 people from 36 states and three Canadian provinces. "The movement is like a slow brush fire trying to cleanse this country," she said.

Reports of miraculous events attributed to Mary have multiplied in recent months—from weeping statues in the Washington, D. C. area to a configuration taken as a Marian likeness on a "weeping" tree in the Denver area. The reports suggest that, in one way or another, she is everywhere.

But here, the focus was on Medjugorje, where six young visionaries say the Virgin Mary has visited and spoken with them daily since the apparitions began in June 1981. The small mountain village, which has drawn an estimated 17 million pilgrims over the past 10 years, has been closed to travelers in recent months because of civil war in that country. Lack of access to the site, however, seems only to have increased the determination of believers to get the word out.

Regina Morin believes the proliferation of Marian gatherings is "tied to the conflict in Medjugorje. If we want Mary to be known in this country, if we want her messages

known, then it is all of us who have to bring her here."

In Des Moines, throngs pressed into Veterans Memorial Auditorium for three days of devotions, prayers and preaching centered on the Virgin Mary.

The Catholic Church teaches that Mary, as the mother of Christ, is deserving of special honor and veneration. The 1960s Second Vatican Council, in its "Constitution on the Church," urged that devotion toward Mary be "generously fostered" but cautioned against excesses in Marian piety, especially any suggestion that she is equal in stature to Jesus.

During one of the conference addresses, Mary's position was explained in a light vein by Jesuit theologian Robert Faricy: "You don't have to pray to Mary, but you can. Here's a professional secret—sometimes you can get stuff from her that you can't get anywhere else."

In the auditorium where the conference was held, the stage had been transformed into an elaborate sanctuary adorned with flowers. To the right of the altar, a traditional white statue of the virgin, arms outstretched and her head ringer in a crown of tiny lighted bulbs, stood on a pedestal fronted by a lavish spray of red roses. Banners bearing likenesses of Mary were hung throughout the auditorium.

In an atmosphere thick with personal piety and devotion, participants spoke of Mary in intimate terms as a warm, coddling mother who "loves her children." At the same time she was portrayed as calling those same children to prayer, fasting and repentance—a call common to Marian apparitions throughout the ages—in urgent, almost apocalyptic terms. A hint of impending trials and doom, avoidable only through prayer, fasting and conversion to Christianity, were laced through the weekend's presentations.

Such traditional effects as rosaries and scapulars—tiny bits of cloth bearing a likeness of Mary and worn around the neck—were in abundance. T-shirts declared "Mary's People" and announced the miracles of Medjugorje. Buttons backed with refrigerator magnets bore a likeness of Mary that is said to have been miraculously photographed by a nun during one of the apparitions at Medjugorje.

Participants spoke matter-of-factly of apparitions, such as those occurring in Medjugorje and with unprecedented frequency throughout the world, with only a nod now and then to "doubters" or "skeptics". This was not a place for intellectual discussion of an apparition's authenticity.

In fact, the church has not ruled on the authenticity of the apparitions at Medjugorje or any of the other countless recent apparitions, though it is widely held that Pope John Paul II regards the reports from Medjugorje favorably. The Vatican usually delays making a ruling until apparitions in a particular place have ended and officials have conducted a lengthy investigation.

Before a ruling is made, Catholics are free to believe in apparitions that have not been refuted by the church, but are not required to believe them. Nor are Catholics required to believe in apparitions that have gained approval from the church, like the ones at Lourdes or Fatima. These days, Marian enthusiasts have a wide choice.

The Medjugorje conferences, as these new gatherings are commonly called, began with the first major gathering on the subject at Notre Dame University in 1989, followed by similar meetings during the past three years in places like Pueblo, Colo., New Orleans and Los Angeles.

The movement has no central coordinating office or national organization, but those familiar with the informal Medjugorje network say conferences are no planned at the clip of more than one a month around the country.

According to Mary Sue Eck, an editor of the Chicago-based Medjugorje Magazine, several more conferences will be held in May, traditionally a month when Marian devotions are highlighted. Gatherings will be held May 8-10 at Notre

Dame University in South Bend, Ind.; May 15-17 in Spokane, Wash.; May 23-24 in Cincinnati, Ohio; May 29-31 in Steubenville, Ohio; and May 30-31 in Sacramento, Calif. Conferences are also planned in Tulsa, Okla. and Portland, Ore. in June; San Antonio, Texas in July; Kansas City, Mo. in August; Baltimore in September; Chicago in October; Las Vegas in November; and New Orleans and Denver in December. A flier circulated at the Des Moines gathering announced the "Steel City Marian Conference" in Pittsburgh, Pa. in June of next year.

Reports of appearances historically have inspired copycat reports, said Father Faricy, in his address to the conference. But the recent spate of apparitions and reports "is unprecedented."

"This is not cyclical, this is a one-time thing. Never before has this happened," said Faricy, who is professor of spirituality at the Pontifical Gregorian University in Rome.

## Church leaders call for anti-racism effort

(RNS)—Usually when the National Council of Churches responds to disaster, it sends team abroad. Iraq, El Salvador and Armenia come to mind. But last week's violence in Los Angeles served as a poignant reminder of how close to home some of the world's ills are—especially racism. On May 6, a team of high-ranking council leaders went to Los Angeles to assess the need for material and spiritual aid in the wake of rioting that took 58 lives and caused millions of dollars in property damage over five days. Team members will include the organization's president, the Rev. Syngman Rhee, and its general secretary, the Rev. Joan Brown Campbell. Campbell said May 5 that the council should take up the issue of racism as aggressively as it has tackled issues overseas, such as apartheid in South Africa or the Persian Gulf war. "I'm looking for that kind of commitment on the urban crisis," she said.

Meanwhile, other religious organizations took action. United Methodists gathered in Louisville, Ky. for the denomination's General Conference, which began May 5 and will end May 15, are expected to highlight racism as a major concern. And the Methodist Council of Bishops, during an April 28-May 2 semiannual meeting, adopted a statement that says, "Beneath the surface of our life together looms a seething violence that frightens us all. 'Activists for racial equality are emphasizing the need to keep the issue of racism in the public eye, warning that without a sustained effort by churches and other organizations, the graphic scenes from Los Angeles could easily be forgotten or repeated."

## United Methodists put racism at top of agenda

(RNS)—Racism was placed front and center before the United Methodist General Conference in Louisville, Ky., May 6 when delegates adopted a plan calling for church members to help rebuild a "shalom zone" in riot-wracked Los Angeles. The decision, taken during a special three-hour order of business, was prompted by a statement calling for action, prayer and repentance, prepared by conference delegates from the West Coast.

During the discussion, speakers expressed outrage at the acquittal of four white Los Angeles police officers charged in the videotaped beating of black motorist Rodney King. According to a report from the church, the statement from West Coast delegates says United Methodists and others "persistently ignored the signs and warnings of endemic racism, classism and injustice."

Racism was not expected to be a major issue at the General Conference, which opened May 5 in Louisville, but the Rodney King affair and subsequent rioting in Los Angeles pushed the issue to the top of the agenda for 998 voting delegates. The General Conference is the top policy-making body of the 9-million-member denomination. The shalom zone would consist of a neighborhood designated for reconstruction of buildings, businesses and social services. The work would be done by church members and volunteers from the area.

## Truckin' for Jesus: ministries along the road

BLOOMSBURY, N. J. (RNS)—At a truck stop along Interstate 78, the most noticeable sound is the rumble of trucks pulling in to refuel.

But inside an 18-wheeler nearby, which serves as a chapel, attention is focused on the voices of four men who have parked their trucks and come inside to pray. The men squeeze one another's beefy hands as they end their prayer with "Amen".

They are gathered in a circle and their heads are bowed. They have just asked the Lord's guidance for one man's wife. Ministry to the nation's 3 million long-distance truckers in truck stops all over the country has mushroomed into a major endeavor in the last couple of years.

Transport for Christ, the group that operates the chapel here, is a nondenominational ministry based in Lancaster, Pa. The ministry operates 18-wheel chapels in 11 truck stops around the country and plans to open three more soon. A similar program, the Atlanta-based Truck Stop Ministries, operates chapels at 18 truck stops and expects to add four by the year's end.

## If He Reads it ...



Last Year, Reverend Moon paid a visit to 43rd Street Headquarters. During his brief stay he spent 15 minutes in the Unification News office giving advice on layout and design to Managing Editor Richard Lewis. We are most grateful for the honor and look forward to a repeat encounter.



## CULT AWARENESS NETWORK

## Looking Deep into the CAN

By Peter Ross

If Toulouse Lautrec had visited the CAN conference in New Jersey (Sunday, April 5) he would have found little inspiration, particularly in the absence of Cynthia Kisser, current president of the Cult Awareness Network. This "educational conference" was a lackluster and dour event with all the foreboding with which one approaches last week's laundry.

While it seemed as if people had travelled from up and down the eastern seaboard, it could hardly have been billed as a sell-out crowd! (But then again...?) For the most part, everyone seemed to know each other from prior get-togethers, providing sufficient reassurance that everything being done is right. Right?

Arnold Markowitz, the Director of Cult Hot Line, got the day off to an appropriate beginning. With the appearance of someone who ought to know better, Arnold went to great lengths to talk about the current situation of "the cult" phenomenon.

He did a thorough job in reiterating to the "choir" the problematic issues associated with the cults as defined by he and his cohorts. His "spiel" was engineered to introduce the uninitiated into the language and terms concocted by him and his fellow bogus "experts" in an attempt to add academic legitimacy to this "sting" operation.

Later when asked if he could explain his criteria in distinguishing between a sincere

religious experience (e.g., those of St. Francis and Gandhi) and an experience of "neuro-linguistic-manipulation" (?) Arnold collapsed into the jaded Steve Hassan mantra: "If the organization is dominated by an authoritarian leader...." ZZZZZ!

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The second performance featured one of the deprogrammers, or to be more politically correct, one of the "exit counselors": Carol Giambalvo. In a mode similar to the popular TV "re-enactment" fare, she reviewed the garden path down which she had led one of her victims. The latter knew she was in need of people like Carol when she discovered that she was not paying her bills as conscientiously as before. Obvious evidence of some sinister cultic influence at work!

Anyway to make a wrong story short, Carol and her buddies solved this problem by shaking the gal down for about \$40,000 and then everything was all right. Right?

Bill Goldberg drew from his extensive experience in the deprogramming industry by revealing the moments most conducive to a snatch-and-grab. The right timing is an important factor in planning a successful "intervention." Kidnapping is after all an expensive and dangerous enterprise and no one wants to lose money. Right!

Then as if everyone felt just a little uncomfortable and conscience-stricken by the morning's presentations, Melinda Hass soothed even the most troubled souls. Her talk on "personal integrity" was somewhat ironic considering the nature of the confer-

ence. Yet it did provide enough syrup and sugar for all to enjoy lunch. Everybody still all right?

The morning had been so replete with assault after assault on the validity and credibility of anything religious that it would take a bold and kindred spirit to provide some spin.

And so over lunch, Fr. Walter Debold hosted an animated interchange with a couple quite obviously disgruntled over their experience in a fundamental Christian group. One redeeming highlight of their terrible experience was that they had met while in the group and fallen in love. Even

"An attempt to add academic legitimacy to this 'sting' operation"

"

Walter could not write that off as a product of "neuro-linguistic-programming" compounded by an overdose of "visualization" inversely proportionate to a lack of protein! All right!

One cannot imagine the impact that Fr. Debold's prejudices have on his classes in comparative religions at Seton Hall University. How about a course in comparative hate-groups: the Ku Klux Klan, the Nazi party, the Cult Awareness Network and the American Family Foundation?

## Un-American activities

The first of two "professional" presentations in the afternoon was provided by Bill Goldberg's wife Lorna. She engaged in the worst public condemnations of religious beliefs and practices that this writer has ever heard. It is no surprise that the papers presented in CAN conferences are unpublished elsewhere in their unedited formats. (But who knows what's possible!). Linda Goldberg's treatise would be repugnant to most Americans who are proud defenders of their Constitutional right to believe and follow their particular religious persuasions. But then again, this was not a conference about respecting anyone's Constitutional rights.

Halfway through the afternoon and in this type of mode it was just too much to sit and listen to David Halperin, an associate clinical professor of psychiatry at Mount Sinai School of Medicine. There is little new or innovative in bigotry. The primal drum echoes a steady and monotonous beat.

To draw the day's proceedings to a climactic conclusion (at least to rouse the nodding heads) the President of the American Family Foundation and the "Bruce

Cutler" of CAN dismissed the troops with a call to action! Herbert Rosedale began his talk by reaffirming that his involvement with AFF and CAN began because "it was the right thing to do." As a lawyer he sought to reassure the participants that the law was their best ally in seeking redress for any harm caused by the "destructive cults."

Despite the obvious contradiction, however, he then sought to provide the ultimate disclaimer when he stated (to everyone's relief) that "morality" exceeds the law; where the law stops, morality continues. The obvious implication was that as long as you feel "morally" correct, then illegal kidnapping, false imprisonment and physical abuse are justifiable. Sounds more Leninesque than Jeffersonian.

One wonders if Mr. Rosedale's former law partner Arnold Biegen subscribed to the same philosophical argument when he defrauded a Brooklyn widow out of \$886,000 and Mayor Dinkins' campaign war-chest out of \$158,000. "It was the right thing to do."

## Not a member!

Considering the outrageous nature of this "educational" conference sponsored by CAN, it came as no surprise to hear the participants in personal discussions (except Paul Engel, the M.C. for the morning sessions) vehemently disavow their membership in CAN! Carol Giambalvo and her husband Noel went so far as to threaten legal action against anyone who would state that they were members of CAN. I guess they consider it problematic to be linked with such an organization. Right! Cynthia, where were you?

CAN's own literature clearly explains its *raison d'être* and its principal strategy:

"The Cult Hot-Line and Clinic was created to serve individuals and families affected by cults and missionaries. The Jewish Board of Family and Children's Services, the nation's largest mental health and social-service agency, joined with the Jewish Community Relations Council, through their Task Force on Missionary Activities, to establish the Cult Hot-Line and Clinic. It is funded by a special grant from UJA-Federation.

"The International Cult Education Program (ICEP) is a joint program of the American Family Foundation and the Cult Awareness Network. It develops and distributes educational programs to high schools, colleges, universities, churches and synagogues about cults and psychological manipulation. The National Association of Student Personnel Administrators (NASPA) and the Association of College Unions-International (ACU-I) are ICEP Participating Organizations."

## At White House, talk is of religious revival

WASHINGTON, D. C. (RNS)—The history of religious revivals is linked to the prayer movements. And according to clergy who attended a White House meeting May 7 for the National Day of Prayer, a prayer movement is underway in America.

One who attended, the Rev. Lloyd Ogilvie of Hollywood Presbyterian Church, had just come from a prayer meeting in Los Angeles that drew 700 pastors. Rioting and arson in Los Angeles last week had served as "an alarm clock" to remind the nation of "unresolved tensions that need to be resolved," Ogilvie said.

One pastor who had expressed extreme bitterness over the rioting affirmed his inner healing by breaking bread with other pastors in a communion service. As he started to break the bread "his hand started to shake," Ogilvie said.

Such are the stories of reconciliation when people come together to pray, said David Bryant, who started Concerts of Prayer International. The meeting at the White House is only one of many indicators that point to a prayer movement that may signal the rumblings of a worldwide revival, he said.

## DRUGS

from page 27

which is passed down through the generations. And secular experts now realize that many terrible behaviors, such as alcoholism and wife or child abuse, are most often passed down within families. Also, societies and "subcultures" pass down many kinds of destructive behaviors, including drug and alcohol abuse.

In fact, this "fallen world," and our own fallen natures, lead us to such pain that we seek to "drown it" in countless ways. Modern chemistry has provided us with much more powerful and destructive agents to use and abuse. Of course, these cannot really "work"—that is, solve our problems—and, hopefully, people will realize this.

Clearly, the *real* "fourth desire" is the desire for True Love—the fulfillment of God's intentions for us, as we learn from religion—and especially from the Divine Principle. We may learn of "the source of joy," of "the three blessings," and of an unfolding "providence of God" that we can be a part of.

Does this seem too simple? It isn't! This kind of unselfish love fills hearts, and far overshadows any transient "thrill" that drugs, etc., might provide. Rev. Moon speaks eloquently of "swimming in a pool of True Love."

Recently, Unificationists have come into contact with the real heroes of the "war on drugs" (as you've read here in the UNews). The people out on the streets with the kids, the gangs and the gun-toting drug-dealers. These people are making amazing efforts in the face of huge—and sometimes growing—problems. All over America, Unificationists are discussing, "What can we offer; how can we help?"

Back in 1978, in response to Sen. Dole's "Cult Menace" hearings, we put together a rather amazing "before and after" photo album of our members. Obviously, we'd managed to convert and "clean up" some

rather unusual characters (uh-oh: myself included). But our numbers were small, and not everyone was "seeking" something new, as most of our converts had been.

During 1983-84, we fielded dozens of IOWC "witnessing teams." We were "street witnessing" in cities all across America. Naturally we came into contact with a great many young people, and a large part of them were "street kids." We learned—the hard way—that it was very difficult indeed for these kids to take on the burdens normally shouldered by our full-time "center-members." Some tried—a few succeeded.

## New image

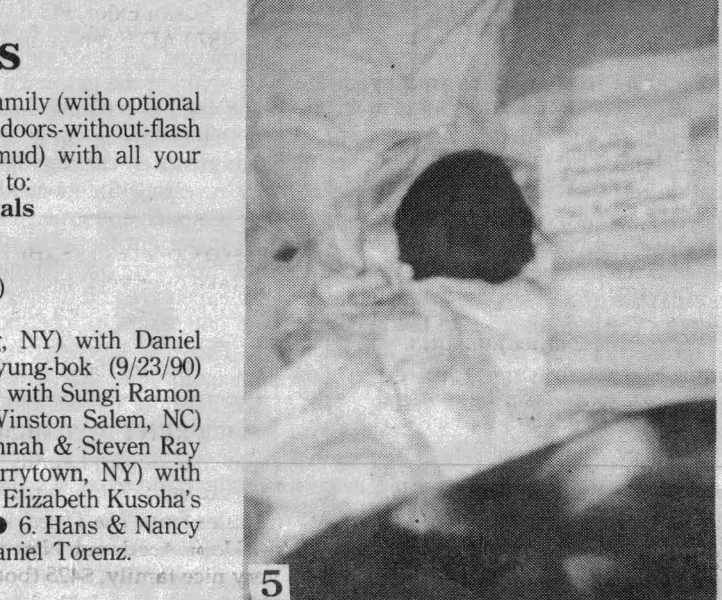
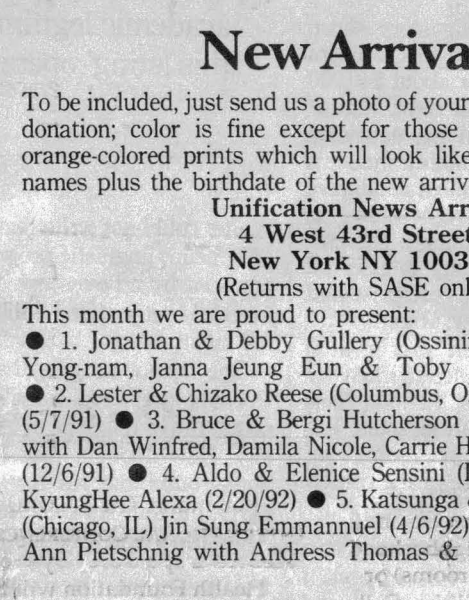
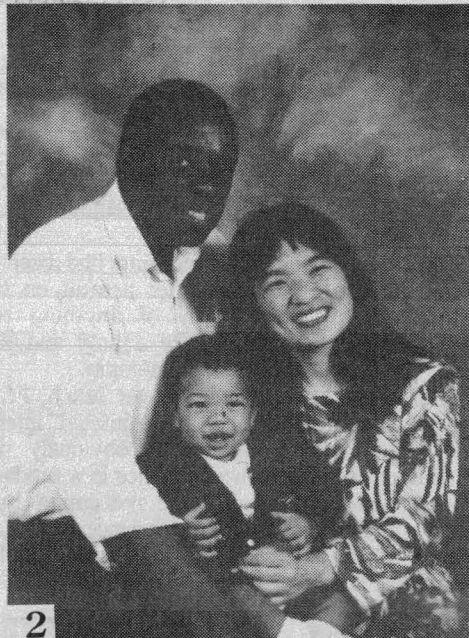
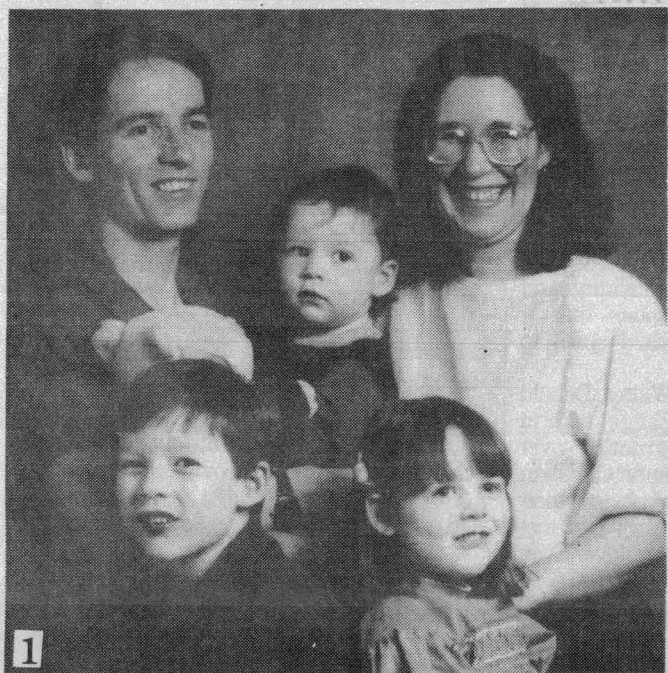
I do believe that we *can* make a very important contribution! Even gaining the most basic grasp of Divine Principle can make a great deal of difference in people's lives, with the understanding that it can provide about the nature and actions of good and evil, and of "fallen nature."

Young people can gain a new "self-image" and a God-centered kind of "self-esteem." Like the poster says: "I know I'm something, 'cause God don't make no junk!" This is actually the only *real* solution to the "drug crisis": ending demand, drugs vanishing (and dealers), hence very much less trouble.

I just returned from a month in Russia, and I saw people making big changes in their lives after a brief five-day Principle workshop: folks who had been lifelong atheists, even combative Marxists. Ironically, America has made it illegal to read a Bible in school, while in the C.I.S. they now encourage it (the Koran, too)! Not to mention those thousands who've already learned Principle. And some still wonder how *our* society got to be so violent, so drug-soaked!

We share big ideas and big hopes. This country can be "liberated" as dramatically as the Soviet Union was. I hope that everyone can get involved, as much as you are able. We live in special times, and there is much to do!





## 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  
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(Returns with SASE only.)

This month we are proud to present:

- 1. Jonathan & Debby Gullery (Ossining, NY) with Daniel Yong-nam, Janna Jeung Eun & Toby Kyung-bok (9/23/90)
- 2. Lester & Chizako Reese (Columbus, OH) with Sungi Ramon (5/7/91)
- 3. Bruce & Bergi Hutcherson (Winston Salem, NC) with Dan Winfred, Damila Nicole, Carrie Hannah & Steven Ray (12/6/91)
- 4. Aldo & Elenice Sensini (Barrytown, NY) with KyungHee Alexa (2/20/92)
- 5. Katsunga & Elizabeth Kusoha's (Chicago, IL) Jin Sung Emmannuel (4/6/92)
- 6. Hans & Nancy Ann Pietschnig with Andress Thomas & Daniel Torenz.

## Media and Religion

### Bill said to favor some religious TV programmers

NEW YORK (RNS)—A bill before Congress would unfairly favor one category of religious television programmers over others, according to officials of the Vision Interfaith Satellite Network (VISN). The Rev. Daniel Paul Matthews, chairman of the 54-denomination coalition that operates the network, and Nelson Price, president of VISN, said the bill would require cable systems to carry local television stations, including about 300 religious stations. Since most of those religious stations are owned by evangelical and fundamentalist Protestant groups, the bill would give this kind of religious broadcasting an unfair advantage over religious cable broadcasting like that aired by VISN, Matthews and Price said.

### No missionaries? Plant a church by radio

(RNS) In recent years, 37 churches have been established in Mozambique for people who speak the Lomwe language, and six new churches have been formed in the Gujarat state of India.

In both countries, the new congregations were organized by people who became Christians without ever meeting a missionary or native pastor. The Christian influence came solely through shortwave broadcasts, and the congregations are known as "radio churches."

Church planting by shortwave isn't a new development, according to the Rev. Alan Travers, vice president of Trans World Radio in Cary, N.C. But at a time when budget cuts make it harder for churches to send missionaries to foreign fields, radio broadcasting continues to be

an effective way of planting churches among groups that have never heard the Christian message.

Trans World Radio was one of the pioneers of this method, beaming programs to such countries as the Soviet Union and Spain during decades when they were largely closed to evangelical influence. Today the network is joining forces with other evangelical broadcasters to reach areas of Africa and Asia where government restrictions and poor transportation keep missionaries out.

Travers, a Conservative Baptist minister, started visiting these new churches in 1959, when Trans World Radio was broadcasting from a transmitter in Tangiers, Morocco. No matter what part of the world it is, he says, the story is the same: "The people just got together when they had accepted Christ."

### Broadcast series will examine fundamentalisms

WASHINGTON (RNS)—A series examining the impact of religious fundamentalisms on the international balance of power will be aired on the Public Broadcasting System and National Public Radio beginning June 15. Titled "The Glory and the Power: Fundamentalisms Observed," the series will consist of three hour-long television films on PBS stations on June 15, 22 and 29, and five broadcasts on National Public Radio during the week of June 15. The television documentaries will examine fundamentalisms in the United States, Israel and Egypt, while the radio series will focus on fundamentalisms in the United States, Guatemala, the Middle East and Asia and will conclude with an open forum for the exchange of scholarly views and community response.



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Reminder: THE SECOND ANNUAL INTERNATIONAL CONFERENCE ON UNIFIED MEDICINE sponsored by World Medical Health Foundation will be held at Columbia-Presbyterian Medical Center, Milstein Hospital (Howard Clark Conference Center) in New York City on June 27, 1992. The theme of the conference will be "Health Care Crisis In America: Where Do We Go From Here?" For further information, call (212) 967-0817.

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