

Unification News



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July 1992

WOMEN'S FEDERATION FOR WORLD PEACE

President Hak Ja Han Tours Korea

Speaks of Establishment of Moral and Ethical Principles Centered on True Love

The Women's Federation for World Peace was inaugurated on April 10, 1992. The president of WFWP, Mrs. Hak Ja Han Moon, spoke at the national conventions held in 21 cities throughout Korea, starting in In Cheon on June 2, 1992.

Since it is a harvest season in Korea, people generally tend not to attend extra events, such as these conventions. However, thousands of people came to these conventions—people eager for a long time to see Rev. and Mrs. Moon or simply curious about the event after seeing the posters with a big picture of Mrs. Moon and wondering: "What kind of person would this beautiful lady be?"

There were some logistical challenges. The night before the convention that was planned to be held in the Sachum Gun Gymnasium, Kyung Song Nam Doon, on June 16, there was a minor fire due to electrical

problems in the basement. This would leave the convention on the next day with

no electricity. The staff, however, managed to acquire a giant generator with a

sufficient capacity to power the convention.

The next day, the event was held successfully with a larger number of people than expected.

On June 19 more than 12,000 people gathered for the convention in Po Hang, an industrial city located approximately 48 miles north of Pusan. The next day, on June 20, more than 15,000 people gathered in Jun Ju, located 100 miles east of Po Hang. The convention was so crowded that even stairs and hallways were filled with people.

The Jun Ju convention was the tenth convention and Father commented on this particular convention: "The number 'ten' is the number that signifies returning to God; therefore, the Jun Ju convention was destined to be successful. All the following conventions will be great successes."

He was absolutely right!



This standing-room only audience at Chonju on May 20 was typical of the reception given to Mrs. Moon.

Kook Jin Nim Graduates from Harvard University

On June 4, 1992, with a hot sun shining in Cambridge, Massachusetts, our True Parents personally congratulated their son, Kook Jin Nim, graduating from Harvard University.

Our True Parents, who had just arrived a few hours earlier from our True Mother's triumphant speaking tour, and who had immediately driven to Cambridge, proudly sat with other members of the True Family during the two commencement ceremonies in which their fourth son received his degree.

The members of the True Family attending the festivities with our True Parents were: In Jin Nim, Jin Whi Nim, Jin Sung Nim, Hoon Sook Nim, Jun Sook Nim and Kook Jin Nim's wife Soon Ju Nim. Other guests included Soon Ju Nim's parents, and two of True Father's cousins.

In the opening ceremony, Kook Jin Nim, who will turn 22 in July, was among the 5,800 students receiving their diplomas. Before the ceremony began, our True

Parents happily waved to their son, who was dressed in cap and gown.

During this ceremony, Kook Jin Nim and his classmates were confirmed in their degrees by the University deans.

After the main ceremony, True Parents went to the second ceremony where Kook Jin Nim, along with his classmates of Cabot House, received his diploma. This ceremony was much smaller and True Parents were able to watch their son receive his degree and a rose.

After the ceremony, Kook Jin Nim lovingly gave True Mother his rose. Then, True Parents and True Family joyfully posed for pictures with Kook Jin Nim and Soon Ju Nim.

Before leaving, True Parents treated everyone to a celebration lunch at a steakhouse north of Boston.

(New Future Photo) True Parents with Kook Jin Nim and his wife, Soon Ju Nim, after the graduation ceremony.





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FOUNDER'S SERMON ON UNIFICATIONISM

God's Will and Our Church

By Reverend Sun Myung Moon

This sermon was given at Belvedere on May 1, 1992 to celebrate the 38th Anniversary of the Establishment of the Holy Spirit Association. The translator was Sang Kil Han.

Originally in God's providence, the Unification Church would never have been founded. If Judaism had united with Jesus himself, then world Christianity would not have had to come into being, either. At that time, the country—not just the religion—centered upon Jesus could have begun.

The country of Israel centered upon Jesus would have been born and as they grew, the Cain-type country which was the Roman Empire would have been influenced. Thus the country would not have been a Christian country but would have been Jesus' own country and would have formed the Kingdom of Jesus, rather than forming the religion known as Christianity. You all understand that point, don't you?

If that had happened, the country would have inherited the kingship and would have inherited the world. Then today it would have grown and expanded to embrace the whole world, becoming the country centered on the world. Many other countries would have inherited perfectly the tradition of that kingdom of Jesus and would have become like a big tree with many different branches. That country would have been the trunk and each branch would have been another nation, all connecting to one trunk and one root throughout the world. The leaves of that tree would have been individual man and woman. That huge, gigantic tree of one nation of God.

The flowers and blossoms that would bloom would be of one root, one tree. Even if you take the smallest leaf, it would contain all the elements of the huge trunk. The root, trunk, each branch and every little leaf all contain the same elements. So it would have been full of the spirit of the kingdom. The spirit of root, spirit of trunk—everything would have been contained within this tiny leaf, which means every individual.

When you look at one cell, it represents the entirety of the body from which it is taken. Who came into being first? Who is born first and who is born later? Depending on the order of birth, everything would have been connected.

No Christianity

Then, of course, we can see clearly that Christianity would not have been necessary. What about other religions? Needless to say, other religions would have no meaning or reason to exist. If Jesus had not died on the cross but had continued to live and be successful in his mission, this would have been the case. However, that did not happen and the Second Advent became necessary in which the foundation of Jesus was inherited. That foundation began on the nation foundation but had to expand to the world level. Thus a new mission had to be undertaken which Jesus could not complete. Now has to start only on the world level.

When the Lord to come would have been welcomed by that foundation of Christianity after 2,000 years of agonized expansion of Christianity, then he would have proceeded in exactly the same way as Jesus would have—embracing the whole world—and go about achieving his mission. Then the Unification Church would not have been necessary. That would have been God's dispensation.

Within the Unification Church, there is such a thing as Cain and Abel. The underlying fact of creation is the relationship of subject and object. This is also true in restoration. The process of two who are divided coming into unity means advancement, restoration. Everything exists within the subject and object relationship.

After the fall, that relationship became one of struggle, conflict and confrontation. Because of the fall, it looked like there were always two different parts or factions which were continually in struggle. Actually, conflict is not the way it was meant to be. Win over that and be united and advance the dispensation of restoration.

This is true within the individual. Each person has mind and body which are in conflict, but the purpose is to unite them. We must understand that only when Cain and Abel have become united together that we can sit peacefully. Until that time, there is always a process of Abel winning over Cain and becoming one.

[Draws diagram on blackboard] Cain and Abel, the vertical and the horizontal relationships, and mutual relationship. Vertical relationship, of course, is that of parent and child. Horizontal relationship is that of husband and wife. Brotherly relationship is the line which has been drawn as dotted [on board]. As the End Time comes nearer and nearer, this is the form that everything is coming to. So we have to realize this form more perfectly. This has been the direction of history after World War II. Since then, Christianity and the whole world have been moving toward the achievement of this pattern.

Perfect unity

What does that pattern represent? It represents the perfect unification between father and son, king and people, and God and all creatures. From the right hemisphere to the left hemisphere. If you dissect the whole sphere into halves, with an upper one and a lower one, or a right sphere and a left sphere. There is also a front and rear. The relationship of brothers is that of front and rear. To form a perfect globe, these come together. Why do we have to form a globe? It is because everything should have only one center. Everything should have one center. When there is disunity, how many centers will come into being? Two, three? There is a center with a pivot or axis around which motion will take place.

We see all things operate under one principle, whether large or small. That is the subject and object relationship always in motion and with a center. Always there is a center which makes up the universe. What is the center of a woman? She has a father and a mother, she has her own brothers and sisters, but what is her center? By finding that center, she can relate with everything in the universe. In other words, by connecting with the center we can occupy everything.

Centering on this hemisphere [pointing to drawing], where would the center be? The center is situated an equal distance from any point [draws some more]. So it has to have another hemisphere, and the center would be here. It is focused from this point, from that point, and from this point. Focused to all the surface area. Focus point. That is the most ideal point.

That was God's first blessing after the creation: Grow, multiply, and occupy the earth. Thus perfection should have been reproduced. Do you think that mind and body are one, or is there division between them now? If this is God, with an upper portion and a lower portion, then were is that focal point or the center? The focal point is the center, not only for mind and body but for everything. That is where love can dwell.

Here is man and here is woman [on board]. It cannot be that their focal points are different. They have to have the same

focal point. So what is woman's focal point? Of course, it is her conscience or mind, but what is the purpose of that mind? For woman, it is man. There is no purpose in a woman by herself. After being born, a female has to grow to perfection. How can a woman become perfected? Man is her perfection. So the woman has to become a being who is absolutely needed by man. She has to exist in such a way that the man absolutely needs her. The reverse is true.

We should not think, "My focal point is in me." The focal point of each person is in his or her spouse. What is marriage, then? Marriage means everything is okay, centering on True Love. You can put in everything, you can pull out everything, and that is okay. That is freedom. Do you understand? Only in there does freedom exist. True Love is the center of woman and the center of man.

Now we will represent woman by the dotted hemisphere. Should she go around man or in man? Well, is woman bone or flesh, compared with man? Who represents bone, man or woman? Man represents bone, woman represents flesh. Why is that? It is because man is the root of life, so he should stay in the center. Man represents the center root, center trunk, and center bud. Man should stay in the center position.

Anything that went through here [on board] is welcomed. Like the pitcher and the catcher. The pitcher throws the ball and the catcher catches it every time. You throw it and it is always caught. Woman is very resilient, soft, while man is not so soft. He is hard. When something crashes into him, it breaks. But that is not the case with woman.

Beautiful flowers

We can see that black women express a lot of compassion. Not men. The same is true of white women. White woman has the responsibility to protect the black man. Because she is woman. So white is a good color as a base, but if everything is white it is monotonous. You need to blend with other colors. What about

flowers? Are they varied and colorful, or monotonous? Whom do they resemble? Woman. Some flowers are more colorful than others, but they should not be too proud. Usually the most colorful flowers don't have much fragrance, while the less colorful ones have sweeter fragrance.

In the same way, those most fragrant flowers often don't have so much honey. When the honeybee and butterfly come

see OUR CHURCH on page 4



Rev. Moon with grandson, Shin Kwon Nim.

CHURCH CALENDAR 1992



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)



AUGUST

10

Shin Goon Nim's 9th Birthday
Shin Kwon Nim's 3rd Birthday

16

In Jin Nim's 27th Birthday

20

Day of Total Victory (Est. 1985)
Declaration of the Providential Age of
Salvation by Love

31

Day of the Settlement of the Eight Stages (Est. 1989)

THE COURSE OF GOD'S DISPENSATION AND OUR CHURCH

OUR CHURCH

from page 3

around, they will look at the very colorful flower and they will be drawn there. But they won't find honey there and there is no fragrance, so they just fly on until they find what they are looking for. They just stop by and enjoy the color, but that flower doesn't have the life and hope for the bee.

We can look at women in this light. There are some women who are exceedingly beautiful, someone who is praised by everyone for her looks, but she may be like that colorful flower with no honey or fragrance. It can be a beautiful flower, but it may not have life or offspring.

In the Orient we have a saying, "A beautiful woman has a thin blessing." This is a general rule. Actors and actresses are usually attractive. Do we often see ugly women becoming famous actresses? No, it is almost always the beautiful woman. In the movie, she is always famous and envied, but in real life she will eventually become a beggar. How sad that is! She cannot stabilize or settle down. Is that good? Blessing just spits her out. She has no place to settle for long.

Those who say, "I want to be an actress no matter what," are saying in effect, "I can only live for one day in love." One day love. But even that is not real love. It is counterfeit. Do you like real love or shadow love? You American people like shadow love, don't you? Yes or no? I think yes! Absolutely no!

This is a very important principle for life. God is the center of that and everybody.... if you understand that and look at America from that criterion. America is colorful, flamboyant, fun. Everything is exciting. Look at the women. Some wear beautiful hats. But there is no flavor, no

fragrance to the country. There is no bubbling life. We have to see from that perspective. We should not be envious of that situation.

These points I am making may sound far away from our topic today, the establishment of HSA, but these are very important. This is one of the first times I have spoken about this particular subject, and this is so important in our life, so we should remember it. That is why I have been speaking about it. Do you want to become bone or flesh? Of course, everybody wants to become bone because it is more important. It is the longest lasting; it has eternal characteristics in the body. What we are trying to come to understand is what is that entity which has that longest lasting and most important quality. Is it money or knowledge? The power of True Love may not appear to be the most beautiful, but it has everything.

Bone is the strongest substance, but is it stronger than True Love? If you hit True Love with a bone, which one gets broken, the bone or True Love? Of course, the bone gets broken. And the more you strike, the more diminished you become. This is what Satan has been doing. Satan strikes True Love again and again, but the result is that he is the one who is being reduced.

Why doesn't God...

Why doesn't God stop the persecution of goodness? Persecution means hitting, right? So good people get hit and hit, over and over again. In anybody's eyes, including God's eyes, that is not right. But God is not doing anything about that. Why? It is because when He lets it happen, He knows that the one who is being hit will eventually win. And all these will become fertilizer. The growth of True Love needs

fertilizer. Do you understand?

If the whole world comes and strikes this one person over and over again, but he is not destroyed and never breaks, then he becomes the king of all kings. Everything that strikes him will eventually be defeated. You might wonder if this is true or not, but it is true. I knew this truth from the very beginning, and thus I was able to continue throughout the history of our Unification Church. No matter how hard I was hit, I did not mind. Standing in that one center of True Love, everything hit, hitting, hitting, hitting. Eventually the only thing left standing is that one center. There is no enemy surrounding. All of them fallen, become fertilizer for the growth of True Love. How wonderful this phenomenon!

So the focal point for everything is True Love. Do you have True Love? (Yes.) Do you or don't you have True Love? True Love sounds good when I talk about it, but you may not have ever truly tasted it. You may recognize the sound "True Love" but you may not recognize the taste. The sound is not reality; the taste is reality. Do you understand? Is that true? The one who tastes True Love can live like God. Do you live like God, more than I do? You say "no". [Draws on board.] Which "no" are you saying—zero, nothing? The absolute nothing place is "no".

Do we need that absolute focal point? True Love has such a large area which it embraces. Everything is okay within that realm of True Love. Even though all 240 million Americans may be put into that bag of True Love, will it burst or will it accommodate them? It will welcome everyone. It stretches like rubber to make room. Even if you throw that big rubber ball a long distance, it won't break. You can throw it but not off the center; you cannot get out of the center. That's how you do it.

Does America have any center? Does anyone know what it is? Is it money? Is it family? No, America doesn't have any true center. Absolutely no center point—that is America. Americans put their premium value on freedom. What kind of freedom? Freedom that doesn't have any true center. Americans don't like to hear these kinds of criticisms. You might ask, "Why does Father speak about this point so frequently?" Has anybody ever heard me stand up here and praise America for a change, even once? That's what Father's purpose is. You Americans are so high up on a tree. No foundation, way up in a tree, so somebody has to bring it down.

In America, one man can move from loving one woman to another. Throughout the day, he has no center point. Moving around in many different circles, but without any center. But I tell you, once Americans come down and stay firmly on the ground, I will start praising them. Can you believe that I might actually praise America? (Laughter.) Even though you may not like to hear the things I say about America, if something is true, you should accept it.

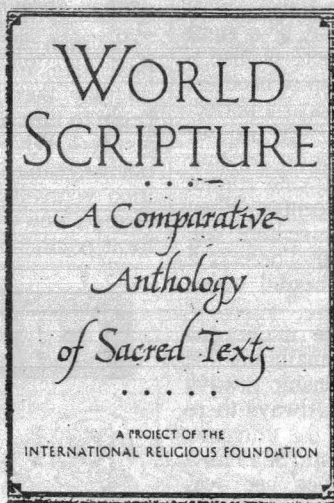
It is not power, knowledge or material things. It is love itself, True Love. If some woman gets married because the man has billions of dollars, is she a good woman or a bad one? Then what should she be looking for in a man? Where do you think it is most likely that True Love can be found in the White House? Or would it be in some lowly place like a labor camp or some back alley, or in prison? Of course, you have never been in either of those extremes, but where do you believe True Love would be most likely to dwell? You know well—it is in the most miserable places, those places which are rotten and surrounded by suffering.

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I believe that, through this text, all people will not only free themselves from religious ignorance and self-righteousness, but also realize the fact that, among religions, there are shared values and a universal foundation which are of greater significance than the differences which have historically divided religions."

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

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★ MARRIAGE AND THE FAMILY ★

Unification Theology, the Sacraments, and Physical Tradition

By Dr. Tyler O. Hendricks

Last week I had the unique experience, for me, of having a personal meeting with Hyun Jin Moon. Included in the great depth of content which he shared with me was one point about which I had been planning to write. He said, "Physical conditions and traditions are important to establish spiritual growth. The spirit world is dictated by physical conditions."

At a recent parenting meeting in my church district, I shared with other parents how important it is that the church tradition is a physical reality. Children need tangible, physical actions and articles by which to identify the meaning of faith. Children in our society are barraged with physical stimuli which propel them into a self-centered value system, starting with television, advertisements, music, fashions, and the array of physical goods at their disposal (or seeming disposal). The natural childhood motivation centered on the words "I want" are always answered in the satanic world by "Yes, you can have, and you should want even more."

The purpose of religious life is to teach children (and adults) that our first motivation is to give, to live for the sake of others. We live for the sake of God, for our parents, for our brothers and sisters (elder and younger) and, eventually, for our children. Life for the sake of others is life centered upon the conscience, which seeks to participate in the greater whole, the public purpose. Material things, starting with the physical body, must be ordered according to this spiritual purpose. Material things are to be prepared and offered to others: to God, to the world, the nation, the community and the family. Finally, I may use material things for myself.

Material kids

Because children are so open to influence on the physical level, they must be taught Principle through physical media. Physical media communicate through all senses, not just words. Children, while often more sensitive than we realize to words, are extremely sensitive and open to physical stimuli. Tangible, sensual reality impresses itself upon the child's mind. Therefore, children learn from the actions of parents, including tone of voice, facial expression and touch, as much as from the parents' words alone. Similarly, children learn about

God and Principle through physical media.

In the western Christian tradition, there was a strong physical, sensual element, which was eliminated gradually, starting at the time of the Protestant reformation. This physical tradition centered on the sacraments. St. Augustine and St. Thomas Aquinas agreed that sacraments are (physical) signs of a holy reality, or grace, which

"Through which the life of the individual and the community is connected with God"

sanctifies men. In the Roman Catholic catechism and Anglican Book of Common Prayer, a sacrament is referred to as "an outward and visible sign of an inward and spiritual grace." That is, a sacrament is a physical, public event including holy words and holy materials through which the life of the individual and the community is connected with God.

In the Catholic tradition, each stage on life's way is connected with a sacrament; that is, God is involved at every step in a formal, public and physically tangible way. Soon after birth there is baptism, with water. Upon entering the age of moral responsibility, the child becomes a full member of the church through the sacrament of confirmation. Upon entering adulthood, the individual may dedicate his or her life to the Lord through ordination (with vows of poverty, obedience and chastity), or choose to follow a married life. Both ordination and marriage are honored as sacramental events.

Throughout one's life there is the sacrament of penance, involving contrition for one's sins, confession to a priest, absolution and a condition of restitution. Thus there is a formal, interpersonal, God-centered method for dealing with one's sins. On the foundation of penance, the Christian is qualified to receive the Eucharist, to eat the body and drink the blood of Christ. Through the Eucharist (or communion, the Lord's Supper), the believer becomes part of the mystical body of Christ and participates in the sacrificial life of Jesus, in particular his death on the cross. Finally, sickness and mortality are connected with

God through the sacrament of unction. Thus, the divine presence enters physically into the life of the believer from the earliest hours on the earth.

Ceremony

The sacraments teach through the physical ceremony. Simple words: in the name of the Father, the Son and the Holy Spirit, represent a spiritual reality the profundity of which few may penetrate, but even having superficial acquaintance with the words is a condition for spiritual benefit. The rehearsal of Jesus' gospel in the eucharistic formula and in the creeds reminds people of the sacrifice he made, giving his body and blood for our sakes.

Even if inadequately understood, it is a powerful concept, that somehow, somewhere, someone died for my sake. I believe that the very existence of this concept in the human vocabulary is of great benefit. And to have it impressed upon the young with the religious trappings of solemnity and seriousness is of equal value. The elements of Christian faith, leading to God-centered morality and ethics, are ingrained into the believer from the pre-verbal stages of childhood and infancy.

Further, Catholic worship is a sensual experience, beginning with the environment of the great cathedrals, evoking in the congregant the sense of the physical glory of God in creation by the walls drawing the eyes upward into the reaches of light and space. Candles, small side sanctuaries, images of saints and the Holy Family, perhaps actual tombs of saints, and the stations of the cross, combine to make Catholic worship physically powerful. Catholic churches are commonly tourist sites. Not so for Protestant churches and "meeting houses."

Please be aware: I am not a John Henry Newman romanticizing "stained glass" Catholicism. Catholicism is not a perfect religion by any means, and its current disintegration bears testimony to that. However, it behooves us to recognize that much of the rejection of Catholic tradition is nothing more than the unconscious march to the drumbeat of secularism, and that there is a God-centered root within Catholicism—as within the other varieties of Christian faith and within Judaism—which is completely consistent with Divine Principle. If we fail to recognize and nurture that root into the perfection stage, it will be we who have to reinvent the wheel, and what a foundation we will have lost!

I've introduced a wide range of topics, from birth to death and everything in between. In order to discuss what has happened to Christianity in modern times, and the implications of this for Unification Theology, I will focus on the topic of the Eucharist.

For traditional Catholics, the bread and wine are transformed into the actual body and blood of Christ. They are the physical elements of Christ's own body (made so by the power of the words spoken by the priest, himself divinely empowered to speak the words). Yes, from the scientific point of view (a rather recent invention) this is "magic." Now, what happened to the Eucharist when the modernists—the Protestants—arrived on the scene?

The mystical yet physical presence of Jesus gradually departed. For Luther, the body and blood were present along with the bread and wine (that is, there was no denying that the bread and wine were still there—the senses don't lie! To assert that the senses don't lie was a distinctively modern notion, by the way). For Calvin, the body and blood of Christ were present spiritually but not physically. For Zwingli, it was only bread and wine functioning as symbols of Christ's body and blood in concert with the spoken words, calling the believer to recall Jesus' sacrifice. The only spiritual element was the imagination and memory of the believer.

Implications

What are the implications for Unificationism?

First of all, we must recognize that, in the secularized world, Zwinglian Protestantism is triumphant. The secular worldview has dominated, depriving our civilization of any spiritual, sacral presence in the material order. The claim that "I can do whatever I want with my body," and the laying bare of "the naked public square" go hand in hand. Religion is gone from the corporate, public, civil order, just as spiritual meaning has departed from the material. "What you see," in this value-free world, "is what you get." Nothing is hidden; it's only rated "X."

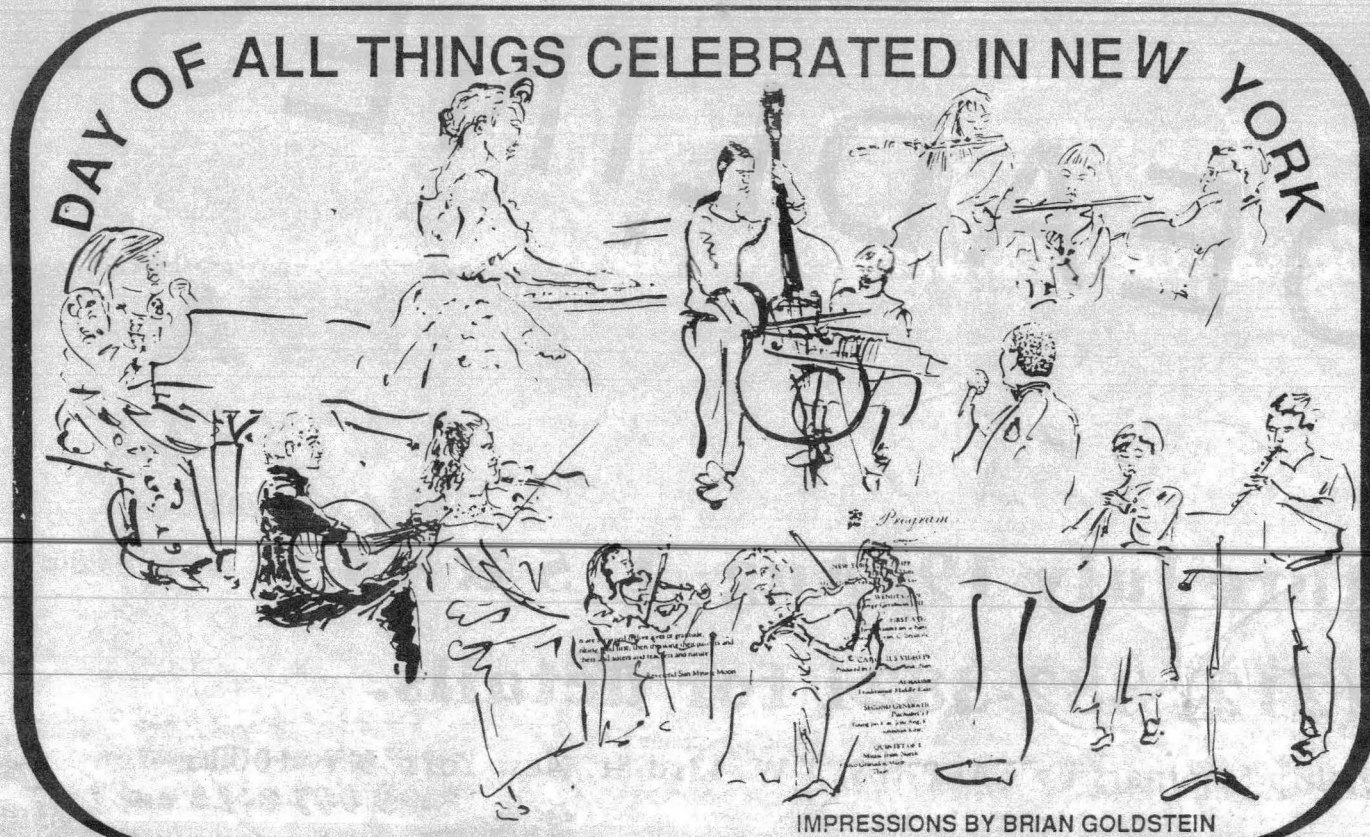
In such a society, the spirit is relegated to the margins. But, contradicting the scientists' prediction, the spiritual grows like ivy. From fundamentalist sects to new age magic to men's groups and earth-goddess worship, people irrepressibly seek and find spirit within the material order. But today we witness a pandemonium of spirit—each point of light on the faith spectrum addresses a fragment of life and a segment of the population. A new religion may amount to little more than a new magazine; and a new magazine may function as a new religion. The old ordering principle of Christendom cannot establish meaning and harmony and orientation in the multi-polar world. The faith options are displayed side by side like magazines on a rack. The real religion going on here is that of the owner of the rack: make a buck.

A new ordering principle must emerge—which brings all of life and all of the world into one unifying sacramental vision. This is the aspiration of the Unification Church.

What are our sacraments? Where does the Divine touch the physical world within the Principle? We have holy salt, holy grounds, holy candles. These are not and must never become elements of superstition, imposing themselves upon the prerogatives (freedom) of True Love. These rather are meant to be instruments, shared public things, or places, or events centering upon which the individual, family or church may express faith and fellowship. If God is real, if faith substantializes as true love, then God will share or disclose Himself through these sacraments.

The eight-day (birth) ceremony and seung hwa (physical death) ceremony connect God with biological process. The Holy Wine ceremony, the Blessing and the

see SACRAMENTS on next page



THE PROVIDENCE IN RUSSIA

Letters from Larissa in Siberia

By Un Hyo (Catherine) Delessert

I met Larissa, from Siberia, just over one year ago, in New York, where she stayed for one month. She arrived on a Tuesday, and on Sunday I invited her to the Unification Theological Seminary's "Open House." She told us how depressed she had been at what she had seen so far of New York City—but now she knew there were good people, too, in America!

She met many more brothers and sisters during her stay here, and we all came to love her for her beautiful spirit.

Before she left, she asked me to fill her suitcase with our Unification Church books and tapes, so that she could share all with her students (she teaches German and interprets English), colleagues, church and family.

To those of us who asked her if she wanted to stay in the U.S., she replied "my country is suffering so much, it needs me now—how could I leave it?"

After her return, we had a very difficult time, as several of our letters never arrived. Packages with books, literature, Unification News, etc., never reached her. In November, I sent her food, because I knew the winter was already extremely harsh, and all that could be bought in the stores were bread and milk. She has not received those either. I am quite distressed about it, but not Larissa.

I want to share parts of her letters with you.

Back in Siberia

"...today is my 20th day, back in Novosibirsk, Siberia. There are many changes in our life. But the most important event is, of course, the election of the first president of Russia. All progressive people in Russia wanted (and have elected) Boris N. Yeltsin to be the president. We connect our hopes with him and his government, and will contribute to achieve our joint aims. All my family and friends were waiting for me, my students as well. I tell them everything I could learn about America and the people I made friends with.

Unfortunately, I could not show the videotapes yet, because they are recorded on the American system. Yesterday, I found a person who can convert them to the European (PAL) system, but it will take some time.

As for the audio cassettes, they are very

good, and I started to use them. A week ago, I visited our [Orthodox] church. But the people there were afraid, hearing about the Unification Church. Because they have not heard anything of it before, they feared that there is another "split" in Christianity. So I was sent to some top authorities of the church. There I was accepted in a nice way, and I presented them with some books about your church. They also know nothing about your movement. Let us see how they will react and respond. But I saw that they were interested."

Larissa's school, the Academy of Sciences of Novosibirsk, is looking for qualified teachers to teach English teachers there how to teach American English for one month at a time. Their only expense would be the airfare, which can only be paid in foreign currency, unavailable to the School. They would earn a decent salary (much more than the native teachers do), and would be provided with lodgings. Best of all, they would be very well taken care of by Larissa, and would get to meet all of her many friends. If interested, you may write to me. She continues:

"...the situation at our Chair is also quite good. So, our intention is to invite teachers from America. We are now discussing how to organize everything. I hope there are heroes or heroines who are willing to come to our country. If so, I am eager to discuss all aspects and details. I also think that two or more can come at the same time who are not afraid of traveling so far. I mean a teacher and people whom I can invite as my own guests. I will appreciate it if you help us, and I know you will, because helping people is your style of living..."

Our CARP leaders have tried to go to Novosibirsk since November—at one point, they waited in Moscow for three weeks, but there was never any fuel for the plane to Siberia!

"...After our talk, I've been waiting for Tony and his friend, but they haven't come yet. I really worry, what if something happened to them in Moscow. The situation in our country today is very difficult for everybody, especially for travelers. But then I tell myself they went first to another city, and I have to wait. And I go on waiting. By the way, my students do the same. All of us would be very glad to meet them at our Chair. As for our life—it is very difficult now. The prices went up madly.

Money for school

March 20, 1992: "I have been very happy these days. First, Nate Windman came to

Novosibirsk. All of a sudden. Really 'like a snowfall on the head' as people in Siberia say on such occasions. He brought letters from you and the girls. To be frank, I could not help crying. So I read all these dear letters only when Nate and Artyom went to sleep. I didn't want to show the men my woman's feelings.

I thank all my sisters for the money, but it was too much. They need money for themselves. Artyom and I thought what to do with this money (in our country today, it is a rather large sum). Then we decided not to spend it for food. I will pay for the medical school where Artyom and my nephew Roman are going. I hope they will be good doctors and help people. It is my dream.

This summer they are going to work at a hospital. Of course, they will do it free of charge. I am sure medicine begins with charity and this is not the field people go into just to earn a living. Besides, I want them to do dirty, unskilled work, because medicine doesn't mean clean, white dress. It is very often dirty and hard work. All good doctors have to sacrifice much. So I want my children to feel it, to taste it empirically. I was very glad to meet Nate. He is a very nice person. Everybody here liked him. We were short of time, but we managed to establish contacts with the Gymnasium and post-graduate students at our Chair.

On March 28, a group of 50 students are going to the Black Sea to attend the seminars with their teachers. Artyom, Roman and I are going, too. The school director is going with us. She got interested in such contacts and would like to make them constant. We have lots of plans on how to maintain this cooperation. We want to discuss them with the professors in the Crimea. I hope to meet Linda there. I talked to her over the telephone; she has a beautiful voice. Nate told me that she is a very beautiful woman, too. I also got acquainted with Paul Rosenbaum (over the telephone). We decided to meet there, too. We shall talk about you....

P.S. As for the Unification Principles, I think they will be very easily accepted by the people in Siberia. Life in Siberia was, and is, hard, but people are not spoiled by excessive consumption and other things (negative aspects of excessive civilization). Most people here have remained, first of all, human beings. Besides, Siberia—the place where people of many different nationalities were sent—does not want to know about national conflicts. All people here are openhearted. You will see it when you come to us. 'Till we



Un Hyo and Larissa.

meet again in Siberia I am sure...."

I have received the film with pictures taken at the Black Sea, as promised, but no letter as yet, and no one has been able, so far, to give me any news about them. So, if any of you who went there met Larissa, Artyom (Arthur?) and Roman, would you kindly call or write me? I am also told that one of our members—or a couple—is now living in Novosibirsk. If you know their name and address, please let me know.

Pen pal

One final request from Larissa: Is there a BLESSED CHILD who is INTERESTED IN HAVING A SIBERIAN PEN PAL? "Dear Un Hyo, I have a request. My neighbor Julia is a girl of 15. Her dream is to have a pen pal (girl or boy) in America. If there is such a young person, please help us. Thank you in advance...."

I wanted to share this with all of you as one more testimony about the heart of the people from what used to be the Soviet Union. I am moved to tears whenever I think of them, or hear about them, and I am humbled by their purity of heart and incredible strength of spirit in the face of—for us—unimaginable suffering. My hope is that my health will allow me to go there sometime soon. It would be an honor indeed.

Thank you to CARP, especially to staff members who went to serve at the seminars, and to all brothers and sisters for your prayers. May Heavenly Father bless you all.

Un Hyo Delessert, 7729 Garrison Rd., West Lanham Hills, MD 20784-1726; (301)577-2656.

SACRAMENTS

from previous page

Three-Day Ceremony connect God with the conjugal process.

True love itself, in practice, is the ultimate Unification sacrament: in perfect conjugal love, God is present. In the child who is conceived, God is present. In preaching, teaching, witnessing and tithing, God is present. When we live for the sake of others, God is present. When we invest and invest again, God is present. Thus, true life itself is the complete sacrament.

Lesser indemnity

The Unification view of the traditional Christian sacraments is that they are a condition of lesser indemnity. That is, through a small investment, a great benefit of grace is to be gained. A classic example of such a condition was Abraham's animal offering (of a heifer, ram, goat, dove and pigeon—which was not successful, and resulted in him having to make a much more serious offering). If he would have succeeded, a tremendous blessing would have come for a minimal effort.

In the New Testament era, Christians could receive the valuable benefits simply by sprinkling a few drops of water, or by

eating a piece of bread and drinking a cup of wine. Thus, the sacraments are an indemnity condition under the category of the foundation of faith (see *Divine Principle*, p. 225).

What is an indemnity condition? In *Divine Principle*, the conditions necessary for the foundation of faith are remarkably similar to the classic Christian requirements for sacraments. Both require an "Abel" figure—referring to both the individual participating in the sacrament and the priest (Abel) who mediates it—and both require an object representing the word of God, and the word itself. The word of God ultimately is Jesus and the Holy Spirit, who represent Adam and Eve, symbolized by the bread and wine, the body and blood, which Unification Principle relates to Noah's ark, to the ark of the covenant (the tablets of stone, the pillars of dust and fire, the tabernacle and so forth)—all of which represent the ideal of creation: true man and true woman who together are the image of God.

All the items involved in Unification physical religious practice (candles, pictures, salt, wine, a stone used for making a holy ground) represent the substantial blood and flesh of the True Parents, of ideal man and woman. And in Christian as well as Unification faith, it is necessary to have God's words accompany the sacramental

actions (formulas for traditional Christians, prayers for Unificationists—and perhaps educational explanation).

Our ideal is to go through the symbols to the reality: to finally arrive at the substantial reality of ourselves becoming true men and women. Unification sacraments are not ends in themselves. Without the foundation of substance, the foundation of faith will not avail for salvation.

Sacramental system

Unificationism is a universal ordering principle centering on the ideal of the family (husband/wife, grandparents/parents/children, brothers and sisters) as the basis for the interpretation of history and the present society, and to move into a brilliant future world. It has a sacramental system which educates us and enables us to participate vertically, through conditions of lesser indemnity, in the ideal family.

These sacraments also are means for our horizontal unification as a community, national and world family-in-the-making. This turns insti-

tutional religion into a family affair. Note that all Unification families have the right, and power in potential, to create their own holy days, and eventually to give the marriage blessing. Unification sacraments are the means to bring God into the world, sanctifying the physical and social order.

And, in the words of the old song, rightly done sacraments are the physical means to teach our children (and parents) well.

BFA

1275/42

Picnic after

Belvedere service

August 23.

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★ CHURCH NEWS ★ REGION 8 ★

Unification Family Camp: Love Heavenly Tradition

By Laura Andrews Hornbeck

We came by the carloads into Lake Murray State Camp, near Ardmore, Oklahoma. Some traveled twelve hours or more to get there. By Sunday night, June 7, 40 families had arrived, including 60 adults and 75 children. For the next three days and three nights, we prayed, studied, ate, and played, centered on our camp motto: "I Love Heavenly Tradition."

Leaving behind a society which has almost no concept of tradition, we created a society in which the tradition of love for God and our brethren became the central reality for this inspiring period.

At the orientation session, our regional director, Reverend Chae Hee Lee, asked, "What is Heavenly Tradition?" None of the children volunteered an answer, and most of the adults were wondering how to respond to such a deep question. Rev. Lee's own answer was this: "Heavenly Tradition means to love God with filial piety, and love other people. It means having vertical and horizontal love."

He went on to ask the children, "Can we see God? If He is invisible, how can we learn to love Him?" More shrugs and squirms from the assorted children. "We learn to love God by loving and obeying our Mommies and Daddies," was Rev. Lee's instruction. The children learned to address their parents as "Appa" and "Omma" and all their elders with respectful titles, such as "Uncle" and "Auntie", or "Mr." and "Mrs." Throughout the camp, children maintained that respectful attitude toward their elders, a practice almost unheard of in America today. Within the Unification Church, Rev. Lee pointed out, many of our children are not being taught to greet their elders properly. This is a part of Heavenly tradition which everyone must learn.

First Day

On Monday we began our first full day of camp with morning service, followed by a hectic schedule of classes and sports that would challenge the stamina of a Dallas Cowboy football player. At the staff meeting Monday night, the schedule was modified to allow more free time for the children. As a group leader noted, one of the first purposes of our children's camp is to allow them to form lasting friendships, and they need to feel relaxed and comfortable in order to do that. Therefore, with a less structured format, the second day was an unqualified success, with most of the older children asserting that swimming in the lake was the high point of their day.

The campers ranged in age from about one year to 18 years. The preschoolers, aged two to five, were under the teaching direction of Hendra Stott, herself a mother of three-year-old Christopher. The forty preschoolers did arts and crafts as well as treasure hunts and water activities, and learned many new songs and games with a Principle slant. Moms and dads were in abundance to support the teachers and activity leaders.

The Middle Group, aged six to nine, was organized into teams of four or five with a team leader who was with them throughout the day, and a counselor who slept in their cabin at night. They attended three daily education sessions which were taught by Sara Horsfall, the mother of seven-year-old Nathan. The 40 or so children in the Middle

Group were at various levels of maturity, so Sara and the team leaders felt the challenge of crafting order out of chaos during these sessions. Interesting children in the lessons, keeping them in their seats, or just keeping them in the room when it was so beautiful outside were tasks which most adults would shudder to contemplate. But Sara and the team leaders maintained their composure almost all the time and were very hopeful that some of the lessons actually did sink in.

The children learned about biblical heroes, as well as receiving instruction in such topics as the Blessing, being a Blessed child, and the relationship between children and parents in Korea. In their final class, Reverend Lee gave the Middle Group a beautiful, current photo of the entire True Family, including the grandchildren, with all the names printed on the bottom. This was a gift which the attendees seemed genuinely grateful to receive, and one which they and their families will be able to cherish and learn from.

The Older Group, consisting of twelve young people between the ages of 10 and 18, heard daily Divine Principle lectures

Victor Zuniga of Oklahoma, age 18, also gave his testimony: "I loved being here with people who are doing God's work. It has been great to see so many together for such a good purpose."

Learning

Besides organized activities for the children, parents without specific responsibilities were invited to discussion sessions about such topics as "How to Manage Household Responsibilities," "Techniques of Discipline," and "Teaching Children About the Blessing." Rev. Charles DeWatteville led these stimulating and thought-provoking discussions. Reverend Lee also contributed valuable information from his experience. For instance, during the discussion on coping with financial

difficulties and mission demands, Rev. Lee discussed his own family's challenges during the past thirty years. From the time he met Reverend Moon until now, he has not had a place to settle down or even any possessions he could claim as his own. His one treasure—a box of favorite books—was stored in the East Garden basement, but a flood ruined even that.



Regional Director, Rev. Chae Hee Lee.

summed up Rev. Lee.

Along with significant internal lessons, the campers were able to indulge their passions for swimming, volleyball, and assorted sports every day. Rev. Ichinori Tsumagari of Houston taught an exciting and scary Won Hwa Do class on the third day—he walked around with a baseball bat ready to whack the back end of anyone who didn't behave with respect and seriousness. Naturally, very few people got whacked—and then only big people—but it was enough to make the little ones serious and attentive.

Many people commented on the tasty food prepared by Norma Shiratori and her hard-working kitchen crew. Each day ended with songs around a campfire, led by Rev. John Morris, Mrs. Jeannette Walker and Mrs. Sara Horsfall. The gastronomical highpoint of the day for many campers was the marshmallow roast, followed by the closing prayer. At the last campfire, Rev. Lee pointed out that our weather had been a miracle for this area: cool and comfortable the entire time. Rain fell every day, but it was usually in the early morning or late at night and it didn't prevent any important activities.

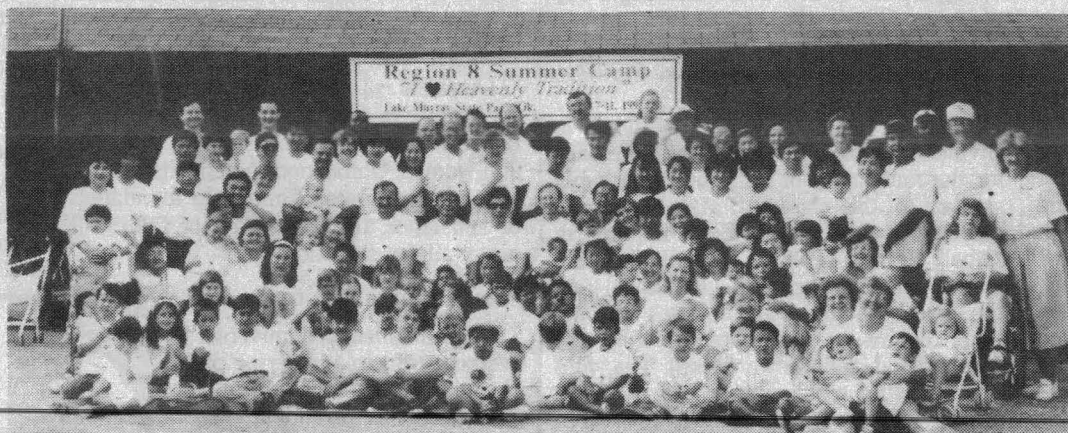
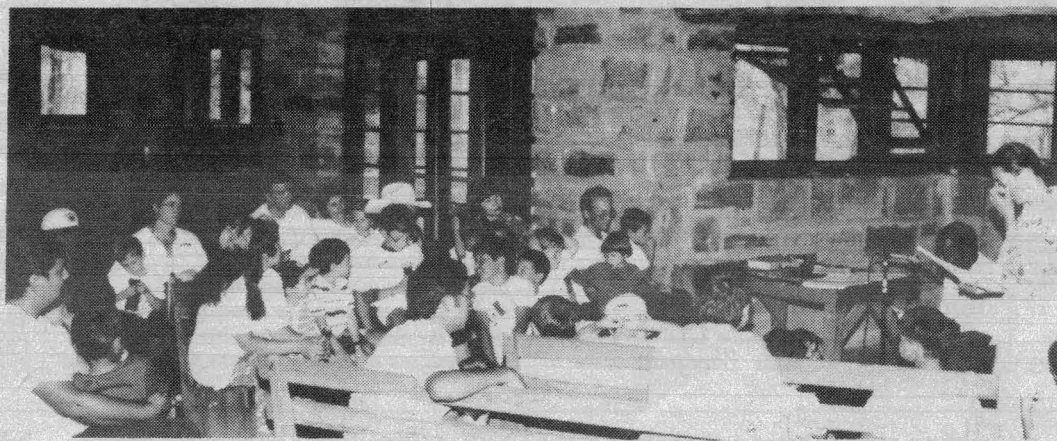
It was truly amazing weather for those of us who have lived in the Texas-Oklahoma area. Normal early June temperatures are in the middle 90s, but this year we enjoyed temperatures ranging from the low 60s at night to the mid-80s during the day. We felt God's special blessing on us through such pleasant circumstances.

All together

For three days and four nights, the members of Region 8 came together to work hard for the most precious gift God has given to us: our families. For three days, we created a society where God's love and truth were our constant standard and where children's lessons were reinforced through positive peer pressure. It was a small world in which all the adults cared for and served the needs of the children, teaching by example more than words the meaning of Heavenly Tradition. We learned about the meaning of the words "filial piety" by learning about the life of one man, Reverend Moon, who loved God so much that not even prison or torture could stop him from creating a True Family on the earth.

As noted by Rev. Lee, the next president of the United States will almost certainly come from Region 8 (Clinton from Arkansas, Perot from Texas, or a second term for the transplanted Texan, Bush). Therefore, we feel a special pride as a region and also a recognition of our responsibility to this country and world. We departed from camp with a pledge to uphold Heavenly Tradition in our families and to maintain our connection with one another throughout the year.

As my nine-year-old son, David, said as we drove away from camp, "Don't you just want to cry because you have to say goodbye?" I told him yes, and to go ahead and cry. Those kinds of tears are truly the nourishment for the seeds of the Heavenly Tradition which our True Parents have brought to this country. Only with tears of love for our brothers and sisters can we ever reclaim this earth for God and for ourselves.



Summer camp in Oklahoma.

from Rev. Steve Kille, the state director of Oklahoma. Many of these youngsters had come with their families into the region during the past year, so valuable new friendships were begun. They discussed some of the stresses and challenges of teenagers in America today, and how to maintain a God-centered standard in the midst of so much impurity.

Christina Walker of Dallas, age 12, testified on the last day, "I came here thinking I'd be bored, but I had a wonderful time and made some great new friends."

Rev. and Mrs. Lee brought their three children to America six years ago, but mission and school demands have prevented all five family members from ever gathering in one place at the same time since then. In order to submit a family photo to the 72 Couples scrapbook last year, Rev. Lee had to piece several snapshots together because the whole family could not get together. "We are in a miserable position from the world's perspective, but we are very wealthy because we have a peaceful mind and heart,"

★ CHURCH NEWS ★ REGION 8 ★

Global Providence—Local Activism

By the Regional Staff

May 1, 1992—Summer's a-coming and the Blessing and cultural/sports event is just around the corner. That was the focus of much of our U.C. family in Region 8. Lots to do with witnessing, campus work, fundraising, Blessed family camp, USA programs and the like.

Almost out of sight and mind was the CIS providence and the CARP/ILS workshops. It wasn't enough that they had broken all records. How? In attendees to learn Principle, despite the lack of adequate staff.

Even the miracle upon miracle of new heights of probability—it hadn't quite set in. To imagine 40 or 80 or more workshop sites and 25,000 eager, paying seekers of the Principle—or to realize that just maybe twenty million high-schoolers in Russia this year might be offered it as a part of

their curriculum—it was all now possible. Exciting prospect? Well, perhaps.

But we were too busy in May to give more than just a cursory glance at the need to be involved in yet *one more thing*.

Enter June. Summer's here. The fundraising's tough. So are all the myriad of other events the Region is undertaking. One person—Houston Hometown sister Donna Brewer—forgoes the easier path of simply taking care of family, and volunteers as the Region's first offering. She knows full well the economic and other difficulties that have to be faced for the upcoming months.

Enter also the television age and a 10-minute video insight of ILS sponsoring CIS high-schoolers and their teachers. The curious and the globally conscious "check it out" during our after-Sunday service luncheon in Dallas center. Thirty-plus adults are finally shatteringly awakened. Three subsequent showings in north Texas and around-the-Region-in-the-next-week later—with nary a dry eye at each sitting—and Region 8 gets busy. With

regional director support, twelve-plus volunteers emerge.

One home-towner from Dallas—Blane Andrus—offers \$300 to anyone who can go. It's his contribution. The offer is gratefully snapped up by five who to date had been undecided. Others follow suit and offer scholarships.

65-year-old wheelchair-bound Amarillo city leader Loyce Brown sells her furniture and sends \$1200. Again, it's the deciding factor in more decisions to assist in the CIS. Her lack of income, sixteen-year dedication but determination, courage and sacrifice move many others to *get involved*.

Families pitch in. Mother of four youngsters and still nursing, Mary Oben volunteers. The Morgan family with four, takes two of hers as their offering to Father's work. The Matthew Lohman's with five children volunteer to take the others to free up Appa Richard in his community service/business role. A community affair. It inspires others to do likewise.

The Evans Johnsons from south Texas,

just newly introduced to the Laura and Larry Hornbecks at the Region 8 camp, volunteer to take nine-year-old David from north Texas. Laura can go now. Family cooperation, joint financial sacrifice—the spirit becomes contagious.

In short, regionally the Principle becomes alive through individually and collectively going beyond the perception stage of Father's challenge to America. Finances, child-care, daily and business responsibilities—all can be resolved once there is a focus. Sometimes it may be a tearful videoed moment recapturing a crucial slice of history. Other times it may be an insight of "How can I ignore Father's sacrifice when He needs me to respond most?"

Thank you, Donna Brewer, Blane Andrus, Loyce Brown, Mary Oben and ILS staff. Thank you, Father, for the path you paved in this exciting summer providence. Roll on, July and August, and the challenges they entail! As a revitalized U.C. community, we welcome the shakeup!

Leaders Meeting: Fishing and Much More



By Bento Leal

During May 18-20, 1992, all the Unificationist leaders from Region 8 (TX, OK, AR & LA) gathered in Houston, under the leadership of Rev. Chae Hee Lee, for a time of meetings and fellowship. Chief among the several topics discussed was how to involve all church members in community leadership programs and how we can develop them into solid success in our local areas.

After sharing reports and fruitful discussion on the opening night, early the following morning we piled into our cars and drove an hour away to Galveston for a full day of fishing on a boat out in the Gulf. Most of us had the experience of being "skunked" (that is, catching no fish) at least once in the past, so we were all very surprised at how tremendously successful the day would be. By day's end, the boat with perhaps 70 people on board (15 of them our group) would haul in hundreds of fish!

One deckhand told me that it was the best day he'd seen in his two years working with the boat. Our first big strike was a school of red snapper. Within twenty minutes a great number were reeled in and flopping on the deck. Arms and rods strained the many minutes it took to bring

in the bigger ones in the 15-20 pound range.

Later on we'd catch more red snapper, vermilion snapper, amberjack, trigger fish, etc., and one fellow (not in our group) caught a wahu (looks like a streamlined tuna) that was about 5 feet in length! By the time the day was done we'd been out 12 hours, leaving the pier at 7:30 am and returning just after 7:30 pm, and had been out as far as 65 miles into the Gulf. It truly was a spectacular day.

Many lessons

We learned many lessons that day. One is that while you can make your best preparations and efforts there are still so many things in fishing that are uncontrollable and unpredictable. But perhaps God was telling us, "Look, just do your part and I'll take care of the rest." Deep inside my heart I felt God was giving us this great fishing experience a confidence booster and sample of what He could do to help us bring victory in all our other activities and projects: if we each make our best and most sincere effort, His power and blessing will be with us.

Another key lesson learned was even more sobering, and that was the importance of unity, particularly with our central figure. Upon returning to the dock after the long day of fishing, some of us (including yours truly) bolted off to get our stringers of fish cleaned dockside by professional

cleaners who wait for the boats to return. They charge a fee and do a thorough job. However, Rev. Lee had clearly indicated (at least to me) that he thought the price was too high and that we should leave and clean them later ourselves. So it ended up that about 10 people were waiting quite a while for five or six of us to get our fish cleaned.

Needless to say, this made for a rather

spicy educational session conducted by Rev. Lee later back at the center where he expounded on unity and living for the purpose of the whole. By the end, the lessons had been taught and learned, the frowns turned to smiles, and Rev. Lee gave prizes out to the winning fish catchers. So in many respects it was a memorable day; we all caught a few fish, and a few deep lessons in Principle life as well.



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★ UNIFICATION THEOLOGICAL SEMINARY ★

President David S. C. Kim listed in Who's Who

Dr. David S. C. Kim "has met the selection criteria for inclusion in *Who's Who in American Education, 1992-1993 Edition*, for significant accomplishment and leadership" in the field of education. Inclusion in this prestigious publication is a tribute to Dr. Kim, to his accomplishments, contributions and commitment to the past, present and future of education.

Dr. Kim was born on Nov. 9, 1915 and joined the Unification Church in 1954. He was married to Eui Hong Kang in 1942; they have five children and ten grandchildren. He is currently the president of the Unification Theological Seminary. He was sent to the United States as a pioneer missionary in 1959 and has been a permanent resident of the U.S. since 1968.

Dr. Kim's educational background consists of: B.A. in English literature from Chosen Christian College (now Yonsei University), Seoul, Korea (1939); graduate work as a U.N. Scholar at Swansea University College, University of Wales, United Kingdom (1954-55); graduate work at Western Conservative Baptist Seminary in the M.R.E. (Master of Religious Education) program, Portland, Oregon (1959-61); graduate work in Sociology at the University of Oregon (Catholic University), Portland, Oregon (1962-63); M.A. from the School of Education, University of Oregon, Eugene, Oregon (1965); graduate work in Pastoral Counseling and Practicum (mental hospital chaplainship) at the Pacific School of Religion in Berkeley, California (1965-66) and Ph.D. from the School of Education, Columbia Pacific University, San Rafael, California (1988). His dissertation topic was "Towards a Wholistic

Approach to Education: A Comparison of Representative Theories of West and East."

Although we think of Dr. Kim as the president of UTS and as an early missionary, he has had a varied and distinguished background in the work force as well. From 1939-45 he was an employee of Chosen Rubber Industry Association in Seoul, Korea, under the Japanese rule. In 1945-48 he acted as the finance assistant to the U.S.

January of 1978 (changed to *The Rose of Sharon Press* in May 1978) of which he continues to be the president and owner. These accomplishments alone would be enough to distinguish most people, but in addition to this he was one of the five charter members founding the Unification Church in Seoul, Korea on May 1, 1954; he was the first missionary of the Unification Church to England in 1954 and served from 1959 to 1970 as a missionary and evangelist to the United States.

Dr. Kim has always viewed himself as a pioneer in many different ways. In 1970 he founded United Faith, Inc., in Portland, Oregon and has served as president of that organization up to the present. In 1974 he was a charter member of the World Relief Friendship Foundation, Inc. (now International Relief Friendship Foundation, Inc.) and served as its president; he is now a member of the Board of Trustees. In 1975 incorporated the International One World Crusade, Inc., where he has served as president up to the present.

Dr. Kim was appointed president of the Unification Theological Seminary by Rev. Sun Myung Moon, founder of the Unification Church, in 1975—a position he continues to hold. In 1976 he was a charter member of the National Council of Churches and Social Action, Inc., and has been serving as a Board of Trustees member. In 1978 he inaugurated and incorporated the Global Congress of World Religions, Inc., where he serves as permanent advisor and financial supporter for its projects and programs.

In 1982 he was a charter member of the International Religious Foundation, Inc. This organization took over academic and

scholarly programs initiated at the Unification Theological Seminary, such as: the New Ecumenical Research Association (New ERA), the Youth Seminar on World Religions, the Annual God Conference, the National and International Conference on Unification Theology, and the Annual Sociology Conference.

In 1989 he was appointed vice president of the Unification Thought Institute of America by Reverend Moon and in 1981 he founded the Global Education Research and Development Fund, Inc., and continues to be its president.

Over the years Dr. Kim has published: *Individual Preparation for His Coming Kingdom: Interpretation of the Principle*, by Sang Chul Kim, 1964, United Chapel of Portland, Inc., Portland, Oregon; *Victory over Communism and the Role of Religion*, by David S. C. Kim, 1972, Vantage Press, Inc., New York, NY; "The Unification Position on Marxism," *Unity in Diversity*, Unification Theological Seminary, 1984. In addition to these books, he has held the position of publisher and editor to a series of books on the life and work of the Reverend Sun Myung Moon: *Day of Hope in Review, Part 1—1972-1974*; *Day of Hope in Review, Part 2—1974-1975*; and *Day of Hope in Review, Part 3, Vol. 1—1976-1981*.

Dr. Kim has always participated in the various conferences sponsored by the Unification Church and has contributed several papers over the years: "The Kingdom at Hand: The Unification Perspective on the Book of Revelation," presented at the Annual Seminar on Unification Theology and Lifestyle in Martinique, West Indies, Feb. 6-10, 1985; "Ritual and Kingdom Building: A Unification Perspective," presented at the Annual Conference on God: The Contemporary Discussion, Dec. 29-1986-Jan. 3, 1987; "Unification Education for Peace," presented at the Annual Conference on God, May 7-12, 1992; and "Victory of Peace through Sacrifice: A Perspective on Religious Cooperation in East and Southeast Asia," to be presented at the Assembly of the World's Religions, III, in Seoul, Korea, Aug. 24-31, 1992.



Dr. & Mrs. David S. C. Kim.

military government, Kunsan City, Korea, and from 1948-59 he held consecutive government official positions for the national Korean government at the ministry of finance, the ministry of social affairs and health, and the ministry of foreign affairs of the Republic of Korea, in Seoul.

While serving as a missionary to the United States, he was employed from 1966 to 1970 as a counseling supervisor at the Clearfield Job Corps Center (a program of the federal government) in Clearfield, Utah. He incorporated *The Cornerstone Press* in

Unification Thought Seminar and Pre-ICUS Meeting

By Dr. Jennifer P. Tanabe

The Nineteenth International Conference on the Unity of the Sciences is scheduled to be held in Seoul, Korea in August. Before each conference, preliminary committee meetings are held for the scholars to discuss their paper topics, get advice, and become familiar with their colleagues of the ICUS "family" so that a unified spirit can be developed in their search for ways to apply absolute values.

Pre-ICUS meetings for three of the committees were held March 27-29 in Clark, New Jersey. Simultaneously, a Unification Thought Seminar was held for the members of Committee III (Theory and Practice in Unification Thought) at the request of Dr. Sang Hun Lee, honorary chairman of the committee.

Ten Unificationists participated in this seminar, of whom seven are currently either full-time or part-time faculty at UTS. Two other Unificationist scholars, Jack Hettema and Kathy Winings, participated as paper writers in the other ICUS committees.

Sessions

For the Unification Thought Seminar the Unificationists were asked to present papers on the application of Unification

Thought, each focusing on a different chapter: Dr. Andrew Wilson (*Original Image*), Dr. Theodore Shimmyo (*Ontology*), Dr. David Carlson (*Original Human Nature*), Dr. Thomas Ward (*Axiology*), Dr. Dietrich Seidel (*Education*), Dr. Thomas Walsh (*Ethics*), Dr. Brian Saunders (*Art*), Dr. Michael Mickler (*History*), Dr. Jennifer Tanabe (*Epistemology*), and Dr. Frank



Kaufmann (*Logic*).

For the pre-ICUS session, the roles were reversed and the ICUS paper writers presented drafts of their papers on the same topics for discussion by the committee.

Since our meetings in total lasted three days, in which we heard 17 presentations, each followed by discussion, it was a

formidable task for our chairman, Dr. Richard Rubenstein, to guide us—a task which he accomplished admirably.

Two of the presentations on art provided some relief from the intensity of philosophical and theological debate. Dr. Brian Saunders, a new addition to the committee, sang some excerpts of Renaissance music to illustrate a point in his paper, and Dr. Betty Rubenstein treated us to a slide show in which she included samples of art by the Unificationist painter Watanabe.

During the meeting it became clear that those scholars who participated in the previous ICUS committee on Unification Thought have developed in their understanding and now stand firmly in their efforts to apply Unification Thought to find solutions to problems in the world.

Father's words

Dr. Gene James and his wife, Dr. Non-a Bolin, have been associated with the Unification movement for 17 years, and while they argued forcefully that they find difficulties in the presentation of Unification Thought in Dr. Lee's writings, they suggested that they would like to study Rev. Moon's words on the subject directly. Similarly, Dr. John Kelsay is looking forward to reading Rev. Moon's speeches

on "Home Church" and "Tribal Messiahship" to more fully understand the extension of the family into society for his presentation on Unification Ethics.

I felt that Dr. Lee would be gratified to find that his great effort to bring Unification Thought to Western scholars is resulting in their desire to study Father's speeches directly.

Finally, I must mention that while our discussions were extremely spirited, even heated at times, there was a deep feeling that we are one "family" working together to deal with such issues as AIDS, homosexuality, and the role of women in the world. And, more importantly, that each person in the group is firmly committed to the value of Unification Thought and Father's teachings as the way to solve these problems.

In prayer one evening I had a clear vision that God had sent truth (through True Parents) and that we were all striving to make it substantial here on earth. I felt that we Unificationists should take the hands of our colleagues, for they are our true brothers and sisters, and we should work together on this task.

Dr. Tanabe is the director of institutional research at UTS. Reprinted from "Cornerstone."

★ UNIFICATION THEOLOGICAL SEMINARY ★

UTS Celebrates Two New Doctoral Graduates

By Paul J. Perry

The ranks of Unificationist doctoral-degree holders have been augmented by two new graduates—Dr. Whitney Shiner and Dr. Dinshaw Dadachanji. The new graduates received their Ph.D. degrees from Yale University on May 25, 1992.

To take part in the celebration, Dr. and Mrs. David S. C. Kim traveled to the New Haven Center in the morning of May 25, accompanied by members of his staff. Pres. Kim is the director of the Continuing Graduate Program for Unificationist scholars. The Kims were met in New Haven by Dr. and Mrs. Edwin Ang, Dean Therese Stewart, and faculty members of the Unification Theological Seminary.

The main ceremonies of the Yale University commencement were conducted in the morning, which was sunny and pleasant. The ceremonies started with a beautiful prayer offered by the Yale University chaplain, Dr. Harry Adams, following which the deans of the various schools presented their candidates for degrees. Some students had creative attires; those of the School of Forestry, for instance, had various types of flowers or branches over their caps.

Dr. Benno Charles Schmidt, president of Yale University, conferred degrees on the designated candidates. A bit of Yale history was brought to memory when the participants were asked to sing Psalm 65, "Thy Praise Alone," which was sung at the opening of the first College building erected in New Haven, in 1718.

Another interesting touch of this commencement was the conferring of the honorary degree of Doctor of Laws on Dr. Neil L. Rudenstine, president of Harvard University, which, as we know, is the great competitor of Yale. Yale Pres. Schmidt displayed a bit of humor and good cheer when he mentioned that, since Harvard Pres. Rudenstine had degrees from Princeton and Harvard, a lacuna was being filled that day by giving him a degree from Yale as well.

After regular and honorary degrees were conferred, the participants were asked to sing "O God, beneath thy guiding hand," and the University Chaplain closed with a benediction.

Conferring degrees

Following the main ceremonies, graduates went to their respective schools to receive their diplomas individually. The Unificationist party proceeded to the Graduate School Commencement. Dr. Judith S. Rodin, dean of the Graduate School, officiated the awarding of Ph.D. diplomas.

Dr. Dinshaw Dadachanji received his Ph.D. in the Department of Molecular Biophysics and Biochemistry. The title of his dissertation is "Studies on the replication and transcription of minute virus of mice DNA."

Dr. Whitney Shiner received his Ph.D. from the Department of Religious Studies. The title of his dissertation is "Follow me!": Narrative and rhetorical functions of the disciples in the Gospel of Mark, Greek philosophical biographies, and the Wisdom of Ben Sira."

Following the awarding of diplomas, and at the conclusion of a joyful session of copious photograph-taking (in which Pres. David S. C. Kim officiated as master of ceremony), the two Unificationist graduates and their guests adjourned to the New Haven Center for a celebration luncheon. After a scrumptious meal, there followed a

lively entertainment session, ably emceed by Yale University Campus Minister Mrs. Kathleen Burton. Heartwarming songs and sharing were spontaneously presented by many of those present.

Of special interest was the two graduates' account of their feat in obtaining a

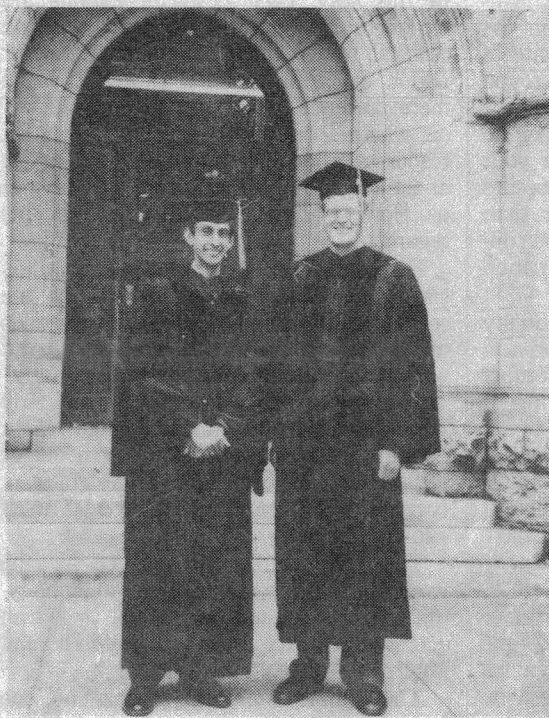
opened the way for his academic career.

Another special feature of the entertainment session was the account of the graduates' wives of their own experiences over the years, as their husbands struggled with their research. Mrs. Kimberly Dadachanji said that when she married Dr. Dadachanji in 1979, her husband said he was "almost finished" with his Ph.D. work. Thirteen years down the road he actually did finish, and she said it was hard for either of them to believe it had actually happened.

Mrs. Dadachanji also told us about how difficult it was for Dr. Dadachanji to explain to family and friends why it was taking so long to finish his Ph.D. work. After a while, she said, he was even afraid to talk to them, because he knew what their inevitable question was going to be. Mrs. Dadachanji's parents were present at the celebration; and they were visibly proud of their son-in-law.

Mrs. Josette Shiner also told us of a close call in saving her husband's dissertation from destruction. Dr. Shiner's manuscript (also his only copy!) was stored in a personal computer of the kind that was targeted to be attacked by the infamous Michelangelo virus. Mrs. Shiner found out about it just a few hours before the virus was to strike. Accompanied by an associate with computer expertise, she dashed back home just in time to protect the computer from the virus.

Mrs. Shiner also told us about her experience in the final days before the dissertation was due. Since the subject matter was so complex and technical, there was some question whether Dr. Shiner would be able to finish it in time. Mrs. Shiner said she took time off from her own job and worked side by side with him, literally 24 hours a day—and that way they were able to meet their deadline. Through that kind of sharing, it became clear that the wives were worthy of a "Ph.D. in heart," for the enduring support they provided their husbands over the years.



Drs. Dadachanji and Shiner graduating from Yale.

Ph.D. degree in the midst of almost insurmountable difficulties. Dr. Dadachanji shared with us the tension he felt between his desire to finish his academic work quickly and his desire to participate fully in Church life and activities. Mrs. Burton told us about a fire that had hit the New Haven Center just a short while before graduation. The manuscript of Dr. Dadachanji's dissertation (his only copy!) was in the Center that day. The fire caused extensive damage all around, but the manuscript itself was untouched.

Dr. Shiner talked about his experience at the Unification Theological Seminary, where he first envisioned what an academic environment could be like—that is, a place where one can serve God and True Parents through academic accomplishments. He talked about his gratitude to those who had

UTS Seminar on the Life and Thought of Sun Myung Moon

By Dr. Michael Mickler

Offered each winter term at UTS since 1988, the Life and Thought of Sun Myung Moon seminar has stimulated much student and faculty interest. UTS graduate Dr. Daniel Davies, now on the faculty of Sung Hwa University in Korea, initiated the course because, as he put it, "to conduct Unification theology in all its varied aspects, Unificationists need a clear, comprehensive understanding of both the life and the thought of Sun Myung Moon."

The seminar has since been team-taught on a rotating basis by Unificationist faculty. (During the winter 1992 term it was taught by Dr. Michael Mickler and Dr. David Carlson.)

Research projects have been an important feature of the seminar. This year's class undertook a variety of tasks, including the construction of specialized chronologies, interpretive essays, and translation efforts.

Tatsuo Sasaki, for example, assembled

an illustrated 40-page chronology of Rev. Moon's life from 1935 to 1961, while Gregg Jones covered Rev. Moon's "21-year Individual Course." Michio Fujii chronicled Rev. Moon's work in Japan since 1965, Eric Sylte addressed the question of "Rev. Moon and Environmentalism," Paul Saver examined "Evolutionary Trends in Rev. Moon's Treatment of Blood Lineage," Frederick Lacroix looked at Rev. Moon's speeches at UTS, and Hiroshi Suzuki dealt with "The Restoration of Culture and Hyo Jin Nim." Jin Ho Moon, one of Rev. Moon's relatives and an R.E. senior who added much to the seminar, translated a fascinating section from a Korean text on "Rev. Sun Myung Moon's Early Education."

At the suggestion of one seminar participant, all of this year's research projects are being collected together into a "project book" to be kept on file in the library. It is hoped that they will contribute to the further development of Unification theology and tradition.

Dr. Michael Mickler is assistant professor of church history and communications at UTS. Reprinted from "Cornerstone."

Both graduates and their wives were unanimous in acknowledging their gratitude to our True Parents, as well as to Dr. and Mrs. David S. C. Kim, Dr. Edwin Ang, and Dean Therese Stewart.

It is hoped that, as more Unificationists achieve their doctoral degrees, the way will be smoother and less difficult for those coming later.

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The Unification Mission: Removing the Enemy Within and Dissolving Global Conflict

By Dr. Frank Kaufmann

This material supplements the previous article by Dr. Kaufmann, "Rev. & Mrs. Moon's Program for World Peace," in the May '82 issue, which outlined the programs initiated to fulfill the theological perspective outlined in this article.

We always urge prayer when assessing religious phenomena. Reason while a helpful and important faculty for divining truth is inadequate to the task without spiritual assistance. Evidence for the insufficiency of reason alone is the frequency with which reasonable people engage in self destructive behavior.

Likewise serious attempts to assess Father Moon and his movement should always include an appeal to God, or some higher reservoir of knowledge and truth for guiding and assisting reason and its attendant critical faculties.

Liberation

The essential concept that pervades Unification piety is liberation, or freedom. Unificationists seek to remove all shackles, burdens, and barriers, both external and internal, both contingent and structural that inhibit the free rise of the self and the world to God.

Unificationists labor intensely on the purification of the self and conversely bear unlimited commitment to the liberation of the world. Unificationists live to remove

every conceivable obstruction, enslavement, oppression, social or political condition that prevents the entire world, and every individual within it, from having clear access to God, and securing complete freedom and complete peace which derives from that relationship.

What constitutes peace? What constitutes freedom? Both concepts can be defined similarly. Freedom is the state of having no one and no thing against you exercising the capacity to thwart your intentions. You may be called free when no one or nothing conspires to prevent your unbounded joy. Lack of freedom occurs when an agent with greater power than yourself imprisons or enslaves you impeding the pursuit of your determination and purpose.

Peace can be defined similarly. You may be at peace when no one or no thing acts to oppose your life and rights. Conflict arises as a result of having something or someone against you with sufficient power to imprison or enslave you. Nevertheless, even without such power the mere state of enmity is sufficient to deny you peace. If we do not have peace we do not have freedom. If is even one is against me, my freedom is denied.

It does not matter how rich, powerful, or even militarily superior I might be—the mere existence of an opponent threatens my happiness and deprives me of freedom. Enemies require me to build walls and fences, to put locks on my door, to have standing armies, to have nuclear weapons, and so on. If there is even one person or thing against me, I become enslaved. An

enemy does not even require superior might to deprive me of my freedom.

All nations should prefer to spend their money on schools, social programs, the arts, medical facilities, or relief programs. Who then obliges them to spend such incomprehensible amounts on the military? In this way, even powerful nations are enslaved. The freedom to build national, cultural, and educational prosperity for nation or family is held captive, by the mere presence of an enemy. The decision on where I or my nation can devote its resources is not determined by the bearer of the resources, but by those who oppose us. How disadvantaged we all are in this regard!

Externally then, the Unification project is simply the complete dissolution of the concept and possibility of enmity. Enemies make freedom and peace impossible. And without peace and freedom, human happiness and prosperity is not possible. Any where on earth one finds a single agent defining itself as the enemy of someone or something else one finds a destroyer, a barriers builder, and an enslaver of itself and the other.

Thus the Unification project for the world, in short, is advocating and embodying the process and the means by which enemies cease to exist as a reality in human affairs.

The Unification ideal is that no one person on earth has any enemies, no one family, or nation, or block of nations, etc., has even one enemy. In fact the ultimate ideal is that such a notion would not exist.

True Love

Anyone who hears or reads Father Moon, constantly encounters the expression "true love." True Love is the mechanism for the removal of enemies. Living in accordance with the way of True Love is the Unification mission. Unificationists believe, if a movement can successfully establish conditions in which no one suffers under imprisonment or from the aggression of enemies, that the world can ascend to God, live in harmony with His law, rejoice in the presence of his perfect Love, and flourish in unbounded joy. This point is crucial. The end must be the pursuit of God's love. A project strictly oriented toward justice at the political level, lacks the essential, necessary elements for the achievement of world peace. Ideologies for peace that do not contain within themselves a program for self purification and the obligation for their practitioners to surrender to the perfect will of God endanger the world with destruction, and cannot bring peace.

Ideologies that have undertaken projects in this fashion include Communism, Secular Humanism, Post-Enlightenment Rationalism, and others. These do not contain guidelines for the purification and the reconstruction of self. They encourage conscientious behavior, and have extensive moral rhetoric for healing the world, yet have been detrimental to human health and well-being. The authentically religious person must live in a unified project for self-liberation and service to the world.

The Unification effort to remove enemies from the world is not restricted to world orientation, which would make it a dangerous ideology, but rather contains a radical and rigorous demand for self-purification, and obedience to the living will of God. We seek happiness, but where does our happiness lie? It lies in becoming one with God. There is no other way. No amount of drugs, no amount of sex, no amount of money, no amount of university degrees, no amount of power or authority can bring happiness. This should be old news. Certainly evidence of the misery that characterizes the

lives of those seeking happiness through self-indulgence is overwhelming.

Happiness is derived from being one with God. The pursuit of that requires and results in peace and freedom. If there are enemies, barriers, or obstructions, that happiness cannot be achieved. We cannot devote our energies and the full glory of our lives to the constant praise and glory of God because we are bound, fighting forces that oppose us. Thus the removal of enemies is vital for the self and its responsibility to reach God.

Once again: The enemy of my longing for God, of my perfect freedom and perfect peace is dissolved through the application of True Love. Thus the central principle characteristic of Unification piety is to live a life of True Love. This is what Unification members seek, teach and strive to incarnate.

The Inner Enemy

To achieve liberation of self for the free ascent to God we need to identify that which opposes us in that effort, and the means of operation employed for the successful removal of this impediment. This is a most difficult task. Most non-religious or only moderately religious people are not conscious of an internally operative enemy, a force which enslaves or oppresses by means of techniques which act on us from within.

Most people mistakenly assume themselves and their actions to reflect a unified will and self. What religious people know through revelation at first, and through experience later, is that there exists an influence on human beings that runs as close to the self as the blood which flows through our veins. This is the enemy and defiler of our pure and original desire, operating from within with incalculable skill, effectiveness and hatred. This force has personhood and is known in Abrahamic traditions as Satan. He enslaves us and obliges us to engage precious resources in a never-ending battle against him. This internal enemy cannot be conquered by force. It must eventually be brought to desist in its evil intent towards us.

For the self to have happiness through oneness with God, it must be free from the influence of Satan. Satan acts as an enemy against me in my effort to reach God. As long as he remains my enemy I can never be at peace, I can never be free. Until I am completely free from his influence, until I am completely free from the incessant attack of this enemy I cannot be at peace. The Unification mission for the individual is to rid him or herself of this one constant, ever active enemy, Satan.

Thus the first step in liberation is to free oneself from Satanic influence. This is pursued systematically, programmatically, steadily, and diligently. The Unificationist applies the means by which we gradually diminish our relationship with evil impulses and influences until these dwindle to virtual absence. We follow a way of life specifically designed to bring about this effect. If you meet a Unificationist who has achieved some degree of success in their discipline, you will find that they are pure-hearted and self-sacrificial.

The World

On the world level the activity of Unificationists is the effort to encourage others (be it individuals, families, or nations) to abandon the willingness to hold others as enemies. This too is carried out in a steady and systematic fashion. The gradual removal of barriers is intended for the ultimate situation in which no living person has enemies seeking to enslave or disadvantage them. Life in such a world is

see MISSION on page 14

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DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume Six • Part 7

The periods of the Hebrew and Christian eras when totaled add up to nineteen hundred and thirty years. Accordingly, one may anticipate that the year 1930 was the year of the Messiah's birth. Is that in fact the case?

Divine Principle explains that the year cannot be pinpointed so exactly. After all, differences of several years were often observed throughout the dispensational history. The period of persecution in the Roman Empire, for instance, was to be four hundred years, but actually lasted only until 392 A.D.

As a matter of fact, another date is also suggested by the timetable we have been describing. The period of Preparation for the Second Coming began with the Reformation in 1517 and was to end four hundred years later. Based on this, we may expect the Second Coming to have occurred in 1917.

Without placing undue emphasis on a specific date, Divine Principle does assert that the historical processes determining the time of the Second Advent have been completed. Therefore, the moment is at hand. As a pinpoint of light within a dark globe, the messianic age now is dawning.

While it is natural, of course, to want to see and meet the new Messiah, such a privilege may not be widespread at first. Two thousand years ago Jesus did not immediately proclaim his messiahship. There was an unseen and unheard, yet steady, preparation period during his private life when very few people knew who he was. After this period, he struggled during his public ministry to prepare the foundation for fulfilling his messianic purpose. During this time also he was very cautious about disclosing his role. Mark tells us in his Gospel, for example, that when Peter identified Jesus as the Christ, the Master instructed him to "tell no one" (Mk 8:30).

At the Second Coming, the new Deliverer must also go through a similar course of preparation during his life. Just as Jesus was initially recognized only by a comparative few--by those who had ears to hear and eyes to see--so the Lord's mission is likely to be perceived at first only by a limited few and to develop gradually thereafter. His role and work thus cannot be immediately made manifest. As was the case with Jesus, his identity will be revealed through time to humanity at large. It is, in a sense, only the chosen few who are likely to recognize him early in the process.

The Messianic Theater

If Christ is to return in our day, let us ask where this is likely to take place.

In the parable of the vineyard, Jesus indicated that he would not come again to Israel:

"When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." ... "Therefore I tell you the kingdom of God will be taken away from you and given to a nation producing the fruits of it" (Mt 21:41-43).

Some may say that the Jewish race is eternally chosen, and therefore Israel must be the center for the Messiah's activities. As we have indicated, however, Divine Principle takes exception to this position. When Jacob prevailed over the angel, he received a new name: Israel. The name signifies the person or nation which triumphs by faith. It is thus a spiritual designation and does not necessarily mean the physical descendants of Abraham and Jacob. As John the Baptist pointed out, one should not base one's identity overly much on one's physical ancestry. "Do not presume to say to yourselves 'We have Abraham as our father,' for I tell you God is able from these stones to raise up children to Abraham" (Mt 3:9).

Even the Apostle Paul, himself a Jew, attested to the fact that the true Israel was no longer Jewish:

"For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but 'Through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants" (Rom 9:6-8).

It is plain, then, that the role of the chosen nation was shifted to the Gentiles. The Christians have become the Second Israel. The problem is identifying which nation of the Christian world is the one to which the Messiah will come.

Coming From The East

For reasons which we will explain, Divine Principle teaches that the new chosen nation of God is the land of Korea. While this assertion is novel, it is, as we shall show, nevertheless reasonable. God's actions are not haphazard; He does not do things without cause. If a nation is to be chosen by Him for His purposes, there must be a rationale behind it. Let us examine possible explanations.

There is, first of all, biblical evidence to support the idea of the chosen nation being

world established through the ministry of the Second Advent.

Upon his coming, therefore, the Lord is to unite both Christians and non-Christians into one family, centered on God. As the new Messiah is thus to harmonize and unify the world's religions, he is to fulfill the purpose not only of Christianity, but also of other major religions. It is necessary, therefore, that the Messiah come from a land where both Christianity and Eastern religions are deeply entrenched.

Since there are no Western countries in which Oriental religion is deeply established, but there are Asian nations in which Christianity is widely practiced, it would make sense for the Lord of the Second Advent to come from the East. One reason, therefore, that Korea forms the core of God's new dispensation is that it is a nation bearing the fruits of many religions. Many of the world's great spiritual and ethical traditions, particularly Buddhism and Confucianism, have flourished in this land. Also, Christianity itself is deeply established there. Indeed, before the communist takeover of northern Korea, its capital city, Pyongyang, was known because of its many churches as the "Jerusalem of the East."

Secondly, the new chosen land is to be a cosmic altar representing the entire world. As the human family was divided originally by Cain and Abel, so today it is divided globally by communism and democracy, or Cain and Abel on the worldwide level. Representing the world, the chosen nation itself is to be divided, as



General MacArthur watching the invasion of Inchon during the Korean War.

from the East. In the Book of Revelation (7:2-4) we read that an angel would ascend from the rising of the sun--in other words, from the East. It is true that all great spiritual movements have started in the East; it is therefore quite logical that the new Messiah would come from the East.

A further reason that the universal God would send the Messiah to an Eastern nation is not far to seek. Even though Christians have played the central role in God's providence, all people are God's children and are eventually to be members of the Kingdom. Buddhists, Jews, Shintoists and members of all other world religions are to participate in the reconstructed

Korea is between the communist North and the more democratic South. In this way, Korea symbolizes the world.

In the view of Divine Principle, the face-off at Panmunjom is a microcosm of a spiritual and political macrocosm. For God's providence to be accomplished, however, the murderous outcome of the original split between Cain and Abel must be redeemed. Centering in God, North and South Korea are to unite. Of necessity, the atheistic totalitarianism of the North must give way to an ideology which gives proper recognition to the spiritual dimension of man and the living reality of God.



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	Dallas		15	Thurs	midnt
	Dallas		15	Fri	10:30a
	Fort Worth		44	Mon	8:30a
	Fort Worth		44	Wed	1:30p
	San Antonio		34	Wed	11:00a
VA	Arlington		33	Wed	6:00p

Top Garden School Holds Year-end Celebration

By Barbara ten Wolde

How fast time flies when you're having a good time! I suppose that this is why our school year flew by so quickly. We could hardly believe that suddenly it was time to sum up our year in just a brief 90-minute presentation for the community.

There were changes at Top Garden this year, as we continue to grow: we jumped from 14 to 28 students and from two to four teachers/classes. Using Montessori, Cathy Ladolcetta was in charge of our new K-4 program (half-day). Cathy had already received her training in Montessori and worked in an established Montessori school for a year, and then worked with it in our nursery school program before coming to Top Garden.

Gwen Bair took on her first year of teaching in our kindergarten (K-5) with some trepidation. She proved to be a natural teacher, however, and taught music and Korean to all the grades as well.

Barbara ten Wolde taught the first grade and Katharina Zambon continued with our pioneer class into the third grade. But the two of us did daily teacher shuffling: Katharina handled science/social studies and art in the two grades, and Barbara took their math and story time. We found that the students enjoyed the refreshing switch as much as we teachers.

We also hired Greg Cozad twice a week for physical education. He is a local university student who is in the process of setting up his own karate school; he had good control of the children on the field and brought a masculine expression of authority into the school.

Just prior to the close of the year, our new principal, Joshua Cotter, was assigned by Rev. Park. He is an organized, warm-hearted, committed addition to the staff, and will join us in some teaching as well as administrating.

We have been receiving wonderful advice for our curriculum from a Christian school that began like us—one grade at a time. Following their experience, we used Harcourt Brace Jovanovich for math and 3rd grade social studies. As before, we also supplemented our math with the hands-on Mortenson program where the children continued in algebra, calculus, and logical thinking. For the coming year, we are

looking into Bob Jones and Spalding as well.

And suddenly it is year-end night! We initiated our program with an all-school presentation of morning service: pledge to the flag, an American patriotic song, Pledge #5, and greeting God and True Parents. This was concluded with a "Sunshine Medley" of three sunshine songs, complete with harmony.

K-4 then took the stage by going through some of the better than 100 Korean flashcards that they have learned. Then they poured forth in two songs—English and Korean.

K-5 followed, impressing parents and neighbors in their presentation of "A Day in Kindergarten," sharing glimpses of phonics, math, Korean and reading lessons. Then the first grade joined them in singing an age-old merry sunshine song.

The first graders each greeted the audience first in English (with a wave), then in Korean (with a bow): e.g., "Good evening; we're glad that you're here." "This is Top Garden School," "We're learning to speak Korean," etc. They then recited an illustrated people and, finally, each read a story, fact or fiction, which they had written.

When the third graders took the stage, we were all impressed with how much maturity is gained in just two years of growth! Each presented his/her own impressive statement about different aspects of their curriculum. For example: Math is like swimming—you have to practice each aspect, like adding or multiplying, again and again and again. It is like cross-stitching—one mistake, just a tiny one, and you have to do it all over again.... "Spelling is a recipe: if you skip or rearrange any of the ingredients (letters or syllables), no good spelling cake will come out.... HanJa, can you spell 'miscellaneous'?"...etc.

This was followed by an awesome skit—all in Korean—of a visit to the mall: shopping, snacking, meeting friends, greetings, discussion and farewells. In conclusion, the third graders shared a wonderful song of summertime.

Gwen was able to give six children private piano lessons during school lunch hours. After the class presentations, each of them played a recital piece. It was again impressive to see how much skill can be acquired in a few short months.

The finale of the evening, followed only by the presentation of certificates and gifts, was the spirit and power of our school song: *Top Garden School Song*

On a hill in Alabama/There's a special place I know,
Filled with children's singing voices—
We are learning how to grow.

Chorus:

Top Garden School, we're growing up,
Heart, mind and soul, under God's love.

Verses 2-6

We have Young Soo and Bonita, Abigail...etc.
(lists all the names of students and staff, class by class)

Last Verse

We all love our Heavenly Father/We're His children, strong and true;
We will one day be His leaders/Building His great future.

We all enjoyed participating in the tremendous transformations that children go through in a brief school year, in spiritual development and control as well as intellectual and emotional. We look forward with humble anticipation to our next school year.

We also want to encourage any out there who are contemplating setting up a Unificationist school: do it.



MISSION from page 12

one in which one is free to be oriented to God—free to ascend to God and live in the glory of peace and freedom and happiness.

The world, like anything else, is divided in two spheres, one internal and one external. The internal, corresponding to the mind, and the external corresponding to the body.

Those institutions devoted to the health, maintenance, protection, establishment, and encouragement of a healthy mind and soul are essentially those of religion. Religion is that which bears responsibility for the internal self, the order of the invisible dimension of human life. Religions have the primary responsibility for the spiritual purpose for which we are born.

The needs of the body, on the other hand, are managed by externally oriented institutions such as those devoted to economy, politics, physical health, etc. These institutions pursue reasonable organization and structure so that one's physical needs can be handled equitably, and justly. The responsibilities of these major institutions are to insure that all people have enough to eat, proper shelter and the means by which the physical and cultural necessities of life are protected and maintained.

These two entities should have a harmonious relationship similar to the way mind and body should have a harmonious relationship. If the secular, external, scientific, philosophical, political, economic, or

military disregards the teaching and truth of religion a social situation is created which resembles an individual not in control over his or her own body. Lustfulness, greed, gluttony, are expressions of a body dominating the refined desire of the spirit. These have social and global expression in economic, military, or political activity that is not guided by religious teachings.

Thus one mission of the Unification movement is to encourage a harmonious relationship between the secular world and what is revealed in the true and high religions. If you see a nation or bloc declining you can be sure that it is parting from God's instructions to human kind. It is a simple proportional relationship.

Religion And Politics

Remember, enemies are those who remove my freedom, peace and happiness. In the effort to remove enmity from the world of human affairs we encounter two spheres in which enmity operates. One is the religious sphere. Certain people are religious in such a way that they bear hostility towards people of other religions. The degree to which one uses religion to generate hostility is the degree one participates in that mode of enslavement that keeps the world from its free ascent to God. This is perhaps the most tragic of all disorders, for the responsibility of religion is to *promote* ascent to God.

The secondary, or external expression of the failure of religions to follow their teaching of compassion for all is inter-

national and political enmity expressed militarily, diplomatically, economically and in other forms of domination and exploitation. It is not possible to heal or transform divided and hate filled minds through diplomacy, through re-structuring economical trade relations, or other such means.

Diplomats and negotiators themselves suffer from human qualities susceptible to hostility, condescension, pride, insecurity, domination, etc. People whether in government, politics, banking, economics, etc. who have not removed pride, arrogance, hostility, enmity, from their mind by following closely to a religious path and teaching generate political, economic, and military activity that are a direct expression of that enmity.

The Unification mission to remove the reality of enmity addresses its manifestation among religions and among nations and blocs. For this reason Rev. Moon founded and supports interreligious work as well as peace programs in all other spheres of human activity as noted in my previous article.

Our Present Situation

How does the world of interreligious barriers and hate manifest itself on the global scale today? There are at least 5 basic regions in the world that manifest a characteristic religious division. These include the Americas, North and South; Europe, East and West; the Middle East; Africa; and Asia. Each of these blocs has relations within them that are unique to the

bloc, or region, and are interrelated with other regions on the global scale.

North America in spite of its multi-religious make-up is inextricably tied to Protestant roots. South America conversely has similar foundations in Catholicism. Europe similarly has a historically Protestant North, a Catholic South (or Mediterranean belt), and an Orthodox East. The Middle East bears historic division involving Christians, Muslims and Jews. Asia bears divisions involving Buddhism and Confucianism, as well as the influence of sectarian divisions among Buddhists. Africa, in addition to problems suffered by indigenous traditions, is torn asunder by conflicts between a Muslim north and a Christian south.

For peace on earth, the removal of enemies, the liberation of ourselves, the possibility of freedom, and the possibility of personal human happiness, each and every one of these regions faces the enormous responsibility to address these ancient hatreds and hostilities. The unbearable irony is that no religion on earth teaches murderous sentiment. No religion on earth teaches a person to be filled with hate, disdain, and disregard for another human being's beliefs and way of life.

The inter religious and international relations in each of these major regions must be addressed based on the fundamental teachings of compassion which underlie each of the religions operating in those blocs. Religion must lead the way in removing the concept of enemies from the world of human affairs.

★ RELIGIOUS YOUTH SERVICE ★

Training Leaders for a New World Order

By John Gehring

The Religious Youth Service presents for young people an alternative to the destructive patterns of conflict and mistrust prevalent among religiously and culturally diverse youth. The RYS, through its program of value education and service, demonstrates the possibilities that exist when spiritually motivated youth are guided by a broad, inclusive vision of cooperation for the sake of humanity.

Citizens of South Asia realize deeply the need to build trust between religions. When India was partitioned in 1948, countless thousands of Hindu, Moslem and Sikh believers were mercilessly slaughtered in uncontrollable communal violence. Resentment and violence between believers of the various faiths still exist and are among the region's most critical problems. Those involved in the RYS see a model of peaceful cooperation which, if implemented on a large scale, could end these historic tragedies.

Since its inception in 1985, the RYS has had two hundred highly qualified participants from South Asia attend its programs. Many of these young people who experienced RYS have wanted to bring the project and its spirit to their local community. To fulfill this desire they asked RYS staff for more training on how to take the RYS vision of interreligious action for peace and work to establish it on a grassroots level.

As a result of the need in South Asia, on March 2-4 in Vrindaban, India, the Religious Youth Service (RYS) held its first international leadership training session for 30 graduates of its interfaith projects. Attending the seminar were those RYS graduates who have demonstrated the highest qualities of leadership and commitment. The training sessions were conducted by RYS advisors Drs. Ron and Sherry Burr, who have led professional training seminars for a decade.

History and Development

To understand more deeply the importance of this leadership seminar, one should know the history and development of the RYS project. The RYS draws on ten years of the International Religious Foundation's (IRF) youth outreach. This outreach has been active in promoting interreligious and cultural understanding among students and young professionals in over seventy nations.

Through the development of the Youth Seminar for the World's Religions (YSWR), 1982-85, and the RYS, a framework for cross-cultural and multireligious cooperation was created. These programs sought to impart knowledge and train youth representatives from each faith tradition in the critical skills of communicating across cultural and religious barriers. To a large degree the programs have succeeded in this task on a foundational level.

As the RYS enters the growth stage of its development, it enters a time of many more local and national projects. In this stage, RYS clubs and associations are being formed in order to promote the vision of RYS on a more grassroots level.

In this stage of development, leadership is arising which has shown the vision and commitment to carry out the mandate of RYS: "World peace through interreligious dialogue and action." Consequently, it becomes critical to pass on, to those who have demonstrated an ability to promote harmony among diversity, the skills which will enable them to carry out the vision in a substantial way.

Shared Spiritual Values

When one looks at the faces of RYS and its young leadership, the wide diversity

stands out. People of all colors, of each faith, coming from the widest variety of economic backgrounds, are caught by the spirit of RYS.

For people of such diversity to work together towards the same goals and principles, it becomes increasingly important to receive higher levels of training. Within the training offered in RYS is a core of education programs that are built on shared values. Shared values are the spiritual glue that hold together the RYS. The highest expression of these shared values is selfless service to others.

In order that the RYS can grow within the context of its shared spiritual values, the idea of holding training sessions developed. One of the primary goals of training is to expand and deepen a person's level of commitment to an overall purpose. Training is aimed at giving people the tools to accomplish agreed-on goals. A good training teaches people how to teach others. Team building is also a vital part of training. This first RYS leadership training session sought to give participants a sense of fulfilling each of these points.

The three-day training sessions brought leaders from India, Sri Lanka, Bhutan, Bangladesh, Belgium, Russia, Japan, Germany, Armenia and Nepal. The participants were from various professional fields including doctors, monks, development experts, social workers, religious leaders, computer programmers, engineers and student body presidents. They came with a common commitment to discover and learn.

In carrying out each session, the trainers, Drs. Ron and Sherry Burr, maintained a central purpose based on a belief that each participant of the RYS needs to feel they are involved in the process of creating the RYS program. This shared sense of ownership was crafted into each session and allowed a great energy and creativity to be unleashed by those involved. It is true that people who feel a sense of responsibility and ownership, and are given the skills to accomplish a task, will accomplish it.

Those involved in this historic training session developed the sense of ownership that was sought. The experience of Drs. Ron and Sherry Burr, who have led many of the RYS education programs since 1988, was a large part of this success.

Alliances for Progress

Today, many of the problems that face the world call for global cooperation. The world needs a unified approach and cooperation but no single nation in the world is capable of giving that leadership. It is also true that no business or economic alliance has the moral support to move the world in a unified direction.

People are looking for moral guidelines and direction for the complex challenges which face our societies and our personal lives. Despite the need for moral guidelines, no single religion can claim the hearts and minds of a majority of the people of our world. If religions do not cooperate with each other the next century will be a time of incredible moral confusion and anarchy.

The RYS presents a model of the cooperation that is absolutely critical for guiding our age out of its moral confusion. The RYS is working to develop an educational curriculum which can be embedded in the shared moral values that the religions of the world treasure. These values are not only learned in a classroom but are practiced in the service and lifestyle that the multifait community of RYS promotes.

The alliances created through the RYS

are vast and deep. One obvious source of strength lies in the friendships formed with the participants and advisors. A second set of alliances includes the working relationships formed with the communities where the RYS programs take place. A third and vital set of alliances comes with the cooperation formed through networking with service-minded organizations such as the Red Cross, Caritas, the Salvation Army,

Religions of the world and the followers of each religion are in a relationship similar to that of siblings. Each sibling is unique and has something to offer to the family. Sometimes siblings share and at other times they quarrel, but the love of parents unites them through all situations.

The True Parents began to promote interfaith outreach early in their mission. Interfaith has always been a vital part of their vision for humanity. In the position of parents they are trying to draw the best out of each sibling by getting all the siblings together and encouraging them to work in peaceful cooperation in the service of others.

The RYS helps in the critical task of harmonization within the human family, for it serves as the pioneer of the new relationship which is to evolve between religions. In this relationship of respect and coop-

eration, the religions-centered on the younger generations have the opportunity to demonstrate the highest qualities and values of their faith.

It is through the active cooperation of religions in practice of selfless service that an unbelieving world will see a new light and hope. This cooperation demonstrated in the RYS is a manifestation of true love. The power of true love is the only quality which can lead our civilization out of its growing chaos and present a new order of relationships which will give rise to a new era of peace and goodwill.



An RYS team in Hungary.

and government organizations such as ministries of culture, religion and education, and the office of the president, local governors and mayors.

People who have been touched by the vision of the RYS are going to be interested in other programs which will evolve from these relationships. The foundation of cooperation and trust which begins with involvement in the RYS can take many other forms in the course of time. It is on this foundation that grassroots changes in a society can begin to occur.

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RELIGIOUS YOUTH SERVICE

AFRICA AND INDIA HOST

Re-Roofing a Primary School in Ghana

This May, volunteers from all over Ghana joined together to re-roof six classrooms of a primary school in a small fishing village. This marked the Religious Youth Service's third national-level project of 1992.

Kodzi is a typical Ghanaian village of about five thousand inhabitants, which is developing very quickly. It is one of the traditional villages of the Anlos, situated by the Keta lagoon.

The participants came from six of Ghana's ten regions. They arrived in Kodzi on April 29 and were welcomed by the local chief, village elders and townsfolk. After dinner, RYS coordinator Tseney Sama Kerim, an alumna of the international RYS program, officially greeted the young volunteers who then, in turn, introduced themselves to the group. Evening entertainment and a tour of the worksite followed.

The work began the next morning. The old school roof had to first be taken down and carried away. Then, the new roof was constructed. Each day's activity was followed by discussion among the participants centered around the theme of "RYS in Community Development and Fellowship." Among the topics covered were:

- * Religion as a unifying force for humankind.
- * The role of youth in promoting world peace.
- * Finding the common aspects among different faiths.

One of the elders of the community expressed his complete satisfaction with the job done by the volunteers, saying that RYS had left an indelible mark on the history of the village of Kodzi. The project was also positively featured on the front page of the Ghanaian Times.

At the closing ceremony, the participants heard thought-provoking speeches by Mr. Avorny, the Director of Education for the district of Keta, by Colonel

J. A. Dellor, by the President of the Kadzia Deta Youth Association, and by the village chief, who was full of praise for the founder of RYS and for its advisory board, wishing them well and praying for God's blessing upon RYS's activities. Mr. Kerim gave the final address, emphasizing community development, interreligious understanding and racial harmony.

The evening program was characterized by mixed feelings; there was both joy and sadness on the participants' faces, knowing that they would soon be separating from their newfound friends.

In his reflections on the project, Mr. Kerim said: "The RYS participants were the selection of God. Though most of them were not known to us, upon meeting everyone became committed and devoted to the vision of RYS. Their sense of responsibility was high. The community of Kodzi and its leadership found it hard to express their gratitude in words or deeds; they showed their appreciation by offering us free accommodation, water, mangoes and fish."

BY THE IRFF STAFF



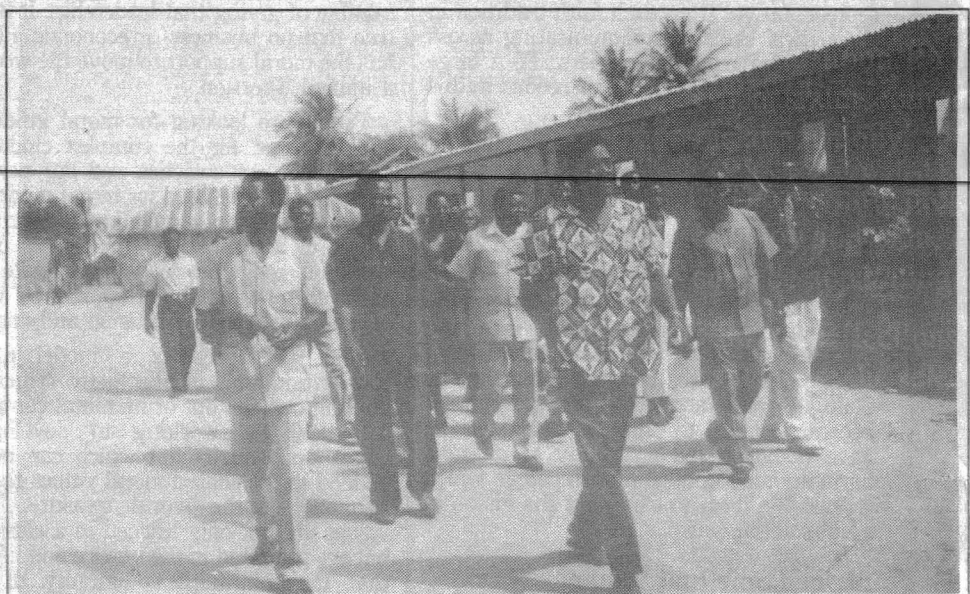
Putting on the roof



The participants



Presentation of certificates by the Director of Education



Local leaders inspect the newly roofed school

ST RYS PROJECTS

Dance of Love in Lord Krishna's Birthplace



After travelling in India for more than three months, I was able to participate in the regional RYS project in Vrindaban, India, from February 16 to March 1, 1992. Khorrum Omer, Project Director and an "old friend" whom I met at RYS Poland 1990, accepted my "non-Asian" presence as a group leader. Some reflections on a unique experience...

The site chosen for the project was Vrindaban, birthplace of Lord Krishna, the beautiful blue Hindu god who—together with the gopis (milk maidens)—danced his Ras Lila on the banks of the Yamuna. In this picturesque little town we worked in the compound of the Gokulanadaji Temple, one of the oldest temples in Vrindaban. During the two weeks of work, we excavated three old tombs of Hindu saints in the area designed to become the temple "peace garden." We also did some restoration work inside the temple itself.

As in all RYS projects, doing physical work and service together as a team transformed sixty-five individuals from different cultural and religious backgrounds into a universal brother- and sisterhood. But digging, passing vessels full of earth, painting walls and doors, singing songs to keep up the speed, and getting a sore back and stiff muscles, were not the only things that brought us closer to each other. A whole range of activities, designed to encourage the participants to grow as persons and as a group, were provided.

We started each day with a meditation: every morning a different religious tradition was represented. After breakfast we worked for four to five hours at the worksite. The afternoons were reserved for educational programs such as lectures, group discussions on religious and cultural topics, games, outings and reflections. In the evening, we closed the day with another meditation. Before going to sleep (or to the staff meeting!) we stood hand in hand in a big circle, keeping total silence for a few minutes: a powerful way of closing a day of living and working together.

Guest speakers like Dr. S. N. Pande, Professor A. Wasey and Gen. B. S. Bisht gave us food for reflection in their lectures on, respectively, religion, conflict resolution and leadership. Khushru and Karl, participants from Bombay, gave a very interesting talk on Zoroastrianism and awakened our interest in this rather unknown religious tradition. The cultural activities included visits to Agra, Jaipur, Sikri and Mathura. We also enjoyed two recitals of classical Indian music—not to be missed!

Toward the end of the project there was a "silent evening." Without words, we sat around the bonfire and reflected silently on the RYS experience. We created songs, poems and pictures to express our feelings and hopes. Some of these were shared on the next day when time was given for testimonies and reflections.

On the final day there was an official closing ceremony. To this colorful, festive "farewell celebration" we invited religious leaders, scholars, social workers, RYS alumni and friends from the Delhi area. It was obvious that RYS had again succeeded in creating a special multicultural, multireligious group of friends who would return to their homes as better, wiser people, having gained a living experience of universal love.

RYS Vrindaban was special to me. Being the only Belgian in a predominantly southern Asian group—most came from Bangladesh, India, Nepal and Sri Lanka, although there were also two Russians, an American, an Armenian and a German—I sometimes felt like a "fish in unknown waters." I had to learn how to fit into an Asian group with an Asian way of organizing, an Asian notion of time, an Asian way of relating with each other, an Asian cuisine. . . . And once in a while people looked to me as being a strange woman with strange ideas and strange manners who sometimes caused misunderstanding—and a lot of hilarity also. To give one small example: a whole row of people at the other side of the dining hall laughed because I made "a lot of strange gymnastics" with my face; I was only being polite in my European way and trying to eat with my mouth closed. One thing is sure: I learned a lot and made friends for life again.

When little Lord Krishna saw the RYS happening in Vrindaban, he surely danced his dance of love over and over again, filled with childlike joy and gratitude. My heart is also filled with gratitude, so let me say to all who "created" this project; organizers, advisors, guest speakers, staff and participants: "Dank je wel! Ik zie jullie graag!" (Flemish for "Thanks a lot! I love you all!")

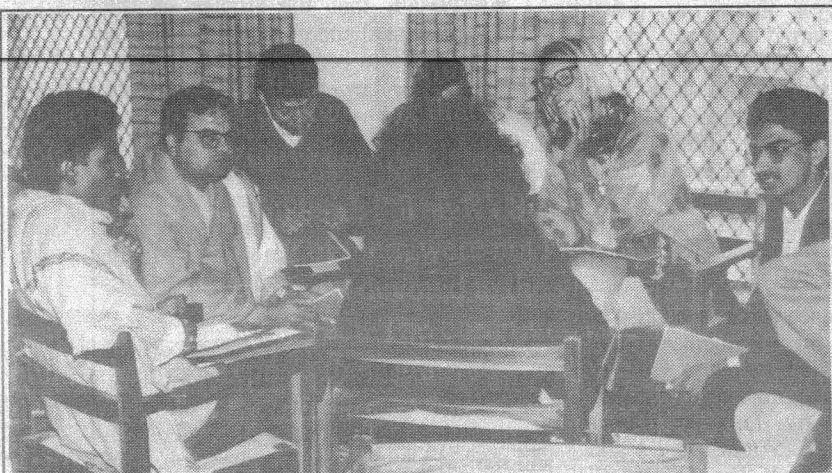
BY LIEVE DAEREN



Group photo in Vrindaban



Whitewashing a local Hindu temple



Group meeting: Pondering the mysteries of faith

★ NEW ECUMENICAL RESEARCH ASSOCIATION ★

New ERA holds Eighth God Conference Theme: The Quest for Peace and the Ultimate

By Franz Felge, PhD

I have been to a great deal of conferences throughout my academic life, at least a hundred and probably more like two hundred. Those are many different sites and people around the world, and much dialogue on the most varied topics. Of course, there was something unique to every one of them, something outstanding, something memorable. Yet I will remember this one for our experiment with different modalities of dialogue.

Most recently, in May 1992, I was involved as one of the organizers of the conference on "God: The Contemporary Discussion," the eighth in the series sponsored by New ERA (the New Ecumenical Research Association). Approximately sixty scholars of religion from around the globe came to discuss the theme "The Quest for Peace and the Ultimate."

The theme was conceived about two years ago when revolutions swept Eastern Europe. The possibilities for a more peaceful world then seemed to have come within humanity's grasp. Today, the possibilities seem a bit more removed. Yet the quest for peace is as apparent as ever, especially in the face of the rampant disintegration of Eastern Europe and the ever more pressing concerns about the survival of our planet.

The conference was held in the most beautiful setting north of Paris, France, at the Chteau de Bellinglise near Compiègne, the historically rich region of Picardy. It is reported that Joan of Arc rested at the Chteau after she was captured by the English. The hotel is owned by Unificationists, something I am proud to mention here, for its excellent location, its beauty, fine services and management.

The conference was chaired by the noted scholar Prof. Francis D'Sa from De Nobili College, Puna, India. It was divided into three sections: 1) Peace and the Ultimate: Theoretical Issues; 2) Inner and Outer Action for Peace; 3) Educating for Peace

Meaning of peace

The first section explored the meaning of peace within the context of religions and intellectual traditions. What, for example, are the inner correlations between peace, shalom, salaam, shanti, etc. in the respective traditions? The second section sought to draw connections between the inner spiritual disciplines that make for peace and the outer acts that are performed in the name of peace. What role do spiritual practices play for peacemakers? Finally, the last section's concern was with the question of what could be done to bring the

resources for peace to bear on our educational settings and programs.

Yet, the overarching theme of the quest for peace in relationship to God ran like a thread through all the sections. In fact, the God Conference's unique approach consists in its attempt both to explore relevant themes and issues in their relationship to the divine and within a forum consisting of international scholars from all the major religions. This alone, its special setting and perspective, makes these conferences worth attending.

In an age of increasing interdependence, the God Conference's global emphasis provides an important pre-condition for the discussion of peace today. Furthermore, most participants would agree with me that the joining of the humanistic and ecological concern for peace, so widespread today, with the spiritual quest for peace, as expressed in all traditional religions, is also an important pre-condition for the search for peace. We may picture the global to represent interdependence on a horizontal or external level, while the joining of this immanent search with the quest for the transcendent represents the vertical or inner dimension of interdependence.

It is exactly the realization that the nature of peace has an interdependent, a holistic quality which marked this conference. From the very start we sought to build the idea of interdependence into the process of the conference. The theme of the second section actually suggests this approach directly: "Inner and Outer Action for Peace." We also tried to adjust the format of discussion, moving away from the paper by paper presentations to a discussion centering on themes. It was the third section, however, that made the most valiant attempt to go beyond conventional methods, topics, and processes. Thus, I would like to reflect more fully on this group of the conference.

In the two years of preparation for the conference I gave more time to the third group, as I was particularly interested in promoting innovative, creative educational strategies that would surpass the standard lecture/discussion method. We asked candidates for this section to be willing to support their content and theoretical research presentation with experiential, activity-based, or case-study examples. In order for this to be successful, participants

as a group together. As it turned out, the group dance proved more challenging to some scholars than the conventional paper discussion format.

The second evening featured a dramatic delight. One of the professors re-enacted Tolstoy at the end of his days. It was a gripping way of wrestling with perennial questions in relationship to peace.

In this sense, then, of providing creative approaches, this section was indeed successful. What was not always completed was the integration of alternative approaches into the very fabric of the group process, the format of the discussions. All too often this group fell back into most traditional modes: paper presentation, response to the paper, and ensuing academic type of discussion. In the words of a participant from the education section, "in general, we talked better than we embodied." It has been a historical reality that action or change most often lagged behind intention. Usually, ideas percolate slowly into the realm of action, and most often they wither before they take root.

I am sure that no imminent earth-shaking changes will be the result of this

conference. Yet this was not even our intention. Rather we sought to stimulate thinking and dialogue about peace in ways that include the transcendent. We sought to build bridges between religions, races, nationalities, and disciplines. We sought to connect academic, cognitive endeavors with those that make use of other human faculties and ways of communication. More than ever we made room for the possibilities of personal transformation through a more fluent and open-ended process in our group discussions. Here we made strides that went in many ways beyond what we had achieved in previous years, though incomplete they remain.

Experiment

This was an experiment for the God Conference series, as these conferences have traditionally espoused the cognitive approach among the array of conferences offered under the umbrella of the Inter-Religious Foundation (IRF).

Was the experiment successful? On the one hand, yes. A good number of projects, presentations, and papers reflected the alternative emphasis. One paper made use of story-telling as a means to peace making, another reported on a project of Israeli Jews learning about Christianity. Two members of the group shared an unusual perspective on war as viewed from the point of view of public health analysis. Several Unificationists in the group were enthusiastic participants in the Religious Youth Service movement and encouraged the idea of inter-religious dialogue and peace through social service projects.

The whole conference was treated also to two performances by members of this section on two different evenings. One, on liturgical dance, was appropriately entitled: "Skipping in Harmony: Lets put Dance Back in our Churches, Reunite Bodies and Soul, and Move Towards Peace." We all were encouraged to participate by skipping

needed to be comfortable experimenting with alternative methods of education in an atmosphere of high participation and value sharing.

I am certain that the ripples of the strides on personal and group levels will be felt in the days to come. They may grow into smaller or larger movements in the classrooms and the campuses of the professors. The publications that follow will still draw wider circles. I feel that the God Conferences are part of an even larger movement instituted from above, seeking to affect a shift in consciousness. I am certain that this shift has to do with driving home the message of interdependence.

More than we believe, we depend on the Great Spirit in Heaven, on the love of our fellow human beings around, and the earth that sustains us all. The God Conferences will remain a witness to this message. I am proud that I have been a part of them.



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Ocean Church Celebrates Opening of Marina

By Susan Puczykowski

A blustery May 24 saw the grand opening of Liberty Harbor Marina on the eastern shore of the Hudson River just north of the Statue of Liberty. From the time our boats first began docking there in April 1990, great development has taken place. The young co-owner of the marina had an open mind and some capital for improvement of the area but it wasn't until he met with the goal-oriented inspiration of Unification Church members that things got under way on the property.

For some time Ocean Church leader, Mr. Tateo Sato wanted to create a "model" promoting all aspects of the ocean providence. This model would serve multiple needs in providing God centered education and recreation through training on the water. Also, fishing and other ocean oriented work such as boat building can be economically rewarding, another benefit of life at sea. This model would show that through ocean related work we can combine support for our families with expansion of our spiritual foundation.

Because a large percentage of Ocean Church members are in the New York/New Jersey area, it seemed an obvious place to build such a model. It would serve as an example for other Ocean Church centers to emulate. Also, located near the busy metropolitan area, a large number of UC members as well as the population in general could have easy access to it. New York has a strong maritime/marine tradition though sea going activities are not usually associated with the region these days. All things considered, Liberty Harbor Marina soon became an obvious choice of location for such a model to be constructed. Two acres including 200' of waterfront space was offered for Master Marine and Ocean Church's utilization. That property contained many old buildings, most in need of major restoration.

Liberty Harbor

Situated just beyond the New Jersey end of the Holland Tunnel, Liberty Harbor a beautiful location. The area immediately surrounding the marina is somewhat dilapidated Jersey City, but the upper crust influence from Manhattan is beginning to make it's presence known with a few new, high priced condo projects recently completed. At night the beautiful bright lights of Manhattan are in full view, leaving the romantic impression of the ideal of New York City. By boat, some of the best fishing areas of the New Jersey coast are only a short cruise away and for sight-seeing purposes one doesn't even have to leave the dock! The world famous statue of liberty is in full view.

Under the supervision of Mr. Sato, Frank Zochol and Ken Zanker, the development of the Ocean Church project at Liberty Marina began to take rough shape. What really set things in motion was the arrival of Mike Graf and his crew from Master Marine who under the guidance of Mr. Kamiyama set up production of small to medium fiberglass boats on the property. Mike had the "Let's get going" attitude and the push behind it to get the wheels turning.

Soon, with the help of a few construction workers supplied by the marina's owners and with lots of sweat from Ocean Church members during the off seasons, the long unused buildings of LHM began to take on new life.

The crowing glory of LHM is the new Liberty Seafood Restaurant. Under the management of experienced chef Hideyuki Maeda and his assistant Hideo Suzuki, the casual-style restaurant offers a large menu featuring everything from fisherman breakfasts to sashimi and live fish. Complete with an outside dining area and beautifully furnished with tanks boasting the latest live-fish technology (thanks to Northern

California company United Marine Industries), the restaurant barely resembles the crowded shed it was just a few months ago. The first day of business the restaurant served over 300 meals for the crowd that flocked to the Open House celebration. Chicken, rice and macaroni and potato salad were served along with hot dogs for the kids. Soda was furnished by the marina owners who are anxious to see the further growth and development of the area.

The main purpose of the Open House celebration May 24 was to introduce New York/New Jersey church membership to Ocean Church and Master Marine activities going on in their own backyard. The marina took on a new look for the

now under construction. Production of larger vessels will be a bit delayed as special construction facilities for the fiberglass work need to be secured first. Ocean Church of Japan has placed an order for ten Good Go boats to be manufactured at the Liberty Harbor site. Recently, three members came from Japan to help with the work and learn about construction and maintenance of the vessels.

Another aspect of the Master Marine presence at Liberty Harbor is the M & M Tackle Shop. Currently staffed by Mrs. Yukio Takeda, the tackle shop offers a wide range of rod and reel outfits, assorted fishing gear and tackle for all types of fishing. Equipment will soon be installed

around the Statue of Liberty. Captains Ken Zanker and Manuel Liba started with twenty five passengers each but the number soon grew to forty each trip. Captain Zanker described the delight of youngsters on one of the first trips of the day.

"We were taking some spray on the first trip while it was still warm. Sixteen kids moved up to the bow. The more they got splashed the more they loved it. Later, it got colder but we still had a full boat every time we left the dock."

Colder indeed! The thermometer dropped thirty degrees from morning to afternoon, but despite the falling temperatures the spirit was high among the over 700 people who attended. At one point I noticed a father standing in line with his four year old son who was obviously quite cold. Since the morning has been so warm, few had jackets or sweaters along. When the father asked his son if he was too cold and wanted to go home, his little boy replied through clenched teeth, "No Daddy, boat ride! Boat ride!"

Stormy weather

Toward the end of the day things got rockier and wetter aboard as the stormy weather arrived full force. Disembarking a docking Good Go, one very wet passenger said to someone waiting to board, "If this was a hot sunny day, you'd never remember it. Besides it wouldn't be 'Ocean Challenge' if the weather was calm!" How true!

Between lunch and a boat ride members and their guests had the chance to learn about Ocean Church and the newly established World Ocean Foundation. Our display included trophy fishing photos and educational materials including the Oceanic Times and Father's speeches concerning the ocean providence.

Plans are underway to use the LHM facilities for on-site boat handling training. Courses are scheduled beginning in June on topics such as basic boating, coastal piloting, boat maintenance and CPR/First Aid, just to name a few. An intensive one week Ocean Challenge Captain's Training course will be held June 22-28. This program is specially tailored for those who will be attending the Ocean Challenge program in Gloucester, MA this summer. Certification will be awarded for all courses completed. Classes will be taught by trained and licensed members of Ocean Church who wish to share their knowledge and love of the sea. These courses are open to all.

As the afternoon came to a close, door prizes including rod and reel outfits, file knives and even a car stereo were awarded. Live lobster, fluke and black sea bass were purchased for a tasty evening meal and kids threw their last rock into the water.

Members from Ocean Church and Master Marine invite you and your friends to Liberty Harbor Marina any day of the year. After the great success of the Open House we have many ideas brewing for activities later this summer including an Ocean Day celebration in late August. For information on charter fishing or boat training courses call the Ocean Church office at 212-736-3925. Leave your name and address and information will be sent to you. If you have questions or would like more information about buying a boat, please call Master Marine at 201-451-0010. The Liberty Harbor Marina restaurant number is 201-333-2882.

Ocean providence members have been working hard in the background for a number of years, but with Liberty Harbor Marina we will make a big splash in the New York area! Please let us serve you and your friends and family. In the words of one person visiting the Ocean Church display, "Why has Ocean Church kept itself such a secret? I didn't know you had so much going on. You have to let more people know!"



festivities. Colorful banners and flags whipped about in the strong winds. Balloons were provided for children who could then spend some time splashing about in a huge wading pool filled with live eels! Balloons also marked the tour path for guests to walk around the property and investigate all aspects of the marina's work.

There were tours through the Master Marine boat yard where production of 16', 20' and 28' Good Go style boats is underway. In a speech entitled "The Unification Church, the Land and the Sea," on June 1, 1991, Reverend Moon said all members of the Unification Church should buy a boat. This boat would be multi-purpose, supplying food and income for the family. It would provide recreation for friends and neighbors, becoming a useful tool for witnessing and community service projects.

Facilities

The Master Marine complex consists of two buildings. An engine repair facility is located here as well. Registration forms for ordering a boat were available at the Master Marine office. A \$100 payment is necessary for registration and a down payment of \$2000 is made upon delivery of the boat and trailer. Various payment plans have been devised for boat purchases. Two sixteen footers have been ordered and are

allowing bait to be kept and sold as well.

Mike Graf, vice president of Master Marine and general manager of our facility at LHM has a big vision of what can be accomplished at the site.

"With the facilities at Liberty Harbor Marina it is possible for us to offer everything to the boater and fisherman. We can build people a boat and then service it for them. Our prices are good for a good quality boat. We will have our own fleet of three 52' First Hope boats and three Good Go's tied up here for anyone who wants to go fishing. There are plans to begin a fishing club and we will work together with Ocean Church to provide training for anyone who wants to learn to use a boat.

"On each of the last three Sundays Father spoke at Belvedere, he mentioned every family should have a sixteen foot boat. It's not unrealistic. Members can come visit us here anytime. It's a good place to bring your family and friends or business contacts. You can have a nice lunch at the restaurant or go out fishing for the day. We have a lot going on here. It is a good testimony to Father's vision of the ocean and all it can provide."

The main attraction at the Open House festivities was the free boat rides. Two 52' First Hope boats and three Good Go's carried passengers on a sight-seeing spin

My Mission, My Family, My Tribe, My World

By Chris Bihary

T rue Father is teaching us how to reach the ultimate reality of experiencing the living love and life of God. To live a life for others, it is important to understand the lifestyle of our Heavenly Father. How do we do that in a way that brings a balance of life and love to oneself and family? How do we know what we do in the public domain will be passed down through our lineage? Our own experience of who we are and what we do will be passed on to the future not only through our family but throughout our community and world.

By living the Divine Principle Unificationist lifestyle, it is possible to ascertain the level of life we are at and how to correct and make possible spiritual growth to higher levels. In order to reach higher levels of heart and love, one must understand the heart and love of sacrifice. Too many times the American lifestyle is one of desiring to receive the blessing without the hard work and sacrifice. We need to find the spiritual lifestyle. In order to attain these spiritual rewards, one has to commit oneself to a life of self-denial and self-sacrifice, with the proper heart of offering—or else spiritual growth does not occur.

When spiritual growth occurs, you can feel it. You know what love is when you have the emotional tears and sufferings as a true foundation built on true faith and true love. True Parents and True Family are really trying to teach us this very fine point of heart. Finding the balance is our own *tang gam* or historical responsibility through which we must resurrect.

Salvation is True Parents—meaning that when we can reach the level of the true love standard, all things around us can be resurrected to the level of the kingdom of true love. True Parents are giving us step-by-step instructions on how to do this, not only on the individual, family and tribal level, but also on the world level, by demonstrating true love on an international level.

Going home

The internal meaning of going to a home nation is to grow and develop the world-level true home in our restoration path. In order to understand how to overcome many fallen natures, we study Father's words, the Bible and the many sacred scriptures of the world religions. In doing this we can understand what mistakes man has been making and what have been his victories. Therefore, in order to become God's direct perfected lineage, we need to accomplish victories. These victories of love and sacrifice in living for others is most

important. These are the universal truths in all holy writings.

During this 12-year world program I pray all Unificationists really get involved, for this is the moment in history when we really connect the world environment to God's direct heart. By going to a foreign nation, I learned—as I am sure anyone can—the meaning for God of that region's life. To be a part of the land, the weather, the heart, the culture, and to bring the message of True Parents, and eternal love and life—this is what it means to make this international world-love connection. When we go and participate in these activities, we not only connect ourselves but our families, communities and tribes with other nations.

In making spiritual victories, we always carry that level of heart with us. We change ourselves to a higher level of living love. We bring this to our family and the experience grows. These things that we do we also expand to our tribe and the world providence is expanded more. We become the channel for the world to melt together in the heart of true love. This is a great



chance to partake in God's history.

Year after year, time after time, foundation building is the fundamental framework of erecting the Kingdom of Heaven. On each level the pattern which True Father has given us is used. I have just returned from 40 days in my mission country of Cuba. Of course, I was not in the communist part, as that is not allowed for American citizens, but I did go to the Navy base at Guantanamo Bay. This is located on the southeast part of Cuba, nearest to Jamaica and Haiti. Only personnel of the Navy or Navy-connected businesses are allowed at the base. I was able to go there through Decor Marketing, which has a contract with the Navy Exchange program.

I went as a salesman selling gold chain by the inch. When you land in Cuba, you take a navy boat to the base from the air strip, and you reach a monument that states that in 1492 Christopher Columbus

landed here. Someday I will also make a statue saying that 500 years later Christopher Bihary landed here, too, but this time instead of looking for gold representing a selfish, false "god", I came selling gold in order to teach people about finding the loving, True God!

Proper conduct

Since it is a military base, one has to adhere to proper military codes of conduct. I came as a businessman, so I was to conduct sales as such. The time schedule is tough—10 hours a day and 12 hours on weekends. I had plenty of time for study and prayer, which I did quite extensively. On first arriving I met Mr. Palmer—my direct service contact. I asked him, on his short guided tour of the base, to stop at the highest point overlooking the base. He asked me why. I replied that I wanted to pray for Cuba and the people's eternal salvation, and to have the heart to understand the Cuban people from beyond my own perspective—that is, from God's point of view. This led to many long talks with

Mr. Palmer about God and the purpose of salvation, during my stay in Cuba.

My character is a very emotional, artistic one, so anything can be expected from me with a vibrant flair. The weather here in Cuba is almost always 92-95 degrees during the day and 83-85 at night. It is a general rule to wear clothing to suit the weather. So there are a lot of T-shirts and short pants. Surprisingly enough, this is a most common sight: even store managers and security personnel wear their baseball short-pants uniforms when a game is being played right after work.

From my long ago hippie days, I have had a flash for color, so this was a great time to express myself. But I did it in a unique way. My tie-dyed T-shirt was not only incredibly vibrant, but with the help of a new product from Crayola, I painted some interesting words on my shirt: "TRUE PARENTS IS SALVATION LOVE" attracted the most attention, as well as "PARENTAL LOVE IS GOD'S LOVE." The comments never stopped coming every time I wore that shirt. It seems many people had some idea I was a Christian, but after talking with me found how deeply I felt about salvation and what Christ was all about. I gained many a friend. Miguel and Henry are two of my best friends; they talked at great length with me, then demanded that I sell them my World Scripture book so that they might start study right away on the principles I was talking about. I feel confident that the seed of Unificationism has been planted there in Cuba.

One morning a soldier came up to me and said, "Good morning, Saint Chris," and kept walking. At first I felt this was spirit world talking to me, from the feeling one sometimes gets when one is separated from one's family for such a long time. Then the next day this same soldier came again and said again, "Good morning, Saint Chris."

This time I asked him how he knew my name. He replied, "I had a dream and you were brighter than an angel and you told me your name was Saint Chris." This brother is of the Mormon faith and together we had very deep discussions about spirit world and the principles that God is working by. I gave him a Divine Principle

book, and he gave me *The Pearl of Great Price*.

I believe that the spiritual world is working so hard: I met someone from my hometown of Cleveland, Ohio, many thousands of miles away here in Cuba!

In fact, only a few real Cuban-born people live or work at the base, and only four can cross over the border to the communist side. I met all those wonderful ladies and with two of them we prayed for Cuba's salvation and restoration, right at my gold table in the middle of the business day. I was moved to shed tears during this short one-minute prayer, on the foundation of my many nights of heartistic prayer. Inez and Maria have become like adopted grandmothers for me—my Cuban lineage. I have sent them some study books and other reading materials in Spanish, as they deeply want to understand this Principle I talked with them about.

When's it coming?

In Guantanamo, a familiar saying is "When is it coming? It's on the barge." For so many things here which one might take for granted, elsewhere, one must rely on the barge from Florida to bring to the base. If the barge is late or does not bring a certain item, you simply just have to wait. If women's cosmetics were out, the whole base went without. Well, for so long everyone has been awaiting True Love, and I am just so happy I could come in the name of the True Parents to bring that breath of sunshine to them.

I was in Cuba during the L.A. riots, but very interestingly I had a dream of it the night before. Having worked on fire safety in the New Yorker Hotel, I am familiar with firefighting equipment. In my dream, I was in a very large city and I was riding on the back of a large fire engine, as we fought many fires burning out of control. When I awoke I prayed for America (I am active in USA, United to Serve America), and I felt, "How can God save America? This nation is so troubled with crime and sin that only committed true men can come to her rescue."

The next day was the day of the riots. I felt so close to the front line by having such a dream—my prayers deepened for America, as I saw the city in flames. When a few days passed, I felt also how Father saw the danger line, and that after having 250 rallies for USA centering on the volunteer spirit of so many goodhearted people, it really made a difference that the L.A. riot was cleaned up and that a healing process has started. Still, there is a long way to go, but I feel so much hope.

My adventures were many in Cuba, but even traveling was exciting. On my return trip after my military flight to Norfolk, I took a train from Hampton, Virginia, to Newark, New Jersey. When I got on the train, I was wearing my tie-dyed True Parents T-shirt, and lo and behold a band of hippies got on the train, too. It seems I crossed a Grateful Dead tour route from Atlanta-Hampton to D.C., and they were all getting on the train with me. Well, I was so bright and high-spirited, and they were all burned out after an all-night of so-called partying. I became the center of energy attraction.

At first they thought I was also from the concert tour (looking like them, in a way), but I only said that I used to follow the Dead around many years ago—but for the last 16 years I have been following the True Love way of pioneering the Unification realm of world love. I talked in a loud voice so that many could hear me on the train, seeing that many hippies filled up the seats nearest me. I talked of True Parents and how to establish true families—how unification of the cultures and ideologies could come about—and that real future peace and freedom was extended through understanding God's true principles of love.

After I returned from Cuba, I had a chance to attend the wedding of my brother-in-law (divorced from my sister 12 years ago). This was very special since he is so close to our family that we consider

see BIHARY on page 22

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★ WORLD MEDIA ASSOCIATION CONFERENCE ★

African- and Asian-Americans: Towards Harmony

By John W. Robbins

For the past 5 to 10 years there has been a gross amount of open antagonism throughout the United States between African- and Asian-Americans. The rift continues to worsen and the potential for physical violence between these two American minority groups, due to their close daily proximity and chasm in culture and outlook, looms as one of the country's leading, and most pressing, national problems.

In Washington, D.C., New York City, Atlanta, Los Angeles and other urban areas the antagonism and strife have already exploded into troublesome disputes, that appear daily among the African-Americans, who have traditionally been the inner-city dwellers, and Asians in those environments. Many blacks are already boycotting, and/or picketing Asian-Americans business establishments.

Asian-Americans have, over the past decade, become the majority of the merchants in Urban America's inner-city enclaves. Names like: the Good Hope Carry Out and Red Apple Market are well known among activists and media across the nation because of what these businesses and the events surrounding their infamy represent in the ongoing cultural and consumer warfare between urban blacks and Asians marketers.

To address this issue and to accelerate dialogue between the various ethnic groups the World Media Association (WMA) in conjunction with United to Serve America (USA) and the Business Exchange Network sponsored a one-day conference on "African- and Asian-Americans: Toward Racial and Cultural Harmony." The conference was held at The Washington Times ballroom on Saturday, May 30, 1992. It is important for the reader to know that this conference was planned two months prior to the L.A. riots.

We feel and know that to save America and for her to continue being a respected leader in this world, America needs "Godism," the revelation from Rev. Sun Myung Moon. His thought, love, life and lineage are urgently needed to solve the nation's problems. All other conventional avenues have failed; therefore a new ideology which is all-inclusive must be shared.

Objectives

A one day conference cannot resolve the differences, so the objective of the conference was to: 1) Initiate much-needed dialogue between African- and Asian-Americans, 2) Help bridge the gap between the groups, 3) Identify their commonalities as American minority sub-groups, 4) Help create and identify people and groups to be liaisons between the various communities, and 5) Lay the groundwork for common and joint ventures between entrepreneurial members of the divergent groups.

In addition, there were spiritual concerns. These were for participants to first experience God's love and truth so as to create an atmosphere for spiritual healing and constructive dialogue. For this type of

conference to be successful much prayer and concentrated energy had to be put out. I can honestly testify that the success of the conference was the heartistic indemnity paid by many brothers and sisters over the years.

God's hand was on this work from the beginning. Many silent prayers had been offered to bring this work together. For example, David Harvey came to the WMA office every day for weeks volunteering his time and creative energy because he had a genuine desire to bring God's solution and begin building a network of journalists who are devoted to resolving the tensions. Without his positive input the conference would not have been as fruitful. Another example is Diane Falk, who worked for over two years trying to befriend a person who became one of the guest speakers. She commented that she often wondered why she continued reaching out to this person when nothing seemed to generate a response or interest.

God's presence was evident wherever we turned. As longed as we put Him first, people were moved to respond in a positive way. We made our mistakes, but even then God's heart was able to be moved.

The conference was divided into three sections: the opening plenary session, roundtable discussions, and speakers. The purpose of the opening plenary session was to create a vertical atmosphere with clear emphasis on God as the unifying force. Also, we clearly wanted to show that True Parents were the inspiration whose visionary thought is what's needed to resolve the problems of racial and cultural discord.

For table discussions to have order, specific questions were developed to guide the original mind of each participant. To further accomplish this objective, table discussion leaders met in advance, to be familiar and comfortable with the overall focus of the event—God's heart needed to be expressed through their work. The foundation of creative ideas, prayer and love experienced greatly benefited the overall success of the conference.

Speakers were chosen on the basis of the existing network; the quality of relationship between organizers and speakers played a critical role in the overall atmosphere of the conference. The personal friendships established through business contacts gave the feeling of a common purpose. Each speaker received a copy of *Christianity in Crisis* and was asked to read it before the conference. This was the greatest joy for me personally—to have the opportunity to share True Parents' love and vision toward America.

A beginning

In my opinion, the most significant part of the conference occurred when a black man introduced a white man, who in turn introduced an Asian man. What happened was more than a formal introduction. True Love was passed. It was one of the most beautiful experiences to see the love of God in such a dramatic way. The love that was exchanged brought tears to many in the audience. God's hand moved on the conference in a mighty way. A foundation of unity was made that can save this nation.

Mr. Dong Moon Joo, an elder brother

surface of the problem. But it is a new beginning. Many of the participants expressed optimism for the future, that together we can make a difference. It is clear that America is in need of moral leadership and that to actually penetrate the problems commitment is essential. People are looking for "real" solutions and are urgently encouraging activities to reach into their local communities. To bring about racial and cultural harmony, the process must be done with sensitivity and a serving life.

A phone directory was created from the

conference so that participants could contact each other and create grassroots activities. Future plans are already in the making. A media networking breakfast between Asians and blacks is being organized to continue discussion and friendship-building. It is exciting to see people who are concerned coming together to address a problem that plagues all mankind. It is clear to me that God wants this work to continue.

Our True Parents taught and have shown us God's ideal. They have given us the heart and vision to solve the problems. *My Pledge*,

section five, reads: I am proud of the one Sovereignty, proud of the one people, proud of the one land....

If you share this vision and want to work toward racial and cultural harmony, we would like to hear from you at (202) 789-1299. Perhaps we can learn from and help each other. If you would like to have a copy of Mr. Joo's speech, send a self-addressed envelope to World Media Association, 1030 15th St., NW, Suite 430, Washington, DC 20005.

Someday I want to organize people from America to serve Africa. There is so much desperation in that continent and the skills we have in this country would greatly help others less fortunate than we are. Just imagine if trained technicians, school teachers and businessmen volunteered some time to build God-centered infrastructures in Africa. How exciting!



John Robbins, projects director of the World Media Association, Dong Moon Joo, exec. vice-president of the Washington Times Co., and Bill Christian, news director of WHUR Radio.

serving True Parents, gave the keynote address. His speech was historical in laying out God's point of view toward the healing of racism, first in America, then the world. He has clearly established himself as a man ready to confront the problem of racism and bring reconciliation. I believe for true human dignity to emerge, we must be able to love beyond racial and cultural barriers, and Mr. Joo set a beautiful example.

For outreach, the World Media Association alone mailed invitations to public officials, civic leaders, Asian organizations and others. In addition, networking by telephoning and door to door canvassing was done in areas of the city that are potential spots for violence. Also before the conference, some of the speakers and WMA staff appeared on five radio talk shows to promote the conference and discuss the importance of the issue.

Everyone realizes that this event is only the beginning — nothing to celebrate about when we have not begun to scratch the

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A Friend in the Weeds is a Friend Indeed

By Bruce Biddle

Once upon a very recent time there lived a little magazine. It was a small and simple one, more like a booklet actually, but he was lively and colorful. Also, he was a proud booklet. Do you know why? It was because he was created especially for Unification children.

The young magazine looked around sometimes at the other children's publications in the bookstores and libraries. He wanted to be big and fancy like them. But mostly he just thought and prayed about his own special purpose.

One time he was praying, "Heavenly Father, please help me find a special way that I can inspire the blessed children and all the children who are learning about Rev. and Mrs. Moon and the Divine Principle. What kind of magazine do you want me to become?"

A small voice in his mind seemed to be answering him, "... If you work, if you wait, you will find the place where the four-leaf clovers grow...."

"Hmm," he thought, "I could use a bit of good luck." And so he dashed out to the park and began crawling through the grass. Nose first, he searched and searched for his lucky charm among the weeds and the worms. All the while he sang the beautiful Belvedere song and talked to Heavenly Father.

"Father," he said with determination, "I'm going to make this an exciting adventure today. I'll look and look for that clover till I find it, no matter how long it takes. And when I find it, I'm going to give it to you. Maybe then you will show me what kind of magazine to be."

So he went on and on till his little knees were grass-stained and his tiny eyes could hardly see straight. He laid down for a

moment. "Father, I'm just taking a little break." The hot sun caressed him and soon sleep swept over him and he found himself in a field of dreams. Before him stood a wonderfully bright four-leaf clover. It had a warm and friendly face, but it didn't look like it was very happy.

"Well, well. What kind of lazy little magazine have I found here? This is not time for a nap! Keep going! Besides, you've almost found me." And with that, he smiled and disappeared.

The little magazine awoke with a start. "Wow, I'd better keep looking." And with a fresh new spirit he continued his quest.

Before too long, sure enough, he found a precious and perfect four-leaf clover. Among the scrubby weeds and zillions of three-leaf common ones he had discovered his special prize. He was so proud of himself.

He sang and danced around it, "...and God put another one in for me...." Suddenly he remembered his promise to God. He knelt down to pray.

"Father," he said quietly. "Thank you for guiding me to this amazing little creation of yours. It is so rare and beautiful. It was hard to find, but you helped me I know. Now I want to offer it up to you. Any good fortune that comes from this clover will help me to be more loving and wise so I can truly help all the children with the stories and games on my little pages...."

He was just about to finish his prayer when a small familiar voice joined in with his to say "Amen!"

"Hey! Who was that?" The little magazine opened his eyes and looked around. The voice sounded like the one he heard in his dream earlier.

"Hmm, I'm not dreaming, am I?" He scratched his head.

"Nope. You're wide awake, my friend." It was the four-leaf clover in the grass next to

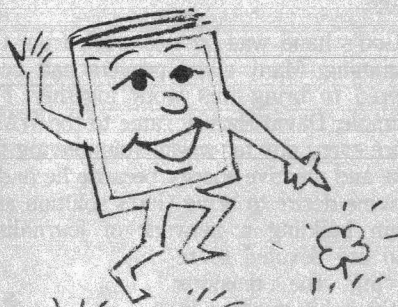
him.

"Congratulations! You found me!" he sang out happily.

"Oh, my!" said the magazine, "I never met a talking clover before!"

"And I never met a talking magazine!" exclaimed the clover.

They shook hands and began to talk on



and on about Heavenly Father and all kinds of fantastic things.

"By the way," the magazine said to his new-found friend, "I was looking for you because I was hoping to get some good luck in my efforts to become an inspiring magazine for Unification children. Do you by any chance know anything about teaching ethics and religious imagination and periodical design and market research and bulk-rate permits and short attention spans and things like that?"

The four-leaf clover just sat quietly. The

magazine looked at him eagerly. A cool breeze passed between them and the shadows from the trees danced softly upon the field. A few minutes passed. Finally the clover looked to the anxious friend, and as if he were finishing his own little prayer, he spoke with God's spirit in his voice:

"Of course, all of those things are very important. I, too, would like to learn more about ethics and those other concerns. However, if you really want to bring Heavenly Father's spirit into your pages, you should listen to the children. Ask them to tell you about their experiences and stories. The Unification children have a very special fresh spirit. They are learning exciting new things in the new families and traditions that Rev. Moon is raising up. They may be very young, but they have lots of fabulous things to share. Be humble before their pure creativity and the joy of their families."

The magazine sat quietly for a while, and then spoke.

"Gee, that was wonderful. What a great idea. Do you mind if I quote you?"

And from that day onward the little magazine had a much clearer sense of purpose and direction. And he called himself "The Clover Club."

The Clover Club magazine is growing little by little, becoming bigger and more beautiful, like the children. Write for a free sample: The Clover Club, 1857 Wilton Rd., Cleveland Heights, OH 44118

Go-Round Books for Kiddies

By Jack & June Kiburz

The formation of *Go-Round Books* happened on the Day of All Things, 1992. For some time now, we have been talking about a children's publishing venture to fill the crucial need of teaching materials and literature for our young families. As more of us settle and put down roots, educating our children and extended families takes on added significance.

We know that some of you have already responded with music, stories, newsletters and other materials. It's our hope that we can network and work together to fill the void. We are happy to provide our expertise in education and publishing to bring high-quality books to a direct-mail readership.

Go-Round Books will be centered on themes relating to spiritual values and the natural world and will be geared to children ages 5 to 9. It is our belief that stories and activities dealing with understanding the natural world and relationships will best prepare our children to understand the more complex lessons of religious principles. Children have a natural affinity with nature and animals.

The realms of the natural world also encompass an understanding of the unseen spiritual world. So there is ample room for works of fiction and fantasy as well as science and the diversity of cultural under-

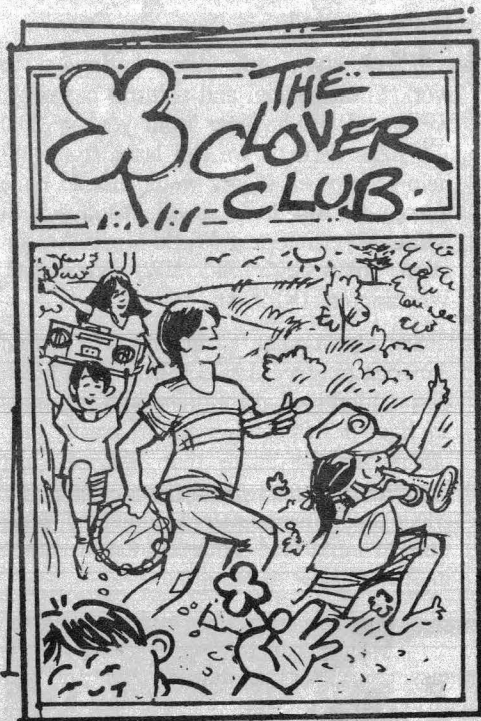
standings, including languages. Our first project will be a children's almanac of religious celebrations, including Unification, Christian, Jewish, Muslim and others.

It will be a hands-on book for children, with stories, skits, crafts, worksheets and lots of illustrations. It will also provide guidelines and ideas for parents who want to provide more information and lessons for their children, all in an integrated format and a professional package.

We welcome your submissions for possible publication as well and will offer an attractive royalty arrangement for any published works. If you are interested in providing illustrations for publication, please send us copies of some of your best work.

We both feel that our education and life experiences have prepared us well for this exciting adventure. We both have seminary diplomas in religious education. June also has a bachelor's degree in primary education and certification and experience as a Montessori teacher. Jack has a bachelor's degree in fine arts, experience teaching second grade in a multicultural school in Libya and more than 12 years' experience in publishing. We look forward to hearing from each of you!

Jack & June Kiburz, P.O. Box 7476, Westchester, IL 60154-7476; (708) 409-0346



Wow!
A magazine of
fun & inspiration
made especially
for Unification
children!

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The Clover Club
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BIHARY

from page 20

ourselves still of the same family. The groom and my sister, I felt, are representing the nature of America's broken family system, which can result in so much pain between families as well as to God's heart. Attending with my sister and all my brothers, I felt a family victory in resolving the heartbreak between families which divorce causes.

It was a long 13-hour trip by train from Newark to Cleveland with my two boys, ages 6 and 4. The bride's family have accepted all my family wholeheartedly as part of the groom's family—a very strange happening, but Father has told us the next and biggest step is to restore the broken families here in America; we have to find

all instances of breakdown and work to restore them substantially.

When we go onward to our families, how much of our attitude is Cain or Abel? On every level of advancement of the eight-stage victories, we must overcome Cain-thinking and dwell in the victory of Abel's realm. Here is such an example:

Upon arriving in Cleveland, I was given the use of my sister's car. In using the car for two days and one night, I could drive just far enough before returning it that I would use just enough gas in the tank. How do I react naturally: to put a full tank back in the car or just the same amount or just leave it as it is? I have a choice to make, whether I do something or not—both are choices. When I made a short visit to the church in Cleveland for Sunday service, I had a few minutes while the boys were playing, to wash the car quickly and then

fill the gas tank.

I did this very naturally with a heart of love, not calling for any thanks or comments from my sister. This is the true son's position—caring for and seeing responsible actions in the realm of my responsibility. I tell this short story to illustrate how we develop understanding about gaining the victory with Cain or not. I remember from my MFT training that in loving Abel you must know Abel's heart and work to serve that heart.

To stand in the Abel position, we first must be victorious in Cain's. Then the world of a true Abel's actions will be open to us. Even such small details are so important in the restorative process. How we become True Tribal Messiahs or Parents is really reflected in our thought actions: whether we are really acting as Parents or not. True Love does not have to

be checked by actions—rather they are just part of our natural activities.

My heart is longing to know God ever more deeply, and I look forward to my future home nations in the coming years. I plan to adopt a Grandparent in every nation, as well as finding spiritual children to teach the Principle and the value of True Parents through True Love. This world has so much need of God's True Love and True Life.

I am thankful for True Parents, who can teach us how to find and grow that love—and how we can pass that love on through our lineage. God's ultimate goal of the Kingdom of Heaven is this new heritage of Heavenly Families. Let us go forth together with True Parents and True Family! Amen!!!

Marriage and the Family: Fall and Restoration

By Jonathan Wells

This is the second and last excerpt from a paper presented in the "Marriage and Family" seminar sponsored by the International Religious Foundation in Seoul, August 1991.

Obviously, the present world is not the Kingdom of Heaven. Unification theology attributes the disparity between ideal and reality to the fall of our original ancestors, who are called Adam and Eve in the Bible. According to Divine Principle, God gave Adam and Eve a commandment to guide their conduct during a period of growth; if they had succeeded in following that commandment, they would have fulfilled the First Blessing of individual perfection, and been ready for the Second Blessing of marriage and family. In other words, Adam and Eve were born sinless, but were not yet perfect. (DP, 72-75)

As interpreted by Unification theology, the biblical commandment not to eat of the fruit of the tree of knowledge of good and evil meant that Adam and Eve were to abstain from sexual love until fulfilling the First Blessing. So interpreted, the biblical story recounts how Eve succumbed to temptation by engaging in a spiritual but nevertheless sexual relationship with her archangelic guardian, Lucifer.

Overcome with guilt, Eve then went to Adam who, instead of resisting temptation and guiding her back to her rightful relationship with God, engaged in a premature sexual relationship with her and thereby consummated the fall. The original

ideal had been for Adam and Eve (God's children) to have dominion over Lucifer (God's servant). Instead, they submitted to Lucifer's dominion, who thereby became Satan, the usurper of God's place in the four position foundation and thus (according to St. Paul) "the god of this world." (DP, 66-83. See also Wells, "Some Reflections on the Unification Account of the Fall," 63-67.)

Original sin

This perversion of the originally intended four position foundation constitutes "original sin" in Unification theology. In one sense, the descendants of Adam and Eve are the children of Satan, though fallen people are not totally cut off from their Creator but are caught in a "midway position" between God and Satan.

This intolerable situation presents God with a dilemma: it was produced by the misuse of the very free will that enables us potentially to become God's children; by acting unilaterally to solve the problem God would deprive us of that potential and render the purpose of creation forever unattainable; therefore it is up to us to follow God's direction freely; but people with original sin are unable to direct their actions completely in accordance with God's direction. According to Divine Principle, the solution is "indemnity", which implies partial payment: fallen people, though unable to fulfill their responsibility completely, can freely make certain conditional offerings which God then uses as a foundation for restoration.

This does not mean that restoration is made easy! Indemnity usually entails persevering through difficulties and suffering to fulfill the conditions God prescribes. The biblical stories of Cain and Abel, Noah and

his family, Abraham and Isaac, and Jacob and Esau are regarded as a history of restoration by indemnity. On this foundation, God was eventually able to send Moses and Jesus: Moses came to lead his people out of worldly slavery, and Jesus

"Abstain from sexual love until fulfilling the First Blessing"

came to lead them (and through them the entire world) out of Satanic slavery. (DP, 83-97, 222-342)

Jesus' mission was (to borrow Irenaeus' word) the recapitulation of Adam: Jesus came as the second Adam to succeed where the first Adam had failed, and to become the True Parent of a restored humanity. In other words, Jesus had a dual responsibility: not only did he have to fulfill the Three Blessings, but he also had to separate the fallen descendants of Adam and Eve from Satan and restore them to God's dominion. Just as Adam and Eve had a choice, however, and chose wrongly, so the people who lived at the time of Jesus misunderstood him and rejected him.

Even the few who really followed him fell into faithlessness at the end and deserted him in his hour of need. So Jesus was prevented both from fulfilling the Second Blessing and from completing the work of restoration which he had begun. Instead, he had to go the way of the cross and thereby lay a foundation for the second

coming. (DP, 205-18, 342-371. On Jesus' dual mission to fulfill the original ideal and restore the fallen world, see Jonathan Wells, "Unification Christology," in Frank Flinn [ed.], *Christology: The Center and the Periphery* [New York: Paragon House, 1989], 46-47.)

Second coming

According to Divine Principle, we are now living in the days of the second coming. The book interprets eschatological passages in the Bible to mean that the second coming of the savior will be similar to the first: like Jesus, he will be born fully human, have to grow to perfection, and run the risk of being rejected. He will not, however, be Jesus of Nazareth, but will come with a new name, to complete that which was left unfinished by Jesus' premature death on the cross.

Divine Principle also uses a variety of arguments to persuade the reader that the savior will be born in Korea during the first half of this century. Although the book does not explicitly identify anyone as the second coming of Christ, its introduction contains the following statement: "With the fullness of time, God has sent His messenger to resolve the fundamental questions of life and the universe. His name is Sun Myung Moon." (DP, 16, 113-119, 129-136, 405-536)

Born in 1920 to devout Korean family which became Presbyterian in 1930, Sun Myung Moon had a vision at the age of fifteen in which Jesus appeared and commissioned him to complete the work of salvation left unfinished two thousand years earlier. After ten years of study and prayer, Moon began teaching and gathering followers, and in 1954 founded the Holy Spirit Association for the Unification of World Christianity (now popularly known as the Unification Church).

Trash and the Dawning of Consciousness

By Claire Bowles

Since the 1920s, and until now, people have studied to find out just when the dawning of consciousness occurs in babies.

It is not known why, but the research is conclusive that the much-pondered "dawning of consciousness" is inextricably tied to the family trash.

There is a distinct period of time during which the actual "dawning" is taking place. This period of time is about six months in length and the level of consciousness that the baby has attained is measured, in part, by the baby's determination to reach said family trash. There are five levels of consciousness which I list below so you may see just how conscious your baby is. Please don't worry if your baby doesn't seem to be conscious yet...all babies DO become conscious sooner or later. And look at it this way: the later your baby becomes conscious, the longer your house will be clean.

Level one: Early Dawning. At this stage, your baby will first catch sight of the family trash, usually kept in the kitchen. Further studies are being made as to whether dawning is connected to the contents of the kitchen trash as opposed to the office trash, for instance. Some people believe that coffee grounds have a role but that's inconclusive. At any rate, it is usually the kitchen trash that catches the eye of the Early Dawning infant. Many times the parent does not notice the child in her arms leaning in the direction of the trash.

If you do notice this leaning, take a look at your baby's eyes. In the Early Dawning infant there will be a gleam of what could be called delight. Quite often if the baby is four or five months old and is sitting in a walker he may take a step or two in the direction of your garbage. In advanced infants they may even reach the trash and

try to touch it during the Early Dawning period. The difference between this period and the second period (Intermediate Dawning) is that the baby CAN be removed from the trash area and distracted with a toy or the family cat, etc.

Intermediate Dawning

Level Two: Intermediate Dawning. During this period the baby, when left on its own, will ALWAYS go in the direction of the trash. He will not become upset when you remove him (docility is part of the preconscious state from which he is dawning) and he will not complain but he will automatically turn again in the direction of the trash and will try to go in that direction if there are no barriers preventing him.

The consciousness he has attained in Level One gives him increased mobility so he can more easily and accurately reach the trash. During this period if the baby reaches a barrier he will stand gazing at the trash that is no longer within his reach. If you pick him up to remove him from the area his head will turn and his gaze will remain focused on the trash until the trash is out of his line of vision. If you don't remove your baby from the trash he will tentatively reach for and touch the trash. Usually this is accompanied by a radiant smile. Actually touching the trash seems to be necessary to complete Level Two and go on to Level Three.

Level Three: Acute Dawning. At this level the infant is focused on the trash with an increasing intensity. He will reach the trash despite barriers. His increased consciousness teaches him many ways of reaching his goal. When moved away from the desired area, he will crawl between your legs, around the barriers you put up, and may even crawl over something which you put in his way. He may hurt himself trying to reach the trash.

If removed and prevented from accomplishing his desire, he will cry. If left alone he will reach the trash, pull himself

up to stand by the trash basket and grab handfuls of anything he can reach. We haven't found that there is a particular thing that babies like best in the trash. They seem to love everything in the basket equally. Some researchers say that the more advanced baby seems attracted to the older items in the trash.

This level always includes eating the trash. It has not been determined but there



may be substances in the trash necessary for the baby's general health. Many times the baby will pull out an amount of trash, then sit down and play with it. This "play" includes the aforesaid eating, spreading particles and substances of mixed origin on his body (usually the head area), and carrying some large bits of the trash around with him. If the baby is in a walker these bits can be carried on the walker-tray or his hand, but most babies prefer to carry these bits of trash in their mouths.

Dawning Peak

Level Four: The Dawning Peak. During this period the baby will be drawn towards any trash in the house. He seems to be interested in little else. Trash becomes his main goal in life. Most mothers have, by this time, found a way to secure the kitchen trash in such a way that the baby cannot

reach it, usually on the kitchen table or the counter beside the stove. There is the possibility that whatever substance it is that babies need (trace minerals, perhaps) which the trash contains is also needed by adults and this is nature's way of making sure that we get some, too.

You will no longer see a look of overwhelming joy on the face of your baby while engaging in trash "play". This will be replaced by a look of serious and deep concentration. This level is marked by such a fixation with trash that many parents try putting their daily trash in the child's toy box and putting toys in the trash baskets. This works only until the baby realizes the consistency change (probably because nothing comes off into his mouth which he can carry around). This adds to our conclusion that it is indeed the contents, and not the basket, that attracts the baby.

Level Five: Post-Dawning. This is an assimilation period during which the baby will seemingly lose his interest in trash, pretending interest in books on shelves, newspapers, magazines, etc. However, their newly attained consciousness has given them insight into their parents' thoughts to some degree and they know that if they are no longer interested in the kitchen trash, you will take it off the kitchen table and put it back on the floor. If left unattended, the baby will carefully go back to the trash and engage in trash "play" as long as he can, even occasionally looking to see if you notice him. If you speak to the baby, he will squeal and sometimes "talk" to you too, leading some researchers to connect speech to trash as well.

You can test your baby by waiting for a time when you see him carrying a bit of trash in his mouth. Say to your baby, "What have you got in your mouth, young man (or lady)?" If the baby turns around and starts to run away from you, he has definitely reached consciousness and his interest in trash will soon be waning... usually by the end of fourth grade.

★ FAMILY LIFE EDUCATION ★

Heartwing: The Shimjung Way Of The Family

By Victoria Clevenger

"It's a long road to freedom...but when you walk in love...the miles fly by..."

In July we celebrate both the American Independence Day and the anniversary of the 8000 Couple Blessing, which was dedicated to "World Peace Through Ideal Families." They seem quite related. Surely we deserve a display of fireworks any time we break through our limits and win the freedom to truly love our spouse and children!

I realize that it is not easy to find the time, words, and perhaps even the desire to share what you are encountering in your effort to unite lineages, but I still hope you will. Perhaps I can break the ice a bit.

Even after years of studying and lecturing the Principle, it is only in the past two or three years that I can say I've finally begun to be able, with some consistency, to choose loving acceptance and non-defensive listening over hurt withdrawal and bitter resentment when my husband Mark fails to meet my various conscious or unconscious expectations. Also I'm finally able to be more grateful for—and desire to fulfill—HIS expectations of me because I see how in this way he, as my second messiah, is pulling me to become larger and more mature. My efforts to create joy and unity with my spouse have forced me to make my relationship with God more real and living than ever before and have made referencing myself to True Parents more necessary than ever, too. A very helpful question for me whenever I've felt sucked into a horrible vortex of hurt and anger is, "What is it to love maturely in this situation?" That question, when I ask it sincerely, has almost always enabled me to connect with God and His perspective and power.

I could say more, but I'd rather hear from you!

I'd like to honor my husband—and all of you who also long for true freedom—by sharing a hastily written poem of his that I found hidden among all the technical files on his computer. I think it beautifully expresses not only his heart but also an original desire.

HEAVEN

Free from our metaphors
aware of our oneness
give me no walled-in palace
I want to walk with my brothers and sisters/free of fear
to live among the animals and plants
liberated from the needs of my body
to be a part of the beauty
to stroll in a meadow
run among the trees/that's what I long for
to soar through great canyons
with my brothers the eagles
to swim with the whales
no longer an alien
not separate but free.
by Mark Clevenger

CREATING BEAUTY
OUT OF MUD

My bubble has finally popped! And I'm trying to assimilate the reality that life is not easy. Then on the other hand I'm trying to grasp the reality that I can be a recreator. Maybe more than "grasping"...pushing myself to live up to the creativity and confidence that it takes to make a beautiful sculpture out of mud, the mud being my own nuclear family. Right now I'm just making a simple condition to have the confidence to see God working in my life. Oh, right here is the whole world—and the good and bad. THIS is recreation. THIS is where God can solve the Japanese-American conflict, along with just plain ol' man and woman conflict, along with raising this little girl—me—and this little boy—him—to be grownups, with

parental hearts centered on God.

A big task! Only with God! I know all my sisters and brothers must be going or did go through this already....

by Sarah Nishioka, Nutley, NJ

MANY WAYS TO FREEDOM

From a daily column in the newspaper—
"Client writes: I nagged my husband a lot. Then he started getting unsigned postcards, calling him a fool, a jerk, an idiot. From somebody at work, he said, I wanted to kill whoever wrote those nasty insults. He's really a fine man, and I never nagged him again. It was 18 years before I

On Sunday morning I have a "store" and they can buy little toys, candy, gum, etc., with the "money" they have earned! I like this better than their constant wheedling to go to the store and buy something, and they really are into getting their "lucky bucks" and turning them into tens and even hundreds. They sometimes even ask me for an extra chore to do, so they can earn more! What music to my ears!

by Lucie Anderson, Mesa, AZ

Here are more tips from Jutta Tobkin's review of the book *Love is Not Enough*, by Nancy Samalin (see the April '92 *Unification News*):

Heartwing

found out he wrote the postcards himself."

From my diary—

This morning, 5am, before Sunday morning prayer, a voice within me whines, "I have no power...." Another voice answers calmly, "You don't need power from somewhere else. Your body moves, the power is generated. No big fuss, no big determination...just a small action in the right direction, and you are rolling."

by Gertrud Yasutake, Aiea, HI

LIBERATING THE GOOD IN
OUR LOVED ONES

* I discovered a great little book at my in-laws' house: *Underground Manual for Ministers' Wives*, by Ruth Truman. ALL of us are "ministers' wives" because we are married to "men of God." Here is a sample:

"Such a man is not easily encased in a box called a house. He just has to live in the whole world.... The question is—are you

2) Acknowledge Feelings:

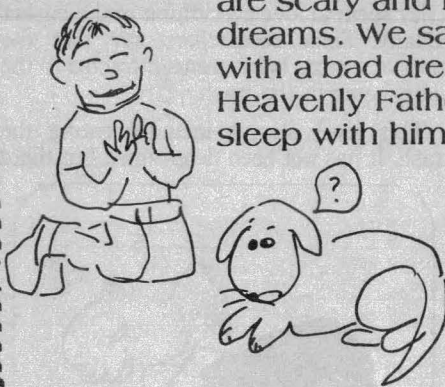
Acknowledgment takes more than love and good intentions. It takes awareness and skill. We need to be a sounding board for our children. When we are able to listen to children without judging, criticizing, or handing them a solution, we are often surprised by what is actually troubling them. The skill of acknowledgment applies to feelings—not to misbehavior. Behavior has to be corrected at times of danger or destruction.

3) Why It's Hard to Set Limits:

Since all parents want their children to be happy, and since setting limits makes them (temporarily) unhappy, our children can learn easily to manipulate us and wear us down.

"If you can put aside your own constant need to be loved, you will be able to set limits and give yourself permission to say "no". You can give him permission to be angry, grumpy, or even hostile, but you

My four-year-old boy woke up recently with a nightmare. We explained to him that sometimes we have junky dreams that don't make any sense or that are scary and in Korea they are called dog dreams. We said whenever he awakens with a bad dream, he should pray that Heavenly Father and true Parents can sleep with him, and that he then could go back to sleep. A few days later before bedtime, I saw him kneeling beside our dog and he was praying, "Dear Heavenly Father, please protect Petunia from doggie dreams...."



Kim Brown

willing to let him be free to answer to himself and God in the manner he feels is best?"

"Fast on the heels of freedom and trust comes the need to share him endlessly.... It took a while, but it finally dawned on me that the finest thing I had to share with other people was my husband, and when I could do little, because of family or other responsibilities, at least I could share him. Gift-wrapped, yet!"

It's published by Abingdon Press and these quotes are from pages 14 and 15.

* My incentive program for the children is going quite well. I got this idea from another book, *401 Ways to Get Your Children to Work at Home*, by Bonnie McCullough and Susan Monson. I made a list of chores and expectations—get dressed, scrub teeth, clear your plate, etc.—and a whole bunch of play money in ones, tens and hundreds. I give the kids one "lucky buck" for each thing they do that's on the list. For their room they can earn three: one for making the bed, one for having clothing picked up, and one for all toys put away.

have to teach him appropriate behavior." (p. 68)

"It's easier to set limits when the limit applies to a value you are trying to teach and when you are willing to risk a child's displeasure. When you are imparting a value such as honesty, no hitting, or nonviolent television, you will have to adhere to the limits firmly. If you give in because you don't want an unhappy child, it will be difficult to communicate your values." (p.58)

Children can sense our guilt-tainted feelings or feelings of failure and take advantage to get their way. We don't have to feel like a good parent when they are happy or a bad parent when they are angry or unhappy. Nobody can be a Supermom; we have our own needs, too. When we set clear limits and stand firmly behind them, they can accept NO, as well as us. Our love needs limits and restrictions in the form of discipline with positive reinforcement.

by Jutta Tobkin, Falls Church, VA

TRUE LIFE, LOVE

AND LINEAGE

Warren and Barbara Minett recently had their first child, Un Hee, and sent this delightful testimony to the joy and responsibility of blessed life.

Un Hee is a joy and delight beyond my imagination of what becoming a mother would be like and with a most wonderful and loving, helpful husband like Warren, it seems that this DP ideal could be for real!

I'm always thinking of the "idea" or "reality" that a greater blessing brings greater love and that brings greater responsibility. Upon taking the greater responsibility, a deeper love is felt and more blessings come. So after 17 1/2 years of believing the Divine Principle and especially the ideal of the Three Blessings, at the age of 40 (Warren is 41 years old) I experienced with my husband a really big birth-day party with the birth of our precious daughter Un Hee Juli. My doctor, a British lady with a jovial personality, said to me upon our first meeting, "Because of your age and size you might need a C-section, but then Queen Victoria was only 48" and popped out nine children."

One hour and 45 minutes before Un Hee was born, it was decided her head would fit—and it did! Attending at her birth-day party were her Daddy, Grandma (my mom), Auntie (my sister-in-law), two midwives, and the doctor, who arrived with about 15 minutes to spare to make the catch. I never expected so many people to be there. I'm so grateful that my mother could be there. She gave her first birth to me and then could witness her first birth from me. I know it was a bonding experience for us all.

Warren and I had been praying for a healthy, happy and holy child, and beyond our doing (thank you, Heavenly Father) our prayers were answered. The cutest thing is every time we see the doctor, whom we now call Auntie Jane, she goes around to the nurses and says, "Here's the baby Un Hee—she was the one smiling and posing for pictures 15 minutes after birth." All this brings the reality of the greater blessing we have received and definitely the greater love we feel and the greater responsibility of raising and guiding Un Hee Juli to fulfill the eternal prayer of being healthy, happy and holy—true love, true life and true lineage.

As Un Hee cries for a fee, Warren brings her to me saying, "Let's go to Mommy and see if the dairy is open."

by Barbara Minett, Manurewa, Auckland, New Zealand

QUESTIONS

Our daughter Carena is only three, but already I'm concerned about whether to home school her or send her to public school. I know all of us are wondering what is the best way to educate our children and would like to know others' views on this question—public school, private school, home school, or....

by Renee Thompson, Wauwatosa, WI

PLEASE LET US HEAR
FROM YOU

Send your item(s) to: Victoria Clevenger, 12715 NE 7th Place, Vancouver, WA 98684, (206)944-7278. Indicate if I may print your name and address (city only in the *UNews*) and if it can be printed in the *Unification News*, or *Heartwing*, or both. Please also send pictures!

If you would like to receive a copy of *Heartwing*, please send a self-addressed, stamped (52 cents) envelope (SASE). 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 insight, too. I look forward to hearing from you, and thank you for your giving.

The Shimjung Connection: The Challenges

By Sharon Goodman

SHIMJUNG—"the heart of wanting to be together." That is God's heart—wanting only to have a family with whom He can live. This is the shimjung connection that was severed when the first relationship did not allow God the Parent to be present. Without bonding with our Parents, we were a lost world—without heart.

Understanding God's painful past, we as parents want to do the best for our children, and yet the stresses of daily life prevents us, to a great extent, from experiencing the shimjung connection with our God, our spouse, our children, other families, and even ourselves! Instead of searching for ways to bond with one another, we often feel the need to "get away" from our relationships. (Don't get me wrong—I'm all for a needed vacation and some healthy relaxation!) So, how do we create the shimjung connection?

I once asked my father how he managed to grow up to be a decent, respectable person in the midst of difficult times. He said he grew up with two things that made all the difference: 1) a value system in the family, and 2) a support system comprised of grandparents, uncles and aunts, older brothers and sisters—all of whom abided by #1—a value system.

Today, the world at large is at a loss for a common ethical standard of values. Secondly, especially in America, we have lost the extended family, the support system that kept a check on the preservation of the healthy family.

As Unificationists, we often do not have extended family nearby and we have learned to depend on ourselves or rely heavily on our spouses. But the reality is that in a shimjung family and community, we were meant to have a support system. If young parents were not the perfect role model (and who is?) the grandparent or uncle or aunt could help smooth out the rough edges. If Daddy was too authoritarian, for example, Grandma could soften the blow (but not the lesson) by saying, "Sweetheart, Daddy forgets that he made the same mistakes when he was young. But please obey your Daddy because he loves you and is teaching you to do the right thing."

Sounds too much like the Walton family? Maybe because it is an example of the long-lost extended family.

Support system

Without these kinds of support systems, we find ourselves as parents bewildered, depressed, guilty, perhaps, because we feel inadequate to do the job ourselves. The reality is that we were never meant to do it by ourselves. Who must make up this

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Two friends on the floor
of my kitchen
enjoying a frozen delight.
Sharing a single popsicle,
Each politely taking a bite.
As a mother I wondered
of hygiene,
Could this sharing make one
or both sick?
My son held the popsicle firmly,
The dog finished all
but the stick.

by Kim Brown

extended family? We must. WE OURSELVES TO EACH OTHER. We must create the shimjung family around us. Personally, I like knowing that there are other family members who can "parent" my children and "fill in my gaps." But it requires us to really consider HEART EDUCATION—a common standard of values in raising our children centering on the true family tradition.

As I see it, we MUST create the shimjung community to prevent our own isolation as parents AS WELL AS provide for the preservation of our families.

To create the shimjung community requires two things of us:

- 1) things we must give;
- 2) things we must "give up."

THINGS WE MUST GIVE: We have to work at giving the same heart and attention as God would give to *everyone* of His children—remembering that our beloved God has children for the first time in history—children who have the possibility of unlimited relationship with their parent God. We must work to give our parenting best to ALL children if we are to be TRUE PARENTS. If we are a true shimjung community, with a common standard of heart, we should be allowed by other parents to admonish their children in their absence if the children are going the wrong direction.

One of my deepest lessons in Korea was to watch total strangers correct wrong behavior of unsupervised children. One young boy was walking dangerously close to busy traffic and an older man took his cane and pushed him away from the street with a few sharp words. The boy bowed, accepting his words, and went on his way. The old man felt like a parent to a total stranger. There is protection in such a society (something sorely missed in America).

2) THINGS WE MUST GIVE UP: a) A possessive "pride" about our OWN children. If our children are making mistakes,

we cannot afford to have a false sense of pride that prevents us from taking action. We cannot afford to be "embarrassed". We cannot make excuses for our children's shortcomings. We have to work to understand their needs and how to correct them. Again we need the help of others older and wiser. We need an extended family for support. If we do not have these, then at least we must network and pray together to solve problems.

b) Also we must "give up" the habitual responses we often give to our children that we may have inherited. I make it a daily exercise to listen to the words I use to communicate to children. Did I speak to their heart? Or did I speak only from my frustration? (My husband wishes I would remember that more often with him!!)

c) Judging other people's children/ comparing. If someone's child is tormenting others, if we don't act, it is natural to store it somewhere in our hiding place and begin

to reject that child. Bad behavior is often a call for help. (Frustration, anger, inadequacy.) The response cannot be judgment but a call to action. We have to communicate to each other about what the children are doing. It's always difficult to hear a poor report about our own children, but in the realm of the heart, I believe we can learn to give and receive such important information concerning the well-being of our children. It is an heartistic leap to be open to the counsel of others. But all of it is necessary in creating the shimjung extended family.

At first, we may need to develop relationships with only a few we can trust. But if there is ever a time the world is in need of such a family with a value system AND a support system for those values, it would be now. I believe our training from God has been to create such a base for inheriting and passing on a true lineage.

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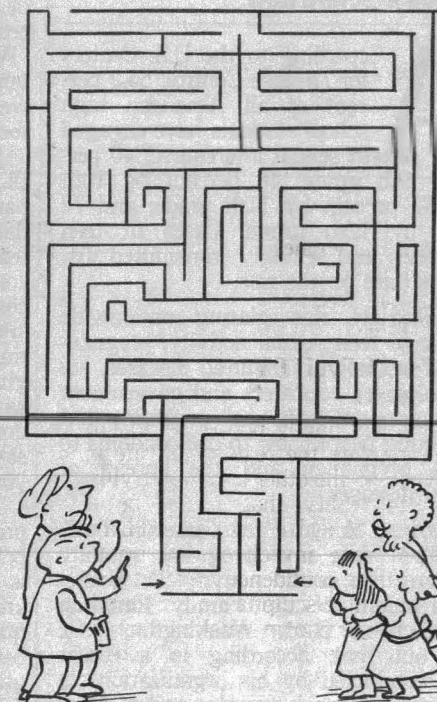
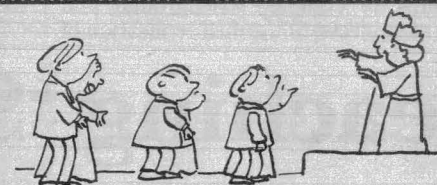
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FOR KIDS

by Françoise



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of getting ready for the Blessing.



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The Homosexuality Debate: Nature Or Nurture

By Richard A. Cohen, MA

The Third World War, the Principle tells us, is a struggle of ideology and, while the major conflict might have been resolved with the precipitous decline of communism, there are many smaller skirmishes that have yet to be won.

Currently a hot topic in both the media and Christian Churches is that of homosexuality. The essence of the debate, in Principle, is whether it is original nature or a part of the fallen nature. Two sorties have recently attempted to support the former assertion.

Since August 30, 1991, the news media has been reporting two studies conducted on the etiology of homosexuality. Some of the headlines read: "Brain-stem part different in gay men: Study suggests biological basis for homosexuality" (Seattle Times, Aug. 30, 1991); "Are Gay Men Born That Way?" (Time magazine, Sept. 9, 1991); "Survey of Identical Twins Links Biological Factors with Being Gay," (Los Angeles Times, Dec. 15, 1991); "Is This Child Gay? Born or Bred: The Origins of Homosexuality" (Newsweek magazine, Feb. 24, 1992). The conclusion, as presented by the press, was that homosexuality has been found to be both biological and genetic in nature. This simplistic view is unsubstantiated when we take a closer look at the two studies which gave rise to all this media attention.

It appears that homosexual researchers are determined to find a genetic or biological cause for the purpose of achieving total acceptance of homosexuality. Upon closer examination of those conducting the research, it seems quite apparent that a political agenda is the underlying motivation behind these studies. That is why we must clearly understand how their research does not hold water when evaluated by scientific principles. This review clarifies why the conclusions of these studies are fallacious and should not be taken seriously.

Some of the factors that are important in valid scientific research are:

1) Randomized sampling of subjects; 2) Demographic and cross-cultural selection of subjects; 3) Consistent application of methods; 4) Correct inferences and conclusions from data; 5) Complete background and history of subjects; 6) Verified replication of

research; 7) Conclusions of the author(s) relating to the larger population; and 8) Extraneous variables not interacting with the observed variables (extraneous variables are any other variables that influence what is being measured).

In this article, I shall review the two studies and see if they count as good science.

Biological research

The first of the papers was "A Difference in Hypothalamic Structure Between Heterosexual and Homosexual Men" Simon LeVay, *Science*, Vol. 253, Aug. 30, 1991.

Simon LeVay, researcher at the Salk Institute in San Diego, California, studied 41 subjects: nineteen (19) were homosexual, sixteen (16) were "presumed to be" heterosexual, and six (6) were heterosexual women.

He found that certain groups of neurons in the hypothalamus (INAH 3 or interstitial nuclei of the anterior hypothalamus) were twice as large in the heterosexual men as in the homosexual man or heterosexual women. No lesbian subjects were studied, nor were bisexuals, nor pedophile male or female subjects. LeVay stated that this part of the hypothalamus regulates sexual behavior, and therefore INAH 3 correlates with sexual orientation, making homosexuality biologically based.

However, upon closer examination of this study, we can find numerous extraneous variables which discount Mr. LeVay's findings:

The homosexual subjects (19) all died of AIDS. This is a biased sample of homosexuals, not a random sample; therefore, the findings may not be applicable to the general homosexual population.

The heterosexual subjects (16) are "presumed" to be heterosexual by the (homosexual) researcher. He had no concrete evidence that determined they were heterosexual. He stated, "The [medical] records...contained no information about their sexual orientation."

AIDS, rather than sexual orientation, may be an artifact which caused the size difference in the hypothalamus. AIDS-related diseases, such as AIDS dementia, affects the brain in many of those persons with AIDS.

The difference is not direct evidence that the size difference causes homosexuality.

There is no replication of this finding in

other studies.

The procedure of LeVay's measurement is questionable. He used volume measurement, studying the size of the cells. Measurement by the actual cell count, or amount of cells, may yield a much more reliable result.

Three (3) of the 19 homosexual subjects had larger INAH 3 than the mean size of the heterosexual subjects. Three (3) of the 16 heterosexual subjects had smaller INAH 3 than the mean size of the homosexual

"A political agenda is the underlying motivation behind these studies"

subjects. That implies, according to LeVay, that 3 homosexuals should have been heterosexual, and 3 heterosexuals should have been homosexual. Also, two women had larger INAH 3 as well; does that make them men?

LeVay himself stated, "The results do not allow one to decide if the size of INAH 3 in an individual is the cause or consequence of that individual's sexual orientation, or if the size of INAH 3 and sexual orientation covary under the influence of some third unidentified variable." So the size difference may not be the cause but, rather, the consequence of homosexual behavior.

Dr. John Money, leading sex researcher at Johns Hopkins University, stated, "Of course, it [sexual orientation] is in the brain. The real question is, when did it get there? Was it prenatal, neonatal, during childhood, puberty? That we do not know" (Newsweek, Feb. 24, 1992).

Sexual behavior may affect brain structure. Dr. Kenneth Klivington, assistant to the president of the Salk Institute, where LeVay did his study, says there is a body of evidence that shows the brain's neural networks reconfigure themselves in response to certain experiences. Therefore, the difference in homosexual brain structure may be a result of behavior and environmental conditions. The presence or absence of certain environmental stimuli affect the brain. The brain changes in response to experience. Moreover, we know that the brain responds like a muscle—that is, the more a particular part is utilized, the more developed the pathways and areas become. Therefore, homosexual behavior may have caused the brain to change, thus affecting the neurons in the hypothalamus.

Prejudged

His study was politically based, to justify homosexuality, making it as acceptable as heterosexuality. Note the following data:

He is an acknowledged homosexual; his lover of 21 years died of AIDS (which means, his lover must have had sex with other people while in relationship with LeVay); his brother is homosexual; Newsweek (Feb. 24, 1992) quoted LeVay as saying, "I hated my father...and was very close to my mother"; these are classic psychological causes of homosexuality; he is promoting the idea that homosexuality is a matter of destiny, not choice. "It's important to educate society," stated LeVay (Newsweek, Feb. 24, 1992); his new job is coordinator of the West Hollywood Institute for Gay and Lesbian Education, which is a school for homosexual studies.

LeVay's goal is to have people view homosexuality as a normal sexual behavior: "Here is a whole other way of looking at the question. These children may already be determined to become homosexual," stated LeVay. "LeVay and others hope their work will enable humans to view homosexuality the way other species seem to see it: as a normal variation in sexual behavior" (Time, Sept. 9, 1991).

The key issue in the study *not the size of the neurons in the hypothalamus, but whether neurons have any relationship to sexual orientation. And at what point in brain development did the size difference occur?* Until these critical questions are answered, the speculative conclusions taken from this study are unfounded. Unreplicated, poor science cannot justify political intentions.

Genetics

The second study is equally flawed. "A Genetic Study of Male Sexual Orientation" J. Michael Bailey, Ph.D., and Richard C. Pillard, M.D. *Arch. General Psychiatry*, Vol. 48, Dec. 1991.

Dr. Bailey, from the Department of Psychology at Northwestern University in Evanston, Ill., and Dr. Pillard, of the Family Studies Laboratory, Division of Psychiatry, Boston University School of Medicine, studied the prevalence of homosexuality among twins and adopted brothers. Of the relatives whose sexual orientation were rated, they found that 52% (29 of the 56) of the identical twins were homosexual, 22% (12 of the 54) of the fraternal twins were homosexual, and 11% (6 of the 57) of the adoptive brothers were homosexual. They also found that 9% (13 of the 142) of the non-twin biological siblings were homosexual. From these findings they concluded that there is a genetic cause of homosexuality, that homosexuality is inherited.

Once again, this is a flawed study, bad science, or poorly interpreted science. Dr. Pillard is a homosexual with the same agenda as Dr. LeVay—namely, promoting the notion that homosexuality is inborn and therefore a natural sexual behavior. The extraneous variables which discount the findings in this study include:

Childhood gender nonconformity (characteristics in early childhood such as perceived femininity in boys and perceived masculinity in girls) had no influence on predicting a homosexual orientation in siblings, as the authors had originally hypothesized.

The sample was biased, as those twins who volunteered are most likely to resemble each other, as opposed to many others who are very different from their non-homosexual twin.

Also, the sample may be biased because the subjects were all gathered through homosexual publications (magazines and newspapers which cater exclusively to the homosexual population). What kind of magazines were they? Most of the homosexual magazines and papers that exist are highly sexual. Does this sample represent the majority of the homosexual population? Does it represent randomized, non-biased selection?

As identical twins have identical genetic make-up, it is much easier to interpret the findings as supporting the nurture rather than nature theory. If a homosexual orientation is genetic, then 100% of all identical twin-brothers should have been homosexual. But only half were. Therefore, it is easy to conclude that environmental factors, not genes, cause homosexuality.

Not only were half the identical twins not homosexual, but they were extremely heterosexual. Why is that, if they shared the same genes.

The goal of the researchers, once again, is to reduce prejudice and legitimize homosexuality as natural, inborn behavior. Therefore, their motivation is not scientific, but politically based. They interpreted the findings to suit their purpose, informed the media, and furthered the myth that homosexuality is genetically based.

"For instance, in American psychiatry, it has been those holding psychodynamic theories about the origin of homosexuality who have been closely associated with the position that the homosexual is ill" (Bailey & Pillard, p. 1089).

Only 9% of the 142 non-twin blood siblings were homosexual. However, these non-twin blood siblings share the same degree of genetic make-up as the fraternal

see COHEN on next page

Teaching 'Safe Sex'

By Haven Bradford Gow

According to 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 grade; 57 percent by 11th grade; and 72 percent by 12th grade. Cases of teen pregnancies and sexually transmitted diseases also are on the rise.

To alleviate this glaring nationwide epidemic of teen sexual activity, pregnancies and sexually-transmitted diseases, some sexologists, educators and government officials support "safe sex" programs that teach young people how to use condoms to prevent pregnancy and the spread of venereal diseases.

According to Dr. Paul Cameron, however, such "safe sex" programs actually encourage teen sexual activity. Dr. Cameron, president of the Family Research Institute (Box 2091, Washington, DC), points out that, according to a recent survey conducted by his organization, "a significant minority of males and a majority of females said fear of pregnancy inhibited their sexual activity. About a quarter of both sexes indicated that fear of VD also contributed to their reluctance to have coitus. If the school presents the

condoms as effective..., then at least some of the fear of pregnancy and VD will be removed from some of the kids." He adds: "We know that very few—around one out of ten—claim disinterest in having sex, so if we remove or weaken barriers, many will feel free to follow their inclinations."

Judith E. Allen, a social critic in Palatine, Ill., says: "Our teenagers need to hear, from parents and authority figures, that sex is dangerous. The risks that go along with teenage sex are simply not worth it.... The community should be giving teenagers one consistent message: Don't do it." She adds: "Parents have the responsibility of protecting their children from danger. We don't give a four-year-old a fire extinguisher and say, 'Use this if you play with matches.' We don't give a 16-year-old a cup of coffee and say, 'Drink this before you drive home if you've been drinking.' We say: Don't do it."

Indeed, teaching young people sexual purity, self-worth, respect for others and personal and moral responsibility actually is a positive approach to life and love. We are teaching young people the values and qualities which will help them become better human beings, and later in life these qualities and values will help them be better husbands and wives, fathers and mothers 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 and Chinatown News.

★ EMERGING UNIFICATION CULTURE ★

Architecture: Where Did We Lose Our Sense of Vision?

By Anthony J. Ferrantello, RA, PP

We know that architecture expresses social forces and cultural values of the time. As a consequence, when social forces and values go through changes, so do architecture and her artistic sisters: music, sculpture and painting.

As documented in C. Ray Smith's *Supermannerism*, the period of 1960 through 1964 in America was one of the rise of anti-Vietnam protests, black consciousness, student activism, folk-rock, the Beatles, Bob Dylan, etc. In this context, a wave of young architects were emerging as the gurus of change: Robert Venturi, Charles Moore, Hugh Hardy, Romaldo Giurgola, Thomas Vreeland, Robert Stern, Phillip Johnson, Paul Rudolph, Edward Larrabee Barnes, John M. Johansen, Louis I. Kahn, Cesar Pelli, Richard Meier, Peter Eisenman, Michael Graves, and others.

1965 to 1968 marked the era of anti-establishment: the long hair, hippies and "do-your-own-thing" era. It was a time in which established ideas of appropriateness, beauty and order were all categorically challenged. It was a time of individualism, and yet simultaneously one of social consciousness. Architecture students were involved in social-architecture.

Hippie heaven

While I was in college, my design studio assignment was to head for the mountains of Woodstock, New York with the task of constructing, in one day, what we called Whizbang-Quick-City, an experimentation in spontaneous environment. After collecting all the carpet tubes, and rolls of 6-millimeter polyethylene sheets, we headed for Woodstock, N.Y.; we were going to show the world that we could create a community by cutting through the red tape of bureaucracy and tradition. We were determined to demonstrate our salvific accomplishments. Needless to say, an

archeological dig would have been more revealing.

Like the 1990s, 1969 was a time of economic recession. As a nation, the U.S. was weary with the Vietnam War. We turned inward and focused our attention on the environment, ecology and pollution. It was also a time of religious revival; popular movies of the time were *Godspell* and *Jesus Christ Superstar*. A U.S. astronaut walked on the moon. Back on earth, architecture schools were generating concern for low-income housing, civil rights, squatters' rights, and advocacy planning for the ghettos. The same zeal and idealism of building spontaneous communities were transferred to social issues—the rebuilding of blighted areas.

"We are challenged to break with the obsolete social and economic systems which divide our world between the overprivileged and the underprivileged. All of us, whether governmental leader or protester, businessman or worker, professor or student, share a common guilt. We have failed to discover how the necessary changes in our social structures can be made. Each of us, therefore, through our ineffectiveness and our lack of responsible awareness, causes the suffering around world." (Smith 9)

The above quote conveys a restlessness to change the established order, to break away from traditional boundaries, not only in architectural education, but in society itself. As Jan C. Rowan observed, this marked the beginning of "the undoing of

several sacred cows in architecture." As a consequence, young architects got more involved in entrepreneurial activities: planning, programming, land development, financing, etc.

All these efforts were attempts for architects to regain leadership and direction. But in an attempt to lead, there was confusion as to the direction to take. Now that a break had been made from Mies van der Rohe and the dogmatic Bauhaus school of architecture, the void was filled with an era of wild abandon. Architect Roger Moore proudly stated, "I include irreverence and puncture whatever architectural balloons I can find lying around." Architect Robert Venturi made design jokes about the old order.

For example, in a house in Chestnut Hill, Pa., he purposely designed a staircase that led nowhere. It simply stops at the top with no logical explanation!!!

With Modernist concepts such as "less is more," the minimalism of the 1950s gave us a limited art-experience. To some it was too rational, intellectual, and was criticized as a dry formula. "Less is more" led to "nothing is all," which in protest evolved into "mess is more" and finally to "less is bore," which as a consequence gave us too much exposure to experimental "newness" with

all too little meaning.

Then came Louis Kahn with a new and better order. He was instrumental in creating a new theory based on the concept of "served spaces" and "servant spaces"; he expressed the concept of what a building "wants to be." Thus he was able to break through the duality of form and function:

"In Kahnian theory, Form comes from a careful consideration of the human activities that will go on in the building and of the other functional requirements also. Design, on the other hand, is a secondary consideration, not tied in with Form but almost independent of it. Design, in Kahn's new view, could be an expression of the individual shape an architect wants it to be. He insisted that architects should not merely make pretty things with good reason but that a strong idea, if related to programmatic concept, could be idiosyncratic and valid. In this regard, he was the first influential architect to show a way through to a duality of architectural expression, although he himself did not permit departure from the theories of consistency and integration." (Smith 83)

Kahn was able to ask, "What does the building do besides housing a family?" Instead of talking about scale, proportion or structure, Kahn emphasized the effect a building has on the human being. He was regarded as both a philosopher and a poet.

Indeed, how does architecture influence us? Today, design is very much in the public's attention because architecture is the "unavoidable art." Everywhere we go, it follows us...from our homes, to our schools, to our offices, hotels, airports and churches, for we are part of architecture.

COHEN

from previous page

twins, where there was a reported 22% who had homosexual twin brothers. *Why was there a 50% lower rate of homosexual non-twin siblings?* It must be due to environmental factors, substantiating the nurture theory once again. Certainly nature is not panning out in this theory.

The researchers never investigated the prevalence of incest/sexual abuse between twins and adopted brothers. This statistic might be very revealing, as an important contributing factor towards an individual developing a homosexual orientation. Simple cause and effect conclusions cannot be made. Environmental factors between subjects were not consistent.

Ideological warfare

In reviewing these studies, and reading the newspaper articles about them, I found something very interesting. Simon LeVay's study on the brain was printed in the Aug. 30, 1991 edition of "Science" magazine. However, on that same day, newspapers around the country carried a review of his study! How did they get hold of the story so quickly? Upon closer examination, it is quite clear that Mr. LeVay's intention was to promote and legitimize homosexuality as a natural, inborn condition.

The news sources around the country and, most likely, around the world, took the bait and fulfilled his purpose. The same case holds true with the Bailey and Pillard study. The news media had the story in print almost as soon as the study was published. It is obvious that these researchers planned a strong media blitz to promote the nature theory of homosexuality.

Numerous studies and articles by Dr.

Robert Kronmeyer, Dr. Elizabeth Moberly, Dr. Joseph Nicolosi, Dr. Irving Bieber, Dr. Charles Socarides, Dr. Wainwright Churchill, Dr. Edith Fiore, Dr. Gerard van den Aardweg, and many more, have found homosexuality to be an acquired condition due to familial, environmental, cultural, sociological, and/or spiritual conditioning. Scientific research and clinical observations by psychiatrists, psychologists and counselors throughout the past five decades, have substantiated the theory that homosexuals are created, not born.

Dr. John Money, one of the leading researchers in the area of psychoneuroendocrinology (sex research in relation to biology and genetics), has himself stated, "There may be a biochemical predisposition to homosexuality; however, without postnatal socialization, an individual will not develop a homosexual orientation" ("Sin, Sickness or Status," American Psychologist, Apr. 1987).

Both LeVay and Bialek & Pillard seem intent on proving their genetic/biological theories of homosexuality through these studies. As clearly demonstrated, these studies cannot be taken seriously, because there are so many reasons why their findings and conclusions are misleading and flawed. The lack of clear, concise evidence has fictionalized science, thus creating another homosexual myth. All too often, "researchers"—under the guise of "science"—create the scenario and frame the conclusion. Time and replication will prove whether this research is "political science" or verified science.

This article is part of a booklet, "Perpetuating Sexual Myths: Keeping Homosexuals Locked Out of Hope," that is available from: Public Education Committee, PO Box 33082, Seattle WA 98133 for \$5.50 + \$3.75 p&h.

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Recent Happenings in the World of Religion

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

Interchurch Center: An ecumenical dinosaur?

NEW YORK—For more than three decades, an imposing 19-story building at 475 Riverside Drive on New York's Upper West Side has been a sleek symbol of the ecumenical movement, serving as the headquarters of the National Council of Churches and some of the most powerful agencies of the nation's Protestant denominations.

But now the Interchurch Center, popularly described as "the God Box," is losing its largest tenant, the missions agency of the United Methodist Church. As a result, the center is being forced to reassess its image as the nation's preeminent landmark signaling cooperation among churches.

The Rev. Mary McNamara, president and executive director of the Interchurch Center, said May 12 that loss of the United Methodist General Board of Global Ministries represents yet another step toward the gradual "dismantling of the dream of partnership" that gave birth to the Center.

"It will become more and more difficult for denominations to work cooperatively with one another," predicted McNamara. She made her comments in Louisville, Ky., after delegates to the church's General Conference voted by a slim margin on May 11 to relocate the missions agency outside New York.

The departure of the board and its 400-plus employees, slated to occur sometime after 1996, would be only the latest in a string of exoduses from the center in recent years.

Four years ago the Presbyterian Church (U.S.A.) relocated its headquarters to Louisville and now rents only portions of one floor instead of five. Two years ago the United Church of Christ moved its headquarters to Cleveland and leases about half of the three floors it used to occupy.

Losing the Methodist agency—which takes up almost 22 percent of the Interchurch Center's rentable space and has been a tenant for more than 30 years—will serve to underscore the need to define "a new understanding of the mission of the center for the 21st century," said McNamara, a Presbyterian minister.

Increasingly, the Interchurch Center, an independent corporation whose second-largest tenant is the National Council, has been forced to fill space with secular not-for-profit groups such as Alcoholics Anonymous and Americans for Middle East Understanding. Now it might have to continue further down that road.

Controversy continues in Opus Dei sainthood case

VATICAN CITY—Vatican officials, in a highly unusual move, published a lengthy defense May 13 of the decision to beatify the founder of the controversial Roman Catholic movement Opus Dei.

A front-page article in L'Osservatore Romano, the official Vatican publication, rebutted point-by-point criticism of the beatification process for Josemaria Escriva de Balaguer. The article also stated that on the pope's own orders the investigations into Escriva's past had been more thorough than those done in other cases.

Beatification—a major step on the path to being canonized a saint—normally occurs without any controversy, but the Vatican apparently felt it was necessary to refute the critics of the process involving Escriva, the Spanish priest who founded the conservative organization in 1928 and who died in Rome in 1975.

It is unlikely that Rome's explanation will end the controversy. Even so, Opus Dei officials and others say they expect at least 120,000 people from 55 countries to pack St. Peter's Square on Sunday for the beatification ceremony.

The beatification of Escriva has provoked controversy, particularly in the United States and in Escriva's native Spain, for a number of reasons. First, critics have argued that this step toward sainthood has occurred much too soon, only 17 years, after Escriva's death.

Methodists flag discontent with bureaucracy

LOUISVILLE, Ky.—The United Methodist Church, it is often said, is a microcosm of America. And, indeed, like the rest of the nation right now, delegates to the church's General Conference, the top policy-making body of the 8.9 million-member denomination, are unhappy with their bureaucracy.

In a throw-the-rascals-out mood, they are pulling back from policies and programs that defined mainstream Protestantism through much of the 1960s and '70s.

On May 11, in a marathon day of legislative business, the 998 delegates dramatically signaled their discomfort with liberalism by sharply rejecting any easing of the denomination's stand on homosexuality. Currently, in the denomination's Social Principles, homosexuality is described as incompatible with Christian teaching.

In an even more pointed signal to the United Methodist bureaucracy, delegates voted to move the denomination's

Board of Global Ministries out of New York. They approved the move even though they have no other site in mind, are uncertain what it will cost and are unclear about what impact it might have on the denomination's missions overseas.

Speaking for large numbers of delegates, the Rev. Charles Lippse of Johnson City, Tenn., said, "The board simply has become a bit callous and big, insensitive and out of touch."

Lutherans ask Pope for shared communion

ROME—International Lutheran leaders made a direct appeal to the pope April 23 in hopes that Lutherans and Catholics, at odds since the Reformation of the sixteenth century, can begin sharing communion together.

Such a move, which has eluded the churches despite 25 years of formal theological dialogue on the international level, would be a major step toward formal recognition by each body of the other's status as a true Christian church.

Layers upon layers of theological traditions have forced Catholics and Protestants, including the Lutherans, to remain apart when they celebrate the central Christian sacrament of communion—the sharing of bread and wine in memory of Jesus.

The president of the Lutheran World Federation, which represents more than 100 Lutheran denominations around the world, asked Pope John Paul II in a private audience recently to consider setting aside shared-communion prohibitions.

In his prepared comments to the pope, delivered in a private audience, the Rev. Gottfried Brakemeier urged shared communion as a way of demonstrating that, despite major disagreements, the churches have more in common than not.

After the meeting, Brakemeier said, "We Lutherans are convinced that we should carry out more concrete steps that will lead to unity—that should draw a practical result from our dialogue."

Lutherans, Catholics share communion despite ban

WASHINGTON—The Rev. John Steinbruck, a Lutheran minister here, regularly engages with Roman Catholics in what for them is an illicit activity: sharing communion.

The Catholic Church does not sanction inter-communion between Catholics and Protestants.

Yet in the shadow of the U.S. Catholic bishops' national headquarters here, some Catholics and Protestants have decided to meet regularly at the communion table. They see it as a way of moving ecumenical relations forward, and they see themselves as ahead of their church leaders.

Steinbruck, pastor of Luther Place Church, said he frequently gives communion to Catholics, including priests and nuns who visit his inner-city church. He said he has also received communion at masses celebrated by priest-friends.

One of those friends, a hospital chaplain who asked not to be identified by name, said "People are reluctant to say what's going on because of the fear of reprisal" by church authorities, the priest said in an interview in the chapel of a Washington area hospital.

Steinbruck criticized what he called the "communion wall of separation" between Catholics and Lutherans, a wall that dates to the 16th-century Reformation. "I refuse to pay attention to ecclesiastical silliness and gamesmanship" on the part of denominational leaders, he said.

Maverick priest starts parish, joins four others

FLORENCE, N.J.—As a Roman Catholic priest who married, the Rev. Robert Daly was told he could no longer serve the church. But when he left the priesthood in 1970, he left behind a major part of his life. Five years later he met the woman who would become his wife.

Those actions put Daly in the same boat as a lot of Catholics who have divorced and remarried—missing the church, but no longer able to participate, let alone lead. Former priests who marry without becoming "laicized" by the Vatican are barred from the sacraments. They are also barred from reading Scriptures at Mass or distributing communion—functions laypeople are allowed to perform. Gradually Daly began to realize that many laypeople felt as alienated as he did. For example, Catholics who divorce a spouse and remarry are also barred from the sacraments unless they have their first marriage dissolved by the church through an annulment.

Daly now serves a congregation of alienated Catholics. He heads what he calls a "Vatican-II-renewed Catholic Church," one of five maverick Catholic parishes in the country affiliated with an organization called the American

Catholic Church of Severna Park, Md. The organization is headed by Anthony Girandola, who left the priesthood in Connecticut in 1966 to marry and two years later wrote a book detailing his experiences, "The Most Defiant Priest."

Girandola said his group has about 500 followers who meet in Southern Pines, N.C.; Cincinnati, Ohio; Severna Park and Crownsville, Md.; Fairfax, Va.; and now New Jersey. But he said a number of resigned priests who do not belong to his denomination conduct underground masses in their homes. "A lot of them are still afraid to practice openly," he said.

Religious execs meet Gorbachev, despite tight schedule

NEW YORK—Former Soviet President Mikhail Gorbachev has moved among the high and mighty during his whirlwind fundraising tour of the United States, but amid the hoopla he carved out time May 13 to reflect here with people of more modest inclination—an interfaith group of religious leaders.

For 75 minutes, flush with the cheers he received earlier in the day during an appearance at the New York Stock Exchange, Gorbachev chatted with 13 eminent scholars and religious leaders, telling them about the important role religion can play in establishing the moral underpinnings of society.

The meeting was requested by Gorbachev himself, according to organizers of the session. The Rev. James Parks Morton, dean of the Episcopal Cathedral of St. John the Divine here, noted that the gathering had survived five rounds of cuts during which organizers of the tour eliminated meetings that were deemed less important.

Speaking to reporters after the closed-door meeting at the Waldorf-Astoria Hotel, Morton and other participants said Gorbachev acknowledged that he does not subscribe to any religious doctrine but nonetheless considers himself an "ethical" person who recognizes the importance of faith.

National Council backs off homosexuality issue

NEW YORK—The National Council of Churches, backing away from one of the most controversial issues facing the churches this decade, voted May 19 to scrap plans for a series of meetings with a largely homosexual denomination, the Universal Fellowship of Metropolitan Community Churches.

The council's Executive Coordinating Committee, citing the "divisiveness" of homosexuality in church and society, voted to abandon plans for the meetings with the Metropolitan Churches. The vote came after the committee learned that only three or four of its 32 Protestant and Orthodox member denominations were interested in the meetings.

Islamic leader in Israel opens talks with rabbis

JERUSALEM—An Islamic spiritual leader arrived secretly in Israel recently for a four-day visit that included high-level meetings and talk of healing the wounds of conflict. Sheik Ishak Idris Sakhouta, religious counselor of the World Islamic League, swept through the Jewish state, claiming his visit was meant to bring peace to the Middle East through dialogue with Jewish leaders. "People, especially in this region, are tired of war," said Sakhouta, whose white beard matched the white robes and hood he wore.

Anglican, Catholic church heads meet at Vatican

VATICAN CITY—The divisive issue of women priests was a main topic of conversation May 25 in an hour-long meeting at the Vatican between Pope John Paul II and the head of the Anglican Church, Archbishop of Canterbury George Carey.

Carey, whose own church is split over the question, is in favor of ordaining women. John Paul, who remains

opposed, stressed at the meeting, as he has in the past, that support for women priests remains a barrier to unity between the two churches.

The two leaders apparently avoided another deeply divisive issue—the Catholic church's ban on artificial birth control—which Carey recently criticized in sharp terms during an interview with a British newspaper.

Survey predicts high Protestant vote for Bush

WASHINGTON—Protestant voters will probably vote for President Bush in the autumn despite a split on the abortion issue between evangelical and mainline Protestants.

That is one of the key findings of a survey released here June 10 by the National Association of Evangelicals.

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Ideology and the Political Process

By Paul Carlson

Politics is a fascinating subject. It gets endless coverage in the media, and it's a favorite topic of discussion. As this is a Church-sponsored publication, I won't be naming any actual candidates, legislation, etc. Luckily, this isn't necessary, as the people involved are making every effort to name themselves!

Many religious people say they stay out of such sordid "worldly" activities. Actually, "staying out" is not as easy as it sounds! Others won't "leave politics to the unGodly," and leap right in. Some leap in on the side of small-country Marxist "liberation" movements. Others back some "to the right of Attila the Hun"-type candidates. I say, we live here, so we ARE involved!!! Therefore, we ought to understand what's going on, all around us. It does affect us.

Our own Divine Principle book contains a good synopsis of the history of civilization, and of politics. From primitive tribes just surviving, to city-states with a "god-king," a to developing nations with various distinct philosophies. These days we refer to such ideas as "isms," and to the ruling styles as "ocracies." Many people use these terms quite loosely, including media and academic people who ought to know better. You might recall your civics classes. Get out your dictionary, and look up such terms as "democracy," "republic," "socialist," "fascist," etc. It's interesting to compare!

There is a similar confusion surrounding terms such as "right wing" and "conservative" and "left wing" and "liberal." Hence, to the media, American "conservatives" want to cut the government and its programs, while former-Soviet "conservatives" want to build a monolithic Stalinist government. These terms are now so twisted around that they're practically useless in helping us to understand politics!

Dr. Skousen

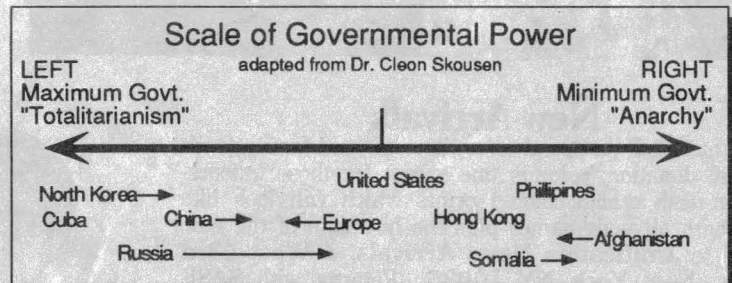
I am grateful to a good man I know, constitutional scholar Dr. Cleon Skousen, for teaching me a much simpler method of analyzing this mess. (See chart.) When I visited Macedonia a year ago (June 1991 UNews), the people were quite excited about their impending national independence. They spoke of "building democracy." I pointed out that the United States isn't really a "democracy," but rather a "constitutional republic." And the "scale" carries further "right" into cut-throat "laissez-faire" dealings, or even into "anarchy." (As, it seems, some of their neighbors have managed to do.) And, as with the French Revolution, anarchy is fertile soil

for a Napoleon.

The United States was founded as a genuinely new kind of nation, with a bold, untried ideology. Where the government had a clear and limited role, and people had rights, and could lead their lives as they saw fit. It wasn't perfect, as the Civil War was to prove. But it brought about freedom and prosperity unheard of in world history. You can read Thomas Paine and others for insight into this.

Americans have always mistrusted government, and with good reason! We want freedom and privacy, and government always wishes to trade this for "security."

There are certain vital roles which only government can properly perform, such as:



national defense, making treaties, and the regulation of cross-border commerce and immigration. The justice system of courts and appeals. The issuing of secure money. The building of large projects, such as dams, canals and interstate roadways. There are several others, but NOT all that many!!

In our "modern world," government has expanded its crucial roles—such as the battle against diseases and farm pests, in this jet-travel age. And the assigning of radio/TV frequencies. Checking the safety of public transportation, and the purity of foods and medicines. Also, the largest scientific undertakings, such as space exploration, nuclear research, and other "high tech" projects.

An aside: count how many of these are only needed because this is a "fallen world."

Too much government

You might guess, at this point, that the problem comes in when big government comes in—where we were doing just fine on our own! When government "wants to help you"—look out! The "dustbowl" droughts of the '30s inspired "temporary relief" programs for our farmers. (See "The Grapes of Wrath," for instance.) Poor widows and orphans of the depression were soon helped with a modest, inexpensive "Social Security" program.

An unfortunate shortage of local and religious charity led to some small, last-resort governmental welfare programs. The

sight of down-and-out folks in the ghettos brought on a few shiny public housing projects. And so on. I think you know where I'm going with all this. Vast legions of very well paid bureaucrats now administer these programs. Our agricultural programs involving land, plantings, water, surpluses, etc., could not have been dreamed up by a mad genius. Social security alone has a larger budget than almost every country in the world.

We're into our third and fourth generation of welfare recipients (of every race and background, thank you!) I don't need to describe a typical "housing project," do I? And a vast new "health care" bureaucracy may soon emerge. (It might work in Canada, but it's a mess in my highly-populated California.) And there is an "alphabet soup" of competing local, state and federal agencies, attempting to "take care of" everything imaginable. Enough

already? Perhaps....

Government solution

We have gotten so used to this that many people now expect and demand a "government solution" for every conceivable problem. They believe that government can "right every wrong." And consider each new government program "progressive" and measure the "compassion" thus expressed in terms of how many billions of tax dollars are spent.

To quote the redoubtable Frederic Bastiat: "As long as these ideas prevail, it is clear that the responsibility of government is enormous. It is burdened with everything, it undertakes everything, it does everything; therefore it is responsible for everything. [If] we are unfortunate, then government must bear the blame." He wrote this 150 years ago, and since then many governments have been toppled due to unfulfilled promises. Conversely, many evils were overlooked if "they kept the trains running on time." This certainly applied to the late USSR. Could it apply here? After the recent L.A. riots, most of the rioters who were polled said, "The government doesn't care about me enough." Most working folks hope the government ignores them!

What is in store for this nation and our overburdened government? After the Constitution was written, a woman asked Benjamin Franklin, "What have you given us?" He replied, "A republic, madam, if you can keep it." At that time, a British noble

commented, "They will last until the public discovers they can vote themselves [goodies] from the public treasury."

Many people are, in fact, painfully aware of this. Thus we hear talk of "trimming government" and "cutting budgets." Several modern leaders have tried. This caused some painful dislocations—well-covered on TV. And it got them unending blame and scorn. Leaders won't usually do any more than the voters elect them to do. We, the voting public, must first be informed, and strong-willed enough, to "bite the bullet" on these tough issues. Yet the people who "benefit" from government programs are voters, and they are very concerned about this, too. That is one reason why the United States is a "republic," because we can elect people brave enough to run the government right and keep it within its proper bounds. Read John F. Kennedy's "Profiles in Courage" for some inspiring tree examples.

The public must recognize and support "good government"—even reelect the ones who do the job right, no matter how tough it is. The people rarely get leaders any better than themselves!

Again we can refer to our Divine Principle book. It speaks of the special nature of "democratic governments"—that, as the people become better, more religious, their society and nation will automatically follow suit.

During my visits to Russia and Macedonia, I was surrounded by debate about "what system" they ought to adopt. Yet if the people do not respond, no system can be made to work. On the other hand, if the people are honest, and reliably involved, practically any system will work out—and get results for them.

The United States is still the best, most successful and most influential country in the world. At 200 years plus, it is still young, in historical terms. It could be that the best is yet to come!

Several projects related to the Unification movement have made impassioned defenses of American freedom, and taught widely about the American Constitution, and how it has been the best foundation for any government in all of history.

I think it was Franklin who said, "If men were angels, government would not be necessary." But we are not, and no attempt at building "utopias" has ever succeeded. Yet virtually all religions believe in, and speak of, a future "Kingdom of Heaven on Earth," by whatever name.

I've heard some excellent speculations about this, by Unificationists and others. If anyone has any thoughts, I'd love to hear from you. Paul Carlson, PO Box 74, San Lorenzo, CA 94580.

Mixed reviews for Chicago's clergy sex abuse plan

By Joe Maxwell

CHICAGO (RNS)—Cardinal Joseph Bernardin's announcement of steps the Chicago archdiocese is taking to combat the problem of clergy sex abuse received mixed reviews from two experts in the field.

While the Chicago report has been praised for seriously addressing the problem, at least one expert questions some of its findings.

Gary Schoener, a licensed psychologist and executive director of Walk-In Counseling Center in Minneapolis, works closely with the Archdiocese of Minneapolis-St. Paul on clergy sex abuse complaints. He said he finds it difficult to believe Bernardin's claim that only 34 incidents of clergy sex abuse occurred in the Chicago archdiocese since 1951.

On the other hand, Curtis Bryant, a

Jesuit priest who is a clinical psychologist and director of inpatient clinical services at St. Luke Institute in Suitland, Md., called the Bernardin report "a dramatic step forward."

The archdiocese of Chicago, headed by Bernardin, made public a 93-page study of priest sex abuse conducted by a special three-person commission during the past eight months.

An expert in the area of sex abuse by clergy said the U.S. bishops would consider a national policy to deal with the issue during their spring meeting June 18-20 at Notre Dame University. The source, who requested anonymity, said the timing of the Bernardin announcement was "no coincidence," and that he would be looked to for leadership in the effort by the bishops' conference.

A spokesperson for the United States Catholic Conference said the issue of clergy sex abuse was not on the public agenda of the meeting. However, the bishops hold

closed executive sessions and the subject matter of those meetings is not made public.

Bernardin's report details past incidents of priest sex abuse and recommends forming a panel to handle allegations of future sex abuse via a 24-hour hotline available to all of Chicago's parishioners. The panel of six laypeople and three priests will be assisted by a full-time social worker.

"In my judgment, this report is a landmark document," Bernardin said on Monday. "To my knowledge, no other diocese has studied this issue in such a comprehensive way."

The Chicago report indicates that 57 cases of alleged clergy misconduct were reported to the archdiocese from 1951 to 1991. While 34 priests were found guilty in church hearings, 18 were cleared of serious charges—a number that Schoener finds "not credible."

"All that tells me is that people are

afraid to approach the church, are unable to," or have been mishandled when they did, Schoener said.

Those 18 priests who were cleared amount to 31 percent of the total number of priests accused, he noted. That "flies in the face" of accepted data, he said.

"False complaints against professionals (including priests) by either children or adults are extremely rare," Schoener said, falling somewhere around one percent compared to the 31 percent figure found in the report. "I would argue that if they believe that, they have not done their homework or they are using some very false criterion."

In the case of 14 of the 18 priests cleared of serious charges, Bernardin's commission said the priests did exhibit "immature behavior" which did not rise to the level of child sexual abuse or molestation. But Schoener questions the commission's definition of child sexual abuse or molestation.

"What do you think most sexual harassment in the workplace is?" he asked. "Immature behavior."



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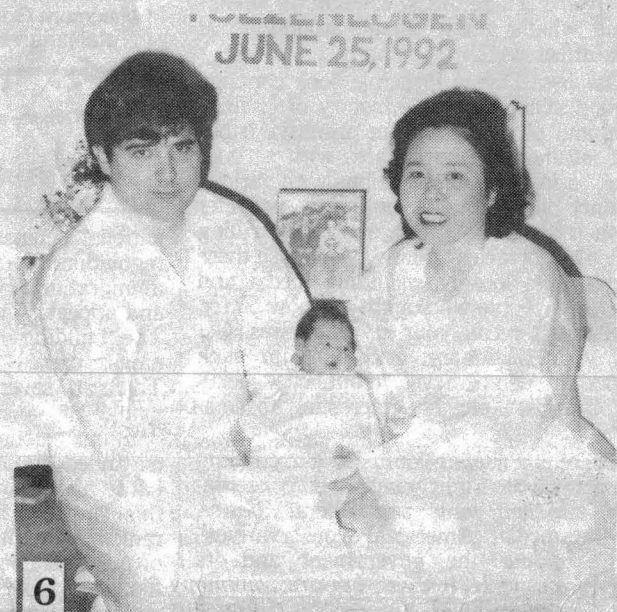


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New Arrivals

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