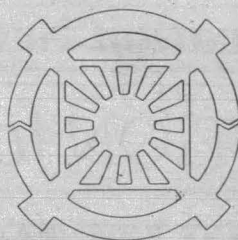


● **Hometown** ●
Internal guidance, experience of hometown tribal messiahship ● p. 4-6

● **The Word** ●
A new translation of Father's key speeches on tribal messiahship ● p. 7



● **Zaire** ●
Report on the satellite Blessing direct from Korea held last August in Africa ● p. 17

● **Russia** ●
Testimonies to the wonderful ILS experience teaching the Principle in Russia ● p. 23

Unification News



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WOMEN'S FEDERATION for WORLD PEACE



Mother Speaks at Philippines WFWP Rally

The Women's Federation for World Peace-Philippines was organized shortly after the International WFWP was established. Series of rallies were set for more than 10 cities all throughout the country.

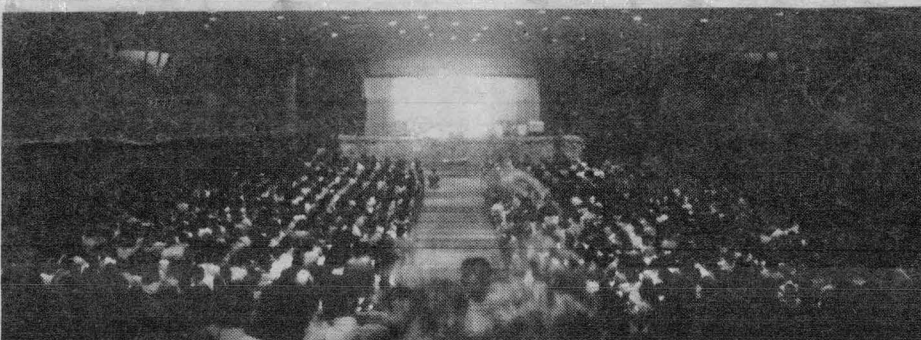
During the preparations, it was unexpected that the First Lady of the Republic would give her unconfirmed participation to the rally in Manila. This response urged the WFWP-Phil. to invite the International President as well.

Upon receiving the First Lady's written confirmation, Mrs. Hak Ja Han Moon sent her confirmation to come to the Philippines and deliver the Keynote Address herself which was originally planned to be shown through LCP Video.

These confirmations were never expected, thus putting all the staff in a "whirlwind" of preparations. None of the staff ever had direct experience in working with such kind of activities before.

The Rally

The day of the rally started with Mrs. Moon's arrival at 6:30 a.m. together with her son, Kook Jin Moon, and two staff members. They were received at the VIP entrance of the Ninoy Aquino International



Mother speaking to a capacity audience at the Philippine International Convention Center.

Airport. That entrance is used only for Presidential guests. They were ushered directly to the Hotel where they were accommodated.

After breakfast, Mrs. Moon had a meeting with the national leaders of South East Asian Region who were present to attend the rally. Before 4:00 PM, the party was ushered to the Philippine International Convention Center where the rally was held.

The Convention center was filled with around 2,500 guests, ranging from distinguished government officials, to ordinary citizens from Manila and some nearby provinces. Among the VIP's were; Mrs. Celia Dias Laurel, wife of the former Vice President of the Philippines and member of the Board of International Advisers of the WFWP, Princess Putri Zoraida Tamano, President, Philippine Muslim Women's Association; Mrs. Teresita Abiog, special secretary to the First Lady.

The Guest Speaker and very important figure, First Lady, Mrs. Amelita Ramos, unfortunately, missed the whole event. She informed the staff around an hour before the program began, about some minor illness she acquired that afternoon which disabled her to come. It was a shock. The

see Philippines on page 2

★ INTER-RELIGIOUS FEDERATION FOR WORLD PEACE ★

The IRFWP New Delhi Congress

By Robert Kittel

Seldom do we have the privilege to see history being repeated and fulfilled before our own eyes. More rare is the honor to participate, even in a small way, to help make these events happen.

The IRFWP New Delhi Congress was not only an external success in terms of the important inter-religious leaders and scholars who attended, not only in terms of the recognition it gained from Indian political figures, not only in terms of its far-reaching and totally positive media coverage; it was also internally successful in terms of restoration, in terms of healing between warring religious communities in India, in terms of reviving the essence of Indian nationhood and in terms of launching the inter-faith community into its second century.

Background and Purpose

The Inter-Religious Federation for World Peace (IRFWP) was founded in 1990 and



Over 1500 people representing over 40 groups begin the March for Peace at the conclusion of the IRFWP conference from the Red Fort.

the New Delhi Congress was its most significant project to date. This Congress was designed to be IRFWP's contribution to the worldwide celebrations marking the centenary of the World Parliament of Religions held in Chicago in 1893, which is considered the first major interfaith conference in modern history.

One of the central figures at the Chicago conference was the Indian sage Vivekananda, the main disciple of Ramakrishna. Vivekananda electrified the international gathering, and in a sense stole the spotlight, with his eloquent, near prophetic statements one hundred years ago.

He challenged participants to go beyond mere tolerance of other faiths in order to "accept all religions as true." In another address at the Chicago Parliament he shared his vision of what a universal religion would be:

"... if there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of

see Delhi on page 8



WOMEN'S FEDERATION for WORLD PEACE



MOTHER SPEAKS AT PHILIPPINES WFWP RALLY

Philippines from page 1

disappointment felt was indescribable, however, the rally must go on. Although most of the audience recognized the absence of the First Lady at the beginning of the program, they did not put too much emphasis on it after listening to the heartwarming message of Mrs. Moon.

It was amazing to witness how the message moved several in the audience to tears of joy and hope. After the rally, many of the participants expressed their willingness to support future activities. They even expressed their desires to join the organization and organize smaller groups in their own areas/provinces. A few days after the rally, the office received many phone calls inquiring about the WFWP-Philippines, how to join, when is the next activity and other questions of the like.

After the rally, all members proceeded to a congregating room adjacent to the Convention Hall where Mrs. Moon reported the result of the activity to Rev. Sun Myung Moon by telephone, and gave a short but very meaningful message to everybody.

It was a wonderful event filled with hope for the future. The theme of the rally attracted many women leaders of the country. Not only is this year dedicated as the Year of the Woman, the Philippine Government too has organized Women's organizations catering to women's development and full participation in the society.

Following the rally in Manila were a series of rallies in different cities in the

Philippines. In some cities, Mrs. Moon's message was read, and in others, shown through LCP. In these rallies, the message brought even more positive responses.

Dec. 8 commemorates the day when Mary received the revelation from the angel that she would conceive Jesus, according to Catholic belief. The Philippines, being 85% Christian (90% of which is Catholic), celebrates this day with joy. Devout Catholics even believed that Mary would show up on that day.

Mary did not show up. Mrs. Hak Ja Han Moon Did!

Reflection

True Mother's coming is a long awaited event in the Philippine Unification Church history. Members have been longing to receive the True Parents since the first missionaries set foot in this country. Preparation after preparation was made. However, the day did not come until the establishment of the Women's Federation for World Peace - when our preparation was not in good shape. Truly "...the Lord comes like a thief in the night..." The UC Philippines is repentful for not keeping our foundation to receive True Parents every day. We understand that the cancellation for the First Lady's participation was not only caused by external conditions but by our poor internal preparation.

Once again, the reality of true love is demonstrated in front of us with a very warm embrace. With repentful heart, we would like to offer our determination to do better than we ever did in our lives.



WFWP Philippines

Above, reading the newspaper reports the morning after; top right; the speech, the celebration cake and the address by Mrs. Celia Diaz Laurel, wife of the former Phil. Vice-president.



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FOUNDER'S SERMON ON UNIFICATIONISM

Resurrection and Liberation of the Women of the World

By Reverend Sun Myung Moon

This is an excerpt from the sermon given at Belvedere, New York, on January 31, 1993.

The pair system is very important. Even if we are in the upper position we must keep the lower position in mind. If we are on the right side we must consider the left side. This is so that we can harmonize. This is an important concept, whatever position you have you must keep the other in mind.

All creation lives for the sake of the other. So at the time you say up, first recognize down, then recognize up. When you say right, recognize left first and then right. And in circular motion too, one moves for the sake of the other. The down-person moves for the up-person. Without this you cannot have motion. If one individual does not have the other in mind it will lead to destruction.

Everything we see, including motion, is the expression of the desire to serve the other. So the more we move, the greater we serve. Here we see the principle of God's creation. We can also see Satan's way which is different and says "Live for the sake of me."

Are women born for the sake of women? (No.) When we say women, we already have a man in mind. Women are born absolutely for men. And men absolutely need women. Not only man and women, but everything in the whole universe works this way.

Without this principle, the development of the universe is not possible. We see that

"Women are born absolutely for men..."

"

it is possible, this is God's creation. If in a family we see a grandfather saying, "Live for the sake of me," there will be no harmony, only separation and destruction. But instead, if we live for the sake of the other, the more we move the greater the other becomes.

We have many members here, but who is the real Unification Church member? That will be just one person. If Reverend Moon is the subject, who is the perfect object? If the object and the subject each demand to be treated best, there will be fighting and decline. However, the more they say, "I should live more for the sake of the other," the greater the good that will come to the church. If each says "I will live more for the sake of the other," they will rotate faster and grow. Is that true? (Yes.)

Consider America

Now consider the individualistic kingdom of America. No one thinks anything is wrong; they all think things are fine. But the universe spits at it, because it defies the principle. The universal fate is that those who claim, "You live for me," will perish. The ones who live for others are protected by universal fate. That fate is connected to the entire cosmos and can see forever. Its sight is unlimited. When it sees one living for the other, it is good.



True Parents singing together to honor some guests from Korea.

Charles Patterson

God is like that.

Even if that is only invisible and only exists in the mind, it will come about, because God will create it for us. How wonderful. That gives endless prosperity. People may blame Father for this or that, but Father continues to give. So eventually Reverend Moon will be accepted. Reverend Moons goes deeper and deeper into the core position. You think that's good, but your actions are not so good.

The awesome conclusion is that each person wants to become the best. To do that, each must think, "I represent the entire world and live for the sake of the world." If you think that, you think that you represent the past, present and future. Such a man loves

women the best, and can come to the conclusion that there is no women who does not love him. All women will want to marry that man.

In order for you to have that kind of husband, you must be that kind of woman. In that way you can be the best. When you learn about this, you say to God, "I will do not only that but better." If you are anxious to do better than God, you can climb on top of God and God will say, "That feels good."

When your mind and body unite and live for the other, that is good. It will grow larger and larger and connect to all the universe. Denying yourself is principle number one. This principle of living for the sake of others is cardinal. When you do that, you will feel good because universal fate will support you. When you roll with this you are dancing. But look at dancers today: are they dancing for the other or are they trying to pull others to themselves? If someone drinks a lot of wine in order to give money to another, that is good, but there is no such drunkard. They all drink for themselves. If there was a drunkard who drank so as to give money to others, there would be lines of people following him.

Individualism is the worst disease, and that unfortunately is now with us. Women, do you consider a man's appearance or his mind to be more important? (Mind.) How can you see his mind? How can we distinguish a good mind from a bad mind? Look for the mind that lives for the sake of the other. That is a good man. If you find such a man and marry him, no matter what he looks like, your future will be good. Isn't that right? (Yes.) So wouldn't the champion of the world's women want to live for the sake of the world? She need not make up her face. There is no way to deny that living for the world is the best policy.

What is a truthful woman? When a man loves a woman so much and a woman tries to pay him back even more, that is a truthful woman, and vice versa. What happens in the couple, both of whose partners cannot be outdone in loving the other? True love will grow. There is an infinite potential, which will bring infinite prosperity. Is it morning or evening? (Morning.) I think it is evening, but you know better. Jim, do you understand? (Yes.) If you are willing to work for your company for less, you will become the head. The American way is different, it is the opposite of this. In America people sue if they must work for less, but God does not have that concept in His mind. If God decided to sue then the whole of the human race would be wiped out. God's mind absolutely denies the idea of lawsuits.

True prosperity

In one hour the very principle of true prosperity has been shown to us. Everyone wants a peaceful world, but no one will get it without this principle. Is there anyone who does not want to be the center, the top person of the universe? No, everyone does. When the one appears who is the representative from the level of the individual to that of the universe, then the universe will be saved. Why? Because God exists and

CHURCH CALENDAR



MARCH 1993

- 2 Shin Won Nim's 5th Birthday
- 10 Jin Sung Nim's 31st Birthday
- 23 PARENTS' DAY
- Sung Jin Nim's 47th Birthday
- 31 Hyun Jin Nim and Jun Sook Nim's Blessing ('87)



APRIL 1993

- 2 Shin Hwa Nim's 5th Birthday
- 7 TRUE PARENTS' BLESSING ('60)
- 42 and 138 Couples and
- 57 Single Blessing (WMC, '89)
- 10 1,265 Couples' Blessing (Seoul, '92)
- 11 Un Jin Nim and Jin Hun Nim's Blessing ('86)
- 12 Nan Sook Nim's 27th Birthday
- Original 3 Couples' Blessing ('60)
- Blessing of 36 Couples of
- the Second Generation ('86)
- 16 Jin Hun Nim's 30th Birthday
- 21 Shin Chul Nim's 1st Birthday

★ ★ TRIBAL MESSIAHSHIP ★ ★

Hometown: A Work in Progress

By Nancy Hanna

When our family was first told that we could return to our hometown, we thought that we should move to Florida where my in-laws currently live, since the primary purpose of the hometown providence is to witness to one's relatives. We were totally focused on getting our family to Florida when new instructions came out in which Father defined what the hometown is—something that needs no defining in the Orient, but certainly does in America.

The first three criteria had to do with where you went to school—primary, middle and high school—in that order of importance. Only the last criteria had to do with where your relatives currently lived. We realized that we had been heading in the wrong direction and that our real hometown was a small town in New York where my husband grew up and his family lived for thirty years.

After many difficulties and not a few miracles, our family of nine finally did arrive from the foreign mission to our New York hometown in June of last year. Getting here had seemed a major accomplishment by itself. But since we have arrived an amazing providence has opened up. There are many things to write about, but in this article I would like to focus on the value of going to the specific hometown as Father has defined it and on the relationship between living in the hometown and tribal messiah mission.

I had heard some members commenting that the hometown is an arcane Oriental concept that doesn't have a lot of relevance to America's highly mobile society. Others have said that going to one's specific hometown is not of much importance—being in the home state for example is good enough. Our experience of the past eight months has taught us otherwise. The hometown concept is not only relevant to American society, it works in a powerful way. Virtually everything we do here is greatly facilitated by the fact that our relatives lived here before. Perhaps precisely because America is such a mobile society, returning to one's roots carries a heavy importance. I can't yet explain it spiritually or sociologically, but being in one's hometown everything works in a way that often seems even magical.

Ancestral foundation

When you return to your hometown, you live in the place where your relatives already pioneered a path. This town was the repository of all their hopes, dreams and ideals; it was where they poured out their life efforts. Since most of us come from good families, well respected in their communities, this is a significant as well as extremely helpful foundation to stand on. Our family begins where their family left off. We must do credit to their reputation and go beyond it. There are strengths to be built on as well as weaknesses to be restored.

Even though I am from California and all of our 7 children were born in Latin America, when I mention to people that this is the town where my husband grew up, our whole family is immediately accepted as old timers. We are a "second generation" family who in the town pecking order have more of a certain status than the majority of townspeople who come from somewhere else. Even in modern, high

tech America, deference is paid to town elders. This factor works for us in countless ways as we integrate into the community life. Doors and hearts open... even in the tricky matter of our church affiliation, I find that when it does come up, people tend to take it in stride—after all we are a family that belongs.

Like many members, I was scarcely a year in our church when I was off to do missionary work in a series of far-flung places. While my heart stretched and grew tremendously from living in all those strange places, I always felt a certain frustration since my effectiveness was hampered by being an outsider to that place. This was true while I was a Californian working in the American South or an American working in Latin America. But now in our hometown, I feel that I have truly come home. I have never felt so at home as I feel in our hometown.

I say "our" of course because this is, after all, my husband's hometown. Why would I feel so at home in his hometown? From these months of living in our hometown, I have come to realize more deeply than before, that I not only married a man, but I married his family, his lineage and even his hometown. We all know how we were matched as a person to our spouses. Now I have to stand back in amazement as I see how well I was matched to his family, lineage and hometown. It was clearly my destiny to come live here. As I look back on my life before our church and after, I can see how everything prepared me for this hometown.

All the experiences I had before were just practice and dress rehearsals for the hometown. This is my and our whole family's culminating mission. As I go about my work serving my relatives and hometown folk, I feel every inner resource that I have gained as a person now coming into play. It is hard to describe what a totally fulfilling experience this is. It must be how an Olympic athlete feels when s/he has spent his/her whole life preparing to run their race and when they run that race everything comes together.

Having been prepared one's whole life is just as true for my husband and my children of course. My husband moves around town in every situation and every circle with an ease that is envious to watch. There is nothing he doesn't understand. Since I am from the West coast, there is plenty I don't understand; between my husband and my mother-in-law, I have the best counseling. The children also seem born to witness here. Their nature and gifts seem especially designed to please these particular hometown people and relatives.

Take us seriously

As long as we lived far away doing incomprehensible church missions, our families, in a way, never took us seriously and, in a way, never had to. But suddenly here we are in their hometown, in their most intimate territory. It has been interesting to see them react to this startling development. For the first time they treat me as a real person with real kids. They've

gotten to know us very quickly under these circumstances and I am deeply humbled by how embracing, appreciative and supportive they have been once they saw how determined we were to live here. (I must say that when we first told them of our plan to return to the U.S. and our hometown, they did everything they could to discourage us—"Stay in the third world—nobody can support a family of seven kids in the U.S. anymore, much less in New York," etc., etc.)

When I tell members we are doing the



The Hanna Family

hometown mission, often their first question is whether we have relatives living there. The feeling is that if one doesn't have relatives in town, then somehow the whole thing is not going to work. Before coming to the hometown, we didn't question the wisdom of Father's asking us to return here, but we didn't understand it either. One big concern was how we were to witness to our relatives while living in the hometown where none of them lives anymore. Like most everyone in America, both our relatives are scattered all over the country. How was winning people in our hometown related to winning our relatives?

While my husband focused on finding a way to support our family, the children and I just plunged into the seemingly separate missions of relating to our relatives and the hometown community. With the relatives we intensified a stream of letters, cards, gifts and mutual visits that we had begun several years back when the hometown providence was declared but we could not yet make it there physically.

In the hometown with seven friendly children and a myriad of school and community activities to participate in, we found ourselves quickly becoming an integral part of this community (a well known one as well since we have the largest family in the school). After eight months of trying to reach out to both relatives and the hometown, they no longer seem like two separate missions at all. There is a beautiful, working symmetry between the two and it is clearly just one mission with a *sung sang* and a *hyung sang* part. Our family is flourishing in the hometown. I can see that the more we are accepted and successful in the hometown, the more positive the relatives become. It seems that we win the hometown and the hometown wins the relatives.

This principle has even begun to apply to my West coast relatives who have intensified their relationship to us since we returned and are visiting and fascinated with this East coast type family we are creating. One interesting twist is that while my husband no longer has relatives here, I

do. My mother, who was originally from Boston, had an uncle who was a prominent citizen in our hometown for many years and as a result, I have second and third cousins living here.

Getting started

There are many examples of how the hometown providence works for us but in closing, I will give just one. We signed on our house on the morning of the day we arrives in New York. We were sitting on our suitcases in our totally empty house that afternoon when a lovely lady appeared on our doorstep. She was the class mother for one of my daughter's classes and while my children had not yet been to school, the school had notified her that we had arrived in town. She had come over to see if there was anything she could do to help. When she learned that we had come from abroad and that the children had no toys with them, she went home and came back with a station wagon full of toys her children had outgrown. She invited my twin daughters over to her home to play over the weekend with her daughter who is the same age, and continued to serve us in a variety of ways in the weeks that followed.

A full month went by before a light bulb went off in my husband's head and he realized that this lady was married to the widowed father of one of his former high school classmates. Furthermore, on speaking about her to my mother-in-law, it turned out that my in-laws had welcomed this woman when she had first arrived in town and often socialized with their couple before they left to retire in Florida. My mother-in-law is pleased with the friendship we have with this family. As our friendship has grown, she continues to be a big help in orienting me about just how things are done in this town.

Most recently, she is helping give a birthday party for one of our daughters. She serves in a beautiful John the Baptist-type role as she goes about town saying some awfully nice things about our family. For me the beauty lies in how this relationship has roots that go back nearly 50 years.

There has been a lot of talk in American society about "roots" and returning to one's roots. But as usual, no one has taken it as far as Father has in suggesting that one go back and settle down in one's place of origin. But really, is it any wonder that we would flourish where we have roots?

In a recent talk at Belvedere, Father mentioned that we don't need the regional or national level—that all the world's problems can be solved at the town or village level. I see that vision very clearly and as each day passes in the hometown, the practical reality of how that will work becomes clearer. My heart is so full of gratitude to True Parents for the hometown providence. I feel that after the Blessing, the hometown providence is the greatest gift we could have ever received—something that is far beyond every dream I ever had.

★ ★ TRIBAL MESSIAHSHIP ★ ★

Finding My Father With Father's Help

By Chris Rood

I pray that my words can be sufficient enough as to bring the appropriate praise and glory to our Heavenly Father and our beloved True Parents. To them I owe my deepest love and gratitude in all that I am about to say.

Blessings from God must be shared for their value to be preserved and for more blessing to come. Feeling like I am going to explode with emotion must mean that it is time to make a deposit of some of my good fortune in the U.C. Credit Union so that someone else may benefit as well.

Growing up in a fairly protected environment like southern Ohio and West Virginia, the problems of the world could never have been further away. Even an immediate family and associated relatives could prevent me from knowing the truth about my own existence for years. It was not until my father was tragically killed when I was eighteen that I stumbled on the fact that he was not my natural father but the man who adopted me when I was three years old. This was a sudden jolt but nothing as stunning as when he was killed. When confronting my mother and grandmother about the possible existence of my natural father, their attitude was reluctant. As my own life seemed to be progressing rapidly, the whole issue took a position far down the list of priorities. At least I could rationalize about the difference in my stepfather's treatment between me and my younger brother, his natural son.

This also prepared me to assume the role as legal guardian of my half brother three years later when our mother died. We pledged that we would always remain just brothers and make up for lost time by trying to get closer. However, God did have other plans for me and a few years later, I gave in to a strong urge to go to California where I was born and—among other things—try to locate my “real Father.”

Following my intuitive feelings for a couple of weeks, I ended up on Powell and Market Streets in San Francisco. There, I met Poppy who invited me to dinner. Hearing the Principle sewed many fragments of truth together that had come to me over the previous several years since my mother's death. I drank up the Principle and was transformed forever. I gave up my quest to find my natural father replacing it was a total commitment to the will of God and True Parents.

Life of faith

All through the years since January 30, 1976, I tried to remain deeply obedient to God and True Parents' direction. My various missions—although business-oriented—gave me clear purpose and direction even though it was a severe battle daily to find God in the secular activities. Moving from place to place across America came easy for me and I was blessed with meeting True Parents many times intimately.

Hometown, physical family, Tribal Messiahship were totally foreign as an alternative to a directive by a leader and a position of responsibility in a business mission. I ignored it until late in 1991 when it was all too obvious that—as we used to say on MFT—the blessing was over. It was time to move on to new area. What followed was the most excruciating decision of the past 15 years.

Finding myself and my small family in a beautiful area like the northwest, I groped at any solid reason to remain there and try

to reach out to long lost and forgotten cousins and my brother back east. The pressure was too great on everyone. We couldn't stay there and it was obvious. To make a final condition for a new start, I went to the Black Sea workshops. Upon returning to America, I visited Columbus, Ohio and found an open door and felt some sensitivity to God's direction for me. Much to the delight of my wife, we drove across country in March of '92 to being our tribal work.

The conception was exciting. My heart was fragmented and vacillating. I had so much desire to continue in the seafood industry from which I had spent the past five years. In my mind Ohio would be far removed from such a desire. I decided to try again to make the best of the situation by searching for a new livelihood. At 44 years of age, I saw my hopes smashed several times. It is a different world than the one I left 17 years ago.

In the midst of these struggling times, I reverted to the internal aspect of why we came back to this area. I only have two distant cousins and an uncle living nearby. My brother lives in eastern Pennsylvania and there are no parents or grandparents. So, what would I do for Tribal Messiahship providence? My wife and I gathered names of other cousins that knew me when I was young. We started a nightly prayer condition asking God to guide us and give us a clear perspective. In no time at all, I made contact with each relative. They were excited to renew old ties and very open. My uncle and his daughters received us warmly, as well. Our having a small child was an extra bonus to all of them, too.

Heavenly assistance

A wonderful elder member named Mrs. Hsu who owns health food stores gave me employment. I immediately began a complete toxic cleansing program which transformed my health and mental attitude. I lost 25 pounds and felt 10 years younger with a vision toward living at least to 80! I conveyed some personal facts to her about my past. She made it sound so realistic to find my natural father. I began right away using every tidbit of information I had accumulated over the past 25 years. Racking my brain one day, I called the only place of employment that I knew he had worked 45 years ago.

There is no doubt in my mind that God prepared this. For, as I conversed with the personnel manager about my cause, her bureaucratic attitude transformed and she gave me the social security number of the man I knew was my natural father. I became overwhelmed with emotion as I knew this number was the key to open the main door. I calmed myself and called the Social Security Office here in Columbus. They would only inform me of whether he was dead or alive. When I heard “he's alive,” I was filled with hope. They explained that I would need a letter to their office explaining why I was looking for this person and a letter to my father as well for them to screen. If everything was clean and respectable, they would forward my letter to him. All of this was in June of 1992. They informed me it would take 60-90 days minimum before getting a response if one was going to come at all from my father.

Totally unexpected at that time was my wife's announcement that she was pregnant. After trying for four years in New York, Boston and Seattle, Columbus was beginning to look like heaven.

I was prepared for anything. If I heard anything from him not or if I did and he

was a street bum somewhere it didn't matter. I just wanted to make the effort. Once I mailed that letter I was beyond the point of no return. That was July 1 when I mailed the letter. On October 1, my wife took a phone call when I was out from my father. It seems that on that day my letter arrived. His wife was the first to open it and when he came home from work, she pushed him to call immediately. She would explain later that seeing my letter dated July 1 that I had probably already assumed that he didn't care to contact me. She was almost right, too. It's always amazing how God tests our faith up to the last moment.

My first conversation with my father was the next morning as he made a plan to call back at a time when I would be there. My heart pounded as we said the first hellos. The awkwardness soon subsided

and we breezed through 45 minutes of long distance conversation. It seems he never left the Los Angeles area where I was born. He said he had four sons (my brothers) and owned a clothing store in Encino. With caution he confirmed to me he was Jewish. I assured him that it meant something in a good way to me. He was most excited to know his grandson. We agreed to communicate regularly at first with pictures and letters.

Time to meet

We became anxious to meet each other. They wanted to arrange to bring us out to meet them in California but it wasn't possible until after the first of the year. So, the plan came together about mid-January for only Samuel and me to leave on the 28th and return on the 31st. Mihoko, being seven months pregnant declined to travel, much to our disappointment. Practically everything in our lives was on hold until after making the trip. All prayers and thoughts and energy went into preparing to meet my father and his family.

The night before we left I called him to remind him that it was less than 24 hours before we would finally meet. He informed me that the 30th was his birthday. With fascination I recalled that this was the date I had always claimed as my spiritual birthday since joining the church in 1976.

The whole weekend was pretty awesome. From the start, there was a sense of keeping things moving forward or embracing the moment with only brief spells where we drifted into the past. There was just too much to cover and not enough time on this occasion. They of course wanted to know how Mihoko and I met. So, I told them in New York . . . matched by Rev. Moon. “You mean you're a Moonie?” one of them asked. I said “Yes” and “Have you heard of us?”

To my surprise, they knew little or nothing, admitting they had only heard negative things. Not even this disclosure could halt the momentum of the concentrated time period we were trying to share

with my father, his wonderful wife (my John the Baptist), Samuel, two little cousins, an aunt who always wondered about me, two of the four brothers and a sister-in-law.

There was a unanimous and very warm “welcome to the family” extended to me on the 30th as we simultaneously celebrated my father's birthday, his 67th. It was much easier for them to find a place in their lives for me than to let them fit into mine and my family's. Only because it's been over two decades since I knew the feeling of having family. Mihoko even struggled for our first few years together to accept the fact that my “parents” were in spirit world. This whole experience has been astounding as well for her and quite stimulating as we find ourselves being absorbed by the Tribal Messiah providence. Without it, I

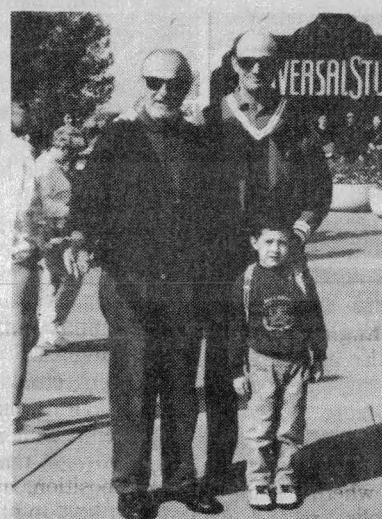
would have procrastinated longer obviously limiting the chances of ever connecting on earth.

They admire Samuel very much and stated that through the children people can see the parents. My father even spoke about the mixing of the races as being healthy for the survival of humankind and the sake of love. I wonder where he got that stuff? I can't wait to pick his brain some more.

Right conditions

I could say so much more. This only reflects the effects of a combination of things. Ultimately, I knew I was born for the purpose of attending to the Lord of the Second Advent, our True Parents. It was God's hand that caused the conditions for this to happen. There has been too many signs of proof for it not to be so. I reconfirmed another reality of my spiritual life within the past few months. “Let go and let God” describes it best.

Coming “home” has let me get a grasp on many things again that have been slipping away over the years. I am re-charging my batteries and I am extremely encouraged about our work ahead as Tribal Messiah. I am learning every day how to be a father to two sons, how to be a better brother and husband to Mihoko, how to become a son again as well as a brother to five half-brothers and, last but not least, I am very anxious to establish new relationships with the cousins even though they are spread out all over the country. My challenge now is being patient while everything comes together. And, it will. In the meantime, there is a lot that God wants me to learn internally toward the ultimate goal of mastering True Love. We all hope to achieve that and exemplify that before our children. It is the harvest time, too, of True Parents' foundation. I think it is very much the harvest time of our own as well. We gave up our lives for all those years to God and the providential work directed by Father. Without expecting and without demanding, watch for God's blessings to flow. There is nothing more enticing or exciting.



My father, my son...and two new brothers.



A Major New Translation

By Dr. Tyler O. Hendricks

This is to announce a new book, a collection of the teachings of Reverend Sun Myung Moon on the topic of marriage and family life. It is the translation of the Korean text, *Chook-bok-gwa I-sang-ka-jung*.

It was prepared by the Reverend Sun Myung Moon Speech Editing Committee of the Unification Church of Korea, excerpting from speeches and sermons Reverend Moon delivered from the 1950s to the late 1980s. We owe deep appreciation to the Committee for their monumental and historical work. This is a life-giving book; in which is the presence of the living God.

The Job

This 700-page English translation has been a year in the making. Translation into very rough English took several months, after which several members were granted the privilege to help edit the English. I was one of those members.

It was a challenge, and the first lesson was the difficulty of understanding the heart of the Principle without a grasp of the Korean language. Sometimes through very rough and almost unintelligible English, with great concentration, I could discern Father's deep meaning. But how to translate it into smooth English while maintaining the original order of logic? This was a real challenge, every sentence of the way.

I came to the conclusion that the better the English linguistic expression, the more impact is conveyed. The problem is, the more powerful an expression one constructs in English, the more one must transmute the original Korean, changing the syntax, even adding and deleting words or phrases. This increases the risk of inaccuracy!

Let it simply be said: we did our best. I wish we could have worked on the text for another ten years. However, there came a point where the urgency of getting out to the larger public pressed upon us. Several times I read from the text for sermons, and members strongly requested copies. Thus with some trepidation on our parts, *Blessing and Ideal Family* will soon be available.

The Content

The selections range from ones which refer to Father's own Blessing as a future event, to the late 1980s. Most, however, seem to be from speeches given in the 60s and 70s. To provide a taste, here are some selections from the first part of the first chapter:

"What is God's purpose of creation? It is not just to watch Adam and Eve. The reason for creating man and woman was not just for each of them to age and die. God's purpose of creation was for Adam and Eve to grow and, when they recognized their feelings toward the opposite sex, to create humankind's true heaven on earth, making a place of love centering on God. Here, the male Adam would represent heaven, and the female Eve would represent earth. Then as Adam and Eve became united horizontally, centering on love, heaven and earth would automatically have united into one."

"The reason God created the whole universe was in order to realize His ideal. The object of the realization of His ideal would be linked from all things to animals, and animals to man. Of course, nature would also be included. God started His creation from small things and worked toward larger things.

"Therefore, even a small thing becomes an object of one part of God. Therefore, for an absolute God to love, small things became His first reciprocal objects. From that point onward, God feels an increasing degree of stimulation.

"The base in the original mind where God's unlimited love can be expressed centering on a purpose is the *shimjung*. The value of *shimjung* never changes. We must always include God's love in order to discuss the value of His existence. Something's value can only be determined when it fulfills its role as a partner in a reciprocal relationship.

"Therefore, happiness originates from the heart of God. Where can this purpose be realized? It can be realized in man and woman. The invisible heart of God appears in the visible human heart. When people with this *shimjung* multiply horizontally and form families, then those families will expand to the

world and become its center. In order to realize such a family, God gave Adam and Eve the blessings to grow and multiply."

"The reason God created male and female was for the two to love each other and unite. God did not create Adam for Adam or Eve for Eve. God created Adam for Eve and Eve for Adam. Also, God created Adam and Eve for His love and His happiness. God did not create Adam and Eve for the sake of knowledge, power or money. The almighty God did not need knowledge, power or money; it was love that He needed."

"Adam and Eve, when they become sixteen, seventeen, or eighteen, naturally started caring about the eyes of the opposite sex. Just as when flowers bloom and man and woman are intoxicated by their fragrance, when they reached adolescence, Adam and Eve began to think about the opposite sex. God also gets involved in this fragrance. When the three—God's love, and Adam and Eve's minds and bodies—unite together, that point becomes the core of the universe and enters the original orbit where love controls everything. However, Adam and Eve fell from this point. If Adam and Eve had not fallen, they would have completely united. If they had united, God would not have been able to leave, and Adam and Eve would not have been able to leave each other as well. Therefore, all generations would have been connected together, realizing the ideal tribe, nation and world. This place would have become the beautiful world, the Kingdom of Heaven on earth."

"If Adam and Eve, when they reached adolescence around seventeen or eighteen, had not fallen and instead had united centering on God's love, their minds and bodies absolutely would not have divided. Then Adam and Eve, with a perfect life and perfect love, would have been able to become a perfect man and woman living in a perfect environment. After the fall, man and woman have always remembered the feeling of standing in that position, and throughout our lifetime, we long to think, to find, to live and to love as we were intended to We always will desire to live in that environment."

Completed Text

There is often talk of Reverend Moon writing a "new version" of *Divine Principle*. At times during our work on this text, we felt as if *Blessing and Ideal Family* is exactly that new book. It is not new in the sense of introducing new topics or fields of exploration. Rather, it reveals the depth and richness of what we have already. Reverend Moon here is guiding us into a greater penetration of the very basic contents of life: marriage and family, man and woman, being a teenager, spouse and parent, and individual growth.

There are important areas discussed in detail to a depth and extent never before available in English: the history and meaning of the Blessings, husband and wife intimacy, the significance of three spiritual children, how to raise children, our relationship with the True Children, the purpose and practice of blessing trinities, the change of blood lineage, the Three-Day Ceremony, the Holy Spirit, the fall. I discovered again and again content which I had heard vaguely or as a rumor or hearsay, written down and explained clearly and directly.

There are stories about specific matchings, about how Father views applicants for the matching. So it is a good sourcebook for anyone who wants to teach about the matching and blessing. Also, one can discover a picture of the life of our church in Korea through the early days.

Blessing and Ideal Family deepened my understanding of the meaning of the Blessing for my own family life. I could appreciate my wife much more than before, and value the Blessing to a much greater degree than before. In fact, through this book I realized that until now I have been only scratching the surface of Blessing life. Under the surface there are riches I had never imagined were there.

Blessing and Ideal Family is an opening into the vein of True Love present under the surface of our lives. Once we tap that vein, we can go deeper and deeper. To borrow again the metaphor from Rev. Russell Conwell, there are diamonds in our own backyards—our own Blessings. Better get digging, and this book is a good map to help you strike it rich.

NEW TITLES

Blessing and Ideal Family

Rev. Sun Myung Moon

Leatherette 800 pp \$24.95

A year in translation from the original Korean text. Rev. Moon asked that this compilation of his book, containing Principle content never translated before, be made available to all members. This new material gives deep insights into Father's course, the meaning of the Blessing, its related ceremonies, and deep guidance for blessed family life.

Proclamation of the Messiah – I

Rev. Sun Myung Moon

paper 64 pp \$4.95

The text of two sermons which Rev. Moon personally selected for translation and publication this month. The first given in 1972, "The Crossing Point of Good and Evil." The second, "The Reappearance of the Second Coming and the Completed Testament Era," was delivered January 10, 1993.

Divine Principle

Divine Principle - black	7.95
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★ INTER-RELIGIOUS FEDERATION FOR WORLD PEACE ★

Delhi from page 1

Krishna and of Christ, on saints and sinners alike; which will not be Brahminic or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest groveling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be created in aiding humanity to realize its own true, divine nature. Offer such a religion, and all the nations will follow you."

IRFWP wanted to work with other like-minded organizations to fulfill this vision of Vivekananda. The New Delhi Congress, therefore, would not only acknowledge the past century of inter-religious experience and understanding, but along with other interfaith groups begin a second century of harmony and cooperation.

The New Delhi Congress

The Indian organizing committee was headed by H. G. Dr. Paulos Mar Gregorios and Mrs. Mohini Giri. Dr. Gregorios is the Metropolitan Bishop of Delhi in the Syrian Orthodox Church of the East, the current chairperson of the IRFWP presiding council, and a former president of the World Council of Churches. Mrs. Mohini Giri is Vice-President of the Guild of Service and daughter-in-law of the former President of India, Mr. V.V. Giri. She is actively involved in numerous social service projects, including conducting mini mass weddings for some of the poorest in the Indian capital.

In December, at the height of planning the Congress, Mrs. Giri's husband had a heart attack and a lung collapse, and was taken to the intensive care unit of a local hospital. In spite of this, Mrs. Giri fulfilled her commitments to the IRFWP Congress faithfully. Such was the type of commitment which made this great event possible.

The Congress had four component parts: the IRFWP Colloquium, the New ERA conference, the Council for the World's Religions (CWR) conference, and the Religious Youth Service (RYS) Global Youth Forum. Each component held its program concurrently from February 2nd to 5th (February 1st was for arrivals and orientation).

On February 6th the peace march was held. The 200 participants of the IRFWP Colloquium, the New ERA conference, and the CWR conference stayed at the Ashok Hotel in New Delhi. The RYS constituents joined the participants at the Ashok Hotel for the opening and closing plenary sessions as well as the Women's Plenary on February 4th; otherwise these 250 young people had their own program at the YMCA (about 15 minutes from the Ashok Hotel).

During these four "conferencing days" the Congress was honored with no less than eight different representatives from

the Indian government. Included among the special guests were Mr. Mukul Wasnik, the Minister for Youth Affairs, who visited the RYS project, and Mr. Arjun Singh, the Minister of Human Resource Development. Mr. Singh, considered one of the most likely candidates for the next Prime Minister of India, spoke on February 5th at the plenary on "Mutual Respect between Religions." He stressed that people can be true to their own faith, only when they seek to live in harmony with others. "I am proud to be born a Hindu," he said. "I will give everything to keep my faith. But I am fully aware that as a Hindu I can be true to my faith and beliefs only if I honor every other religion as much as I honor Hinduism."

Other honored guests included Giani Zail Singh, the former President of India and Dr. Kapila Vatsayan, Secretary for the Indira Gandhi National Center for the Arts.

Traditionally in India, if public figures are unable to attend a function because of their extremely busy schedule, they send messages to be read on their behalf. The

and realness to the conference. Sparked by the destruction of the Babri Mosque in the northern Indian town of Ayodhya on December 6, 1992, a day referred to as "Black Sunday" by the Indian media, the world's largest democracy has witnessed a resurgence in religious fundamentalism, which had long been anathema to Indian secularism. Against this background, Prime Minister Rao asked the Congress to give "constructive suggestions for promoting peace in the country and the rest of the world."

The messages from both Mrs. Sharma's and Mrs. Gandhi's were read at the February 4th plenary on "Women, Religion and World Peace." The First Lady of India urged women to take on the task of creating religious harmony. "Women have a vital role to play," she said. "The influence they exert in the family, through their own conduct and character, can play a crucial role in molding the all important virtues of tolerance, acceptance and mutual respect, which enable people to interact with each other with love, sympathy and understanding."

Visiting Places of Worship

Religious site visits, which occurred every afternoon from February 2-5, were optional events. Nevertheless these pilgrimages were a crucial part of the Congress because they provided authentic inter-religious experiences. Participants tended to take advantage of one or more of these pilgrimages because in Delhi it is possible to visit places of worship representative of every world religion. Among the places visited were Christian churches, Hindu temples, a Buddhist Vihara, a Sikh gurudwara, Muslim mosques, a Jewish temple, a Gandhian memorial, a Jain temple and the Baha'i house of worship.

During these visits we asked the hosts to share with the IRFWP delegates about their history and their teaching, especially focusing on insights which their tradition offered as far as inter-religious harmony was concerned.

We concluded each religious site visit by planting a tree along side which we placed a brass plate which had the IRFWP logo and read, "Planted by delegates of the First IRFWP Congress, New Delhi, India, February 1-7, 1993."

The Closing Plenary

At the closing plenary Reverend Chung Hwan Kwak, one of the Presidents of IRFWP, raised serious questions about the role of religion in the 20th century. He asked the 550 Congress participants whether people today respect religion and whether religious values guide our cultures and societies? Reverend Kwak challenged the religious leaders, scholars and youth to find out why not, to make plans to change this desperate situation, and with total seriousness before God implement the solutions.

Finally Reverend Kwak reiterated Reverend Moon's proclamation made last year at the World Culture and Sports Festival in Seoul, Korea, i.e. that Reverend and Mrs. Moon are the True Parents and saviors of humankind. Reverend Kwak said,

"In August 1992, on the eve of a great Holy Marriage ceremony Reverend Moon proclaimed before an international community of world leaders that he and Mrs. Moon are the True Parents and promised

avatar for which each religious community awaits. Because Reverend Moon has served his mission so faithfully, his claim should be given fair consideration. If the ideal love of a parent is indeed among us then we can only benefit, and look forward to ever growing unity and peace. His is a serious claim, which came only after decades of dedicated effort. Even the possibility of its verity presents the world with great hope. I will leave this matter for you to consider quietly in a time when you can reflect without disturbance and without others trying to impose their opinions on you. I thank you for allowing me in the spirit of the interfaith ideal to express my own deep religious convictions."

Although many of the same people attending the New Delhi Congress were in Korea, the reaction was resoundingly different. There was total silence. Participants took in earnest the suggestion to consider this matter quietly. The issue was not even discussed and no one raised any objection from the dais or from the floor.

The Delhi Declaration was read in-house at this closing plenary and read publicly by Mrs. Giri at the Red Fort the following day. This document, approved by the Congress, called upon believers everywhere to refuse to allow their faiths to be misused for violent means, to heal ancient animosities by seeking collective forgiveness for wrongs of the past, to empower women as full partners in religion and in society, and for religions to pledge themselves to work for social justice.

The Peace March

In order to hold this Congress, especially the Peace March, we needed to obtain permission from no less than fourteen various governmental institutions. This took more than three months of relentless bureaucratic follow-up. Letters were acquired or permissions obtained from: the Ministry of Human Resource Development, the Ministry of External Affairs, the Rajghat Samadhi Committee, the Ministry of Home Affairs, the Municipal Corporation of Delhi, the Ministry of External Affairs (a second time), a letter received from the Lieutenant Governor of Delhi, the Army Delhi Area (HQ Delhi Cantonment), the Civil Lines Police, the Dayraganj Police Station, the Delhi Traffic Police, the Ministry of Human Resource Development (a second time), the Commissioner of Police, the Delhi Nagar Nigam (Delhi Municipal Corporation).

We actually paid the security deposit to use the Red Fort grounds on February 5th. Our peace march was the next day.

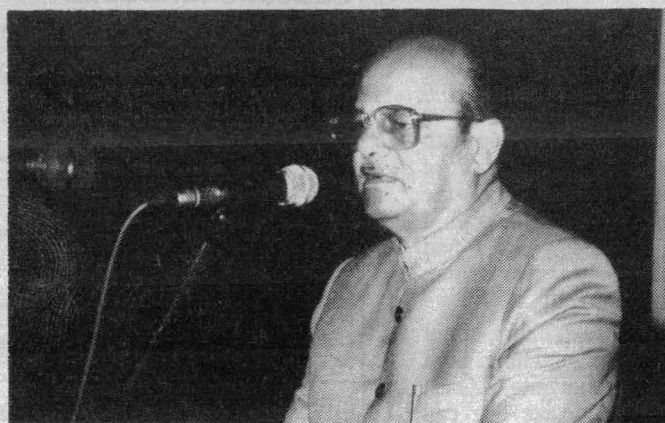
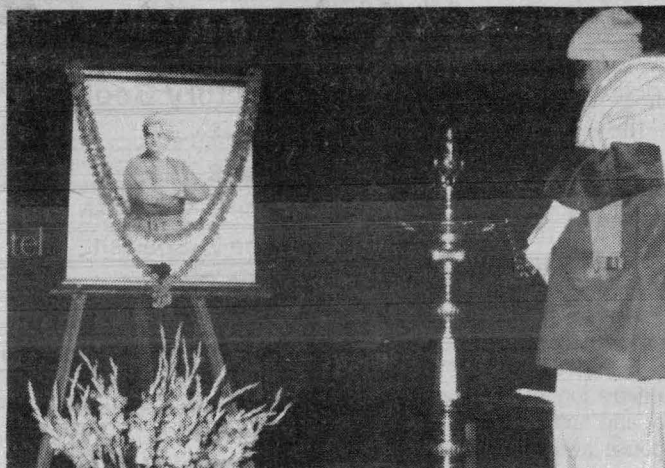
The theme of the Congress was, "Global Harmony Through Inter-Religious Action." So the last day of the conference was the day for action — a public peace march.

To march is very Indian. Traditionally, marches in India are noisy and frequently disrupt traffic. Participants in our Peace March for Religious Harmony however, were asked to take a vow of silence, called *maun vrat* in Hindi. In addition, local organizers selected a path which would minimize disruption to local traffic.

The RYS lead the way in planning and setting in motion the first-ever IRFWP Peace March for Religious Harmony. It began at the historic Red Fort in old Delhi and concluded two kilometers away at the cremation site of Mahatma Gandhi. Both of these places are very important Indian national monuments.

Decades ago Mahatma Gandhi's famous 400 kilometers salt march focused the international media on India and her quest for independence from Great Britain. His march ended not only at the shores of the Indian ocean, but in a sense it also ended at the Red Fort when India declared her independence two years after World War II. However, Gandhi wanted more than

see Delhi on page 10



Voyce D. Jones, IRFWP Presiding Council member, chants Cherokee invocation to inaugurate plenary on Women, Religion and Peace; Swami Gokulananda lights the traditional lantern before the image of Swami Vivekananda, reknown 19th-century sage; the address by Parliamentarian Sri Arjun Singh.

Congress received messages from the incumbent Prime Minister of India, H. E. Shri P.V. Narasimha Rao; the Information Advisor to the Prime Minister; the First Lady of India, Mrs. Vimala Sharma; the Vice-President of India, H. E. Dr. K. R. Narayanan; and from Mrs. Sonia Gandhi, the widow of Rajiv Gandhi, the former Prime Minister of India.

Recent Hindu-Muslim violence, in which over 3,000 people died, brought urgency

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Thanks And Congratulations

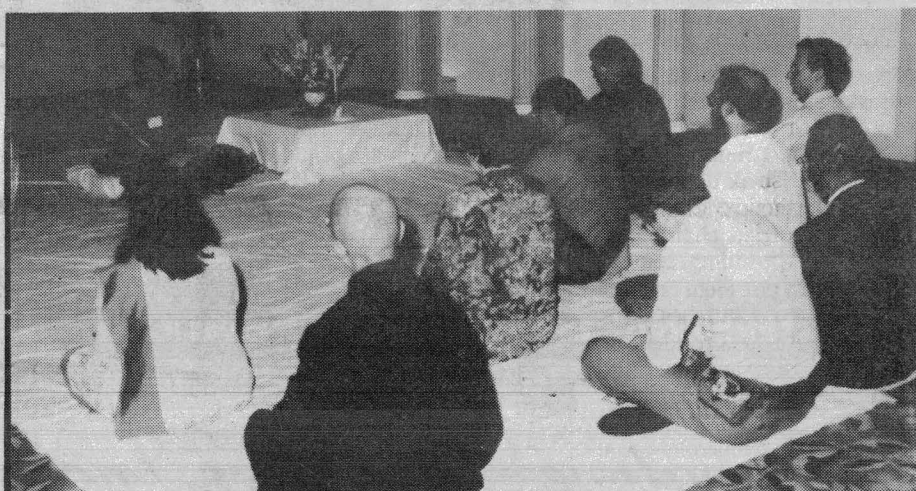
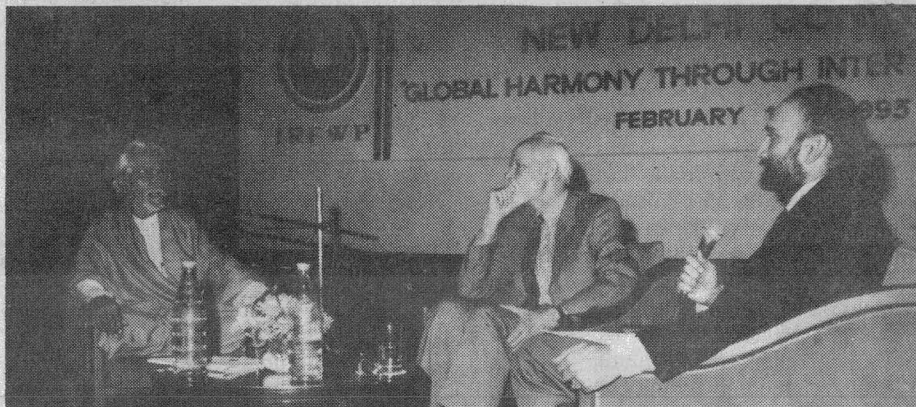
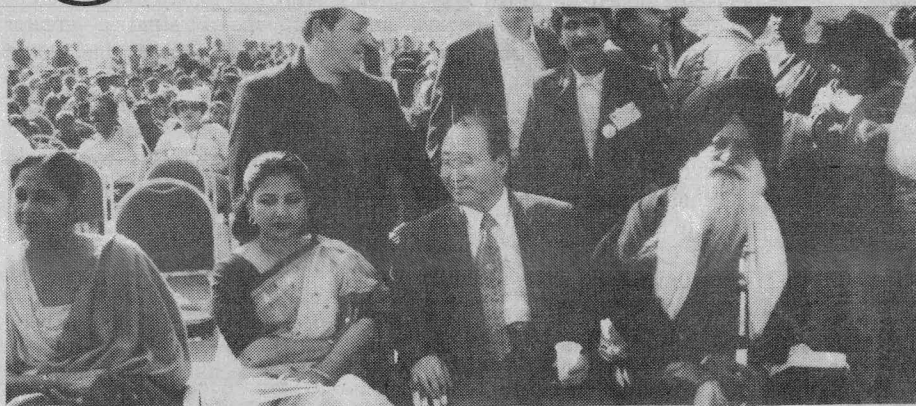
By Dr. Frank Kaufmann

Our work for providential activities allows us to experience God's love for drama. All of us know how things take on a fantastic "disaster-to-glory" rhythm whenever we get into the pinnacle of converting our labor to fruits, and our faith to offering. All of us have worked on conferences, rallies, public speeches and more under the direction of the True Parents. As these memorable events unfold,

so often are we on the brink of the whole thing collapsing, or we hit up against some opposition which claims to render our purpose "impossible." Yet again and again throughout our lives of faith, the wondrous hand of God meets our feeble lunge of faith to move those impossible mountains. At the last second a world famous person agrees to be the keynote speaker, or the hall half empty 10 minutes before the event suddenly fills up to overflowing. It is just these types of experience with the divine which makes our labors so exciting.

Most often, these exciting, last minute manifestations of God's great power come right at the start or even during the event itself. And indeed I must say that the Congress in India was full of wonder and clear, heavenly spiritual activity. BUT at this particular event such occasions began to arise and bubble up several weeks before! These joyful moments are related directly to the fact that the American movement, under the direction of 11 Korean regional leaders for the first time ever, funded one of Father's costly international projects.

There is great providence in this fact. When I reported the Congress to Father, I expressed my interest and curiosity that this Congress and Youth Forum was the first major international event under Father's direction since he proclaimed the Completed Testament Era, and it was also the first major international project funded by the American movement in Father's history. Father acknowledged the providential significance of his decision to do things in precisely this way. And it was through this



Religious and social leaders await with Rev. Kwak for the start of the Peace March; meeting of minds: two eminent religious thinkers, Prof. Houston Smith (center) and Ramimndo Panikkar (left) dialogue at the IRFWP Plenary; a morning meditation session.

Hustle and bustle greeted us
As we descended from the bus
The Red fort at our back with turrets around
Our eyes and ears besieged by sights and sounds
Bands playing, elephants and camels swaying
Mothers carrying babies pleading and begging
Hawkers jostled to sell their wares
As we passed by followed by their stares

As we gathered in the afternoon heat
Men and women of every tradition took their seat
While birds of prey hovered
as though like Satan trying his best
to catch his prey as they went on their quest
A quest for peace in a war torn world.
A message of hope was proclaimed to the world
Boldly dispersing the gloom
Allowing a sense of peace to bloom.

A vow of silence was taken
as we trod the path to a new haven
From the Red Fort to Rajat we walked
Carrying banners and slogans while no one talked
Gently, slowly we surrendered to the spirit of Peace
As we threaded our way through the streets

In the quiet of Gandhi's memorial
Hindu, Sikh, Moslem, Christian, and Jew
Paid homage that was due.
While the sounds of a beautiful song
Healed the wounds of the throng
Until our quest was ended by a bell
Having traversed from the clamor of hell
Across the highways and byways
to the silence of Peace and harmony across the way

Wendy Stoval

Reflections on a March of Peace

By Christine Hammond

The date was February 6, 1993, the place New Delhi, India and at the appointed hour we gathered under the hot Indian sun in the shadow of the historical Red Fort to begin our silent march of peace.

Making our way through the crowded streets of old Delhi, where for one week up to this day had been the site of brother rising against brother in acts of violence and hatred in the name of religion. In fact much of old Delhi was under curfew for weeks prior to this date and on the morning of the march itself the area of the Red Fort was under curfew due to unrest the previous night. Into this volatile setting we silently walked. Our colorful dress and banners depicting every creed were a more powerful statement than a thousand words. Our message though silent was clear. Curious eyes followed us and traffic was held up for us, for in this short period of time the world in all its colors and creeds was passing before them.

Making our way finally up through greener and more peaceful surroundings we headed up towards the Raj Ghat, the memorial place of Gandhi ji whose life and death were dedicated to the course of

religious harmony and brotherhood. For this ideal he finally gave his life, killed at the hands of a fellow Hindu, struck down by that which he had striven all of his life to overcome-intolerance and hatred especially between Hindu and Muslim.

God wove a radiant tapestry of all who took part in this Congress and march. Drawn together like beautiful threads, woven into an intricate restorative pattern not by accident but by Divine Will. Having not met with my spiritual son for 7 years we found ourselves drawn together from half way around the world, him representing India and myself England, to meet in this exotic land and on this special day to carry the IRFWP banner together through the streets of Delhi as part of this historical march. To place rose petals together at the shrine of Gandhi ji and to feel enveloped in the profound spirit of that place, to become part of a providential movement so carefully and lovingly prepared by God.

As we all meditated and prayed there we truly felt as one and a great sense of healing was present and the name under which we honored God faded into insignificance. May this spirit not only prevail within the hearts of God's children everywhere, but may men and women of religion continually be woven together into even more beautiful and elaborate family of God's love and harmony.

providence that my experiences of faith and reality emerged well prior to the Congress itself.

On the very night of his return on January 4, 1993 Father commanded the 11 regional leaders gathered to welcome him back to produce the funding for this costly Congress. What a shock it must have been to suddenly receive this unexpected financial challenge while already operating at the limits of their resources. With that command a historical process was launched. Here at the New York base of the IRFWP financial deadlines started to roll in mercilessly. Each day a new financial demand which threatened to undo the whole Congress arose. Furious faxes from India: "We need the Hotel deposit in 72 hours, on Friday they will give the space to another group." Absolute deadlines from Travel Agencies were called in, "Money today. Prices triple tomorrow."

On our floor at 43rd Street conversations rapped back and forth in staccato:

— Where's the money? Any news from the regions? — Yes, two regions one by wire, one by check. — We need one more before 10 am tomorrow or we're sunk. — One more just came in by check. — Send it to India. — The banks close in ten minutes. — Get there.

And so it went day by day like living in a dream. The regions came through one after the other, some within minutes of the whole Congress getting shut down. Toget-

her with that drifted signs of the beauty of Father's people, thirty dollars from a friend, seventy dollars from Seattle, even conference guests became caught up in the spirit and joined in to search for extra funding. Yes this time the miracles started well in advance.

Finally, the very last installment came in from the regions. This one was unique, a little bundle of checks and wrinkled cash, as though straight from the offering plate. This last contribution was a fitting symbol of the tearful experience I received day by day as the conference drew near. A spirit of oneness, of cooperation, of trust and mutual respect, of determination and sacrifice, of each one pitching in, giving forgetting and giving again. Your money ended up in India, thousands of miles away.

A Congress of powerful international religious leaders speaking to governments, a Youth Forum forging a moral vision for the future, a march for peace in a country torn by religious strife and bloodshed, a spearhead and a symbol of America's ability to serve the world. May heaven thank you and congratulate you all. I pray that the reports and images of this great event may fill you with pride in your decision and sacrifice.

Thank you and God bless you.

★ INTER-RELIGIOUS FEDERATION FOR WORLD PEACE ★

DELHI from page 8

political independence, he hoped for, dreamed for and ultimately died for spiritual freedom. He knew this spiritual liberation would be established only when Hindus, Muslims and all religions lived in harmony. Gandhi wanted the various religious communities to live together as one family under God's love. This is what he died for 45 years ago.

By having the peace march embark from the Red Fort, we commemorated the accomplishments of Gandhi's life. It was here at the massive red sandstone ramparts of the Red Fort that Indian independence was declared on August 15, 1947. By culminating the march at Gandhi's *samadhi*, we could resurrect his spirit, by reviving his hope that the various religious communities in India and ultimately the world can coexist peacefully.

The Red Fort, built by Mogul Emperor Shah Jahan, represents the height of Islamic influence in India, the zenith of Mogul rule. It is located in the heart of old Delhi, an area full of the hustle-n-bustle of crowded Indian bazaars. Areas surrounding the Red Fort were still under night curfew because of communal tensions between Hindus and Muslims.

The Rajghat is where Mahatma Gandhi, the father of modern India, was cremated. Affectionately called Gandhi-ji, some of his ashes still remain at this *samadhi*. This memorial is surrounded by beautiful lawns where all the trees have been planted by visiting heads of state. By choosing this path, our peace march literally connected the Muslim and Hindu communities.

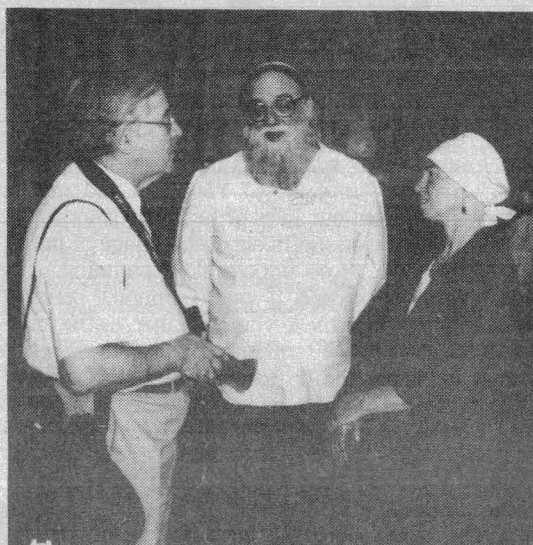
Reverend Kwak, who was sent to represent Reverend Moon and was the only

speaker at the Red Fort ceremony on February 6th, noted that no nation on earth has given birth to more religions than India, nor is there any nation in our present day in which we can find a greater diversity of faiths. He hoped this would provide India with the opportunity to become a true beacon to light the next century of global religious harmony, but warned that any failure in this area would yield potential tragedies in far greater proportion than India's own 850 million people.

In his appeal for religious harmony Reverend Kwak then declared that "this peace march will mark the re-birth of Indian nationhood, [as well as] the beginning of a new century of interfaith harmony."

On the dais were religious leaders representing over 40 faiths. They also represented well over 30 different nations. The Lieutenant Governor of Delhi, Mr. P. K. Dave, was on hand to flag-off the peace march. He did this by handing the IRFWP Peace Flag, a white flag trimmed in gold with the IRFWP logo, to the former film actress Mrs. Sharmila Tagore Ali Khan. Mrs. Tagore had a personal interest in leading the march; she is a Hindu married to a Muslim. Her life is a testimony that people from different religious traditions can live in one family. Religious harmony, for her was not only a national issue, it was a very personal family matter.

Mrs. Tagore is the granddaughter of Rabindranath Tagore, the famous Bengali poet and writer who was the first Asian Noble Laureate. Old-time Unificationists will know Rabindranath Tagore's words which are printed on the back cover of *The Way of the World*, an HSA-UWC publication in the 1970's. Mrs. Tagore's grand-



Dr. Rubenstein conferring with two of the conference participants.

father wrote:

*In the golden age of Asia
Korea was one of its lamp bearers,
And that lamp is waiting
To be Lighted once again
For the illumination of the East.*

—Rabindranath Tagore

The religious leaders were the first to arrive at the Rajghat. They entered the Samadhi while the choir of Madan Bala Sindhu, a group comprising musicians of various faiths, sang "Ram dhun" which was one of Gandhi's favorite songs. As a symbol of respect for the ideal of inter-religious harmony, for which the Father of modern India lived and ultimately died for, each person offered rose petals at his black granite memorial.

All the participants were then seated on the lawns surrounding the Samadhi as the choir continued singing for about forty minutes. Bishop Gregorios then rang a bell signaling the beginning of three minutes of silence. The second toll of the bell marked the conclusion of the prayer/meditation, the conclusion of the Peace March, the conclusion of the IRFWP New Delhi Congress itself and the beginning of a new century of inter-religious harmony.

It was appropriate to conclude the first IRFWP event at the Rajghat because the inscription carved in stone on the eastern gate of the memorial was Gandhi-ji's prescription for building an ideal world:

"I would like to see India free and strong so that she may offer herself as a willing and pure sacrifice for the betterment of the world. The individual, being pure, sacrifices himself for the family. The latter for the village, the village for the district, the district for the province, the province for the nation, the nation for all. I want Khudai Raj, which is the same thing as the Kingdom Of God On Earth. The establishment of such a Rajya would not only mean welfare of the whole of the Indian people but of the whole world."

Accomplishments

In addition to the Peace March, there were other unique firsts which this IRFWP New Delhi Congress accomplished:

—This was the first of several international, interfaith activities being held this year to commemorate the 1893 Parliament

of World's Religions. The New Delhi Congress is just one of half a dozen inter-religious conferences planned for this year.

—This was the first time American blessed couples were asked to financially support a major inter-religious conference.

—Thanks to the efforts of Thomas Cromwell, we had excellent media coverage throughout the conference. Photographs of the Peace March made the front pages of several national newspapers. The BBC Asia report, a television satellite news service, as well as Doordarshan, the only television station in India, provided excellent coverage of the peace march. Surprisingly, not a single negative word appeared in either the print or video media!

—It was the first time large numbers of non-Unificationists helped as staff during the Congress. Because of the extremely tight budget limited staff could be flown in from New York. Participation from the Local Organizing Committee, was not only helpful, it was essential!

—In 1975 Father sent missionaries from Japan, America and Germany to 120 countries throughout the world. Three missionaries to India — an American (Robert Kittel), a Japanese (Michinori Hasegawa) and a German (Ursula McLackland) — united in heart and mission to lay an internal condition to fulfill Father's vision of 18 years ago.

—Students and graduates of the Unification Theological Seminary (UTS) played an indispensable part of the Congress. Since Father has recently emphasized the importance of UTS it is appropriate to mention them here. Dr. Frank Kaufmann is the Executive Director for the IRFWP as well as CWR. Dr. Thomas Walsh is the Executive Director of the International Religious Foundation. Dr. Franz Feige for New ERA and John Gehring is Education Director for RYS. All four are UTS graduates. Robert Kittel, a divinity senior, worked as Managing Director, taking off the Winter term at UTS to live in New Delhi to prepare for the Congress. Frank LaGrotteria, Eric Holt and Jerry Chesnut took ten days off from the Winter trimester to be in India. Dirk Anthonis didn't travel to India, but worked weekends for several months in New York City preparing the general program and assisting Dr. Kaufmann.

—Unificationists can appreciate the most significant fact, that this was the first major event in the first year of the Completed Testament Age. This, of course, is the most precious internal meaning of the Congress. It comes on the foundation of the 40 years of Father's wilderness course. This was the single most essential element allowing God's spirit to permeate all dimensions of the Congress, especially the Peace March.

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THE APRIL UNIFICATION NEWS.**

★ INTER-RELIGIOUS FEDERATION FOR WORLD PEACE ★

Address to the Participants of the New Delhi Congress

By Rev. Chung Hwan Kwak

Your excellencies, honored religious leaders, and distinguished scholars and guests of this great Congress of the Inter-Religious Federation for World Peace. It gives me great joy to be here with you today. So far we have completed over four days working very hard together, striving to create an offering before God and striving to produce substantial foundations for ending human suffering. I pray that heaven may be consoled by our growing love for one another, and that the coming of the ideal world may have been hastened by our investment, sacrifice, and celebration together here this week.

I thank our host nation of India for your constant support for this Congress, and for participating in our preparations to welcome this august community of world leaders. I also wish to thank our international guests for the investment of time and heart to make this Congress possible. I am sure we are seeing only the first fruits of the benefit for all that will be derived from this inter-religious and cultural exchange.

At least one part of our Congress is related to the matter of commemorating the centenary of the Chicago Parliament of World Religions. Surely no one at that Parliament could have imagined the century that lay ahead. Those fortunate religionists had the chance to dream of a better world. They shared in the start of a quiet but momentous event in the history of inter-religious relations. For a few passing years before the tragic outbreak of World War I leaders could look at events such as the Chicago Parliament and believe that indeed the world was getting better. This was the viewpoint in 1893.

Now we gather 100 years later. Of course we have a different viewpoint than our brothers and sisters from a century ago. If we are honest as we look back upon the century that held so much promise we must feel some fear and trembling. Did we let down those who dreamt of a better world a century ago? Perhaps so, but as people of faith let us not shy away from the difficult and unpleasant aspects of commemoration. We know the principles of spiritual growth, principles which allow us to begin anew through the heavenly power of reflection, repentance, forgiveness, and new life. Devoted people of religion never try to hide from their struggles and shortcomings. It is our habit at the end of each day to take stock of what we have done, to see where we have done well, and where we have fallen down.

At the end of each week, month and year we do the same. In this way we can make a fresh start and greet each new dawn under the God's love. This is how religious people become powerful and unfettered, and because this spiritual pattern corresponds to the cycles of nature, spiritual people are also natural people. So now, as we prepare for the "next" hundred years, as brothers and sisters before the same source of grace and love let us not be afraid to reflect honestly on the last century of interfaith.

Has religion fulfilled its mission?

Also we must not limit our reflection to the narrow issue of interfaith relations. Our real question must be, "Has religion fulfilled its mission in the 20th century?" We are not a private club, free to proclaim this or that to each other with no accountability to reality. The jury on the success of religion lies with God and the people of the world, not with ourselves. We cannot deny

that our contemporary world reveals many instances that bring great shame to the cause of religion. Barely a single corner of the globe does not reflect unspeakable human suffering that is linked in some way to a breakdown in inter-religious relations. We have to include this in our reflection on the interfaith century.

Let us look around the world and ask, "Do leaders of government, the arts and other human affairs respect religion? Does the average honest, hard working person respect religion? Are young people inspired and devoting themselves in steady numbers to the religious way of life? Do religious values guide the affairs of culture and society?" If we cannot answer yes to these questions, then the only reasonable course of action is to find out why not, make a plan together to change the current situation, and then set out with deep seriousness before God and humanity to implement that plan. This will require the ability to get down on our knees in prayer together, the humility in planning to listen to one another and learn from each other, and the courage and solidarity to venture into difficult labor together. Religions are responsible to establish a global culture that is pleasing to God, one that reflects the absolute ideal.

I would like to submit then, that the purpose of interfaith relations is to enable people of different religions to feel close with each other and to be able to work together in an open and honest way, for the common good of all. Eventually we must be able to agree on a unified course of action in which all religions can participate with integrity and without compromise. We need an inter-religious movement in which people of different religions confidently say, "This is my movement. Although I am a Christian, or a Muslim, or a Jain, I belong to this movement, it is true to all I hold dear, and it is bringing health, morality, stability and happiness to families in all parts of the world." If we somehow have failed so far to do this, and instead have been thinking and acting selfishly for the benefit only of my religion even at the expense of others, let us simply repent together, and determine to do much better in the century ahead.

Let us for a moment think of all religions on earth as a family of religions. If God or the Absolute is the object of love and desire for each religion then this single object of longing may be thought of as the head of the family. It is obvious that the only hope for unity among this family of strong-willed and strong-minded individuals (known as the religions of the world) is if each one is ready to surrender to the will of the head of the family. It is the head of the family which makes unity possible. We simply cannot hope for any interfaith progress centering only on our own individual religious idea.

World religious family

If we extend this analogy of family to think about our contemporary inter-religious situation we can also ask ourselves if family unity is only possible when there is only one child in a family. If God or the Absolute has a big collection of religions all wanting to please and reflect the divine ideal, would such a loving center secretly plan to destroy all different types of believers except for one type? OR would it be far grander if each religion with its unique nature, could flourish and become

the pride and joy of all other family members? Such a family is far more beautiful than one with an only child.

At last I will take this image into one final consideration. Say we are children of a family with a parent of whom we are completely proud and for whom we have endless love and gratitude. The only thing we long to do is make our parent proud and peaceful, full of hope and confidence for our bright future and happiness. In such a situation there are two things that bring great burden to the parent. One is if the children fight, and are full of irreconcilable



Rev. Kwak speaking with guest speaker Mr. Singh at the opening plenary.

disdain for each other. Those of you who are parents know how painful it is to see your own children fight. The second thing that children can do to burden the family is to do something scandalous that brings shame to the entire family. If one family member were exposed for some public immorality, sexual scandal, or corruption etc, he or she must deeply apologize to the rest of the family, and promise to clear the family name. Especially that one must offer deep bows of sorrow before the parents.

At last when all the members of the family are upright, prosperous, and joyfully loving each other, then that family becomes the pride of the clan and the society. The whole world wants to claim that family as their own. To me, this is the end of interfaith. We must know (not just believe) that our fighting, as well as any kind of impure behavior, brings untold sadness and frustration to the very One whom we long to please. For the sake of God we must unite.

This way to unity requires that we grasp with great clarity the exact mission for which each religion was created. We as religions did not create ourselves. We were created by God, or the Ultimate Ideal. Therefore it is not up to us to try to decide our own purpose. Perhaps God has a different purpose for each religion. It is up to each religion to go to its point of origin and with tearful prayer seek to discover the purpose for which it was created. If after we discover that purpose we see that we have failed to live up to the ideal for which we were created, let us repent and set ourselves anew on that path with the promise to do better. Each religion should want to help its brother or sister religion succeed. As a Jew I should help Muslims succeed, as a Buddhist I should help Hindus succeed.

In this process it will become clear, just as it is in any family, the one who serves his or her brothers and sisters the most, naturally becomes the center and most beloved one of the family. This is also simply true with regard to the family of religions.

With this dream of such a loving family of all religious believers, Reverend and

Mrs. Moon have devoted their entire lives. From the earliest days of their public ministry they have spent night after night in tearful prayer for all the world religions and have then invested in conferences such as the wonderful gathering we experience here in Delhi. If one looks at the record of these decades of interfaith commitment, one finds without exception the unconditional affirmation of all world religions. This is consistently manifest in the commitment of human and material resources, as well as in the vast body of interfaith literature that has been spawned by those conferences. Without exception each word, each structure, each project affirms and upholds the indispensable mission of each of the world's religions which have been created by God.

Called by God

In the course of his efforts to fulfill the mission for which Reverend Moon was called it became clear to him that parental love is the primary ordering principle by which the absolute God will bring everlasting peace and happiness to His creation. Furthermore, the substantial presence of divine parental love is destined to enter human affairs. In August of 1992, on the eve of a great Holy Marriage ceremony Reverend Moon proclaimed before an international community of world leaders that he and Mrs. Moon are the True Parents and promised avatar for which each religious community awaits.

Because Reverend Moon has served his mission so faithfully, his claim should be given fair consideration. If the ideal love of a parent is indeed among us then we can only benefit, and look forward to ever growing unity and peace. His is a serious claim, which came only after decades of dedicated effort. Even the possibility of its verity presents the world with great hope.

Let us pause to look at the situation in our present world. The mind boggles at the rate of social and moral breakdown of our present time. We stand before a spray of tragedies each more unspeakable, more unthinkable than the next. The problems are no longer simply wars between armies and states, rather it is that which is atrocious, frightful, perverse, and inhuman which has become commonplace.

Look at our hearts, which of all the world's problems gives us fear? Is it not the AIDS plague? A killer for which the cause is perfectly well known, for which prevention is perfectly possible, yet one which towers like a wave of destruction over every civilization on earth.

Which problem strikes the most horror in our hearts? Is it not the systematic mass rape of our defenseless sisters in Bosnia? Within earshot of their shrieks of terror, men and women in any land can barely look one another in the eye.

At this level of breakdown we must simply acknowledge that business as usual, solutions as usual are no longer possible.

These fears, these horrors are related to the core of life in this world, the possibility of True Love between man and woman. For this reason the beginning of solutions lies in the ideal of eternal, divine love in marriage and the formation of ideal families. This is the issue to which religious leaders must address themselves. Those who are able to help their followers build stable families through everlasting love are the ones who make hope possible in this hour of darkness. In marriage we learn the

see ADDRESS on page 12

Proclamation of Peace at the Peace March

By Rev. Chung Hwan Kwak

This address was given in New Delhi, India on February 6, 1993

Holy men and women of the world, and of this great and ancient land of India. Greetings in the name of God, by all names known and unknown. We gather under the grace of his perfect love and light on this magnificent day.

Today is a day for action, so my words will be brief. First let us acknowledge together that it is the will of God, and the desire of the universe that all women and men live in peace and have authentic sacrificial love toward one another regardless of any difference including difference of religion. Therefore our gathering here is the will of God, it IS harmony with the Absolute.

That is our heavenly geography. We know we are standing in the right place. Now let us look at our earthly geography. We begin our peace march at the site of the majestic Red Fort, here in Delhi. No nation on earth has given birth to more religions, nor is there any nation in our present day in which we can find a greater diversity of faiths. This means that concerning the question of peace and religion India can be the world's leader, a true beacon to light the way. It also means that any failure in this area has the potential to yield tragedies in far greater proportions than in other lands. With so much at stake, it becomes clear that we are in precisely the right place on this mother earth.

From this point India proclaimed independence, and did so in peace. Never has the world known such a moment. For this proclamation Ghandi-ji lived. But his vision was far greater than mere political independence. This great son of India saw in his dreams a land in peace, and he saw in his dreams that such a land can only arise when religions love and serve each other. For this dream Ghandi-ji died. We will march in silence to Ghandi-ji's Samadhi. There with sincerity we resurrect his greater dream. This peace will mark the re-birth of Indian nationhood, and the beginning of a new century of interfaith harmony.

We ask ourselves, "Do we know of any religion that teaches aggression, violence and hatred?" We ask ourselves, "If each person adhered to the teachings could there be conflict?" How is it possible that people are fighting in the name of religion? These conflicts have been given the wrong name. Let these be called wars of ignorance, let these be called wars of greed, wars of confusion, Let them never be called wars of

religion. Religion teaches peace. If the world wants to see how religious people behave when they take to the streets, then let the world look at us today. We are hand in hand, we are quiet, we are joyful to be together.

Five years ago Reverend Moon commissioned tens of renowned religious scholars to compile God's truth as expressed in the sacred literature of all the world's great religions. Upon completion of this historical project it became clear for all to see that Truth is One. This great work *World Scripture* now provides the ground of religious unity. Let us all go back to our



RELIGIOUS FEDERATION FOR WORLD PEACE MARCH FOR RELIGIOUS HARMONY
RED FORT TO RAJGHAT
NEW DELHI, INDIA-FEBRUARY 6, 1993



Rev. Kwak delivering, in the presence of 40 spiritual leaders, the keynote Proclamation of Peace at the start of the peace rally at the Red Fort.

sacred scriptures and study what our great saints have taught. Let us promise Lord Krishna, Prophet Mohammed, Lord Jesus, Moses and the prophets, Lord Buddha, let us promise those who have illuminated the world with truth that we will study what they have taught, we will not be confused or misled, and we will not give the name of religion to people who are aggressive and cruel.

Beloved brothers and sisters. Today we are one. Today the true nature of religion is manifest. Let us walk hand in hand to realize the dream that God has planted forever in our hearts.

World Religious Leaders March For Peace

By Thomas Cromwell

Against a background of world-wide inter-religious strife, bringing anguish to the lives of millions, from Bosnia and Ireland to the Middle East and India, the Inter-Religious Federation for World Peace (IRFWP) held a Peace March for Religious Harmony in the center of Delhi, just a stone's throw from an area under almost continuous curfew because of religion-related disturbances.

Starting at Delhi's Red Fort, where India's independence was declared, and ending at the Raj Ghat, where Mahatma Gandhi's ashes lie, the march was organized both to give participants an experience in interfaith action and to show the world that the true spirit of all religions is brotherly love.

There were 40 religious leaders, representing all the major faiths, on the dais erected in front of the fairy-tale red sandstone fort built by Shah Jahan, for the ceremonies held to launch the march. Some 20 Indian religious and social action groups joined 450 delegates from 30 countries participating in the IRFWP New Delhi Congress on "Global Harmony Through Inter-Religious Action" for the march.

Addressing the crowd of some 3,000 participants, Rev. Chung Hwan Kwak, president of IRFWP, spoke of the many religions that had been given birth in India, and said "This means that concerning the question of peace and religion India can be the world's leader, a true beacon to light the way."

India has been wracked by inter-communal violence since the destruction two months ago of the Babri Mosque in the town of Ayodhya, following a dispute with Hindus over the site. More than 1000 have been killed in the conflict.

"How is it possible that people are fighting in the name of religion?" Rev. Kwak asked. "Do we know of any religion that teaches violence and hatred?"

ADDRESS from page 11

sacredness of love, the reverence of man for woman, of woman for man. From True Families that which is horrifying, perverse and inhuman is not possible.

The religious leaders today who will attract throngs of followers, more than they can manage will be those who can show by their own example the hope of true, everlasting, sacrificial love, man for woman, woman for man, parents for children and children for parents. The creation of true families standing on the altar of God is the beginning of hope for this world. This is the mission of contemporary religious leadership.

I will leave this matter for you to consider quietly in a time when you can reflect without disturbance and without others trying to impose their opinions on you. Now, let us re-direct our attention to the urgent need for inter-religious harmony in our time. On certain essential matters we can all agree. We want to make the next century of interfaith relations better than the one since 1893. We want to improve the behavior and record of our particular

The march began at 3pm with a half-hour program that included reading of the Delhi Declaration by Mrs. Mohini Giri, Vice President of the Guild of India. The Declaration was adopted by the IRFWP congress the day before, and expresses the desire of religious leaders of all religions to see cooperation and harmony among believers.

The march was flagged off by popular New Delhi Lt. Governor P.K. Dave, and was led by Sharmila Tagore, granddaughter of the great Indian poet. The long

INTER-RELIGIOUS FEDERATION FOR WORLD PEACE MARCH FOR RELIGIOUS HARMONY
RED FORT TO RAJGHAT
NEW DELHI, INDIA-FEBRUARY 6, 1993



Mrs. Mohini Giri, chair of the IRFWP Indian Organizing Committee, addressing the rally.

ribbon of brightly-coloured marchers walked in silence along one of Delhi's crowded streets, past the samadhi (place where ashes of the deceased are kept) of Indira Gandhi to the samadhi of Mahatma Gandhi, where all offered prayers for peace. Gandhi's favorite songs wafted across the holy site, played by an inter-religious musical group.

The march and congress were the first of several events this year being held to commemorate the 1893 World Parliament of Religions at the Columbia Exposition in Chicago, at which India's Swami Vivekananda played a leading role.

Setting the tone for interfaith activities that have burgeoned over the past century, Vivekananda told the Chicago audience: "As the different streams, having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

religion, and not be responsible for causing fights with our brothers and sisters from other beliefs. And we do not want our religion to bring embarrassment to the general cause of spirituality by letting the world see impure or un-Godly behavior.

If we do well in these small things I am sure that we will naturally desire to help our brothers and sisters in other faiths. If secular citizens, and young people of the world see the world's religions acting in this humble and loving way towards one another, people will become naturally attracted to religion. We can become proud of ourselves and God will make us his close allies to lead the world to peace and happiness in the coming millennium.

Now we have spoken. We have heard each other's words. These words will soon sound a sweet chord in heaven and earth. For this we need not be impatient but leave the achievement of this task appropriately to the choir master, God the ultimate who withholds the fullness of love from no creature. But we do not simply wait patiently for some magic eschaton that does not involve our profound responsibility. Tomorrow we take action. We march hand in hand speaking to the world in silence, in peace, calling for peace.

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★ UNIFICATION THEOLOGICAL SEMINARY ★

A Throng of Reasons to Attend the Seminary

By William Peat

I was asked by Hong Yu Kovic, a good friend and the Recruiting Officer at UTS, to write an article to encourage Unificationists to attend the Seminary. Ever since she made the request, I have been thinking about what precisely to say. And I have decided that perhaps the best way to share my feelings on the Seminary is to share something of my background.

I came to education somewhat later in life. I did not attend college or university after graduating from secondary modern school, in England (high school in America). Rather, I entered and, with some difficulty, managed to complete a three year apprenticeship with the Rolls Royce company, in Britain. For a great variety of reasons, most of which are a mystery to me, I did poorly in school. I lacked interest and dedication.

In September of 1977, I left Rolls Royce to join a British shipping line as a 4th Engineer. The ship traveled between Vancouver, Canada and Japan. I made the round trip four times. After which I signed off to travel and explore America. My first port of call was San Francisco, where I joined the Unification Church and quickly became a fundraiser. In time, I was sent east to New York City, where I eventually became a Church leader. Rev. Moon and the Unification Movement seemed to have been able to draw much more out of me than I — and perhaps many — had previously anticipated. However, although I was a leader, so-called, I still lacked any formal education.

After some years in New York, I was subsequently transferred to Philadelphia. There I came to know Dr. Hugh Spurgin, who encouraged me to attend the Seminary and made it possible for me to do so. I had wanted to do this for sometime, but, of course, I had no college degree. Throughout the following year, my wife and I lived at or close to the Seminary while I attained my undergraduate degree, through the Regents College program. The program was not easy, but I enjoyed the challenge, and — to my surprise — I did relatively well. With my Regents degree, I was able to enter the Seminary. I graduated from UTS, in 1992, after completing the three year Masters of Divinity program.

Extending

While I was at the Seminary, however, I was introduced to the Harvard Extension School by a friend and colleague, Dennis Orme. Consequently, I also began taking courses there. At the time of this writing, I have completed all the course work for my Masters at Harvard. I am now writing a thesis, which will conclude the program. My thesis, ironically, is an analysis of the British educational system. The project has been enormously helpful not only in understanding my own school experience, but also in understanding the nature of education itself, and its role in the polity of a people.

The Seminary, however, was important for me in several ways. To begin with, it introduced me in a powerful way to the world of ideas, of thought. This was — and remains — extremely stimulating to me. In subjects like modern theology and philosophy, I found answers and insights that were profound and meaningful. Through my studies I also began to realize just how remarkable is the thought and work of Rev. Moon. I had been a Church member for a number of years. It was, however, only through my experience at the Seminary that I began to recognize the real breadth

and depth of his vision. The time I spent at Barrytown also gave me more confidence. Knowledge is power; I saw new possibilities.

The encounter helped me to become more open to the world. Moreover, at UTS I also made a remarkable number of friends, some of which I am sure will be life-long. These I treasure. In my experience, the life of a Unificationist can be pretty lonely; one tends to have hordes of associates and working colleagues, but very few really close friends. Now, I have friends all over the world. However, perhaps my most memorable experience at the Seminary was when Rev. Moon visited in the Summer of 1989. In the usual tradition, the students and staff who were available met with him in his dining room. Rev. Moon asked if any senior students had any questions. I was a Junior at the time and so didn't raise my hand. Eventually, however, it appeared I was the only one with a question ready.

Consequently, I asked Rev. Moon: "What is your hope and expectation for the seminary students after we graduate?" He paused for a moment and then looked me dead in the eye and said: "When you get to the spirit world, the first people to greet you will be your most prestigious ancestors, and the first question they will ask you is 'what did you do in the contemporary world?'" He then went on, in characteristic style, to spend another five hours to elaborate on this notion. But the words he had spoken pierced my heart.

His answer forced me to think. What is it that I am going to contribute to the providence, to history, to society? What will I be able to say that I did, that I accomplished? Will I be proud? Or will I die with regretting that I never tried or actually did anything. Rev. Moon was presenting us with a challenge; and it is a challenge I still take seriously today; he was inviting each of us to make our mark in the world. The challenge meant to me that it is not simply enough to go along with the program, but that we have to initiate, to decide what it is we want to contribute to humanity, to our culture. No one else can take responsibility for our eternal life, our eternal destiny; however, that destiny is largely worked out on earth. It was a precious moment, one I will always treasure, and one that guides my life to this day.

Precious time

I know that a number of my friends, particularly those from my class, feel that our seminary years were precious — a once in a lifetime opportunity. I remember our lively discussions and debates in the school's dining room, with professors and students alike; the spirited exchanges in our Christian Ethics class, where we addressed previously unconsidered issues with an intensity and passion as I have rarely experienced; the recognition that the Unification Movement consisted of very, very different kinds of people, with very divergent views on very basic issues, and yet, at the same time, realizing that we are brothers and sisters; getting to know, in very personal way, a Muslim, a Jain and a Buddhist that were also a part of our student body; and, of course, the intensely fought soccer games. All these moments seemed to bind us together in a special way.

Attending the Seminary these days is not cheap and there are often many obstacles that may seem insurmountable as

one approaches the prospect of attending. I think, however, that it is an experience that all committed Unificationists deserve, particularly those that have been on the front lines for a substantial length of time. There is a price to pay, that's obvious, but I think the rewards — should your experience turn out to be anything like mine — far outweigh the sacrifices.

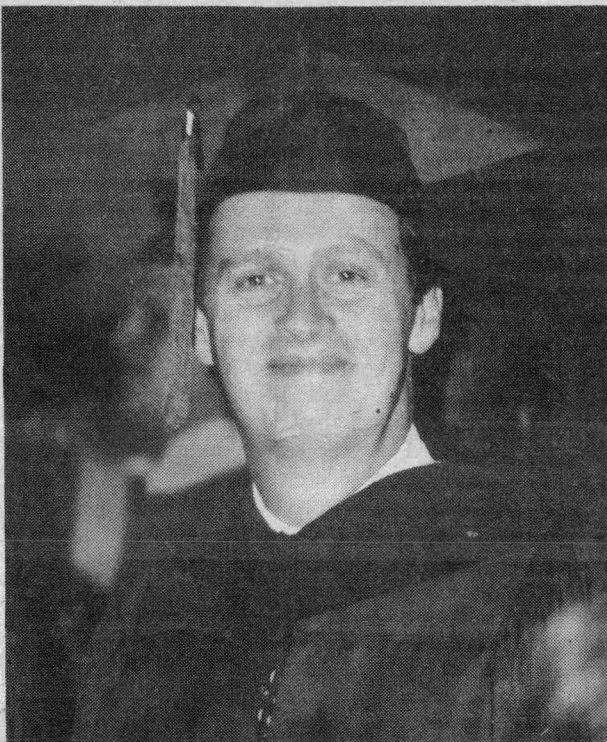
If you don't have a degree, I would

encourage you to try and get one. It will add a new dimension to your life, improve your prospects — in and out of the Church. And, truthfully, it is not that difficult. In fact, the Regents College program is something that can be done at home, in your own time. And, although an added burden, it's fun! Once you have completed your degree, you may want to attend the Seminary. I would certainly encourage it.

If you do have a degree and are a committed Unificationist or you are just genuinely interested in the *Divine Principle*, I'd encourage you to give the Seminary a try. You can always find a way to overcome the obstacles if it is something that you really want.

In retrospect the education I received at UTS broadened my world markedly. The training makes for better, bigger Unificationists. The experience has also helped me understand how I can ultimately contribute to the "contemporary world"; Nonetheless, I am sure that whatever the future holds it will be a lot more interesting because of the time I spent and the friends I made at Barrytown.

Call UTS today for more information about how you can gain the benefits of a seminary education. 914-758-6881 ext 293 or write to: Admissions; Unification Theological Seminary; 10 Dock Road; Barrytown, NY 12507.



William Peat, UTS graduate.

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★ CONTEMPLATING UNIFICATION THOUGHT ★

By Dr. Jennifer P. Tanabe

ONTOLOGY

Ontology—what's that? Well, it is the theory concerning all existing beings. In Unification Thought there are separate chapters dealing with the Original Image (God), which was discussed in the previous two articles, and also with human beings, which are dealt with in the Theory of Original Human Nature. Human beings are dealt with separately for two reasons: one is that they (we) have a special nature different from all other created beings, and the other is that human beings lost their (our) original nature because of the Fall. Ontology in Unification Thought is the theory of all existing beings in the ideal, not the fallen world.

Unification Thought holds that all things were created according to the Law of Resemblance, i.e. were created in the likeness of God. This means that all beings, or Individual Truth Bodies, have the same attributes as the Original Image, namely the dual aspects of *Sung Sang* and *Hyung Sang*, and Yang and Yin. As explained in the Theory of Original Image, Yang and Yin exist for the purpose of variety and development, as well as for the expression of beauty through harmony. In the created world apart from human beings, this makes a lot of sense. When we come to human beings though, as will be seen in next month's article, all is not harmony and beauty!

All things were created only in the likeness of God, not identical to God, which means that they have *Sung Sang* and *Hyung Sang* aspects, but their manifestation differs according to the level of being. God first conceived of human beings as most closely resembling His own nature, and then lowered the dimensions of *Sung Sang* and *Hyung Sang*, and subtracted specific elements, to conceive of animals, plants, minerals, etc. This is called the "layered structure" of *Sung Sang* and *Hyung Sang* in existing beings.

An important point to note here is that Unification Thought agrees with the evolutionary order of the actual appearance of beings, from minerals upwards to human beings. However, the first beings conceived of were human. God first conceived of all things in His mind, in the Inner Four-Position Base, starting with human beings and then actually created them in the reverse order, through the Outer Four-Position Base.

External expression

As we noted in the Original Image there are both inner and outer four-position bases. This becomes substantial in created beings which exist not just as individual truth bodies, but also function as connected

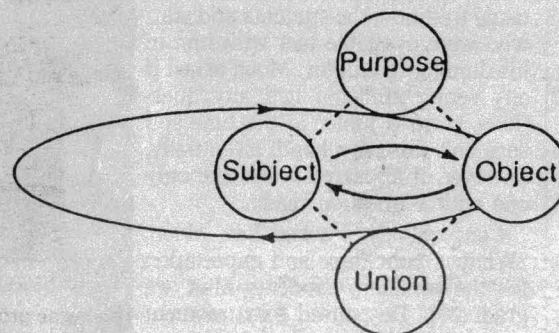
bodies. Within each individual truth body the *Sung Sang* and *Hyung Sang* elements relate as subject and object forming the inner four-position base, and simultaneously two connected bodies relate to each other as subject and object in the outer base. This demonstrates the importance of correlative relationship in Unification Thought, and that relationship is based upon proper order, i.e. the relationship of subject and object.

Here we have one of the major controversial issues in Unification Thought. The terms "subject" and "object" are loaded terms in Western philosophy, where subject refers to a self or being with consciousness, and object to the being or idea which is recognized or faced by the subject. This means basically that the subject is a human being and the object is not. In Unification Thought, however, human beings are often in the "object" position, which most people find objectionable, since they do not want to be treated as objects, i.e. things! Clearly, we have to understand that in Unification Thought the subject-object relationship can be applied to a human being and a thing, to two human beings, or to two things. Thus, both subject and object in Unification Thought can be either human or thing, so there is no need to take offense!

However, this is not the end of the problem. Dr. Nona Bolin, at the recent ICUS in Korea, eloquently argued that the distinctions in traditional metaphysics between inner and outer, subject and object, are no longer regarded as "neutral and benign." Modern philosophers, such as Nietzsche, Derrida and Foucault, have argued forcefully against the continuation of distinctions that perpetuate notions of discrimination, privilege, and inequality of value. She commented that the "correlative" relationship between subject and object in Unification Thought may be distinguished from the dialectic struggle of opposites and characterized as a relation of harmony of purpose, but it is still a power relationship. The relation is one of "dominion" of subject over object, and the object must remain object or become an unnatural subject repulsed by the natural subject.

As respondent to her paper, I attempted to explain that, unlike traditional Western philosophy, the correlative between subject and object in Unification Thought does

not refer to the polarities of truth vs. error, good vs. evil, sane vs. insane, well vs. sick, normal vs. abnormal. In other words, the concept that the second member of the pair is the negative, corrupt and undesirable version of the first is excluded from the dual characteristics, thus differentiating Unification Thought from traditional Western philosophy and its inherent problems. Since the Unification Thought texts do not discuss this criticism of traditional Western philosophy, I was grateful for Dr. Bolin's warning that Unification Ontology ap-



Circular motion through give-and-receive action.

peared to be carrying this "overwhelming metaphysical baggage."

Good and evil

Although the Unification Thought texts do not explicitly discuss the human fall and its consequences in detail, there is the underlying understanding that good and evil are not dual characteristics within the Original Image, nor are such dual characteristics present in God's original creation. The fact that polarities such as good vs. evil, sane vs. insane, etc. exist in the created world is the result of the human fall. The dual characteristics of created beings are derived from the Original Image of God, who is truly good and has no evil, and yet has dual characteristics. The dual characteristics are conceived of as two sides of a coin, two complementary and equally essential aspects of being, of equal value, which should exist in harmony as their counterparts in God exist in harmonious oneness. In the ideal, created beings exist in relationship of subject and object, both within themselves and with other beings.

So, how do subject and object relate according to Unification Thought? Unification Ontology stresses creation according to the Law of Resemblance, which means that the relationships within and between created beings find their origin in the Original Image. The prototype of such relationship is "the round and harmonious nature of the give-and-receive action between the Original *Sung Sang* and the Original *Hyung Sang*." (Essentials p.72) In God there is no time and space, but in the created world give-and-receive action is expressed in terms of time and space and becomes circular motion. The participants in the motion are subject and object, and when they engage in give-and-receive action centering on purpose, the result is that both union and motion appear simultaneously. The center of the motion is within the subject, and the object revolves around in a circular or spherical motion [see figure].

Clearly this works for planets orbiting the sun, or electrons orbiting protons in the nucleus of an atom, provided we under-

stand that "circular" or "spherical" includes the variations such as ellipses on the circular form. It is also helpful to understand that not all circular motion involves physical motion, but can include spiral motion as each generation of plant or animal performs a cycle of life which is repeated in spiral form through successive generations. Also, on the level of human beings, spiritual circular motion, or *Sung Sang* circular motion, is performed rather than actual physical motion. This means that you don't see people physically running in circles around their "subject" or their bodies running circles around their minds, although I often feel that my two-year-old daughter has me running in physical circles around her!

Empirical support

It is clear in observing the world, if we include all these variations plus allowances for more complex systems than a single subject and object, that spherical motion is the basic nature of relationship. Therefore, Unification Ontology seems to have a basis in reality. Additionally, there is a logical point that supports it, namely, that if subject and object are to continue in relationship the basic type of motion had better be circular or they will separate. Indeed, if the object moves in a straight line, there can be no long-term relationship with the subject. I recall one afternoon watching a pair of ducks swimming together. Their path was meandering, with no apparent goal or single direction, and they did not swim side

by side all the time. But clearly they were constantly aware of each other's position, and adjusted their direction and speed to keep close together. At times it even looked like one duck swam in circles around the other! I was struck by the harmony of their behavior, as they stayed together and yet were free to go in any direction, looking for food or whatever.

This leads to a very important point in the relationship between subject and object, which is that a harmonious relationship exists between a subject and an object, not between two subjects, or, for that matter, between two objects. However, the positions of subject and object are relative, each created being exists both as subject to another being, and as object to another being, and all created beings must be object to God the original and ultimate subject. So, a planet may be subject to its moons but object to the sun. While two planets may affect each other's orbits (hopefully avoiding collision courses!), as two objects they do not maintain a true give-and-receive relationship with each other but only with the subject, the sun. Two subjects, or two objects, naturally repel each other and this action strengthens the give-and-receive relationships between subject and object. In the ideal natural world this phenomenon maintains order and harmony.

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DIVINE PRINCIPLE STUDY

Nature of God and Man; the Purpose of Life

Volume One • Part 6

Obviously the world we know is hardly the world of God's ideal; indeed, the proverbial description of our earth as a "vale of tears" is not far from the mark. Let us inquire how this could come to be the case.

Observing different earthly phenomenon, we note they all exist within the realm of time. Chemists recognize that in any chemical process, for example, time must elapse before a result can occur. All backyard gardeners know a summer must pass before their tomatoes can be harvested. In the case of the formation of the earth, geologists believe it took as long as four billion years to develop to its present state.

Time is also needed for movement. Each movement has a point that it starts from, a path that it follows, and a concluding point. In the natural world, a lightning bolt reaching a speed of 87,000 miles per second still needs a beginning and an ending point, a path to follow and time to occur.

'Days' as epochs

According to the Bible it took six days for God to complete His work. While indicating that time was integrated into God's creation, this teaching appears contradictory to the discoveries of modern sciences which emphasize the evolution of the earth over eons of time. Reconciling the two understandings, Divine Principle teaches the six days in Genesis does not mean a literal 144 hours. As we are told by the Second Letter of Peter that "with the Lord one day is as a thousand years, and a thousand years as one day" (II Peter 3:8), so we may perhaps best understand the "six days" of creation as the ages or epochs through which God completed His creative work. The

They correspond roughly to the successive ages many scientists say the earth has passed through in its development.

The French Jesuit Teilhard de Chardin, who is well-known for his paleontological work in China, notes that when observed in terms of millions of years, life can easily be

seen to move in a definite direction. While anti-religious scientists maintain that development takes place randomly, Teilhard argues that from the lowest to the highest level of the organic world there is a persistent and clearly defined thrust of animal forms toward species with more

growth, even in adulthood, and then emergence of advanced phases depends on the successful completion of earlier ones. While Erikson has identified these phases for children and adolescents, Sheehy has begun the task of identifying them for adults. As she points out, the phenomenon

the state of completion.

The Dominion of God.

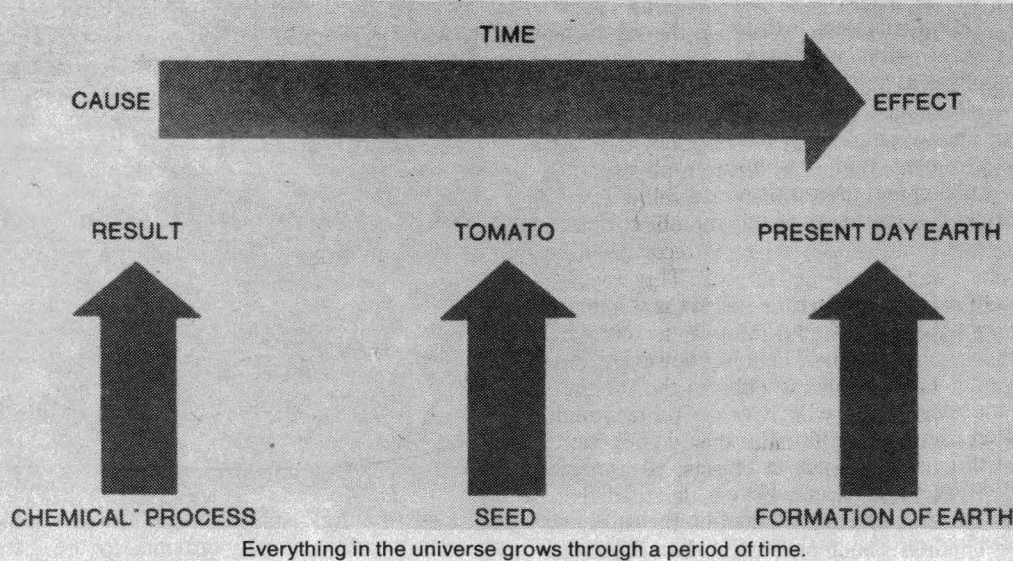
Although most Christians tend to claim that from birth to death man is guided and governed by the strong love of a kind Heavenly Father, they also affirm, on the other hand, that man is the master of his state and the captain of his soul. There is thus a considerable tension for Christian believers between the faith that God rules --- and the equally strong belief that man possesses free will. Resolving this paradox has been no easy task.

Divine Principle addresses this question by reference to the direct and indirect dominions of God. According to Divine Principle, God's rule over man before he reaches maturity is indirect, a relationship which can be explained by analogy to the natural world. During the period of growth each thing of the material creation operates by the autonomous power of natural law.

The snow and rain come, the seasons change and day dawns and night falls, all because of the prearranged law of nature, created by God.

God relates to immature man in a comparable way. We may say that men and women who have not reached a spiritually mature state are guided by spiritual law. Thus, the period of growth is the time of God's indirect dominion of mankind.

We should note that this indirect dominion can often be a period of difficulty and instability. Physically, if we do not live in accordance with the rules of good health we may injure or destroy our bodies. Likewise spiritually, if we ignore the principles of God, or if we engage in spiritually unhealthy activities, we are likely to suffer as a result. By aligning ourselves with God's principles and laws, we can grow to full maturity and health, both spiritually and physically. In this way our growth beyond the indirect dominion becomes possible. On the other side of the indirect dominion, we enter the direct dominion of God's love.



sensitive nervous systems. For both Teilhard and Divine Principle, the divine mind behind creation is working according to a plan.

States Of Growth

"But you can, Jonathan. For you have learned. One school is finished, and the time has come for another to begin." —Jonathan Livingston Seagull.

Since no one or no thing becomes mature in an instant, growth is a vital dynamic in human life. If one is to fulfill his destiny, if one is to come to full maturity in the eyes of God, he must grow through time. As with all living things, to cease to grow is to die.

While the phenomenon of growth is widely recognized, it is recently coming to be understood in new ways. What Harvard's Erik Erikson did for children, and apparently what Richard Bach did for seagulls, Gail Sheehy has now done for adults; in her recent bestseller 'Passages' she had pointed out that growth never stops: There are different phases of human

of growth is a lifelong process, often precipitated by crises and difficulties.

While recognizing that there are innumerable phases of human development, Divine Principle nevertheless suggests a three-stage model as descriptive of this process. One's movement toward maturity may be thought of in terms of formation, growth and completion. During the first years of his life a child learns how to walk and talk and how to use his personality as a self-concept are established during these formative years.

As he grows older he attains most of his physical size, develops a greater measure of independence from his parents and cultivates his own circle of friends. Thus he actualizes the growth stage of his life. Reaching adulthood he not only becomes mature physically, but, ideally speaking, during this completion stage he also gains an autonomous personality and develops a mature capacity to love and work.

Since every being develops through these three general stages, Divine Principle teaches that the number three represents



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Through the Eyes of a Child

By David McCarty

As I watched, the songs of the children seemed to break through the years of being alone. That flat, lifeless stares were slowly being replaced with the glow of warm memories. The immobile expressions were exchanged for smiles of recognition.

The Christmas decorations, hung in the antiseptic expanse of the Holy Family Nursing Home's main assembly hall, seemed appropriate now. Christmas had finally arrived for the 200 odd ladies that, with no where else to go, called West Paterson nursing facility home.

Their teacher, Miss Anna, was able to rein in the exuberance of the Jin-A "Ad Hoc" Christmas Carollers for one more song, and the venerable audience now swayed and sang along. Presents were exchanged, cookies and milk were consumed, and the very young and the very old met, and acknowledged one another.

Earlier on that cold and windy Christmas Eve at the Clifton City Hall, as the children concluded their merry rendition of "JINGLE BELLS," I heard Clifton's Chief of Police remark to one of Mayor Anzaldi's aids, "Jin-A...isn't that the one up the hill on Jay Street?" A secretary nearby overheard, and remarked, "they must be doing something right up there... these kids are special!"

We often fail to see how special our children can be. This Christmas caroling adventure had served its purpose. The

special nature of Jin-A, and its children, is a secret that should be shared with as many people as possible. The children themselves are the best testament of the schools singular value to ourselves, and the community at large.

Over 500 blessed children, members of the next generation, have received insight and guidance from Jin-A's dedicated, highly qualified staff. The curriculum addresses the whole child, providing religious instruction, social interaction, physical activity and intellectual stimulation. Through music and dance, play and training, talking and listening, the Jin-A experience is unique.

Preparing Our Children

Jin-A provides an environment that is conducive to the formation of a principled character. Even when parents have the time and the inclination to teach their children about spiritual truths, unhealthy static from our increasingly decaying society intrudes. Jin-A is a miniature fortress on the mountain in Clifton, set-off just enough from its surroundings to create a separate atmosphere.

Jin-A not only provides spiritual education for its young students, but infuses in

them our special traditions and culture. Love of God and true parents, respect for elders and authority, a love of independence tempered with an awareness of responsibility to society, a sense of humor and a zest for living, these rare qualities are a product of the Jin-A training.

Jin-A possesses the facilities required to support the work of its staff. From its semi-

and on most weeknights. The facilities provide the perfect setting for birthday parties, group meetings, business retreats, and other special events. Rate start as low as \$10 per hour, and special arrangements can be made for barbecues, swimming, etc.

Jin-A is establishing an alumni association, and parents of Jin-A attendees are encouraged to call or write us. Let us know where you are, what you are doing, and especially, how your children are faring.

You Can Help To Share The Jin-A Experience:

Jin-A is not subsidized by the church, and has to rely on the tuition paid by its students, fundraising and the support of some of the church's business. If you have a child between the ages of 2 and 6, please consider providing them with the many unparalleled advantages that an education at Jin-A offers them. There is room for

more students at Jin-A, and we would welcome the opportunity to answer any questions or concerns you may have regarding enrolling your children.

For those without nursery age children, a tax deductible donation, or any other offering you can make would be greatly appreciated.

If we were to look through the eyes of our children, we might be able to catch a fleeting glimpse of a new and better place. Join us in helping our children to capture that vision, and to make it a reality.

Your help will enable Jin-A to carry on the invaluable work of preparing the next generation for the role of bringing in the real "New World Order," the Heavenly Kingdom.



secluded, natural surroundings, to the swimming pool and play ground, to the class rooms and materials, Jin-A has the tools needed to make the experience complete.

Jin-A Special Services

Jin-A is expanding its services, and trying to reach out to Church members, and to the community at large with new ideas.

For those who cannot send their children to Jin-A, the school is creating a special edition video series for your child's instruction.

Jin-A is now available to qualified individuals and groups for rental all day Sunday, Saturday afternoons & evenings

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Blessing and Victory for Zaire

By Sonia Marion

Dear Tom and all our Blessing supporters
After the success of the Blessing Ceremonies in Zaire, I really want to thank you for your efforts in supporting us.

As Father said, this is a testimony to the victory of God of True Parents, of religious founders, saints, sages, and the good spirit world.

1040 Zairian members were blessed by our True Parents on August 25, including 120 previously married couples.

Owing to the support of many foreign brothers and sisters, about 200 members could attend the ceremony in Korea. Some attended in Nigeria and Kenya.

In Zaire, 924 people attended the ceremony through satellite broadcast, divided in 3 cities: Kinshasa (655), Lubumbashi (129), and Goma (140).

Among those attending in Zaire, there were 760 Zairians, 110 Cabindans, and members from Rwanda, Congo, Central African Republic, Zambia, etc...

Last spring in the Unification News, I made an appeal for funds to help African members of the church to get to the Blessing. There was an excellent response. The World Mission Department was able to give \$30,000 to Zaire alone as a result of the donations that came in. One member donated \$10,000 to the project. The following is a letter I received from the wife of the missionary to Zaire expressing her thanks to those who gave their support—Tom Bowers.

Like in every country, I am sure, the preparation for the Blessing had taken many months (even years!) of anxious work at every level: gathering Blessing application data, sending everyone to the 40 day workshop, organizing travel to Korea, and a new challenge—organizing "satellite Blessing Ceremonies." Each of these steps would seem pretty easy to overcome in a country with normal communication and a sound economy. But in Zaire...it was another story! Anyway, we put all our hearts, minds, and means into it, and with precious help from above and from around, it was a great, victorious event.

The crucial point was whether the satellite connection would work or not. We had been warned by the TV technicians themselves that it might not, due to the inadequacy of the equipment. We were so worried of a failure, that in the last minute

we ordered 500 blessing suite and 400 blessing gowns for our members to wear (which we had not originally planned because of the cost involved). At least, we figured, in case of a blank screen, our members would still believe that they were participating in a Blessing Ceremony!

On August 25, at 3:10am (11:10am Korea-time), the miracle happened: our large screen lit up with the big title (in French!) of the Wedding Ceremony, and the next hour and a half was just like a dream, living together with true Parents beyond time and space. I really felt that we had nothing to envy from those who were in Korea: It was like True Parents with us in Zaire, and it will be a memory forever cherished by all of us!

Actually, we were not the only ones to enjoy the show: Many Zairians (those who stayed awake!) saw it on their own TV, as

the speaker on the evening news program had publicly announced a "very important religious event" to be broadcast in the middle of the night!

There is no doubt that we received a lot of help from above, as many stories testify: For instance, one group of 30 candidates who had left their city 2 weeks in advance to be safe, to travel to Lubumbashi (normally a 3 day trip by train), arrived, after many tribulations...just one hour before the holy Wine Ceremony!

When all was completed on the night of the 25th, and when the news came that all had gone well in Goma and Lubumbashi, I felt with relief that 10 years of a painful history, 10 years of anxiety had been resolved in Zaire.

Definitely, we are on a new and solid ground: The numerous external difficulties in our country cannot prevent me from being optimistic for the future. The new challenge now is: how to train and organize 1000 Messiahs to fulfill their Messiahship!



Rev. Kim, regional director in Africa, officiating at the Blessing Ceremony.

Update On The Siberian (Front) Providence

By UnHyo Delessert

Nobosibirsk is located smack in the middle of the CIS. It is a city of one million inhabitants. We now have two blessed families living there: Donna Boudreau has been there for months, her husband Jean-Pierre has joined her, and a first little Boudreau is on the way, to the delight of Larissa (about whom I told you in the July issue), as she says—he or she will be a little Siberian!

Terry Walton is now also there, with his family. This is a miracle. I only dared dream about, when I was hanging around Tony Devine, in the New York City ILS Office, pestering him about Larissa & Nobosibirsk, week after week, month after month! How grateful I am!

Nobosibirsk has an Academy of Science—one of the most prestigious universities there, making it an important city. And thanks to Larissa's witnessing to her colleagues, students, friends, family, and even church, about 200 of them have gone to Seminars at the Black Sea (February & July '92).

Larissa has invited Donna to stay in her apartment, looking after her, together with her son Artyom, her nephew Roman, her parents and sister, then helped her find an apartment when Jean-Pierre came. Here is an expert from her last letter

"...Artyom (just 15) has his home practice in medicine...this summer, our hospital was closed, all the nurses and doctors were on

holidays. The reason was—no drugs, and no money to pay for their work...But still, Artyom is very popular among his patients. He gives shots, messages, he measures blood pressure for all old people who live close by. this winter they will have lectures at the Medical University. They have already been to the morgue. After visiting this place, Artyom came home, not afraid, but very sad. As for Roman, he could not eat for some days, and now he says he may become an ecologist instead of a doctor! (the only two options open to them).

"We have another news... My father, as a veteran, received a plot of land. Having returned from the Baltic, our boys had to work very hard at this plot. They were also building a small house on it. As a result, we have a private apartment, a plot, and a house in the country! This summer, we also had our first field of vegetables and potatoes. The forecast for the coming winter—for the weather and the economy, is very bad, but we have at least some supplies of potatoes and vegetables. Additionally, manual work is good for boys, they learn a lot, they invented their own know-how, and are growing up true men. The village, where our house is, is in a very beautiful place, on the river bank and in the middle of the forest...So, our family is contributing

to the reforms in our country...

"Donna is now here, and on the 1st of October, she starts teaching the Principle in many high schools and at the University.

She will also teach our teachers. I am going to help her, as much as I can..."

According to Donna, Siberians are the best! Why? because their life has always been hard, so they are not materialistic, content with little. And also, because so many were sent there, from all over Russia, and from all the former Republics, there is a solidarity, and none of the national enmities seen elsewhere.

Sadly, the Faculty of Languages, where Larissa worked, has closed, for lack of funds, and she has lost her job, last fall. She still hasn't found one yet, and the winter is very severe, with many food shortages. But of course, there are no complaints!

Would you like to become a pen pal and learn much more about Siberia and the wonderful heart of its people? High school students (adults too) are eager to correspond with someone from America. Address your letters in this way:

Donna Boudreau (Novosibirsk), c/o ILS/CARP, 4 W 43rd St. NY, NY 10036

Thank you for your prayers, and for the dedication of those who serve in the CIS. UnHyo Delessert, 7729 Garrison Rd., W. Lanham Hills, MD 20784-1726, (301) 459-4015



Larissa Vashtayeva.

Education in the Lives of Our Blessed Children

By Shirley Miho

Father has said that the person of character practices the ideal and is united with God's unchanging Will. The person of character feels, thinks and acts, centered on God for the well-being of others. As well as being a person of faith, the person of character is a person of action. They do what they say they will do.

How can we help our Blessed children become such people?

As fallen human-beings it is all too-easy to see differences in other people—to judge and to feel threatened by other people's standards and actions. But with the future at stake, can we really afford this luxury? In raising our Blessed children, especially, we need to learn from other couple's successes. Who has been successful in raising their children? What is the key? We need to look to our own peer-group—our brothers and sisters—as well as elders too. This is more difficult to respect being a horizontal relationship rather than a vertical one.

However, it is good to keep in mind that we all have much to learn. We cannot allow our pride or our insecurities to get in the way. We need to work together. We need to develop a stronger sense of community. And we cannot continue to look to our own education as our only guide. We have to go beyond what we have experienced in our own lives and feel so strongly what is 'right' or the 'only' way to do things. This attitude not only limits us in finding a solution but separates us from God's bigger vision—a vision that we touch when we

respect other aspects of God's heart in our brothers and sisters as we work together to develop Heavenly Tradition.

So, rather than emphasis on our differences, perhaps we would be better served to place emphasis on things that are common to us as God's children. In the way of the Principle, if we emphasize God's Love and God's Truth and practice selflessness, then we can find a solution. No, we don't deny differences of background and understanding but we don't emphasize them. Our relative cultural standards become exciting but not adversarial differences...

Development

As parents, we need to give the example of God's Love and Truth and actively explore, with our child, the path back to the Heart of God. We are all created in the image of God but we need to develop and be helped to develop God's character and heart. In this period of Restoration this means that as parents, we are working on our own restoration at the same time that we are teaching our children the ideal. How complex! Now the course involves our own limitations of heart and understanding and the restoration of faith and substance (including the law of separation) too... However, keep in mind that our course, with all its difficulties, can help our

children understand God's heart of hope, sorrow and pain and give them a very real example of following the Way of Heaven with commitment and responsibility. It isn't easy for them or us—but through it they can understand the Principle and experience God's Love.

If our Blessed children don't see a high standard of right-feeling, right-thinking

and right-action that is expressed in our concern, help and care of others; they will not become this kind of person themselves. We have to set the example of seeing value in others by first, wanting to see value and then, despite our limitations and lack of understanding, to love others and to help them to realize

their potential. Without our active example our children cannot develop a clear understanding and habit of behavior. Without guidance and direction, our children's patterns of behavior have the potential to develop in undesirable ways, which could be difficult to change in the future. So, as parents, we must intervene—and early!

Our children need to have a clear understanding of good and evil. They need to have clear limits. They need to be responsible for their actions. They need standards to follow. They need to be respected and loved. They need to be given time and patience to grow.

Talk! Express expectations and disappointments—and believe me—this kind of communication with your child is far more effective than shouting, threatening or punishing...expect your child to rise to the occasion and they will...everyone, including children, love a challenge! After all, the child's needs are very much like our own.

What do children need? Children need to be understood, listened to, believed in and taken seriously. They need to feel that they have something to offer—that they have value. That their efforts are appreciated. And don't we make mistakes too? Don't we all do things in different ways and at different speeds? Of course! Yet how often do we demand that children hurry up or move faster and do things differently or expect the worst motivation from them. Children's efforts are usually pure and their intentions good. An extra minute to observe what the child is really doing and a humble inquiry where we really want to know, rather than make a judgment, can make all the difference.

Of course, we might need to redirect the activity to a new site or new time, but the activity itself, usually isn't a problem. Children know what they need to grow and their activities mirror this need. With communication, we can learn remarkable lessons. Children need to be valued, lifted and supported in their endeavors. The spirit is very sensitive, so we need to be careful not to repeat our own history of restoration and bad habits we have acquired in developing into adulthood. Children need to feel secure and protected. They need to hear that we love THEM. We might not like what they are doing—but we love them.

They need to know that we will not let them hurt themselves in heart, word or deed—or others. To do that—we need to be clear ourselves. What do we believe? Are we being consistent in our lives? This is the key: our consistency as adults.

Inherited fears

Unfortunately, many Blessed couples are

unsure as they seek to restore their own painful childhood as they struggle to establish the tradition of Blessed families. Have faith! Admit your fears—at least to yourself—and then pour out your heart to your child with confidence. Children love their parents with such a love...a love that can never be destroyed. Be with them and they will transform you and bring out all the jewels that you have hidden in your pain. Children accept you just the way you are—if you are sincere—warts and all—that is their beauty and our great blessing! It is indeed, God's gift to us all!

Jesus reminded his disciples to 'Become like little children...'. Children being trusting, innocent and loving—qualities we tend to lose as we grow older. In raising children, however, or in teaching children, we have the opportunity to taste again the innocence, the trust and the love all over again. By being sensitive to a child's needs and by taking care of them, we once more step into the world of the child and by recognizing and identifying with their needs, to free our own child. How lucky we are to spend time with children and to restore our own childhood! In working with our children, we need to be aware of the different stages of development and what can be reasonably expected at each stage. However, apart from giving good examples to our children of living up to the Principle, we need to allow plenty of time for growth and while giving direction and guidance, give love and give it continuously.

In the past, many of us have harbored negative feelings about our teachers and our school experience, feelings that influence our children and their experience. We have to be aware, that these experiences and feelings have no part of the future and the lives and experiences of our Blessed children. Historically, teachers have been the 'enemy' in relationship to the family. Tending to be critical of parents, teachers have not endeared themselves to many parents, which has increased the gulf between the home and the school and limited the cooperation of the two most important adults in the child's life. Of course, both roles—that of teacher and that of parent—are very different but they can be very helpful when united in their work. The parent's role can never be usurped by the teacher or any other adult and vice versa.

However, historically parents have felt very threatened by teachers and teachers felt little or no cooperation from parents. The child's needs must be central to both—not the position of the adult. Since Father's proclamation of the value of 'Parent's, teacher's and kings,' we can no longer regard each other as enemies. Our roles are complimentary. In our unity we have the key to the future of education and to the growth of the family in the building of the Kingdom of Heaven on earth. We need to pioneer a new level of awareness.

As we develop the inner content of our philosophy of education and values—our goals, ideals and methods—we need to understand our position and responsibility as Blessed couples. Our children are our heritage: on the foundation of what we can give them, they will build an even deeper understanding to give to the world. We need to prepare them for their work ahead.

As Blessed couples we are responsible. Our unity is the key. As men and women, husbands and wives, 'aunts' and 'uncles' and brothers and sisters... our unity is the key. Let us work towards developing high standards of relating to each other with respect and True Love in the tradition of True Parents, then we can truly inherit the foundation upon which to teach our Blessed children.

I have confidence that together we can and will succeed in our efforts.



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A Mother's Grief Turns To Joy

By Barbara Pavey

This is the sixth in a series about True Parents' life written for children and first published in the Blessing Quarterly.

Many years ago, in the year of 1944 when World War II was still going on, Father was in Japan. He had been going to school and working there for several years. Now the time had come to return to Korea.

War time is dangerous, because there is lots of fighting and bombing going on. You never know when you might run into a battle or get hit by an exploding bomb. In spite of all the dangers, God wanted Father to return to Korea at this time. Father loved God the most, so he was willing to follow His directions, even if it meant his life was in danger.

During the time Father was living in Japan, his mother, who loved him dearly, used to think about him day and night. She was always wondering what he was doing and when he would return home to Korea. Father loved his mother very, very much. So when it was time to return home, the first thing he did was send a message to

her to tell her when his ship would be arriving and exactly where it would arrive in Korea.

His mother was overjoyed when she received his letter. At last her beloved son was coming home! She had been praying

for his return for so long, she could hardly believe the time had finally come.

Suddenly, however, a few days after receiving his letter, his mother's smiles turned to tears. She received a terrible message! It said that the ship Father was

on had been bombed by an American B-29 plane and had sunk. She was completely heart broken, and all she could think of doing was going to the port where the ship should have come in. Perhaps there were survivors.

She ran out the door, out the gate, and down the road. She ran for miles and miles through the countryside of Korea. She never thought about herself. She didn't notice that she was hungry and thirsty. She didn't notice that she had forgotten to put on her shoes. She didn't notice the pain as she ran over the rocks, or when she landed on a sharp stick. She ran barefooted all the way to the port!

All she could think about was that her son had sunk with the bombed ship. What were the chances he could have survived? He was probably dead! For a mother who loved her son so much, this was the worst possible thought. She was frantic with worry.

Mothers do love their children more than their own lives, and she really showed this kind of true heart.

Finally, she arrived at the port, panting and holding her side. She waited for news. She asked everyone she could find whether they had heard anything. No one had any answers.

Then, she got a big surprise! Somehow she learned that Father wasn't on the ship that had sunk, after all. Because Father is so important to helping God fulfill His Will, somehow, with God's protection, Father had changed ships at the last moment. Therefore, Father arrived safely at the port in Korea on a later ship.

When his mother saw him coming down the gang plank, she was the happiest mother in the whole world at that moment. You can just imagine how excited she was to see her son walking off that ship, alive and well! She jumped and cried for joy. This really moved Father's heart to see how much his mother loved him, and as he hugged her tenderly, he cried with her.

It wasn't until about a week later, after she had calmed down from the excitement of seeing her son safely home, that his mother noticed that she had hurt her foot on a big splinter. It was sore and infected. But she didn't care. She still smiled and sang all day long. That day Father learned a lesson he could never forget: that the love of a mother or father is truly the greatest love of all. He could never forget how she ran bare footed all those miles because she thought he had been killed.

Father loved his mother so much, and yet he loved God even more. That is why he was able to travel during dangerous war times. Just as Jesus had taught his disciples to love God first with all their heart, Father always did that. Therefore, God protected Father even in war days to bring him safely home.

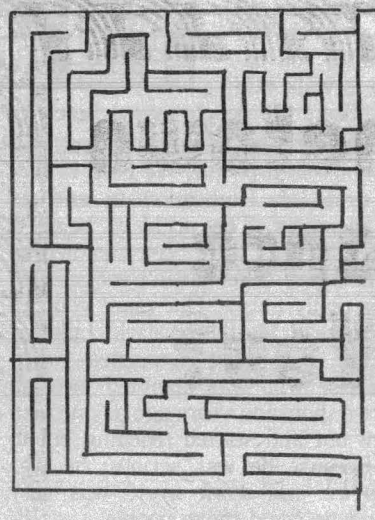
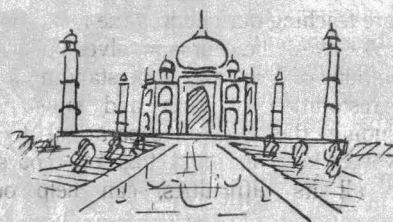


FOR KIDS

by Françoise



Find the seven differences between these two drawings of religious leaders harmonizing in India.



Help them find their way to the Taj Mahal.

MAKE A GIFT OF THE UNIFICATION NEWS

ALBERT by Rick Nickio



Nisho

OFFERING IN THE AGE OF TRIBAL MESSIAHSHIP

The Basis of Human Relationships

By Henry Schauffler

This is the second of two excerpts of the Sunday Sermon given on June 28, 1992 at the National Headquarters chapel.

When you first read the principle you came across what was probably to you a very confusing section. It is called the "Providence of Restoration and I". The conclusion that comes out of it is: "I am a providential person and through me providential restoration is taking place. The failures of all the providential individuals throughout the last 6000 years are being restored through me. And their successes are being replayed through me. So I no longer have the freedom to be just who I wish to be, I am a providential Abel figure!"

Each one of us is a tribal messiah and we must realize: "As a tribal messiah I am Abel and I must reach out to many people in the Cain position. I must embrace them. I must love them and serve them. I must connect them."

"At the same time I am in the Cain position in the vertical order of blessed couples and in the vertical order of the heavenly tradition. I am reaching out as a tribal messiah and connecting all these people in the Cain position to me. I am 'gathering them together as a hen gathers her flock,' as Jesus said. I am gathering my flock together; that is my offering. I am making my offering through someone in Abel position to me."

It is happening simultaneously all the time. But we tend not to see it this way, as individuals. We tend to think: "I'm Cain and so-and-so is my Abel figure." Or maybe some of you are leaders, (whatever that, is anymore), and you think: "I am Abel and these people in my office, in my center are Cain." In either case we are missing the boat.

We are missing the issue entirely. It is not about that. It might have been in the short period when we were training ourselves, for the seven year course. But even in that context we should have been looking at it from this perspective: Abel and Cain are absolutely inseparable and need one another. Cain cannot make his offering without Abel. Abel cannot fulfill his position without Cain. Subject and object must have each other to exist. What is the origin of that? God cannot experience love without an object. So subject and object can only exist together.

Played out in human society on the daily level in restoration that means Abel and Cain need one another. If Abel thinks he doesn't need Cain he will become isolated and alone. If Cain thinks he doesn't need Abel his offering will not be received by God. "As Abel I need Cain to fulfill my position, and as Cain I need Abel to make my offering."

Offering Includes People

What is the nature of an offering? The foundation of faith consists of three things. It consists of a central figure, an offering or indemnity condition and a time period. Abel and Cain were bringing offerings to God in the beginning, and it is still the same today. Many people have interpreted that this means just doing a seven day fast or a prayer condition.

Here is a concept that must be understood in the age of tribal messiahship: offering must have to do with other people. I can make prayer conditions and fasts all day long and all year long, but I won't fulfill my position as a tribal messiah until I am reaching out to people.

Could Jesus have been the messiah just by fasting and praying in the wilderness? He only did that to get started. When did Jesus begin to work? When he came back to where people were and he began to reach out to them. We are all messiahs and our mission is to reach out to people, to witness to them and bring them to God. That is our offering.

Just forty day fasts or seven day fasts or prayer conditions or making a lot of money and offering it as a tithe; these are only part of making our offering. Our offering as a tribal messiah, must involve people. So where do we find people? In most cities all you have to do is walk out the door. In most apartment buildings all you have to do is walk into the hall. There are people everywhere!

So what we need to do is go out and make contact with people. We need to find a new pride as Unificationists and as blessed members. The pride of being a messiah. You and I have been anointed as a messiah. Many of us haven't yet grasped what this really means. One place you can start is to read Matthew, Mark, Luke or John. Find out what happened when someone else who was anointed messiah started two thousand years ago as one man and went out and started reaching out to people. Because he was serious; he was ready to die and spirit world was very active and he could move people.

Read Rev. Moon's life. Look how one man who was anointed Messiah started over 40 years ago. Reflect upon that: it means that anytime we go out and make contact with people we are setting up the possibility to fulfill our position as Abel. The minute you walk out the door. But while you are with other church members it won't happen. We get all caught up in our internal structure, "I am an elder and an eighteen hundred versus a three-seven

versus a 2000 couple." These internal relationships will never provide us with our offering. We have to go out into the world.

When you walk out this door every person in this room is an Abel. As a tribal messiah, we have been given a mission, we have a mission to reach out to the people where ever we are. For most of us, at this point, it is very difficult to just go out into the street and walk up to people.

To Meet People

There are ways to naturally get involved in your community. In the community where I live I began going to school board meetings. I saw it as a way to begin making relationships. I've been doing it for about the last year. This winter they announced that they were going to create a new committee and they were looking for volunteers. I volunteered, and was appointed. It is easy to get involved in your community.



Through this process I am meeting all kinds of people in my community. When I go to the drug store I am bumping into people that are on my committee and we are friends now. I haven't sat them down with a Divine Principle book yet because I believe tribal messiahship in the community takes a little bit of time. What Father said about tribal messiahship three years ago was that during the era of Home Church we were to be

servants, but in the era of tribal messiahship we are to be leaders. It is not just about knocking on somebody's door and sweeping their porch any more. It is about taking a leadership role in our community. There are so many opportunities out there.

There is a leadership crisis like we cannot imagine in this country; a huge gap waiting to be filled. We can go out and fill it. I know of one person working in his community who is Japanese. He is out working everyday. And people receive him with open arms because there is a leadership crisis. Many people from many countries all over the world are sitting in this room. For one reason or another you are here in America struggling to find

ways to save this country and it is tough because you are not from America.

But I want you to know, even if you barely speak English, there is a crisis out there in every community. People are searching for leaders that they can trust and have confidence in. Every one of us, whether we are originally born America or not, has what it takes to move people in our communities. We have the moral and ethical foundation to stand as an example to people.

So how do we create this offering? We can do fasts and prayer but it is not enough. Our offering has to include people that we are offering to True Parents. The leadership crisis in our communities offers us a tremendous opportunity: To reach out in my neighborhood where I live and connect to people.

We need to make our offering as Abel. Our offering needs to be people. It is not enough to offer fasts or prayer conditions or money. The only offering that True Father and Mother can really use now is people. We can reach out to those people. There are so many Cain's out there for us as Abel to embrace and raise up.

Offering Through Abel

There are a number of members of our church who have very successful businesses, powerful social programs of their own, who are doing political work, getting involved in their community, but it's not being offered through Abel. God can't receive it. Restoration is accomplished when Cain makes his offering through Abel. That is how Restoration is accomplished according to the Principle of Restoration.

As a tribal messiah in the position of Abel we have the mission to go out there and reach out to many people in our communities and then, in the position of Cain, offer them through an Abel position, which is the Unification Church structure. Whatever our "mission" or "department" is, the Unification Church in our community is the "Abel" through which we can make our offering of tribal messiahship. Without doing it this way, we risk God not receiving our offering, as he did not receive Cain's, and for the same reason. "Beware, for sin is crouching at the door."

If, however, we make our offering through the Providential Abel position, then we are actually restoring the historic failure of Abel and Cain through the restoration of offering. If that is the way we are living every day then we are providential figures. We are doing much more than just restoring ourselves and our lineage. We are making a foundation for the restoration of this country and ultimately of the world, step by step.

In the daily battle with Satan it is easy to get lost in that battle and forget about these simple issues. Simple issues like: how True Love is developed through a subject and object relationship. And: subject object relationships are a series of interconnected relationships which ultimately encompass the whole cosmos. Or: in restoration Abel and Cain are the subject and object positions.

If we can succeed in creating a series of interconnected Abel and Cain relationships then they can expand from you and me to pairs to groups of people to communities to nations and to the whole of mankind, interconnected through restored Abel and Cain relationships. And when all of that is finally offered through the ultimate Abel, our True Parents, the world will be restored. Let us live our lives everyday feeling that we are a part of this historic Restoration Process.

Important News!!!

Americans of ITALIAN descent and Italian members living in the US and Canada.

Following True Parents directions to establish "ethnic" organizational networks, we have begun an informal association of Italo-Americans for the sake of networking with other Italo-American Organizations.

If you are interested please contact:
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By Craig E. Smith

This is the second of two parts.

Mi-shing continued with her test and was almost finished when she heard Mr. Lee say, "Time's up. Put down your pens and place your tests back in the envelope. Please remain seated until I come by to collect them. You may then leave. Do not discuss this exam with anyone until you leave the building."

Mr. Lee started at the front and went along each row picking up the tests. When he got to Mi-shing he smiled at her and took her test. She smiled back, and left the way she came. As she left the building, the background spiritual noise returned.

"Well done, Mi-shing," said her grandfather, "You have made us all proud."

"I only did my best, Jeun Jo Halapeoji," she answered, "I could do no more than that."

"You have done much more than that."

"Huh? What do you mean?"

"I do not know. It has not happened yet."

"Oh, that's right. Time doesn't work the same there."

"Yes, but also spirit world knows the potentials but not the realities until they happen physically. All things must be done spiritually first, but are not substantial until done physically. Just like when you were studying chemistry. While you could learn by reading a book, you didn't really understand it until you tried it in the lab."

"I think I understand. Isn't there anything you can tell me?"

"Only what I know. What you have planted today will bear fruit in three days."

Three days later, she received the news—her presence was requested on earth immediately. She had been selected as a candidate for a special matching. The message did not specify who, but clearly, it was with someone important, probably one of the descendants of Father!

She had never been to earth before, and the sensation of seeing a blue sky above her made her feel very uneasy. Once inside the Headquarters, however she was fine. She was there with about thirty other girls about her age, some she remembered being on the shuttle from the trailing colony.

They all sat on the floor and either prayed, studied, or whispered with each other.

The door to the room opened and in walked Godwin Moon! The First Citizen himself Mi-shing's heart leapt to her throat. She remembered that his son was only a year older than herself. Could it be . . . ?

Godwin Moon led them in prayer, and as he prayed, Mi-shing found herself weeping uncontrollably. He prayed so beautifully! When he finished he began to speak. He told them about the historical period they were now in. How they could truly see the

Kingdom of Heaven being manifest. Then he got to the point of the matter.

"In choosing a bride for the son God gave me, I have asked God's help in finding the best possible person. She should not only have a deep heart, but must understand the position we are in, and where we are going. She should represent a broad spectrum of mankind and all races. As my son represents the vertical love of God, so his bride should represent the horizontal love of God. I have asked the Blessing Committee to select candidate based on these and other criteria, and you are the chosen few. Does this frighten you?"

"NO!" they all shouted nervously.

"It should. You will be representing all Mankind to God. That's quite a responsibility. Do you think you are ready for that?" "YES!" they all said, but it was all too clear they felt very unprepared.

"Unfortunately, God will only let my son have one wife. The rest of you will be disappointed. If you are not chosen, will you be disappointed?"

"NO!" Some, including Mi-shing meant it.

"Yes, you will!"

"NO!" they said again.

"I have an idea. I know that you will be disappointed if you are not chosen, so I will be sure that each of you is matched to someone in Father's lineage. Will that make you happy?"

No one clapped louder than Mi-shing—her greatest dream was being fulfilled. Surely this is what her great-great-grandfather meant. She could ask for nothing more.

Godwin Moon then prayed again, and again Mi-shing cried. She couldn't believe this was happening and she felt so unworthy and it was hard to think and too much was happening too fast and she was hoping it all would be over soon. When Godwin Moon finished his prayer, he began going over the reports he had been given on each one of the candidates. He spoke quietly with an aide just below her threshold of hearing. Several girls were asked to stand up and each time Mi-shing thought, "This is the one." But each time they were only asked a question or two and then they sat down again. Then she heard her name called.

Her ears turned red and she heard white noise as she rose to her feet. Godwin Moon looked at her and smiled. "You're from the trailing colony?" he asked.

"Yes, Honored one."

He smiled again, "That's a very historical place. Your full name is Mi-shing N'bota Johnson, yes?" She nodded. By now her head was pounding, and her tight throat made speech impossible. "A nice

name. It contains parts of the three major races." He looked at her more deeply. She felt like he was looking right through her. "I see in you excellent ancestry, again all three major races," he said, then he looked down at his watch. "It's getting close to lunch. Let's close for now and return after lunch. Mi-shing, could you pray for us?"

Everyone bowed their heads. Mi-shing attempted to loosen her throat and finally succeeded. As she prayed she began to cry more than she had ever cried before—she cried for sorrow over how long God had suffered and she cried for joy over being there to witness the end of God's suffering. She lost all track of time in prayer, and when she finally finished, she was shaking. Several people commented to her how beautifully she had prayed.

She was not hungry, but she managed to eat something, though her mind was elsewhere. She was glad to get out of that

room and out of the spotlight. She was just beginning to relax when someone announced for them all to gather in the meeting room once again.

When Godwin Moon reappeared, his son, Kwanjo, was with him. Godwin Moon looked over the candidates and then at his son. He whispered to him and his son whispered back. Godwin Moon nodded. He looked straight at Mi-shing and motioned for her to stand and come forward. She numbly rose and stood beside Kwanjo as directed by Godwin Moon. He then looked at them both and smiled. "This is what God wants," he said at last.

As Kwanjo and she led the procession of couples in the Bicentennial Blessing, all Mi-shing could think of was how grateful she was. *Thank you, Heavenly Father, for this incredible blessing—now my lineage is connected to Father. Thank you, True Parents, for bringing this Kingdom about. And Thank you, Jeun Jo Halabeonim, for training me for this day.*

"Thank you, Mi-shing," her great-great-grandfather said.

Last Days time of turmoil

By Christine Brooks

This recently appeared in the Gloucester Daily Times (19/13/92).

Since I came to Gloucester nine years ago, I've seen many of my friends getting divorced. Each time I hear of a new case, it is so painful, for it means a broken family. It also means suffering for both partners, and suffering for the child who loses the most precious thing, the love that conceived him, altering his sense of belonging, security and compassion.

How can this happen? It all started with the first couple. In the garden of Eden, Adam and Eve were naked and not ashamed. God gave them the commandment not to eat of the fruit. The fruit was not a literal one, it was the fruit of love to be consummated when their heart would have been matured.

Tragically they moved away from God, got tempted by Satan and disobeyed. After they ate the fruit, what did they cover? Not their mouth, but the lover parts of their body, place of their transgression.

As a result, their offspring never knew true love. Of their own children, Cain killed Abel, and all their descendants suffered from that very start. The fight still goes on today between countries, races and religions. Hate took over love.

If man had grown according to God's will and had inherited true love from God, our human history would have been a

history of peace. But Satan, who was the archangel Lucifer assigned by God to assist Adam and Eve in their growth to perfection tempted them instead and they fell while still immature as teen-agers. The seed of false love, false life and false blood lineage was sown.

To hide his crime, Satan tries to confuse people about values. People turn to drugs, sex, alcohol and substitutes, trying to change partners, desperately searching for that lost love. The bitter outcome is deception and destruction AIDS is spreading.

The act of love which was supposed to be holy, is now sold on the market. "Get a condom with a pizza is the latest! Love shouldn't have to be taught in school, it is a God given ability to be used at the right time when oneself is ready to live for the sake of the other one and build a family.

Children learn values from the example of the parents but for the fruit to ripen, he needs to grow on a tree that can stand to the storms.

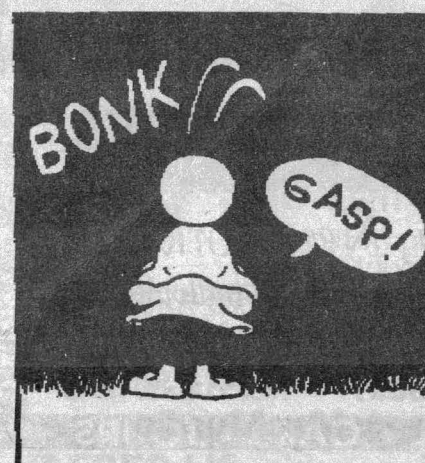
We must return to the original ideal or God with a heart burning, rededicating and recommitting with trust in him and the desire that we will never depart from him

The last days is a time of turmoil, but also a time of hope. If we repent in tears, and start anew, God is ready to bless us.

Christine Brooks is a mother of four children and has been a member of the Unification Church of 18 years.



DARWIN
by Sue Exler



★ FAMILY LIFE EDUCATION ★

Heartwing: The Shimjung Way Of The Family

By Victoria Clevenger

Husband-Wife Relationship

Contributed by Gillian Corcoran, Houston, TX

I just wanted to share some thoughts about the husband-wife relationship and then recommend two excellent books that I hope every blessed couple can read.

I hope that every couple's goal is to achieve true love in their relationship. I say this because I feel that many couples tend to look at our blessing relationships as "indemnity" or merely restoration. But I feel that we need to remind ourselves of the goal of our course of restoration, which is nothing less than true love. For how are our blessed children going to learn about God, and especially that God is a God of love if they don't witness love between their father and mother?

We are all extremely concerned about educating our children in the "right" way, the heavenly way and in accordance with the Divine Principle. But although I feel that of course this is very important, the single most significant influence on our children comes from the relationship between the husband and wife. So often we find ourselves pouring out all our love, energy, and attention onto our children, because, let's face it, many times it's much easier to love them than it is to love our spouse. But we need to ask ourselves, how much love, energy, and attention are we giving to our spouse?

A small but telling incident that reflects the importance of putting our priorities right occurred when my husband brought our daughter home from preschool. It seemed that whenever she came home, no matter what I was doing, I would stop and greet her enthusiastically with a big hug and kiss and "How was your day?" But how often was I stopping whatever I was doing to greet my husband in such a way?

Also, who was I greeting first? Finally my husband, from his pained heart, pointed out to me that really I should greet him first, then our daughter. How basic and simple a point, but I had been overlooking the correct order of relationships. So now I make a point of greeting him first and with enthusiasm. Not only does he feel better, but our daughter sees us expressing our love and concern for each other and this gives her the greatest sense of security and well-being. As we express our love and concern for each other as husband and wife, our children can see God in us, and that's what makes Principle real in their lives.

The reality of restoration is present in all our blessings, however, and we all need help, support, and creative new ways to develop our relationships. That's why the two following books are so wonderful. Written by Gary Smalley (who works with Dobson's "Focus on the Family"), there is a book for the husband to read to help him understand his wife called *If Only He Knew*, and the companion book for the wife to read called *For Better or For Best - Understand Your Man*. In Houston, our sisters' meeting is studying this latter book together and using it for discussion points.

The book is divided into two parts: 1) principles essential to the development of any warm and loving relationship, and 2) the practical application of these principles. Smalley wrote the two books because of the vast emotional and mental differences between men and women. We really do feel and think very differently, and

it is only by understanding these differences and learning to work with them that we can become really close.

I'll close with a quote from *For Better or For Best*, page 4:

Women have a tremendous advantage in two of life's most important areas: loving God and loving others. Women have an intuitive ability to develop meaningful relationships and a desire for intimate communication.... Men definitely need help with making and maintaining relationships, but *how women can help so that men will listen and receive it* (emphasis added) is the thrust of this book. When a woman understands her strengths for what they are, her self-image will be practically indestructible, no matter how her husband belittles her. When both husband and wife understand each other and begin to respond to one another accordingly, their relationship can blossom into the marriage they dreamed of.

"Mature Saints"

The following are some excerpts from Richard Quebedeaux's article, "Power of the Principle," and from Dan Holdgreive's response, "Service vs. Mission," in the Winter 1991-92 Currents. I think points they raise are vital to consider as we work to always increase the power of the Principle to transform lives—ours and others—versus allowing it to ebb away. —VC

The "power" of the Principle derives from its relational character, its ability—when properly understood and practiced—to transform people, and to radically change their relationship to God, to others, and to their own "true selves." Everyone wants to be loved, to be taken care of, in concrete, tangible ways they can actually experience....

...the source of Rev. Moon's type of power resides in self-sacrifice rather than self-aggrandizement. Here power to change people and their social relations is based on the love of God (God's "heart"), which is not "self-centered love," but rather the *motivation* to love others in ways they can fully experience in their day-to-day lives. Leaders are to earn power by being good. Goodness, then, is the practice of love for others, even one's enemies. Love becomes tangible and concrete when it is "fleshed out" by service and sacrifice for specific individuals, wherever they may be. In Unificationism, harmony and peace are based on loving "give and take," something that comes about through the action of men and women who always take the initiative to serve and sacrifice for others, and who do so unconditionally, intensively, persistently and without distinction based on the "merit" of those being served.

Rev. Moon calls such a mode of living, such a lifestyle, "restoration through indemnity." With indemnity viewed as a persistent pattern of behavior, not as a mere doctrine to be affirmed... God's ideal for human relationships is "restored" through restitution.

However, Dr. Quebedeaux goes on to say that with the demands of married life, blessed mothers often focus on their own children more than on serving others; fathers are more concerned with how to provide materially for their family, and thus

the widespread loss of idealism, the rationalizing of indemnity, and the increased careerism among its members have altogether weakened the power that members of the UC had in their youth, the power to change the world.... This departure from the Unification ideal is everybody's fault, not just that of the leaders. Nevertheless, when servanthood leaves the consciousness of leaders, they cease

to be the needed role models for adult members of the church—and their children—as a whole.

...for a number of years I had concluded that Unificationism, with its blessed members and their families, had been just another "good experiment" doomed to failure. But recently I've changed my mind somewhat, because I happen to know a few members of the Unification Church who haven't changed, and the quality of their lives still gives me hope.

These "mature saints," as I call them—even with spouse and children—continue to display the power to transform the people around them. You can spot them anywhere, because

they're always helping other people, but take no credit for doing so. These men and women are servants of the first order within their communities, people for whom constant self-sacrifice is part of their very being. They are compassionate, always putting themselves in other people's shoes. And when you actually tell them how good they are and how happy they make you feel because of that (as I sometimes do), they either bow their heads in silence, or assure you that you're wrong, they're really the "chief of sinners" and have a long, long way to go. Which is precisely what you—and everyone else—wants to hear, because humility and sainthood go together. People of their sort are powerful. They change the atmosphere wherever they are, and they do it quickly. They understand indemnity, practice it persistently (not only for themselves, but on behalf of others), and never rationalize its demands. When they make a mistake, hurt somebody, they repent, ask forgiveness, and make restitution for that action. They also make restitution for others who would never do that.

But you might ask me how I can still be hopeful about the power of the Principle to ultimately change the world when those who actually embody it are so few in number.... The answer is simple, because a saint makes it easier to believe in God and all God stands for. Once a person has experienced the power of God's love through the practice of indemnity by others, as I have experienced it through these people, he or she can never forget it. Saints not only teach us how to be good, they also make us want to be good. The most inactive and negative church members I know, and a good number of "ex-members" as well, still have at least a remnant of the power of the Principle to be good in their consciousness. All it would take to "bring them around" again, to rekindle the love of God in their lives, is for other members to once again love and serve them in concrete, tangible ways, showing that they still value them highly, despite their "departure" from church life. Try it, and see what I mean.

Dan Holdgreive raises a very interesting point regarding the scope of our serving. He describes an evening in 1971 at Upshur house in Washington DC during which Rev. Moon urged the members to "go out and serve the Christian churches." Afterwards a young member asked Rev. Moon to explain exactly what he meant by "serving the churches." Rev. Moon told him to ask one of the elder members to explain it to him. Dan says,

I now believe that what Rev. Moon was talking about was the radical service so well described by Professor Quebedeaux. It took me more than a decade to figure out what Rev. Moon meant; in 1971 I doubt if there was a person in the room who had a clue....

...Rev. Moon was not understood because his listeners did not understand how to resolve the tension between service and mission. Twenty years later, Unificationism still has not addressed this problem and it is this tension, far more than the explanations offered by Quebedeaux, that has led to the decline which Quebedeaux describes.

By service I mean service to a specific individual or group, for the sake of that individual or group's betterment; by "mission," I mean service to God's providence and thus to the whole world. Rev. Moon was telling us to go and "serve" the churches (i.e., work to make them succeed on their own terms) and let God take care of the providence. His listeners couldn't understand this because they were focused on the "mission" of turning Christians into Unificationists. They did go to Christian churches, but they didn't try to serve, they tried to poach.

Quebedeaux's essay neglects the fact that service and mission are always in tension. The very conferences that he praises for their service to professors were only possible because the money to pay for them was withheld from more altruistic acts of service to the poor and homeless. Even a "mature saint" lives in a world of finite resources and infinite need. He must decide whom to serve, and whom to pass by. Unificationism, however, has given its adherents confused and contradictory answers to that question....

Thus, while I agree with much of Quebedeaux's essay, I cannot accept that the decline of Unificationism has been caused by "marriage and family life." Marriage and family life only made general that absence of service which was already the standard in private relations between Unificationists. Unificationists did indeed get "tired"; but they were, I believe, tired of living a double standard in which VIP's were served, but ordinary people (in or out of Unificationism) were not....

Obviously some balance between service and mission is needed. Perhaps Quebedeaux's "saints" have found it; I certainly haven't. But without it there will be no revival of Unificationism.

Your thoughts?

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★ INTERNATIONAL LEADERSHIP SEMINARS ★

Tribal Messiah to Russia Wins God's Day Lecture Contest

By Alireza Roghanian

My first experience in ILS began in the summer of 1991 when I spent 40 days in the Baltics during the first historical workshops held in then the Soviet Union. You might have read my testimony about that experience before, but just to make a long story short, it was the greatest witnessing experience of my life during which many strong and fruitful seeds of true love were sown in the minds and hearts of many wonderful people from that long afflicted nation.

But my real struggle began only after I had returned to my mission as the state leader of Hawaii. From one hand my circumstance had forced me to think of redirecting my future plan of activities. On that direction I had applied, had passed proper exams and had acquired adequate qualifications and even scholarship for a Ph.D. program in the University of Hawaii. I was admitted by the Political Science Department in the field of International Relations. It was somehow my hope and plan that by using political channels, someday I would be able to become a bridge in the unification process between the U.S. government and my home country of Iran.

On the other hand, I was receiving numerous letters from my Soviet adopted children who were literally begging me in letter after letter to come to Russia and begin to teach in there. I have to admit the majority of those letters brought tears to my eyes. Nevertheless, I was resisting the idea of moving to Russia as a missionary, since it was totally against my plans.

Finally, it was Heavenly Father himself who decided to intervene and solve my dilemma. One day as I was reading one of Father's recent speeches, suddenly the Holy Spirit engulfed me and I began to weep without control. Then Heavenly Father began this short speech which had only one sentence. "I have educated you for so many years to teach my children about me, not Political Science," he said. That experience marked my uncertainty and I told my wife Christiane that evening that "we are going to move to Russia."

Winter seminars

Eventually, we arrived on January 1992 in Russia just in time for the winter seminars held in Black Sea area. Ever since that time I have personally taught over 2500 students and teachers mainly from the central Asian republics. I am also stationed in Kazakhstan.

But it wasn't until August 25th of last year that I could finally rejoice in the fruition of those seeds so painfully sown all through the previous few years by our hard working brothers and sisters in CIS. As you know that was the time of Blessing in Korea when our True Parents so victoriously proclaimed their historical mission as the long awaited Messiah. I truly believe that August 25, 1992 was the most joyful day for Heaven as well as all the Unification Church members throughout the world. But in all honestly mine was a quadruple joy experienced in that day. Since it marked a quantum leap in my

tribal messiah as well. On that day the only two young people who were blessed among all the five republics of central Asia were my spiritual children from my first team in the summer of 1991. But this was only the fruit of my missionary work in Russia.



Tim, Yerbal, Ted and Alireza about to leave AlmaAta, Kazakhstan.

The true significance of the August 25, 1992 was that according to Father it marked the date of my true spiritual rebirth as a blessed child! You have guessed right, my parents were also among the ones who received the Blessing together with my younger sister which brought the total number of blessed people in my family to 5 people; my parents, their 2 sons and a daughter, (I and my brother were blessed in the previous blessing in 1989).

It was because of the incurred expenses during the Blessing that I happened to be in U.S. during the God's Day celebration. Thanks to God and our True Parents who offered that Holy Day to God, God's Day marked yet another great blessing upon my life. That was because of participation in the Divine Principle Lecture Contest.

It was the day before god's Day when quite by chance I happened to over hear a couple of people who were talking about the lecturing contest the next day. Right then I decided I would participate and loudly announced my decision in the CARP Office to Peter Ross who was the Coordinator of that contest. Honestly speaking, Peter didn't take me seriously and replied that I had to have a department which officially sponsors my candidacy. Anyhow, I showed up the next day and decided to represent the ILS since CARP already had an official representative.

As you know I was officially handed the first prize for the lecture contest during God's Day celebration. But I just want to be fair and give credit to where it's due. I truly believe that I won that contest for two reasons:

1st, is the spiritual victories that I had accumulated through my mission as the tribal messiah. Thanks to our True Parents.

2nd, is that in all honesty the best lecturers of our movements in my opinion are the brothers and sisters who are currently lecturing the ILS Seminars in CIS. It was only deserving that this unworthy person, as the representative of the True Champions in Russia should win the first prize. All in all I can only call it another offering of heart to the glory of God and our True Parents as His True universal Champions. Amen.

Alireza Roghanian is the ILS Coordinator and Missionary in Kazakhstan.

In Russia During Mother's Visit

By Nancy Neal-Oldenettel

I attended the November 1-12, 1992 ILS program in Russia for the Ministry of Education held in the Crimea. We had about ten Americans from the U.S. and some of the missionary American staff for this event in which directors of schools and representatives of the Education Ministry attended four day seminars on Spiritual Renewal in Russia. The staff consisted of three core members, usually American, and about 15-20 Russian teachers as team leaders. Many of these teachers had just participated in the summer program so were just learning the Principle themselves. Those attending were formidable guests and had received a letter from the Ministry of Education requiring them to attend. The goal is to formulate a curriculum to supplement the missing area of study on moral and ethical training which was once filled by Marxist thought.

The ILS office had only three weeks to prepare all new slides to present and to create some rudimentary beginning for a school curriculum. Many of the guests are still atheist and quasi-Marxist. This actually proved to be an advantage for us since the Campus Crusade for Christ program was so narrow in its approach and not logical enough for them. Many of the atheists agreed that they believed much the same about serving the whole and living for others though they did not believe in God. There was an overwhelming number of requests for representatives to come and set up programs in schools throughout Russia, particularly in the many remote regions of Siberia. We had representatives

from 88 regions. It was very sad to realize that they have so little help even from within their own country and that we are probably the only group that has offered them anything in the way of help. I felt particularly heavy-hearted knowing how limited are our own resources and personnel.

We also had a four day seminar for the



American and Russian ILS staff and team leaders, Nov. 1992.

prestigious youth camp called *artek*. Every young person in the former Soviet sphere knows of this school. It is now bankrupt and looking for assistance. They sent their young teachers to study with us and they were very excited to learn more. Another seminar was scheduled for January. The idea is to set up an example for how to run the former pioneer camps using the model of the ILS seminars held for students in the summer programs. This model would then be used for other camp directors to follow.

Following these seminars we learned that Mrs. Moon would be speaking in Moscow for the WFWP. We had one week to prepare. The teachers began to call everyone they knew and a great deal of excitement about her visit was generated by the many people in Russia who had never had a chance to see one of the True Parents. Many of the Russians have not

were on the train from outlying cities could actually see Mrs. Moon speak. The Moscow teachers had to call their contacts quickly and tell them not to come. Many came anyway hoping to get in. There were about 3,000 at the actual event.

After the talk, Mrs. Moon met about 500 members in a small room at the hotel. She expressed her great grief over the many people who couldn't see her. She explained that she had just met some Eastern European members who had joined over 20 years ago and had not gotten to see True Parents until now. They told her about the members who had been martyred without seeing True Parents. She said she was trying to comfort those brave members in the spiritual world. She then asked everyone to stand and she gave a long talk on the relationship of the physical and spiritual world. She explained that the physical world is like a mother's womb. In seventy years or so, the spirit is ready to be born into the real life which is eternal. Everything we do is recorded and we have to achieve a standard of life which naturally is giving unselfishly without a second thought. This is how life is with God in the Kingdom of Heaven. Until giving is so natural that it is like a reflex action, we cannot be comfortable in God's Kingdom. We decide. She also called Korea and sang over the phone to Rev. Moon and the members. Then he sang and asked the Russian members to sing too.

On behalf of my many dear Russian brothers and sisters, I would like to express to Mrs. Moon, True Mother, deep gratitude for the love she gave so willingly and the profound guidance. Please come back soon!

★ OPINION AND COMMENTARY ★

Pro-Life and Pro-Choice

By Rita A. Jennas

To be or not to be?" This is the big menacing question that hangs over the destiny of almost every segment of life expression on planet Earth today. Never before has there been such a deluge of threatening dilemmas at any one time in human history.

Life is attacked and besieged on every side. There is a growing violent unrest stimulated by the fear of total extinction of hundreds of endangered species on the land, in the air, and in the sea. There are enraged protests against industrial and domestic pollution of water, land and air. All around there are myriads of environmental pollutions and destructions. Then, there are the constant suppressions of human rights and freedoms: the constant evolving fears, and threats of the extinction of habitation, liberty and life, between the ozone layers above, and down to the ocean floors.

The thunderous uproar and outcries demanding change, help and solutions are everywhere. But nowhere is the demand for solutions more needed than in the arena of human procreation. Nowhere are the self-imposed obstacles to clear thinking and right solutions more vicious than on the dark stormy seas of helpless, unborn infants struggling with the menacing question: "To be or not to be?"

What was seemingly a simple question reserved only for the Infinite, has now become a huge and fierce gladiatorial wrestling match in the arena of the finite. The destiny of the unborn has now become a political football as the war rages on in the turbulent sea: "To be or not to be?"

The horrifying battles are fought on the streets, on the doorsteps of abortion clinics, in the courts, in the churches, in the homes, in the media, in government assemblies, and in the political arena. The battles are fought with banners, protest marches, sticks, bombs and arson—and even with food boycotts and "buyouts". The battles have become so fierce that it is now hardly a matter of what is right, but of *who* will win the war.

Whether pro-life or pro-choice prevails, and becomes the law of the land, neither in itself will compel the expectant mother to choose correctly. The problem of abortion will be escalated, and will continue to

escalate until the appeal for right actions is addressed to the proper authority.

Which authority? The supreme authority for human behavior is the human mind. Unless the human mind is changed, there can be no change in human behavior.

Pro-Life/Pro-Choice—The Life

No one can destroy Life. Life possesses every atom, and holds everything together. Life is God! God is Life!

Therefore, when an embryo or fetus is destroyed at any stage of development, it is not Life that is being killed. To kill Life is to be able to kill the Creator of Life—which is impossible. Impossible! For, by Life, and for Life, were all things created. It is in Life also that we live, and move, and have our being (see Colossians 1:16-17 and Acts 17:28). The manifestation of Life is everywhere.

It is said that a single emission of semen contains approximately 500 million spermatozoa, and that one million of these could easily sit on the head of a common pin. Although so microscopic in size, each one is a *living body* possessed with vibrant life. David, the Hebrew king, was so awed when he observed the mystery and miracle of the human conception of Life, that he recorded the following:

"For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee: for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in they book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." (Psalm 139:13-18)

As we ponder the mystery of this process as revealed by David, we can only arrive at a single conclusion: neither the spermatozoa, the female egg, nor any of the other physiological factors involved, could of themselves produce a living being. Without the super-intelligent force called Life, nothing could be accomplished! It was the Life that directed the work through

these instruments to bring about the miracle of conception. Without the Life there was nothing made that was made. Therefore, regardless of the status of the mother-to-be, or the father-to-be, the Life comes only from God, through God, and by God; and was *before* all things.

Pro-life and pro-choice are simply two ends of the same cord. Each mind should be balanced with the basic principle of both pro-life and pro-choice. With this proper balance, once will be able to make the right decisions, and take the right actions when faced with the actual crisis of an unwanted pregnancy. Both concepts are necessary in choosing proper alternatives.

Pro-Life/Pro-Choice—Let There Be

Pro-Life: Allowing Life the opportunity to live and to express healthfully should be the criterion.

Pro-Choice: Freedom of choice is a very personal and sacred prerogative. Freedom of choice is God's idea for humankind. But with this freedom, God gives wisdom (see Proverbs 2:6): "If any person lacks wisdom, let that person ask of God, who giveth to all liberally" (James 1:5). "I have set before you life and death...therefore *choose* life, that both you, and your seed, may live" (Deuteronomy 30:19). The power of choice, therefore, should not be suppressed, but should be directed by proper understanding.

The sixth commandment, "Thou shalt not kill," also means: Thou shalt not kill the potential or the opportunity for the expression of Life. Whether it is from the womb, the mind or the spirit, the potential of a human life expression should never be wasted. Such waste could cause terrible consequences to the wasters, and to society

in general.

Human potentiality is really Life in its latent condition, and the demonstration of this potentiality is an expression of Life. To abort a pregnancy is more than destroying a physical body. It is destroying the opportunity for Life-expression through that fetus or embryo, as willed by that which "rules in the affairs of me" (Daniel 4:17).

Pro-Life/Pro-Choice—A Way Out

If you are already caught in the crisis of an unwanted pregnancy, regardless of the circumstances, do not panic; neither should you feel like a victim. Remember: you are in control. You still have the right to exercise wisely your God-given power of *choice*. Take authority over the situation, and choose correctly.

Yes, it is OK to be pro-choice. Endued with the God-given right to choose, and the God-given wisdom and authority to choose correctly, what better choice could there be than to choose to give? Give your unwanted blessing to someone who needs it. There are so many *needy* people who would graciously accept and receive your unwanted blessing. For you, it becomes more blessed to give than to receive.

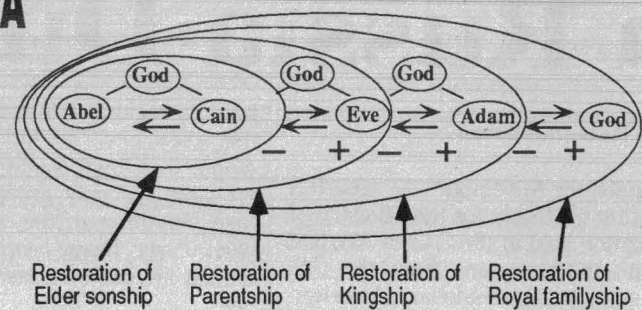
Life usually moves in mysterious ways, and performs all kinds of wonders. Isn't it possible that Life may have chosen you as the most suitable vehicle to convey and express itself today? Life knows that planet Earth would never be the same without *you*! Therefore, choose Life! Adoption, instead of abortion could serve as a redemptive boost to personal self-esteem.

Choose Life, by giving Life the opportunity to live, and to be.

Think on these things!

ERRATA

Through an editorial error, the wrong diagram appeared in the Feb. 93 UNews on page 6, lower left. This is the correct diagram.



Ted Baehr campaigns for stricter movie code

By Carey Kinsolving
Religious News Service

The head of the Christian Film and Television Commission last week presented movie industry leaders with 1 million signatures calling for a new family-friendly movie code.

The proposed guidelines call on movie producers to respect human life, to portray romantic relationships without nudity, to show restraint in the portrayal of sexual aberrations and to eliminate language that incites bigotry and hatred. Slasher films and nude scenes are definitely out, according to the code.

Ted Baehr, head of the Atlanta-based Christian group, insists that the code is more than just good morality. It translates into good economics, he says, citing that films his group endorses were among the highest grossing movies in 1992.

Baehr, in a ceremony in Los Angeles honoring the best family films of the year,

said the signatures, collected by several Christian organizations, advocate a movie code similar to one used during Hollywood's Golden Age, from 1933 through 1966.

Fortified with law and theology degrees, Baehr says he draws his inspiration from biblical values. But he doesn't approach studio heads like Moses coming down from Mount Sinai with the Ten Commandments. He talks money, trying to get movie producers and distributors to make the connection between the Hollywood's golden era and its adherence to the Motion Picture Code, which interdenominational church offices in Hollywood helped enforce.

In 1969, after much of Hollywood abandoned the code, box office sales went down from 44 million weekly attendance to 17 million, Baehr said.

"Basically, they killed the family audience. It's better to sell four tickets to a family than one ticket to a teen-ager," he said.

Baehr reviews films in a biweekly periodical that he publishes—*"Movieguide: A Biblical Guide to Movies and Entertain-*

ment." Of the top 25 highest grossing box office hits in 1992, 24 percent made *"Movieguide's"* top choices list. Time magazine's reviewers picked only 16 percent of these films to be hits, said Baehr, and others were even worse: The Los Angeles Times picked 8 percent, and Roger Ebert of the Chicago Sun-Times picked 4 percent.

"What is surprising is that the heads of the motion picture studios continue to be amazed when movies with Christian themes and wide audience appeal, such as *'Chariots of Fire'* or *'A Man Called Peter'*, consistently make big money at the box office," Baehr said. *"Ben-Hur"* literally saved MGM from bankruptcy in 1959, just as *'The Ten Commandments'* rescued struggling Paramount from the brink in 1956."

But not everyone agrees with Baehr. In a letter to Baehr, Kathy Garmezzy, executive director of the Hollywood Policy Center, expressed her concern about *"Movieguide's"* new code. "Your effort to enforce your own code on others is the kind of

censorship that is dangerous for all our futures," Garmezzy wrote.

Baehr, in response, said: "Censorship is prior restraint by the government. We are not advocating censorship in announcing the revised Motion Picture and Television Code, but moral persuasion."

He is critical of Christian groups who protest offensive films without suggesting boundaries for film makers. "I believe we are called as Christians to influence the world around us - to be salt and light, to bring God's grace into the world."

He cited four choices that he believes characterize Christian attitudes toward culture: separate from it, co-exist with it, participate in it or change it. Baehr has chosen to function as an agent of change and encourages others to do the same.

"The value of letters is extremely important," Baehr said. "Many say that three letters will destroy a program of make a program. Supporting the good also makes a difference."

ECONOMIC PROSPERITY

I used to think that economics was boring. I found the daily, even hourly barrage of 'figures' and 'indicators' to be quite mind-numbing. Then I heard a famous "investment advisor", who used charts and examples that made it rather interesting! Still, as Will Rogers said, "There are lies, damn lies, and statistics". Hence, in this article, I'll try to avoid numbers altogether.

There are many types of "economies" in our world, from primitive "barter systems", through medieval "caste systems", to ultra-modern "information networks". Each is intimately tied to the particular form of government and tradition, in each nation. And it is the United States that has the best type of government as well as the most successful economy in the world in all of history, in fact! (see my companion article on "Politics" for more on this.) We call it the "free enterprise system".

The best illustration of this I've seen, appeared some years ago as an office poster. (see illustration).

Ironically, few realize that it was Karl Marx who coined the term "Capitalism", referring to "a system of greed and exploitation, doomed to fail." Many people still believe this today, though they go by many labels.

The United States was founded with an untried, unique system. With INDIVIDUAL rights and responsibilities. With LIMITED government, and thus us a chance for people to succeed - or fail - on their own initiative. People had a chance to profit from their own inventiveness, as much as from their skilled hands. And as we all know, we went from tallow candles to electric lights, from blood letting to modern medicine. We came further in a few decades than in the thousands of years before! (more on this when I write on "American History" Meanwhile, check out "The Mainsprings of Human Progress" by Henry Grady Weaver.)

Yet even now, those with Marx's socialistic ideas are blaming America, and "Capitalism" for all of the world's ills.

Most recently, for the "doom and gloom" of allegedly impending planetary destruction. Further, every drop of our wealth was originally wrung out of some hapless "Banana Republic". Perhaps Central American bananas DID fuel our Apollo moon rockets? Some prominent people want you to believe it!

A people and nation can only enjoy freedom and prosperity when BOTH its citizens and government are "on the right track". The people must have a good "business ethic"; be reasonably honest and hardworking, fair and reliable. Just ask Boris Yeltsin how it is when people haven't yet learned this.....

Also, the government must be involved, in the proper way. Only Government can perform certain economic functions. There ARE people who want to virtually eliminate government, and to "privatize" the freeways, the military, and air traffic control. Myself, I'm not so sure.

In order for the Economy to prosper and advance, there must be free and fair COMPETITION. You know, better quality and service, a lower price, building the better mousetrap.

There must be protection for risk-taking inventors, in the form of patent laws. The best incentive is still the chance to make a decent profit! Astounding advances have often come from the most unlikely people.

Also, the government can set 'standards'.

For many practical things, from lumber sizes, to motor oils, to measures and signals. Imagine the mass confusion if things didn't 'match up'. That's what earlier societies had to contend with!

Government plays a role in "worker's rights". My grandfather was a "longshoreman" working on the docks, and he recalled the corrupt "big bosses" of his day. There are still some around! We must never allow the horrible "sweatshops" described by Dickens, Jack London, and others.

Finally, and this is a more complex subject, there must be fair opportunities for new businesses to open up in various

The best illustration I've seen appeared in one of my favorite comic strips. One of the characters decided to start a "shoelace repair" business, tying broken ones back together. He was immediately mobbed by dozens of "officials" wanting to examine every conceivable aspect of his business. He was told to "get many permits", "meet zoning requirements", "pay fees", "submit written plans", file a steady stream of "reports", and on and on. He quickly gave it up, and declared his business a "failure". Again he was surrounded by official "do gooders", who offered him every kind of "aid", "relief", "compensation", "unemployment payments", "retaining", and more.



How various governments treat the farmer. 1) Originally: The farmer with his two cows. 2) Feudalism: Government takes one cow. Overburdened farmer milks and plows. 3) Fascism: One cow seized. "Master Race" Farmer gets detailed instructions. 4) Socialism: Taxes and regulations take both cows. 5) Communism: "Kulak" farmer shot, both cows confiscated. 6) Capitalism: Farmer sells one cow, buys a bull! Drawings by Masako Ozawa.

fields. So there must be "anti-trust laws" against exclusive "monopolies" and gigantic "cartels". Such have often used their power to crush new 'upstarts', no matter how good they were. One true example was dramatized in the movie "Tucker".

There are all too many modern examples. Medicines that farmers can buy for a few dollars a POUND, are sold as prescriptions for hundreds of dollars!!! I have a sophisticated computer watch which cost me \$45. I'm rather deaf, but a hearing aid (using similar electronics) would cost me over \$700. Doubtless you can think of many more examples.

Troubles happen when these well-intentioned Government Regulations "go overboard". They can quickly become outdated, overly complicated, or just plain ridiculous. "Excessive taxes and regulations" have been blamed for ruining or driving away thousands of businesses, and thus millions of jobs.

Please note that ALL of these REAL LIFE items are tax funded. By your taxes.

Sometimes governments, in "socialist fashion", decide to operate their own "State Run Industries". This was much more common in other countries - luckily for us. They are true "modern dinosaurs", huge, slow, stupid, and dying out. The only good one I've encountered was Amtrak.

However, in THIS country, there are many local-level creatures of this type. They are usually "Municipal" or "regional" operations, such as city busses, or subways. These are little "kingdoms", which need not make a profit, and usually get a tax-money subsidy. They always have a large, VERY well paid Administration, which hires its pals, goes on nice 'business' trips, and so on. They always have an "organized" work force, who naturally push for good (and expensive) salaries, benefits, pensions, etc. Last of all come the actual customers, the passengers. Always cowed by "fare hikes", "service cuts", and

By Paul Carlson

other difficulties. And some people wring their hands, and wonder why we keep traffic-jamming in our own cars! By the way, you can find these "little kingdoms" in other spheres, as well.

America became the most prosperous nation in history because of her introduction of "freedom" political, economic, AND religious. Hence she became the best place for the "free enterprise system" to flourish. Even our poorest slum dweller generally has a car, hot water, a TV, and plenty of cold beer and cigarettes. I can imagine some "do gooders" being incensed at these words. However, like many Unificationists, I've fundraised and visited all through more slums in more cities than they'll ever see! So I know what I'm talking about.

Much of America's wealth has come from our large, privately-run corporations. Mass production has brought America cheap prices, good availability, and easier repairs, for every kind of appliance, electronic equipment, cars and much more. Yet, the "socialistic thinkers" are always tearing down these corporations, regarding them as the very embodiments of evil. Greed, waste, pollution, exploitation - you name it, they'll blame the "military-industrial complex" for it. Some go even further, saying that "wealth itself is evil"; and so we must "soak the rich", and so on. Recently, a "Luxury Tax" was passed, but instead of "extracting piles of money from the rich", it threw thousands of boat, light plane, and other "big ticket item" makers out of work! As I write this, I've heard that it may actually be repealed - an unprecedented step!!

Several years ago, I met an Islamic scholar. He explained something he'd learned from his Koranic studies, which we thought was quite relevant today. I'll put it in "current" terms.

"Suppose you had one million dollars. You wish to do as much good as you can for the poor families in your area. You could give it out, in a socialist style 'wealth redistribution'. Say, \$5,000 apiece to 200 unemployed fathers. They would soon spend it, and 'poof' it would be gone. Or, you could give the ENTIRE million to ONE competent, wealthy businessman. He could use it to start a new business. It would grow, and soon he could HIRE those 200 guys, for a good salary. And, pay them for years to come". The Bible says much the same thing. (see Proverbs 31 and Jesus' Parable of the Talents.)

Clearly, the Economy prospers when run by good, reliable business people. With the RIGHT amount of regulation. And government can encourage research, and new technologies. Inventiveness flourishes in a free environment! Our Divine Principle speaks of new technology bringing us a better standard of living. However, it also warns against "empty materialism".

People all over the world are seeking "prosperity". In every nation, people envy and seek American culture and wealth. (Hopefully, the more positive aspects!) I'm a hard-core Science Fiction buff; I've read countless stories about our possible futures. Amazing high tech; but in crime and war, not just in constructive things. My favorite visions are quite optimistic with us out there flying our starships. Imagine if we could restore our original natures, and fulfill the vision of our True Parents, the ways God always intended. Few writers have even considered such things, either in fiction or in "think tank" speculations. Too often we've seen Religion opposing Science, (or visa-versa, or BOTH). But when they harmonize, we'll REALLY enjoy a prosperous future. That's what I look forward to, and what I wish to pass on to my descendants. I guess that's one thing we can all agree on.

Not White People's To Give

By Curtis W. Walker

This is the second in a two-part series.

When I look objectively at the morass of ailments besetting our modern-day urban centers, I think about how "civil rights" and "integration" were supposed to have solved these problems. The fact that these problems still remain shows me that our methods during the 1960's did not get at the root of the dilemma.

What were "our methods" during the 1960's? They can all be summed up in one strategy—that of Blacks making Whites take notice, move over and GIVE. Instead of establishing and maintaining our own Black economic enterprises, we demanded that Whites "give" us a share or theirs.

To reiterate: the dilemma, then, is not "racism" per se. The dilemma is the tragic insufficiency of Black cultural and economic uplift.

There can be no such thing as "the elimination of racism" until African-Americans, as a people, have attained the necessary degree of socio-economic liberation. The White majority cannot impart such authentic liberation to us, because such liberation is not White people's to give.

Likewise, essays and symposiums on "solving racism" might be sincerely motivated, but they are meaningless if they end up being little more than moments where a few dedicated intellectuals demonstrate their writing and speaking abilities, while failing to address economics.

"Anybody can talk and write, but writing and talking are not going to save (Blacks). The men who are really going to make the race are the businessmen, the people who take chances. Men like Jesse Binga, R.R. Wright, Watt Terry, the heads of our insurance companies and our banks and corporations. Women like Mrs. Maggie Walker, Madam C.J. Walker, Mrs. Annie Malone. These are the people who are constructively building to help the race, because out of their efforts, which is a great risk, employment is being found for the people, and opportunity is being given for them to exist." (Pre-eminent Black business founder and visionary, Marcus Garvey, 1925)

Solidarity Needed

The Unification Principle teaches African-Americans that only they can take responsibility for their current plight, and for the consequences which said plight has brought upon the reality of race relations in today's United States. Between the philosophy of self-help and the ideal of ultimate racial uplift, a strong link must be forged. The Principle encourages us to reach for perfection, and it shows us that solely through our own efforts will genuine liberation be achieved.

The essential goal must be a new and deeper African-American solidarity, aimed at achieving economic independence from whites, while, with Whites, aiming at our mutual goal of overall American revival. Only in this way can Black civilization rise from its current level to the status where we can look our White fellow Americans squarely in the eye.

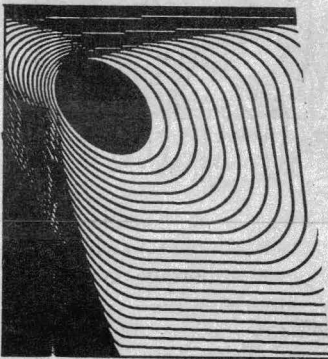
Progress such as this must be earned. It cannot be demanded. Once we have achieved such progress we can begin to talk about ending all racism.

With regard to the long-standing debate over Blacks *earning* liberation as opposed to *demanding* it, there is some extremely important history which all of you Kingdom builders need to clearly understand. Once again, I'm going to quote Elizabeth Wright at length, because no one articulates this history better than does she:

"Over several generations, we Blacks have elevated a leadership class, whose primary pursuit is the cultivation of a race industry that insures their employment. More concerned with image than with fundamental solutions to Black problems, these people have shouted down every pragmatic Black person who has stressed economic independence over mindless integration. What follows are brief sketches of three such (pragmatic) men, and their fate at the hands of the established Black leadership.

Booker T. Washington

"Booker T. Washington is best known as an educator and founder, in 1881, of Tuskegee Institute. However, Washington was deeply committed to the development and support of Black-owned businesses, since he saw in the ownership of businesses and land, the opportunity for Blacks to lay a firm economic foundation. Under his influence, Black-owned businesses and



banks were founded in towns throughout the South.

"These ventures were so successful that, in 1900, Washington founded the National Negro Business League—through which he emphasized the importance of group solidarity to achieve economic independence from Whites. 'Instead of constantly appealing to Whites,' he said, 'Negroes should create their own opportunities. What a mighty power we shall be when we begin this, and we shall never be a mighty power until we do begin.' Whether he was advising the Black settlers who founded towns like Mound Bayou, Mississippi, or assisting an entrepreneur to establish a print shop in Kansas, Booker T. was always on the case—to nurture, to reassure, and to guide. Wherever there were Blacks struggling to build an enterprise, he had either been there, or was on the way.

"For his insistence on the importance of economic independence over assimilation with Whites, Washington was vilified and denounced by Black leadership, most especially by W.E.B. Du Bois and his NAACP organization. Purposely distorting Washington's message of self-help, these worthies publicly defamed him, while pressuring to be allowed into the institutions already created by others.

"When Washington looked at the masses of Blacks recently freed from slavery, he saw a people less in need of politics than of economic development, less in need to study Greek and Latin than to master saleable skills, less in need to be turned into 'fine White gentlemen,' like the dapper Du Bois, than to become responsible individuals, capable of supporting themselves and their families. For these heretical views, and for his refusal to publicly rebuke Whites, he was taunted and branded 'Uncle Tom.' Ultimately, the politics of integration and dependency won out over Washington's call for self-reliance.

Marcus Garvey

"Marcus Garvey, a steadfast admirer of Booker T. Washington, arrived in the U.S. from Jamaica in 1916, just four months after Washington died. Dedicated to helping Blacks achieve economic prosperity, Garvey taught the principles of capital investment and free investment and free

enterprise. Through the Negro Factories Corporation, which he founded, he was instrumental in providing loans and technical assistance to Blacks who established small businesses.

"Linking self-improvement to the ultimate uplift of the race, he taught Blacks to 'strive for excellence,' claiming that success would be achieved only 'through our own efforts.' Like Washington, Garvey viewed economic independence from Whites as an essential goal. He saw in the drive for integration a diversion that could undermine the spirit of solidarity among Blacks, which he believed essential if they were to cooperate and pool their resources as other groups did.

"To the Black establishment, Garvey's self-help message, that taught Blacks to rely on their own resource, was unacceptable. For this, and for his stress on racial unity, he was denounced as an 'embarrassment to his race.' Once again, W.E.B. Du Bois set the NAACP troops to work as the

major vilifiers and taunters of Garvey. This clique of 'so-called Negro intellectuals,' as Garvey dubbed them, and a band of politicians, relentlessly campaigned against him and his work. In his writings, Garvey tells of a 'movement of scheming politicians in the Harlem district' who attempted to break up his organizations. Such insti-

gators kept him and his associates occupied with numerous lawsuits, and were principally responsible for his eventual deportation from the U.S. in 1927.

S.B. Fuller

"S.B. Fuller was what we call 'a piece of work.' Invincible, dynamic, and nobody's fool, he took on life as he found it. Born in 1905, and raised in poverty in Jim Crow Louisiana, he began work as a door-to-door salesman. By 1935, he had saved \$25 to found the Fuller Products Company, which he parlayed into a multi-million dollar conglomerate that included a Chicago department store and a New York real estate trust. Fuller delighted in helping other Blacks found businesses, and he opened the doors for many budding entrepreneurs. With branches nationally, Fuller Products employed Blacks in almost every state.

"In the 1960s, Fuller expressed his aversion to the grandstanding rhetoric of Black 'leaders' who never addressed the reality of economics. In an address to the National Association of Manufacturers, he claimed that the only reason Blacks failed to prosper was because of their 'lack of understanding of the capitalist system.' In a follow-up interview, he charged the heads of civil rights organizations with misleading Blacks, and dismissed their leadership as 'irrelevant and shallow.'

"These caretakers kept the race locked in endless begging, Fuller said, as they 'stood before the White man with a handful of gimmes and a mouthful of much obliged.' When Fuller's words became public, the Black leadership went berserk with anger, calling for a mass boycott of his businesses, they set out to bankrupt this uppity, audacious sixth-grade graduate. Masses of Blacks obeyed the leadership call, and Fuller's companies suffered financially. It was also conveniently discovered that he was in violation of certain provisions of the Federal Securities Act. Undaunted, Fuller revamped his vast enterprise and staved off bankruptcy by allowing Fuller Products branches to be transformed into proprietorships and owned outright by the managers. The new owners continued to purchase their merchandise from Fuller's main plant in Chicago, so the great entrepreneur's

finances remained solvent, and he died a wealthy man.

"For years, we Blacks have allowed the practical teachings of those who understood the importance of economic independence to be obscured by a self-interested elite, whose sole occupation is to make demands of others. In our name, these custodians have mired our causes in a web of political foolery and worthless social programs. By opening up our community to the interference of government and outsiders, they have taken us off course, and set the stage for the dissolution of our families and community institutions. Having further undermined the condition of the poor, these manipulative crusaders have left our race susceptible to the radical crazies among us, who exploit our vulnerable circumstances and continue to waste Black energy on public protest and demonstration.

"Never again should we place our trust in 'leaders' more eager to find easy cures to benefit their own class, than to follow the wisdom and direction of our forebears, who knew there were no easy remedies. Never again should we fall in line behind those who fly the banner of 'social justice,' as a cloak to extort from others what we Blacks should be creating and developing for ourselves. As the leaders of these outdated civil rights groups scramble to re-position themselves in order to 'stay relevant,' we should openly challenge their right to act as sole representatives of our cause."

Final Word

Now that you've heard from Ms. Wright, do me a favor, and think about this: What if the teachings of Booker T. Washington, Marcus Garvey, and S.B. Fuller had been massively adhered to? What if African-Americans, from the time of the late nineteenth century until today, had succeeded in focusing their energies on self-development and economic skills, maintaining racial pride and identity, while welcoming a constructive relationship with White society? What kind of "race-relations" atmosphere would the U.S. then have today? Answer me that.

As an African-American, I am determined to bring an end to the classic interplay between the aggrieved Black and the guilty White, in which the former demands and the latter conveys a recognition of the historic injustice. Such a scenario is not an exchange between equals. It is not even a STABLE exchange. As Professor Glenn Loury puts it, "Eventually, it may shade into something else, something less noble—into patronage, into a situation where the guilty one comes to have contempt for the claimant, and he comes to feel shame, and its natural accompaniment, rage, at his impotence."

Fundamental, values-centered solutions to our unique Black problems must be the next step along the path of eliminating racism. I hope that the pages of the *Unification News* will continue to feature a host of spirited and diverse views as to how the African-American community can achieve economic independence, and as to how the White majority can encourage such achievement. Only after these responsibilities are fulfilled can Black and White stand eye to eye as brothers, and begin to talk about advancing, together, toward God's ideal.

The cards of African-American uplift are now stacked in the deck held by African-Americans themselves. How we play these cards will determine America's advancement or retreat in terms of race relations. This is so, not because racism is no more, but rather because, at this point in time, the further demise of racism is more a function of how Blacks shall come to regard themselves, than of what the gains in formal equality shall be.

Moscow During an Economic Revolution

By Erin Bouma

Life in Moscow is slowly but surely transforming itself—both physically and spiritually. Just externally speaking, the city is a very different place this winter in comparison with last winter. The shops are better stocked, although at much inflated prices (actually closer to the real price). Last year in December the shelves were almost totally empty in anticipation of the end of price controls.

Tired, old state shops have been remodeled and upgraded and many private stores are opening all the time. Some of them are exclusively dollar stores for imported clothing and food or housewares and furniture. And large enclosed stalls (kiosks) fill the sidewalks at metro stops and feature alcohol, cigarettes, imported food and clothes items.

In addition, in several neighborhoods or the city there have developed; many free-form citizen markets where you can get almost anything you want from your neighbor, the enterprising and the unemployed. I had the feeling that I was in a Macy's Christmas Sale on the sidewalk in the snow. Very interesting.

In this sense, things are certainly looking and feeling healthier economically. The unfortunate flip-side, however, is that most people are struggling to make ends meet and some (engineers and the intelligentsia) are being laid off. Yet, the most creative and determined are finding new jobs for themselves, and working longer hours than ever before in their lives. Young people and parents of children are searching for new options, schools and private tutors to prepare for a new reality.

Also, where there is new prosperity and money to be made, organized crime is there, as well. A truck driver friend of my Russian teacher travels the highways here not only with a gun, but with a grenade by

SOUL of RUSSIA

his side as well. The rise in petty, as well as organized, crime shocks most Muscovites after centuries of tightly-controlled social order where, as long as they didn't run afoul of the KGB or police, citizens felt very safe of the streets and secure in their homes.

But Russians also have a very good quality of looking after one another and trying to see justice prevail. Although a very patient people, they have limits in tolerating abuses. While politicians at the top struggle for power, there is a kind of stability in society because most people just continue to go about their own business and do their best to make ends meet, help their friends and family and find a little spiritual comfort in church or in the bottle. The older people have seen worse and the younger people are working and hoping for better times.

Moscow is getting more and more sophisticated all the time. Not only are there a number of casinos springing up, but the poor man's gamble, the lottery, has hit here in a big way. And, on TV, the newly emerging game shows have moved up from giving away irons and microwaves to furniture and cars. Next to a trip abroad, every Russian here dreams of owning a car (especially a new one). The glamour and convenience often outweigh the reality of constant robbery of valuable parts and wholesale auto theft.

The most disgusting thing, for me, (next to the crude pornography) is the promotion of AMERICAN cigarettes as the key to happiness. Brands such as "Hollywood" and "Texas" are advertised on TV, in competition with the old standards, "Marlboro", "Camel", and "Lucky Strike". With all the imported American corruption around the world, I wish that other nations would begin imitating one of the few admirable trends in American social life:

the decrease in tobacco and alcohol consumption. The longest lines in Moscow now are in the morning when a few kiosks sell the cheaper Russian cigarettes that Pensioners buy by the shopping bag full, in order to resell for a slight profit outside of the Metros. In fact, coming home at night, one is greeted by a virtual outdoor "Mini-mart" of cigarettes and alcohol but also staples purchased during the day (bread, milk, butter, cheese) by enterprising seniors in order to supplement their pitiful welfare support.

The police periodically clear away certain traffic areas when the merchandising gets hot and heavy and passage more difficult. But this is a way for people to



Erin with Natasha and Taymas at the Lituianian castle of Trakai.

learn about basic supply-and-demand economics, as well as how competition works to keep prices down, while shortages certainly drive them up. Through it all, I find that Russians are definitely not lazy but can be most creative and resourceful once the motivation is there. Unfortunately, the legal and political situation here still puts quite a damper on producing domestic goods instead of importing them, but that will have to change soon. The voucher privatization program is confusing to most everyone here so the average person is just waiting to see what it means and figure out what to do with their own share.

And through all this most-interesting maze there are basically three types of people: the aggressive pushers, the passive "silent majority", and the gems, the "sweet-hearts". The latter, of course, are pure gold, those who have risen above circumstances to love and to believe. Fortunately, the righteous spirit world has been able to bring many of them to meet our movement and assist us here. Their sensitivities, though battered their whole lives, are still intact and their day is coming soon.

For Your Information

I want to thank everyone who has written or sent packages for our missionaries here. Be advised, however, NOT TO SEND MONEY IN THE MAIL, but only trust cash to a courier. I have also learned that Russian Customs is now opening every package that enters the country so it is best not to put in items that are too tempting, even if they are registered and insured. So far, I think I have had a pretty good success rate but I don't know if letters and packages have been sent which never arrived. I do try to acknowledge every letter and package that I get, so that you have some feedback.

Also understand that mails are v-e-r-y-s-l-o-w. So if you have an urgent message ("I'm arriving in two weeks") you'd better to phone or fax it to anyone here. We are working on better communications at this end, as well as distributing CARE packages and gifts or money where it is most needed. We hear that Father is mobilizing America once more and that we won't be seeing many of you on this side of the Atlantic real soon. That's all right, because our families are in those home-towns where you are working and if you can save America while we work on Russia, then the victory is doubled.

God Bless you all from your Loving Brothers and Sisters in Russia, the C.I.S./Baltics.

Thoughts and Tidbits on Messiahship

By John W. Robbins

Writing is a source of comfort, historical record and a way to share oneself with the greater community. I hope you, the reader, will find my thoughts helpful in your own quest for true love.

The Unification Movement—which is spread across America—is a reservoir of spiritual power ready to be unleashed on society. Father has given us the training to reverse the moral decadence we are now facing as a nation.

By living the Principle, we have acquired the skills to become moral leaders within our communities. As we listen to the inner voice of God within our individual uniqueness and testify to the love we have experienced through True Parents, we will be guided by heaven on how to be beneficial to others and make our contribution to world history.

All the changes taking place within and without of our Unified Family gives new ways to demonstrate that God is first in our lives. Uncertainties are opportunities to be creative, to gain deeper faith and substantiate the love of God within ourselves and families.

With the current economic crisis, I can imagine hearing our critics and enemies saying, "now the Unification Movement is finished. It is finally in the gutter and trash bin of history." What those critics do not know is that the True Parents and family are on the earth and that the Word of God is alive within each Unificationist and that

Word and the Spirit of that Word is the wellspring of our lives.

When the Israelites crossed over the Jordan River into the promised land, their challenge was not to lose the purity of their race. With time, however, they succumbed to the traditions of the people they were to conquer and lost their own identity. We face the danger of concentrating on

"A reservoir of spiritual power ready to be unleashed on society"

”

obtaining our daily bread and possibly forgetting True Parents' concerns.

We need to be ever vigilant of the need to protect the providence. True Parent's traditions must not be watered down, nor should we allow blessed children to fall away from the path of restoration.

Expedience

True Parents never abandoned God's Will for expedience or for their own financial livelihood. Even in economically difficult times Father is always concerned with the providence. I want to be like that. We, of the first generation, *must* preserve the foundation established for the sake of the second generation.

Our task is to become the literal embodiment of God, as Jesus said, "when you see me, you see the Father." I can see signs all around, that the world is longing for blessed families to reveal the true love of God.

You may remember Father asking, which is more difficult, to go out and fundraise every day for months or years on end, or to be the one to inspire a person to dedicate and live such a life? As Tribal Messiahs of the first generation, we are now in the stage of the providence to motivate others to take up the cross and follow us.

Father has been dismantling the existing structure to meet the changing times, but to me this is necessary for God's heart to be expressed with new vigor. Actually, Father never intended establishing another church, since his mission is to create an association of Christians to usher in the Kingdom of Heaven on Earth. Jesus' followers need to be reawakened to the goal of why their/our lord and savior came.

Godism teaches that the Israelites were given the ark of the covenant as a symbol of the Messiah and as long as they believed in the ark they would not perish. Later the temple became the symbol of the Messiah and the center of peoples lives. When Jesus came as the substantial temple of God, all religious traditions were to be absorbed by him.

However, when Jesus was unable to fulfill the True Parents' position his followers gathered together and built ca-

thedrals and churches to worship in. Jesus did not come to build Christianity, but to consummate the Kingdom of God. Now that the True Parents' position is secure, it is no longer necessary for organized religion to exist. Religious people must give up their security and comfort in worshipping God and work to make religion obsolete.

Imagine a world where church buildings are not necessary for worship, since God will be dwelling among men. Karl Marx was partially correct in saying that religion is the opium of the people, in that it deceives and numbs people into thinking their OK, without teaching the absolute standard of God's love or man's portion of responsibility.

I recently heard the human body is designed to live 120 years. Noah lived that long and so did Moses. The True Parents of all mankind should live at least that long. Out of the entire universe only the spirit world would possibly not want True Parents on the earth—they are probably so anxious and in great anticipation for their arrival. Let's become so attractive that Father will *want* to remain with us.

Heavenly Father is longing for His lost children. True Parents are the substantial God on the earth. The best way to make Father happy is to bring his lost children home. In two years plus, there will be an international Blessing. Let's help each other bring many Americans to the throne of God at that time.

Recent Happenings in the World of Religion

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

Sen. Danforth Plans Move From State To Church

WASHINGTON—Between visits from lobbyists, reporters and constituents, Sen. John Danforth (R-Mo.) is contemplating the New Testament story of the Transfiguration of Jesus.

Danforth, who in addition to being a very successful politician is also an ordained Episcopal priest, will preach on the story, found in Matthew 17, this Sunday in St. Louis. Listeners can expect to hear an emphasis on Jesus' words to the disciples: "Get up and do not be afraid."

For the audience, which is likely to know of Danforth's future plans, it will be easy to apply the words to the minister. Danforth, considered a shoo-in for re-election, announced recently that he would not seek a fourth term in the U.S. Senate but instead would look for a way to serve his church.

His senate career has been marked by a number of strong concerns, including health care and, most notable recently, support—against both President Bush and the militant conservatives in the Republican Party—of the 1991 civil rights bill.

And in the early days of his ministry he was deeply involved with and deeply moved by "the very sick, the dying, the old, those on the outer edge of life."

"It made a deep impression on me," he said.

As for national politics, Danforth, a moderate within the GOP, believes religion can play a role. At the same time, he feels political parties, particularly his own, must "abandon sectarianism."

"To the extent the Republican Party becomes a religious party, it ceases to be a national party," he said.

Still, he is unlikely to take up the relationship of religion and politics as his cause, viewing such problems as the relationship of the GOP and the Religious Right to be "self-correcting."

Racism Bars Gifts Of Black Catholics, Bishop Says

New York—Despite inroads, black Catholics have had extreme difficulty finding a home in the Roman Catholic Church, said the Rev. Emerson J. Moore during a Black History Month celebration here this week.

Moore, who is black and an auxiliary bishop of the Catholic Church of New York, spoke to nearly 200 students and administrators who gathered at the State University of New York at Stony Brook. His lecture was entitled, "Religion and the African-American Community."

Moore's lecture was one of many activities planned across the country in celebration of Black History Month, which runs through Feb. 28.

Moore, a civil rights, social justice and peace activist,

said African-Americans in the Catholic Church—some 3 million out of a total U.S. Catholic population of 55 million—bring many gifts.

To understand the problems faced by blacks, first one must explore the history of African-Americans in this nation, Moore said. "Black and white people came to this country by very different paths and from very different worlds," Moore said.

The Catholic Church is wedded to the culture of the immigrant, he said. Among these immigrants were Europeans who brought with them a particular culture and a particular consciousness.

"The Catholic Church unwittingly reinforced this negative black identity in many ways," Moore said. "For instance, when black Baptists became Catholics, they were often given the impression that everything about their black Baptist past was judged to be inferior and had to be rejected."

"But we know that within that past were fragments of customs and traditions that were most precious to their Baptist identity," Moore said.

Moore, born in Harlem, was named auxiliary bishop of New York in 1982 by Pope John Paul II, making him the first black bishop in the archdiocese.

Australian Women Stream To Anglican Priesthood

Melbourne, Australia—With the floodgates now open, women who had been barred from the priesthood in the Anglican Church of Australia are streaming into the priestly ranks, with 80 ordained during the last two weeks of December.

The hectic round of pre-Christmas ordinations cleared a backlog of women who were theologically trained but barred from the priesthood until the church reversed its male-only policy at a General Synod meeting at the end of November.

In addition to the 80 women ordained in Australia during December, the ranks of women priests includes two women ordained overseas and 10 women ordained in March by Bishop Peter Carnley of Perth, who went forward under the authority of diocesan legislation in advance of the General Synod approval.

Ten of Australia's 24 Anglican dioceses now have women priests. Only in the Diocese of Sydney, which refuses to accept women priests, are significant numbers of women deacons being kept out of the priesthood.

Worldwide, the Anglican Communion of 30 independent churches is moving slowly away from the concept of an all-male priesthood. Half of the churches now have legislation that officially permit women priests.

Scientists, In New Strategy, 'Join' Opponents

Washington—A group of Scientists who have joined the Cult Awareness Network in an effort to blunt the

group's message, issued what they called an apology to all "victims of CAN-related deprogramming." But officials of the sometimes controversial network dismissed the statement as having nothing to do with the group.

The statement was one more shot in the continuing legal and media guerrilla warfare between the religion, Scientology, that some consider the nation's preeminent cult, and the group that has one of the highest profiles in fighting it. The Cult Awareness Network is dedicated to opposing what it contends are the often immoral and even illegal activities used in recruitment and retention of members in "destructive" cults.

Glenn Barton, a self-avowed Scientologist, said his church-backed contingent had been joining CAN and would seek "to reform Cult Awareness Network so that it disavows criminal actions, dismisses from its staff all those who continue to support deprogramming and embarks on its lawful program to educate the public on their religious rights and responsibilities."

Cynthia Kisser, executive director of CAN, dismissed the Barton statement as a media ploy and strategy to sabotage the network and said the reform group, made up largely of Scientologists, did not speak for CAN.

Anyone who pays the \$30 membership fee may join the organization, Kisser said, adding that the Scientologists have mounted an open campaign of encouraging followers to join the group in an effort to change its message.

"They are trying to set themselves up as an affiliate," she said of the Scientologists. "But they are not spokesmen for the Cult Awareness Network," and they "absolutely do not" speak for the group.

Barton said his group is already in court seeking to be recognized as an affiliate of CAN.

Overtake Secularist Control Of Schools

Washington—It's been 30 years since the Supreme Court barred state-sponsored prayer in the public schools, but supporters of the effort haven't given up.

Already a host of proposed laws and constitutional amendments have been introduced in the new 103rd Congress.

Rep. Bill Emerson (R-Mo.), for example, has introduced a constitutional amendment that will "allow communities to decide for themselves whether or not they will offer a benediction at their public ceremonies and graduations and whether their children will be able to voluntarily pray in school."

Last year the Supreme Court ruled that a graduation prayer at a middle school ceremony in Rhode Island was unconstitutional.

Sen. Strom Thurmond (R-S.C.) has reintroduced a measure—as he has done in each of the last five congresses—to overturn the 1962 Supreme Court ruling. In Thurmond's view it "too broadly interpreted the establishment clause of the First Amendment."

Two other measures introduced in the House, both resolutions, would, if passed, express the view of Congress that a period of silence should be restored to public schools.

BOOK REVIEW

Religion and Capitalism: Allies Not Enemies

Reviewed by Haven Bradford Gow

Religion and Capitalism: Allies Not Enemies by Edmond A. Optiz. Foundation for Economic Education, Irvington on Hudson, NY, 1992

What is capitalism? Is capitalism compatible with religion? What are the philosophical and theological ideas that buttress capitalism? What are the basic moral, philosophical and theological ideas that serve as the foundation for the free society?

In his book *Religion and Capitalism: Allies, not Enemies*, Rev. Edmund Optiz, a Protestant clergyman-scholar and former staff member of the Foundation for Economic Education, Irvington on Hudson, NY, explains that capitalism is an economic system characterized by private or corporate ownership of capital goods, by investments that are determined by private decision rather than by state control, and by prices, production and the distribution

of goods that are determined mainly in the free market. Capitalism, in other words, means the free economy, the free market or enterprise system, that is, the free and voluntary exchange of goods, ideas and services.

When Rev. Optiz refers to religion, he is talking about faith in God, in a Supreme Being, and belief in an order higher than human, and in a code of morality. For Rev. Optiz, religion means a commitment to the recognition that man is a spiritual as well as material being, and to the proposition that "men will not be able to order their economic and political affairs aright unless there is a consensus that these important sectors of human life are rightly regarded as neither unimportant, nor all-important, but as preparatory." Religion implies the recognition that man is called to a destiny beyond society and beyond nature, and there is a genuine end or goal for human life: To know God and enjoy him forever. And for Rev. Optiz, religion finds its fullest and highest expression in Christianity.

Rev. Optiz contends that the free market

economy and the free market society demand a genuine ethic: An ethic that, as he points out, "is available to us in the traditional moral code of our culture, which extols justice, forbids murder, theft, and covetousness, and culminates in love for God and neighbor." In other words, capitalism, the free enterprise system, is generated and buttressed within a much larger framework: A framework which includes the appropriate political, legal, ethical and theological ingredients. And because capitalism demands so strongly upon an ethical and theological foundation and upon a realm of life which resides outside economics, there exists an intimate connection between religion and capitalism.

Implicit in the moral/theological case for the free society are certain basic assumptions: A Supreme Being exists in objective, extra-mental reality, a Creator who made the universe and also made man in his own image and likeness. Because of the kind of being man is, he possesses intrinsic moral worth and dignity and unalienable rights like the rights to life, liberty, property and

the pursuit of happiness.

Then, too, man possesses certain qualities which make him qualitatively different from mere animal and the rest of physical nature. Man, has a material body, but he also is spiritual being. Man has the capacity to reason, to conceptualize, to grasp universals, to utilize and comprehend symbols, to express in written word and propositional speech his private thoughts and feelings. Man can love and hate, he can cry and understand and laugh at the meaning of a joke; and a man possesses the inherent ability to make free choices and judgments.

Since man possesses intrinsic moral worth and dignity, freedom of will and God-given, unalienable rights, the proponent of freedom insists that government allow us as much as possible, as long as we do not interfere with or infringe upon the rights of others. Thus, the case for economic, political and religious freedom is based upon the qualities that make a man a man.

Matthew Quentin Cowan was born in Chislehurst, England, on November 16, 1960 and at the age of 18 traveled to the United States to experience more of the world. In November 1979 he met members of Mr. Neil Salonen's IOWC team in Washington, DC, and began to follow our True Parents.

Matthew joined the IOWC team and traveled to Boston and New York and worked with the New York Church witnessing team until the fall of 1980, when many members went to the MFT. He was first assigned to Atlanta, Georgia, and after three years went to Houston, Texas, to work with Horizon Galleries (a part of OWP). He was blessed in Seoul, Korea, to Sachiko Watanabe of Chiba prefecture, Japan, on October 14, 1982. Sachiko had joined the church in England in 1980.

In 1984 Matthew was made the director of all the Horizon Galleries locations in Texas and basically continued in that capacity until 1990, when he moved to the New York area and began working on an international level. Our members in Tokyo had asked him to supply them with paintings and prints by American artists for their business in Japan. On April 1, 1990 his daughter Sun Hyung Iona was born.

Perhaps the greatest testimony to Matthew's desire to serve True Parents was his acceptance of Haiti, the poorest country in the Western hemisphere, as the country for his forty-day pioneering mission. He went in the autumn of 1990 with a willing heart to do his best to love and serve the people of that nation, and he returned spiritually victorious. This May he learned that he had cancer of the pancreas, and he moved to the Los Angeles area to try to regain his health.

IN MEMORIAM

Matthew Quentin Cowan

November 16, 1960 - August 17, 1992

He passed to the spiritual world on August 17, 1992.

There is no doubt that Matthew Cowan was an incredibly sincere and dedicated brother who truly wanted to make his life an offering to God and True Parents. Not only in the spiritual sense but as a businessman working for God's providence, he always wanted to make a substantial offering.

Everyone who knew Matthew well was impressed by his very high standard of hard work and perseverance. He struggled with his health for many years, but he always pushed himself to do more. His ability to speak with anyone and make them feel truly loved allowed him to work with people at all levels in society, from the lowest to the highest.

As an art dealer, Matthew really felt the beauty of God's creation in the American landscape and was very inspired to work with artists that captured this spirit in their work. He also believed that in the future,

the artwork of True Children and blessed children would be a very important gateway for many people to come to the heavenly kingdom.

It was probably in East-West relations that Matthew realized his most important work. As he traveled to Japan, he began to feel more strongly the need for unity between our Japanese and American members and the nations of Japan and the United States. Because our nations represent Eve and the Archangel, he felt that by uniting more fully we can help advance God's providence on a worldwide level. His mission allowed him to travel to Japan on numerous occasions, and he was asked to speak to different groups of members and customers of the art galleries in Japan. This gave him the opportunity to explain the Abel-type aspects of American culture and his experiences of his life of faith in the United States to our Japanese members and the Japanese public.



Hometown Weather Report

In the many experiences we are having in going to our hometowns, I am sure there are many commonly shared feelings being kept fed spiritually. We have grafted to the lineage of God and True Parents and through this connection we find the power that fuels the faith and will.

As pioneers for many years we have all gone through the trials and tribulations of challenges, and going over the peaks we have come to the valleys of victory, filling our hearts with the joys of True Love as we pass each new stage of the providence.

Yet, as soon as we cross over each river, a new exciting situation presents itself. It is like entering a new wilderness yet unexplored. It requires the full investment and focus so each new direction can be accomplished. I would like to share a few of these feelings and activities with you.

When we arrived at hometown, it was virtually in the same neighborhood I used to deliver papers, go to school, and it was the same area where I grew up. Many of the same great people are still living there. It is such a great opportunity to really share so many heartistic experiences in such a special way. When we have such deep feelings of God's love within us, the things we say can be felt as very sincere and valuable.

The meaning of speaking with authority is something that is bone deep. By the sheer number of so many close encounters with God's love and his heart, I know that I have in my blood something very precious and desirable to share with others.

The heart of the parent is one of love, and in that love one is always extending the desire to help grow, teach and fulfill that hope of expanding that to others. I have come to find that I cannot shun away from responsibility. When I am in a situation I feel the urge to respond. Whatever the circumstances are, if I can be a peacemaker and solve disputes and disruptions, the heartistic clarity coming from an unselfish heart is almost always

the best advice. Meeting with the same elementary school principal and going through the same class rooms and gymnasium was a real thrill. It brought many feelings to mind. There is also something very special when you relate to your teachers from long ago, a kind of reversal of roles, in that they seek the depth of heart which they feel from you.

When I go through my neighborhood doing Home Church it is already at a level of family feelings. There is a trust that has been built by my family over the many years that they have been living in that town. I am sure that my tearful emotions fill anyone when they have this feeling towards their community to be responsible. Think of your own children sometimes at night when they might not be feeling well, and you are sitting up trying to comfort them and help them. This heart is full of love, something others feel when you express it on a community level. Even in the grocery lines or at the Post Office, talking about politics or the local news, it is such a great chance to share a deeper point of view and to also ingest the atmospheric feelings of others.

Wave of love

Godism is coming to the world as a purifying wave of love. Remember, since the fall the world has been dominated by evil. This is like a pool of water that was once pure and has become muddy with sin and ugliness. When we come to any situation, the blessing that we can stir up all this gunk and dissolve it just like in the great commercials on television. Salvation from the tainted results of historical sin, is the responsibility of every child of God. Where the sun shines there is no more darkness.

I am finding that as I study everyday some scriptural words or words from True Father, I get that special enzyme I need to solve that special problem I will encounter that day or for that coming week. I guess it is a reassurance that when we beseech

the help of God and spiritual world, we must also look to decode the message that is given back to us. I always feel that my portion of responsibility of my personal investment is necessary so that a bingo like lotto viewpoint is not sought after. Answers come from within. God wants to reach to us; we need to be open to him.

Here in the Cleveland area some of the blessed couples have had an opportunity to share a Home Lecture series with the family of a sister from the most recent 30,000 blessing in Korea. Even though each of us had to drive over one hour to be able to speak three nights a week, it was the experience of lecture-giving I never personally never felt before. The questions of Blessing and the desire to understand the will of God were so deep, thus the sharing could also be thrilling in being able to really share this understanding. I know that in our hearts that feeling is sometimes so fearful that we can't have our relatives and close family understand the real meaning of salvation. But remember, salvation comes on foundation, so built.

In the many times I was driving home after lectures I would cry many tears and felt very close to the heart of Jesus and Father, in wanting my family to understand what I feel. The saying in the bible that a prophet is not understood in his homeland, is really the same feeling that God has had over the thousands of years, as he is not understood by his people. This too, also brought tears to my eyes feeling God's loneliness. The joy also in seeing a family coming to understand the Principle is also thrilling. It now becomes a project to be someday able to hold a family workshop for my own family.

In our hometown daily activities I know many of us must have gone through the change over the licenses, registrations, and such. Also, many of us hometowners must have lost our important papers in moving, thus creating many delays in the new establishment of dominion in our homes. I feel good in one way because it always

Matthew also worked very hard in America to make good unity with his Japanese leaders here and always tried to promote harmony and understanding between Japanese and American members, as well as setting a very high standard of personal attendance to True Parents and the True Children. He felt that as a citizen of Great Britain (the mother country of the United States) and having lived in America for many years, he could serve as a bridge between America and Japan, which he did successfully. He will be as much loved and remembered by our members in Japan as in the United States.

In April of this year when he found out that he had cancer, he was determined to do everything he could to survive and continue to work in the physical world. He made an incredible effort, and many of us felt that he could overcome, knowing his strong will power. We felt that if anyone could gain victory over cancer, Matthew could.

Since Matthew had moved to the Los Angeles area with his wife and daughter just a few months before, his Seung Wha ceremony was held in Los Angeles and the Won Jun was held in New York. His passing was just several days before the August 25 Blessing in Korea. Matthew Cowan's life and passing to the spiritual world were used by God for a great heavenly purpose. His life will stand as a shining example for many years to come as a person who determined to make his life an offering and whom God used to speak to all of us in a clear and loving way through both his words and actions.

By Chris Bihary

makes me think and pray to God to do all these things with the desire to fulfill his will, and not that of the restoration process. It has also given me an opportunity to speak with good-hearted local public people.

Think about it, we have crossed over the River Jordan, if we do the same as other people are doing, we are not changing the environment to God's environment. I like to try to remember in our new settlement of Canaan as chosen people, that we are responsible for establishing the proper traditions of God's family. I am so thankful for morning and evening prayers with our children, in their prayers so many times I feel the innocence of true love in connection with Heavenly Father.

I also feel many times a heart so sensitive to the hurting and suffering of people expressed in their prayers asking God to help others to stop this hurting, and to share love rather than being mean to each other. I know then truly that this next generation will be responsible in helping to restore proper relations when they are grown.

I had a wonderful chance this past "Sweetest Day" (in Ohio it is a flower holiday larger than Mother's Day) to extend a welcome to eleven UTS seminarians. It was a very exhilarating feeling to have them stay in my home county and helping them to raise donations for WFWP. It was a great feeling that my family shared with these hard-working brothers. I was very happy to give them a taste of the heartland of Ohio during their short study break from school studies.

In closing, I want to share that all hometown families please make plans for sharing the Celebration days within your community either symbolically or substantially. Put up notices or small ads in the local paper, let the word be out. God and True Parents are alive.



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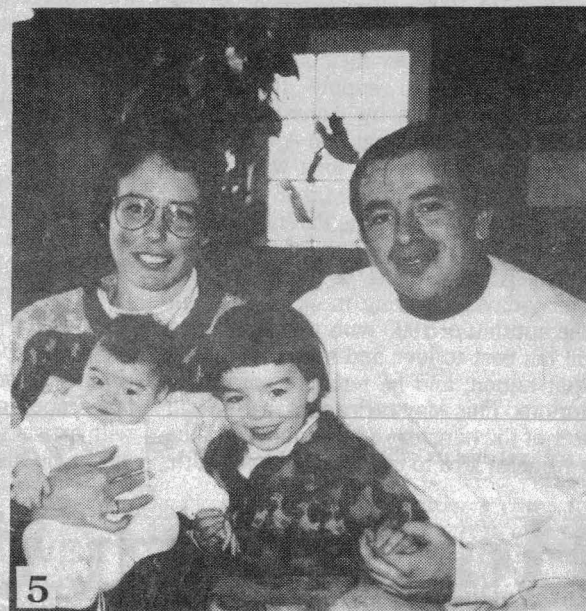
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New Arrivals

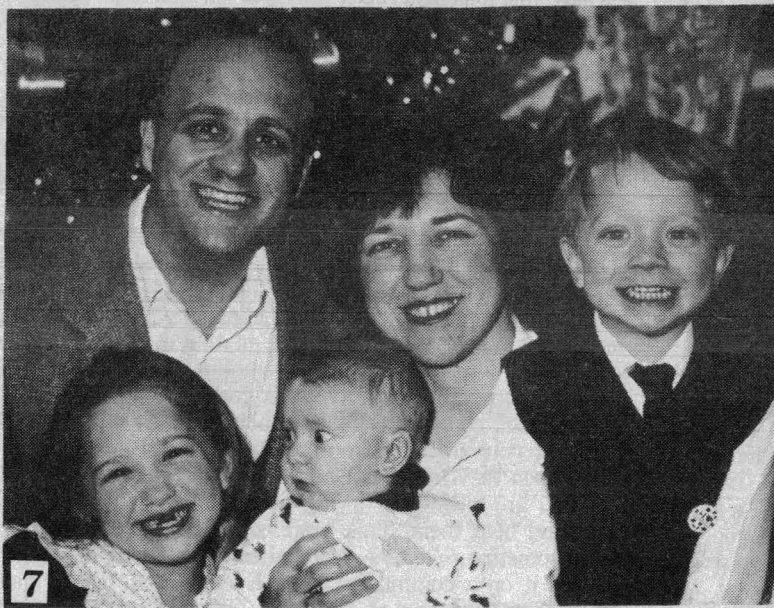
To be included, just send us a photo of your family (with optional donation; color is fine except for those indoors-without-flash orange-colored prints which will look like mud) with all your names plus the birthdate of the new arrival to: **Unification News Arrivals, 4 West 43rd Street, New York NY 10036.** (Returns with SASE only.) This month we are proud to present: ● 1. Michael & Kimiko Cunningham (NYC) with Mariko (9/14/92) ● 2. Bob & Kimiko Mansur (Rockford, IL) with Soon Anne and Hana Marie (9/18/92) ● 3. Andrea & Antonietta Munolula (Greensboro, NC) with Eliana Ae Soon & Samuel Shinuan (6/3/92) ● 4. Enrique & Robyn Ledesma (Barrytown, NY) with Monica Ilae & Caroline Soonae (9/7/92) ● 5. Kevin & Masako Thompson (Berkeley, CA) with Oliver, Seijin, Alina Miwa & Alexander Takayoshi (12/2/92) ● 6. Chris & Eiko Bihary (Painesville, OH) with Yong John-Patrick, Joshua Motoki & Yoko Pokshim (6/7/92) ● 7. Wayne & Dorothy Hill (Barrytown, NY) with Francesca Ye In, Jonathan Conrad & Marcus Drew (9/7/92).



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ERRATA

Due to a host of reasons that we haven't time to go into now, the captions to Baby Pics # 9 and 10 were switched in last month's issue. ☹
Be assured that this will not happen again!

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