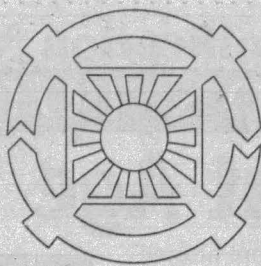


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# Unification News

\$2

Volume 12, No. 11

The Local Newspaper of the Unification Hometown

November 1993

## Completed Testament Age is Proclaimed in Japan

by Gaku Makise—Tokyo, Japan

A great rally, celebrating the 1st anniversary of the Women's Federation for World Peace (WFWP) was held at the Tokyo Dome in Japan. It was hosted by the Holy Spir-

it Association for the Unification of World Christianity and the Sekai Nippo newspaper company on Tuesday, September 14, 1993.

The Tokyo Dome was filled with the fervor of more than fifty thousand people. Mrs. Hak Ja Han Moon, President of WFWP, delivered a commemorative

speech, and proclaimed the coming of the Completed Testament Age and perfection of the True Family.

In her speech True Mother appealed to the audience by saying, "Let's serve God together, united with the True Family and take the lead in order to establish the ideal world."

In this rally Her Royal Highness Princess Eva Maria of the former Kingdom of Yugoslavia as well as Mrs. Marilyn Tucker Quayle, wife of the former Vice-President of the U.S.A., made a guest speech. They both highly praised the activities of Mrs. Hak Ja Han Moon and the WFWP, and empha-

sized that women should devote themselves to world peace.

This marked the first visit by True Mother for the entire year.. Gathered at the gate of the Tokyo Dome was a large number of people who had been waiting in a long line for two hours before the scheduled opening time wishing to see True Mother.

The rally opened at 6 p.m., followed by the opening show which had magnificent sound and brilliant lighting. Then, a chairman and a chairwoman announced, in a sonorous voice, the commencement of this historical event.

First Mrs. Motoko Sugiyama, president of the WFWP in Japan, introduced True Mother to the audience, stating that she was a mirror of all the women in the world: all the women should respect Mrs.

see JAPAN on page 2



The overflow audience on September 14 at the Tokyo Dome, Tokyo, for Mrs. Moon's address.

### WOMEN'S FEDERATION FOR WORLD PEACE

## National WFWP Conference held in Boston

by Mary Jane Anderson—St. Paul, MN

We felt history behind and in front of us as we met for the second national meeting of the Women's Federation for World Peace in Boston on September 24th in the beautiful, historic and

majestic Unification Church on Beacon Hill. Built in pre-civil war times, this stately mansion had the building of a nation in the atmosphere. Perhaps the representatives' desire to really re-build America on a new foundation of hope for all peoples was not too much different from the founding fathers.

Representatives came from 10 of the 11 U.S. regions and Canada. The meeting was guided by national leaders Nora Spurgin, president, and Betsy Jones, vice-president. It was blessed with the attendance of the other national WFWP officers: Mrs. Onni Durst, Mrs. Yoko Kobayashi, and Mrs. Mija Baughman and Secretary Gener-

al Mrs. Lynn Mathers. The total number of attendees was 22.

Mrs. Spurgin opened the Saturday session by reporting on recent directions of the Reverend and Mrs. Moon concerning the future of WFWP, from which we would make specific regional goals

see WFWP on page 4



## MRS. MOON TOURS JAPAN

## Completed Testament Age Proclaimed in Japan

## JAPAN

from page 1

Moon as a teacher and a mother and love her dearly as a sister.

She also added that Mrs. Moon had already completed a powerful speaking tour around the world. That made it possible to establish branches of the WFWP in more than a hundred and twenty countries.

After this rally it was expected that True Mother would then speak at twenty five cities in Japan. Mrs. Sugimoto thanked True Mother deeply for her heartfelt devotion to Japan, and emphasized that the Japanese women gathered should step forward together.

Next Mrs. Quayle mentioned that she respects Mrs. Moon's efforts and appreciates the activities of WFWP which try to create a truly peaceful world.

Her Royal Highness Princess Eva Maria admired the vision and courage of True Mother, saying that although Mrs. Moon was a mother of thirteen children and a grandmother of twenty grandchildren, she was continuing to make powerful speech tours around

the world while founding more branches of the WFWP. Moreover, she added, the world was in need of warm hearted and spiritually dedicated women. Princess Eva Maria, as a representative of Yugoslavia, encouraged members of the WFWP who were working hard to create a world peace.

After the guest speakers, True Mother, welcomed by storm of applause, made a speech in Japanese, entitled "True Parents and the Completed Testament Age."

She stated that this world is now confronting problems of the fall of the family and the degeneration of morality and that most people are in trouble with feelings of despair.

She continued by saying that if you desire a brighter future in this world, then you must understand the fundamental purpose of why God created human beings: since God wanted a loving partner, He created human beings. Because of the fall of the first human beings, God's idea, however, had been lost.

Thus evil-originated family and lineage started, which were based upon self-centered and immoral love. This is the cause of this sinful world.

In her speech True Mother also let the audience know what the women-centered Dispensation for Restoration was, and what that purpose was. It was ultimately to realize a True Family.

True Mother also explained clearly the suffering course True Father had gone through, relating it to the world Dispensation for Restoration after the World War II. "Bearing up under adverse circumstances and persecution, True Father succeeded in completing the Dispensation for Restoration. Therefore True Father could realize a True Family" which God had been desiring since the fall of Adam and Eve. His victory also brought the coming of the Completed Testament Age.

True Mother ended her speech by encouraging the audience to succeed in the



important mission of Japan as an Eve nation completely.

After the main speech, members of the WFWP shared some of their favorite operatic songs, which enchanted people at the Tokyo Dome.

The audience was deeply moved and filled with the Holy Spirit. The rally ended at 10 P.M., later than expected.

True Mother's rally was continually held at twenty five cities in Japan between September 11 and 30. Each hall was filled with enthusiastic people, so much so that at some halls hundreds of people could not enter.



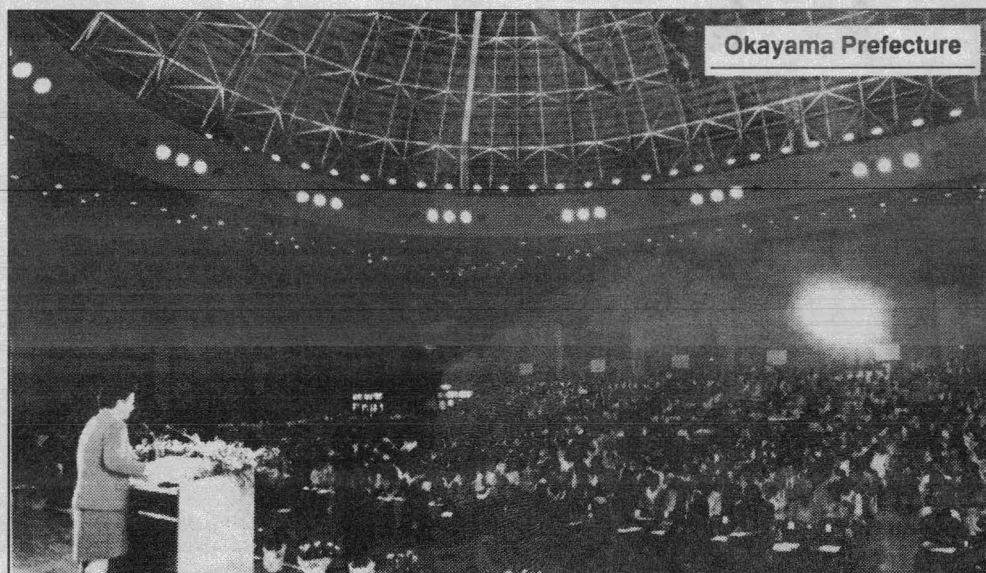
Guest speaker at the Tokyo Dome: Her Royal Highness Princess Eva Maria of Yugoslavia.



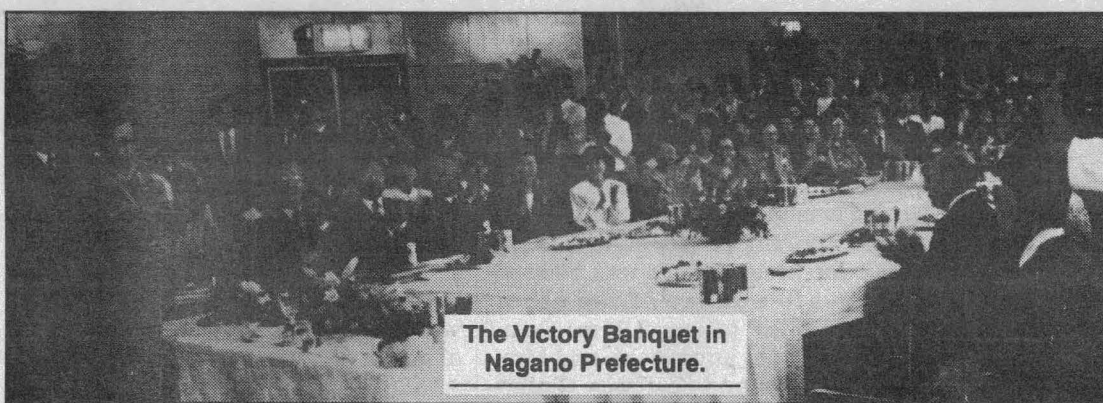
Tokyo Dome



The Victory Celebration after the speech in Gumma Prefecture.



Okayama Prefecture



The Victory Banquet in Nagano Prefecture.





## FOUNDER'S DISCOURSE ON UNIFICATIONISM

## Returning To The Home Country

by Reverend Sun Myung Moon

*These are excerpts taken from the sermon given on August 1, 1993 at the Belvedere International Training Center in Tarrytown, NY. The translator was Sang Kil Han.*

**Why is there struggle?**

When can we find eternal peace and happiness? Looking from our own perspective, it will never be possible. This is the logical deduction that we will reach. Then people will say that there is no such being as God, but they are missing the one very basic fact: humankind fell. That is why it looks as if there will be no peace or happiness. It looks like there will always be struggle and competition, but that is due to the fall, when we lost God.

**Principle of creation**

Through give and take of mind and body, an individual becomes bigger and then takes a spouse. There is give and take between the two of them and this results in something larger, and so it proceeds. There is no limit to how much one may expand.

**Going to work**

In the morning, do you fight between husband and wife? When you get up in the morning, is your thought to do something for your husband, or to have your husband do something for you? This is a very practical problem. Between man and woman, which of them wants the spouse to do more for them?

When an American woman sends her husband to work in the morning, does she stand somewhere expecting her husband to come and kiss her before he leaves, therefore burdening him, or does she run and kiss him to send him off?

In the former case, this is a problem and the husband is going to have a long and perhaps difficult day. Does it take so much effort to move a few steps and kiss him? If you go to kiss him to send him off, he will go off dancing and flying to begin his day. Such a husband, a "floating-on-the-clouds" husband, will cause his fellow workers to wonder about him.

If there are two or three or four persons in the world like that, the world becomes the Kingdom of Heaven.

**How to receive joy**

Share your most prized possession with someone else and see how much more joy you receive. It is because that is where multiplication begins. If you keep something for yourself, it does not multiply, but if you give and share then multiplication occurs.

If you truly give with a sincere heart, then it will be returned to you even bigger. Then you want to return again, even more than you received.

**On spirit world**

Do you think revolution is possible in the spirit world? Do they demonstrate there? Why would demonstrations be necessary in the spirit world?

The difference between this earthly world and the spirit world is that here we have to be concerned about three major things: food, clothing and

a place to live.

In the spiritual world we do not need these things, because they are given. According to your level, you have enough to eat, wear and a place to dwell.

In the communist world they artificially made up classes, but in the spiritual world it is very rigid and very fair. You cannot go below or beyond your rightful place; you get whatever you deserve. If you want to reach a higher place you have to go through the steps necessary to reach it.

In the spirit world, the notion of welfare does not exist. Welfare means even though you are not working, you are receiving money. In that status you will never become rich, because if someone gives you something then you are expected to return it. We must see that if we only like to receive but not give, then we end up in the spirit world which is dark.

If somebody joins the Unification Church in order to receive benefit from the church, he will eventually drop away when there is no more benefit to be had. But the one who joins the Unification Church with the desire to make it bigger and better, as does Father, automatically goes to the spirit world that he or she deserves and will never perish.

**Jesus' body**

The Israelites' purpose in the wilderness course was to establish the country. But by losing Jesus' body, God lost all the tribes and the tribal land. Through the loss of Jesus' body, the Israelites lost the lands of the twelve tribes. These lands were distributed to the Islamic world. Israel lost its land when Jesus' body was lost and ever since has been fighting with its Islamic brothers.

**Seize the time**

America's capitol city has been very powerful, but they did not inherit the time. The owner of the time has power, and can inherit the way of the future. Act with decisiveness. People who seize the time have all the power. Now America is diminishing and going the way of death, straight down to hell. However, it won't die. From whom did it receive its new life? Look around. It wasn't from the Christian world.

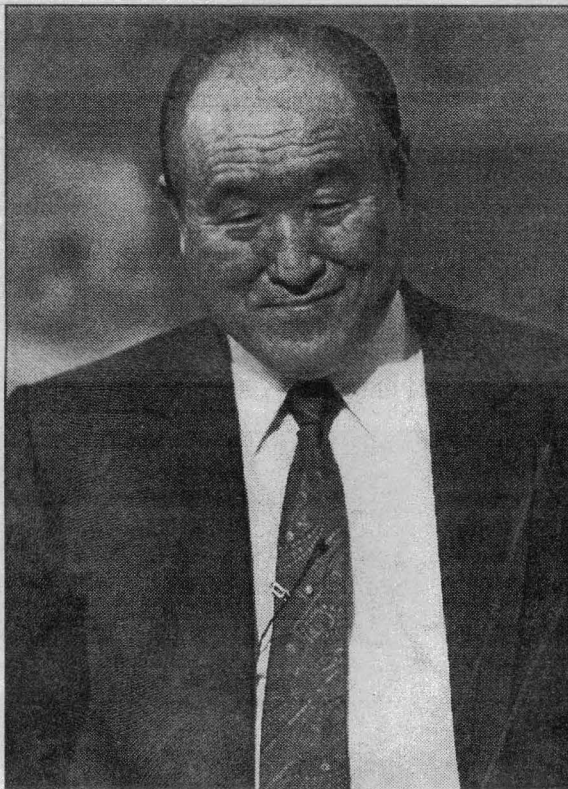
**Our society**

Does any American have a home? To have no home means to lack parents. They don't have husbands, wives, or children. Everyone is separated. So everywhere in America we see hippies, homosexuals and lesbians practicing free sex. This is what they have. Does this give rise to hope? American people themselves are not happy about it.

**Returning Jesus**

From the beginning, the purpose of Christianity was to create one world under God, but they did not know who the true owner was to be.

The true sovereign is not the American president nor the English king, but the Lord of the Second Advent. God had authority on every level. He bequeathed it to the Lord of the Sec-



ond Advent, when Jesus was sent to earth to work through him.

**Faith, truth & love**

God's ideal for Adam and Eve never changed. Like God, it is absolute and unchanging. Unification thought teaches absolute faith, absolute truth and absolute love. Absolute faith is the way of the Old Testament. Absolute value, centering on human value, is from the New Testament age, and absolute love is revealed with the Completed Testament Age and True Parents' mission.

The Old Testament represented the creation (all things). The New Testament represented the children and the Completed Testament represents parents.

**We need our opposite**

God originally created so that man could connect to Him through love. Why is it necessary for man and woman to love? Man represents the eastern hemisphere, which is only one half. Therefore, no matter how famous he may be, he needs the opposite part of himself.

**The problem of incest**

American women have the idea that they don't want to marry, but they still want to have children. Why have American women come to that miserable conclusion? Because of incest. The American family is completely confused. Centering on the man's line a grandfather may misuse his daughter-in-law. He thinks that sexually misusing his granddaughter is no problem. This is worse than the conduct of animals.

Women abused in this way will absolutely not like men. Grandsons are abused, too, as well as nieces. No children like being abused. As they grow up, they will reject everything. Therefore, children come to feel they don't need grandparents, parents, brothers and sisters or children. Through this breakdown of family morality and ethics, men and women come to hate one another. This leads to homosexuality and lesbianism. Men take comfort with other men and women take comfort with other women.

Where did this phenomenon of separation begin? This all began with incest. It is the result of free sex. How can people affected by this return to the original world? All these people feel that love is the enemy, that love is destructive. Think about how terrible is the very act of homosexuality. Animals do not behave in that dirty way. The human sexual organs were originally to be the palace of sacred love, the center in which God wanted to dwell.

**Why we marry**

When a virgin man and virgin woman meet for the first time, there is an exciting electric power in their minds and bodies. Touching each other, that current connects them. Love is the only way for there to exist a connection between man's life and woman's life. Otherwise, their lives cannot connect. A man and woman who have received the blessing can connect as one body. East and west can con-

see HOME on page 6

## CHURCH CALENDAR

## NOVEMBER 1993

- 1 Shin Ok Nim's 4th Birthday
- 14 CHILDREN'S DAY
- 17 Shin Sun Nim's 3rd Birthday

## DECEMBER 1993

- 1 Jin Whi Nim's 30th Birthday
- Shin Young Nim's 7th Birthday
- 6 Heung Jin Nim's 27th Birthday
- 22 35 Couples' Blessing (Belvedere, '76)



## WOMEN'S FEDERATION FOR WORLD PEACE

## National WFWP Conference held in Boston

## WFWP

## from page 1

The morning of the first day consisted of hearing the regional chairwomen give reports of the activities being done in their regions. These were accounts of sacrifice, victory and love. So many things are happening that it was very hard to keep within the thirteen-minute time allotment.

Highlights from the eleven regions are summarized in the following:

## Region 1

From New England, Andrea Higashibaba emphasized Mrs. Moon's words that "Energy for the sake of the world must come from New England" because the sun rises in the East and goes to the West. Her report was full of energy as she described the many activities that WFWP is doing in the Boston region. One activity is holding many types of meetings during the month either for current members or for new guests. In New Hampshire, the WFWP gave Family Service Awards to State Senator Smith and Congressman Sweat. WFWP members met members of congress when they gave these awards; one congressman remarked how good it was to have a woman's group "on the right side." A WFWP member and a school teacher are developing a cultural awareness program for high school age children.

Education through various workshops are ongoing in New England; two evening programs per week, a Sunday seminar every week, and a 1-day, 2-day and Blessing preparation workshop per month. From these seminars have come requests to specialize in various areas such as parenting, substance abuse for prison inmates, and "how to die right" in light of so many citizens having HIV related illnesses.

Part of this region is focusing on holding teenage workshops for youth in which the "Free Teens" program can be presented. This has laid the groundwork for an idea of a very large event for November.

As part of their Tribal Messiahship, WFWP members of New England are having meetings in their homes inviting friends and neighbors. Depending on the host couple, meetings have varied depending on their particular interests, from making sushi, quilts or discussing spiritual healing, but all introduce the work of WFWP. Reading the speech, "True Parents and the Completed Testament Age," was found to be the best way to have a stimulating and thought provoking meeting.

One WFWP member in Massachusetts has been supporting the local "Morality in the Media" group in their efforts to remove pornography and violence from the media. This particular group has been very appreciative of WFWP's support, even though they had previously been hesitant to work with any group associated with the Unification Church. The local WFWP membership is learning that journalists are now beginning to become concerned with family values.

## Region 2

Region 2, which includes New York State, New Jersey, and Pennsylvania is equally energetic and successful in developing WFWP. Marie Ang reported that in August, a one-day seminar was held by the New Jersey chapter entitled, "God-Family-Family Values." The video, Lethal Risk was shown.

WFWP helped sponsor a convention in September in New Jersey. Mrs. Hope Igarashi and Mrs. Hirade introduced WFWP activities to the 125 in attendance.

In upstate N.Y. a meeting on July

## Region 4

Debra Goni from Georgia gave a report from region 4. They are involved in a program called "Racial Harmony," which concentrates on black-white harmony and studies women who throughout history left their influence on black-white unity.

A unique program beginning there is one on "Viet Nam: 20 years Later." It addresses the reality of Viet Nam today.

Programs on pornography and violence have also been given by WFWP women.

a bazaar. They have also found co-sponsors for the "Parents Day" resolution.

## Region 7

Peggy Yujiri represented the Colorado area from Region 7. She spoke about a spiritual healing workshop given by Mr. Richard Cohen.

Another successful program that is ongoing are dinner programs for guests who have heard the recent message of the Reverend and Mrs. Moon. One part of the evening is a question/answer session followed by having guests sing a song or read a poem that they have chosen.

## Region 8

From Region 8, centering on Texas, the WFWP is just beginning to take shape. Many of the church member's past and present programs and seminars have been centered on family issues and they will now be making efforts to expand them under WFWP.

Throughout the region the women have been writing letters to their representatives asking for their support for Parent's Day. WFWP members are active in schools through the PTA and Parents Advisory Councils.

## Region 9

Catherine Ono came with a report from Region 9, the upper Northwest part of the nation. The region united with Nancy Oldenettel to protect against explicit sex and violence on prime-time television. This campaign involved letters to congressman and influential people, followed by a protest rally in front of the local television station which was planning to air a particularly violent series. Nancy received a very nice letter of support from U.S. Congressman Jennifer Dunn.

## Region 10

Region 10 consists of the Southwest states and Hawaii. This large populous area has been organizing committees, according to chairwoman Kristina Seher from Northern California, dealing with various issues as health and education.

CARP and WFWP are working together to sponsor seminars on Divine Principle and the meaning of Blessed Marriages.

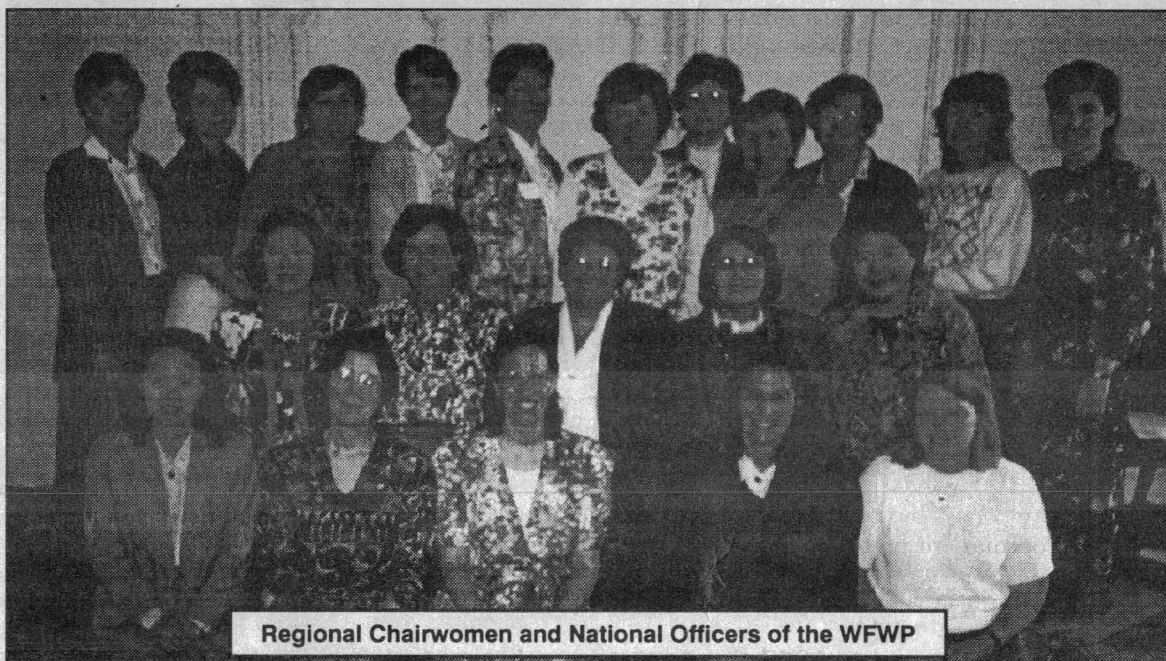
The thirteen WFWP chapters in this area are involved with follow up programs for those who attended Rev. and Mrs. Moon's recent speeches, they are presenting provocative seminars such as on the spiritual world and the after life.

Sachiko Sato reported from southern California where WFWP is also holding discussion groups on methods of natural healing, family life, family planning, abstinence teaching methods, and parent-child relationships, outreach and public relations and Bible and Divine Principle study groups.

## Region 11

From Region 11 Debby Gullery

see WFWP on page 6



Regional Chairwomen and National Officers of the WFWP

4th for 70 members and guests occurred as well as a seminar on healing by Beatriz Steeghs. Sarah Witt and Ester Weress presented the Family Service Award to US Representative Gerald Solomon in his Saratoga office.

In Pennsylvania, WFWP hosted a talk by Nora Spurgin on emotional healing in which she explained the use of hypnotherapy in treating the wounds of emotional trauma. Many students from the University of Pennsylvania became interested in hearing more about the spiritual aspects of healing and returned for principled lectures sponsored by WFWP.

## Region 3

Susan Fefferman represented Region 3, the Washington D. C. area. She gave details on the project of the "Family Service Award." This is a yearly award given to congressmen and senators who demonstrated support for the family in today's society. Another important project which Susan works on is the adoption of "Parents Day," a day, July 28th of each year, to be observed by recognizing and uplifting the family. This is a bill presented to the house of representatives and must have 218 cosponsors to pass. Its official name is Resolution HR 236 and was first introduced by Congressman Dan Burton of Indiana. WFWP is part of a large coalition of groups and individuals who also wish to see parents get recognition.

In metro D. C., one WFWP member, Marie Agres, is working with a program called, "Enough is Enough," founded by Dee Jepsen, wife of a former senator, to educated women on how to combat pornography.

## Region 5

From the Illinois, Indiana, Kentucky, Michigan and Missouri region, Marie Hudson gave an exciting description of WFWP work. One seminar was done with the help of CARP (the Collegiate Association for the Research of Principles) which was held at Wayne State University in Detroit called "Interracial Marriage and World Peace." Indiana is working on the theme of marriage in marriage enrichment programs.

The WFWP chapter in Kentucky is giving "Free Teens" workshops in churches and on television.

In Illinois cable programs are also being developed under the title, "Family Forum."

WFWP in Missouri held a diaper drive for Faith House, a home for newborns to two years of age born of crack-addicted parents. There were 44 boxes of diapers collected, \$475 in cash plus toys and clothes were donated.

## Region 6

Mary Jane Anderson reported from the midwest region 6 of Minnesota, N. Dakota, Iowa and Wisconsin. In the Minneapolis area Mrs. Tokiko Richardson has been holding monthly "International Teas" with many Japanese women. Topics at the team have been on introducing guests to the goals of WFWP and on better ways to parent.

From Wisconsin, Reverend Witherpoon, who has been studying the Unification teachings, created the NW Milwaukee Christian Evangelical Center. He is launching what he calls a "Christian Love Crusade" in which he will be teaching the Divine Principle.

In North Dakota, Cindy Pfeiffer and Betsy Orman raised \$700 for WFWP at



# Unified Family Jubilee Celebration in UK

by Bryan Warner—London, UK

It was faith which sustained the first half dozen inspired pioneers of the Unified Family (as the Unification Church is informally referred here) in Great Britain in 1968. Now, the faith of the present Unificationists was vindicated when July 28th turned out to be a brilliant, sunny day in the middle of a rainy spell of weather.

A family celebration of the twenty fifth anniversary of the registration of the Holy Spirit Association for the Unification of World Christianity (now shortened to Unification Church) as an official charity in this country was held at South Farm, Stanton Fitzwarren.

The celebration drew four hundred members of the church and as many again of their children to this beautiful small estate in Wiltshire.

An array of tents and marquees, a horse box masquerading as a sweet shop and a play area with a big sand pit, served the needs of everyone. Long Marsh field had not seen so much activity and excitement since the Horse Trials which were held there in 1977.

The first Unificationist to come to the United Kingdom was actually David S. C. Kim, who is now head of the Unification Seminary in Barrytown, New York. He came to study at the University of Wales in Swansea in 1954. David Kim was able to teach the Divine Principle to some spiritual groups which he met but, unfortunately, this effort failed to make a lasting foundation.

Sun Myung Moon came to England for the first time in 1965 and blessed a 'Holy Ground' in Kensington Gardens in London. At this time a Korean lady,



Mark Brann, head of the UK church, addressing the celebration and presenting prizes to the children; and the MFT band performing.



Dr. Young Oon Kim was responsible for America and Europe. There was no permanent presence in the U.K. at the time of the 1965 visits, but soon after this an American lady was sent to London to re-establish the mission.

By the end to 1967 three young women and one young man, all from Commonwealth countries had joined and were living and teaching in a flat in Emperor's Gate in central London.

During the first half of 1968, the first three native Britons to accept the teaching joined the pioneers and the movement began to grow apace. From then on, witnessing centers were gradually opened all over the country. A mobile center in a converted furniture removal truck, named Samson, capable of accommodating fifteen young men, joined the fray in 1972.

By 1974, mature people were join-

ing and contributing. This resulted in the gradual building of a substantial material foundation. Mr. and Mrs. Masters donated the estate at Stanton Fitzwarren, which had been in their family for 400 years almost to the day.

Other people made the purchase of the small manor, Cleeve House, near Devizes, possible, and finally the headquarters at Lancaster Gate in London was purchased from the Norwegian government with money which included many a widow's mite.

The celebration day began with a meeting in the big marquee, where the day was offered to God with prayer. A presentation of the history of the movement in the U.K. was made containing live testimonies of early members, which were mixed with video footage of historical events covering the full twenty five years.

A picnic lunch in the sunshine was a truly golden opportunity for catching up with relationships and sharing experiences with people who were normally too far off for anything but letters or telephone calls. It was also a time for seeing old friends in the village.

There was much cooing and aahing over children never met before and many surprises at seeing some one remembered as a young, new member now trailing around three or four little scamps.

The afternoon was given over to games of volleyball, soccer, races by parents and races by flocks and herds of children. This was a whoop and halloo of an afternoon, which resulted in a number of bald heads and pale knees catching a bit of sun-scorch.

Barbecued lamb and barbecued pig, with venison burgers and corn on the cob, was followed by entertainment, both spontaneous and almost organized. This ended at 6.30 p.m., midnight, or somewhere in-between, depending on your stamina, the age of your children and how far you had to drive home. ✱

## November in Providential History

In this new column we will outline significant events that happened in the providence in this century. We will relate events in True Parents' lives giving an explanation of the event and its significance. This information is drawn from a database that is being compiled at HSA Headquarters.

11/01/1945 Father first went to the Israel Monastery. There he served Mr. Beck Moon Kim, a John the Baptist figure, for 6 months, which was symbolic of indemnifying 6,000 years of history.

11/21/1946 On August 11, 1946 Father was arrested by the police in Taedong, a district of Pyongyang. In jail, on Sept. 18 Father had tried to pass a message to Mrs. Hyo Bin Heo the leader of the Inside Belly Church. The note was discovered, Mrs. Hyo Bin Heo was killed and Father was severely tortured. Father was released from jail on the 21st, after 100 days in prison. The early followers found his body and revived him with oriental medicine.

11/19/1960 The first Children's Day was declared in Seoul, Korea. The date was October 1st by the lunar calendar.

11/21/1960 Miss Young Oon Kim's small missionary group moved to the Bay area of California from Oregon.

11/23/1967 Un Jin Nim was born

11/05/1971 True Parents began their Third World Tour

11/21/1972 True Father began his Fourth World Tour

11/23/1972 First ICUS Conference was held in New York. Further ICUS conferences were generally held each November.

11/27/1972 First Unification Thought Conference was held in New York.

11/30/1973 Father published in newspapers across America his Watergate Statement asking Americans to "Forgive, love and unite".

11/01-30/1973 Father speaks in Dallas, Tampa, Atlanta, Omaha, and Minneapolis as a part of his 21 city tour "Christianity in Crisis: New Hope". Father spoke on 3 consecutive nights in each city. He spoke on the crisis of faith in present day Christianity and the new hope for all through the imminent second coming of Christ.

11/12, 28 / 1974 Father speaks in Chicago and Seattle as part of his 8 city tour which began on September 18th with the Madison Square Garden rally.

11/25/1974 Special Blessing of 3 Couples. The first couple were blessed in England on the 25th, later the second couple were blessed in America and the third couple in Japan.

11/02/1978 Unification Ceremonies were held at Chung Pyung Lake.

The first ceremony called for the Unification of all religions, and the second for the unification of all races.

11/30/1980 Global Congress of World Religions was held in Seoul, Korea.

11/22/1981 Hyo Jin Nim and Nan Sook Nim were engaged in Seoul, Korea.

11/09/1981 International Highway project proposed in Seoul, Korea.

11/01/1982 Interview with Mother appears in Yeou Won magazine in Korea.

11/17/1982 Conference for Christian ministers was held in Seoul, Korea. 1700 ministers of all different denominations attended.

11/01/1982 The movie "Inchon" was released.

11/15-21/1985 The Assembly of the Worlds Religions was held in McAfee, New Jersey.

11/03/1989 Sung Wha University was established.

11/11-29/1992 True Mother spoke in Frankfurt and Berlin, Germany; London, England; Edinburgh, Scotland; Paris and Lille, France; Rome and Milan, Italy; Moscow, Russia; and Sydney, Australia

We hope that this information has been informative. If you know of any event that should have been here please write or call HSA Publications, 4 West 43rd St., New York, NY 10036 (212) 997-0056. ✱



# CC Ministers meet in Alabama

Rev. Ocie Crawford—McCalla, AL

The first ICC Alumni ministers meeting in many years was held on August 31, 1993 in McCalla, Alabama. Several ministers and guests attended his meeting. Bishop George T. Craig assumed his role as president of the ICC Alumni Association of Northern Alabama.

Our meeting began with dinner. Rev. Tom Cutts the ACC Regional Director of Southeastern United Churches gave a most inspiring Unification Church update. Afterward each minister gave a brief testimony of what he gained from their ICC tour in Alabama.

Finally we made plans to have meetings around the state and eventually around the region. Remember many of the ministers will want to attend the meeting in 1995 but they need our

encouragement and support. Brothers and sisters, let us build on the foundation our True Parents have laid through the ICC providence. Although many ministers were unable to attend this gathering many

selves and members of the Unification Church, then we can become living testimony of true parenting. On that basis we can teach others. Second, is to define all relationships of love. These can be drawn from the Three Great Blessings, taught in the Principle. "Another point was that the topic of "true parenting" umbrellas all other subjects, including the abuses of relationship. By keeping "true parenting" as the primary objective of the education other topics such as child abuses, etc., can be approached having first put forth the positive outlook.

Next, Andrea Higashibaba and Leslie Holiday presented a highly stimulating report about their recent experiences in the Newton, Mass. school system with sex education. Leslie single-handedly took on the liberal establishment to challenge their pansexualism that had penetrated the public school system. She joined with Christian activists in Massachusetts to reverse condom availability in the Newton schools and influence sex education curricula in favor of abstinence. Holding a symposium on this issue, more than 500 people attended to hear

For a woman, her husband is her absolute truth. For a man, his wife is his absolute truth. How do you like that? Is that okay? Maybe you don't need True Love, saying, "I don't like women, but I want True Love." The

man who thinks that way will never find love. It is only from your True Love partner that you can find love. Men and women's minds, bodies and blood make oneness, and this is the place where the creation of children occurs. In this act of exchanging ownership and occupying each other, there is high level of excitement for both man and woman.

All five senses, smelling, hearing, touching, tasting and feeling, focus on one point. A wave of True Love passes through both partners and afterwards, children appear.

**Jesus' course**

The Old Testament promised the Israelites that the Messiah would be sent to save them. The Israelites absolutely believed the Messiah would come. However, all the Israelites believed that Elijah would come down from heaven in a fiery chariot before the coming of the Messiah. John the Baptist was Elijah; Jesus understood this although no one else did.

Centering on John the Baptist, the Israelite nation could have united with



Bishop Craig, ICC Alumni President of the Birmingham, AL, chapter addressing the ICC meeting

know what needs to be done but often times these ministers may know how best to do it.

Rev. Crawford is the State Leader of the Unification Church in Alabama. ✦

expressed real interest in having the meetings again. I feel now is the time more than ever to find those prepared ministers, raise them up and let them fulfill their mission.

We as Unification members may

speeches by three eminent scholars, including Dr. Judith Reissman, who is credited with having exposed fraud in the Kinsey reports.

Andrea spoke also on the development of the Completed Testament Churches in New England. All the efforts of past years working with Christian ministers from the ICC tours is beginning to bear fruit. Thirteen churches are developing into completed testament churches.

The meeting continued by hearing Mrs. Mija Baughman and Mrs. Yoko Koyayashi speak on the Korean and Japanese WFWP activities. Their heart came through beautifully as they described the spiritual and physical difficulties pioneering new levels.

After dining on a wonderful Korean banquet beautifully and lovingly prepared by the Boston Church, we continued into the evening with voting on the WFWP T-shirt design contest. Of all the entries, David Hose's work was chosen as the winner.

To end the day a prayer walk was done through the serene and quiet park across from the church. It was a lovely autumn night.

After pledge on Sunday, Kristina

Seher led us to Holy Ground in the park for prayer and singing. Light rain was falling as the chairwomen made pledges and affirmations to each other to seal their commitments to making WFWP succeed.

Sunday was a day for summing up and setting goals until the next meeting. One final report was heard from Tomiko Duggan who shared points about doing public relations work. She spoke on Mrs. Moon's speaking tour in Japan and the dynamic that went into the success of the speech at the Tokyo Dome where 50,000 people came to hear Mrs. Moon speak. Mrs. Duggan accompanied Mrs. Marilyn-Quayle to Japan where Mrs. Quayle gave an introductory speech.

The conference was very intense in the sense of being filled with so much information and news. Mrs. Spurgin and Mrs. Jones were our "rudders" to keep the meeting on track, while Mrs. Durst and Mrs. Baughman gave us "sails" as we heard their testimonies about how to move the spiritual world to help us "chart our courses" in our mission as chairwomen of WFWP. ✦

the Messiah. At that time the Israelites didn't know that. Crowds gathered all around the nation, causing a stir and making a problem for the Roman government. That phenomena was taking place in the provincial territories.

Jesus told them that John was Elijah, but he could not convince them. The Israelites responded with, "He wants to become the Messiah! He is the king of the devils." Without John's testimony, it was inevitable that they would accuse Jesus of heresy.

They eventually did exactly that.

**Not so far away**

The noise of the outside secular world, no matter how loud, will disappear. The original purpose is that Eve and Adam unite. That partnership doesn't waver anywhere or anytime. This is Divine Principle's original viewpoint and nothing can change this. The time for this fulfillment is not so far away. ✦

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# Getting Involved With Public Access Cable T.V.

by Paula Fujiwara—Newton, MA

I'm personally inclined to believe that public access cable T.V. is God's gift to us. It is the last unbiased bastion of 1st Amendment rights in this country. So don't neglect it! I would like to share some information about public access; steps for getting involved and my testimony of one year as a "community producer" at my local station.

Public access stations "narrowcast" to cable customers within a certain geographical area—usually a city or town. Many such stations have P.E.G. access which means public, educational and governmental. Schools can have special cable hook ups to the station as well as city hall, so school board meetings, city council meetings, etc., can be aired over the station.

## How to do it

If you want to submit programs or produce programs here are the simple steps for getting involved:

1. Look up you local public access stations in the phone book or contact your local cable company for information.

2. Call and find out when they have orientation meetings. Also, request a copy of their rules and regulations and membership form. They usually have a newsletter too.

3. Annual membership fees are roughly \$20-\$30 for individuals. You don't usually need to be a cable subscriber to become a member. Membership gives you the privilege to take classes so that you can become certified to use their equipment and cablecast programming as long as you take responsibility for the program content. Cost is minimal or free. (My station charges a one-time materials fee.)

4. All public access stations will cablecast programs on a first-come, first-served basis without discrimination. It is only if their programming schedule is very full that they may not cablecast. Each station has an autonomous board of directors which is elected by the membership. Some stations opt not to accept programming produced elsewhere, i.e., accept only locally produced shows. I recommend that you attend an orientation session to get all the information about your station's policies. If you just talk to someone on the phone, explaining what you want to do, you might encounter a prejudiced person. By going to a meeting you can avoid this possibility.

By talking short evening "crash courses" you can learn the basics of studio production (set design, lighting, cameras, audio, switching, graphics, editing, etc.) and also "remote shoot" production using camcorders and other portable equipment.

Different stations take different tape formats depending on their equipment, budget and policies. So, check it out.

## How did it happen!

You may ask, how did I, a homemaker, become a TV producer virtually overnight? I'm glad you asked! Previous to the summer of 1992 I had only held a video camera once while capturing my little son on tape for my far-off relatives.

But then something happened that has changed the course of my life. A public access studio opened in the basement of a converted school one block from my apartment. That was June, 1992. It was like Heavenly Father knocked me on the head and said, "Just do it!" I had been praying to find a way to get involved in the community that would have great impact and influence.

Public access stations are like video community centers. Representatives from social service groups, the police etc., come to be trained to create programming. I attended the very first orientation session and signed up for studio production classes. Beginning in August I was able to arrange for a 17 part Divine Principle series to be aired weekly (produced by Don Makowski in New Jersey).

By sending a press release to the local papers I was quoted in a feature story entitled "Cable turns tables: cable carries messages other media might miss."

In November 1992 I became certified as a "community producer" qualified to use all the studio equipment. The very next day Leslie Holliday and I taped a show using two of Richard Panzer's FREE TEENS promotional videos. We called the program "Teen Issues in the Age of A.I.D.S". Leslie was the host and I directed a volunteer crew in the control room.

By airing Leslie's phone number we hoped to locate groups interested in abstinence-based AIDS prevention education programs. We got several calls but introducing abstinence based programs in politically correct Newton has been an uphill battle.

I have been volunteering occasionally as a crew member for other people's productions. It's a great way to serve the community. The other community producers also feel obligated to return the favor when I'm looking for a crew for my projects. Of course, I meet new people every time I take a class.

Since becoming a community producer I have taken classes in editing, graphics and animation, remote production and electronic news gathering. Videographing

skills are acquired through experience, so that is another important reason to volunteer for shoots.

The second major video project I tackled was editing footage from three cities of Mother's 1992 WFWP inaugural tour into a 30 minute documentary.

I was able to use the station's editing facilities because I included the tape as a new segment of the Divine Principle series. (Note: you can't use the facilities for a project you don't intend to air on the station.)

In the meantime, Leslie Holliday co-founded a concerned citizen's group opposed to comprehensive sex education. Her group

sponsored a forum in spring of this year which highlighted the failure of the comprehensive approach over several decades as well as an exposed of Alfred Kinsey's fraudulent human sexuality studies. I produced and directed the videotaping of that event.

It has since aired six times on the station. Other family value activists have purchased the tape as an educational resource. (see details below)

Also, I have been editing Father's Boston speech which I intend to cablecast.

## Putting out the message

I have been utilizing my privilege to air non-local video productions to the max!

In September I began to air a series of videos on the general theme of sexuality in America. Each video is being aired five times over a one week period. I began with "Lethal Risk: The Crisis of AIDS in America" produced by Hyo Jin Moon. My second choice was "The Gay Agenda in Pub-

lic Education." It's produced by a conservative Christian organization called The Report.

Soon I will air "One In Ten: The Kinsey Percentage-The Hidden Agenda" also produced by Hyo Jin Moon. Since beginning this series I have been getting front page feature stories in the local papers as well as a supplement of the Sunday Boston Globe. I submitted a Principle-based opinion piece to several papers as well which have been published. (see article: "Is a Philosophy of Sexual Liberation what we really need?")

Leslie and I have been struggling to find an effective avenue of awakening parents to the failed comprehensive approach to sex education. It remains to be seen if my video series and news coverage will be effective in this regard. At any rate, I have been stirring up good trouble and am having a stimulating, exciting life!

I have some people looking at me with respect and admiration and others, of course, think I'm a dangerous fanatic. You can't please all of the peo-

ple all of the time. God has been right in there working through this situation. A case in point: During this past summer I made two new acquaintances. I met Pam in class at the studio. She feels a calling to do an historical documentary of the sex-ed debate in Newton even though she is just an inexperienced community producer like me.

Then there is Kathryn. She is a conservative Christian and a 20 year veteran T.V. producer with the local PBS station doing documentaries. I have been educating both of them about the sex-ed issue. I had not yet introduced them to each other but they met by chance recently at a networking meeting for women video producers! Now Kathryn is thinking bigger than we are! Pam will soon tape on-camera interviews of Leslie and I for her documentary. Now that is inspiring wouldn't you say? What else is there to say? Just do it!

## Videos Produced By Paula Fujiwara:

MOTHER'S INAUGURAL W.F.W.P. TOUR 1992:

A 30 minute documentary using New Future Films footage of Mother's New York City and Boston speeches as well as parts of CARP's video of Mother's Moscow visit. The format and content follow closely the contents of A CALL TO ACTION (WFWP booklet): Introduction of the world tour with scenes from Mother's arrival in Moscow, Josette Shiner emceeing, most of Mrs. Spurgin's speech, the video of Mother's life, nine minutes excerpted from Mother's speech, Mrs. Jones' call to action, theme song over montage of Mother greeting guests and receiving flowers and gifts. This is Paula's very first editing project so there are some rough spots technically. However, it moves the heart. \$7.00 including shipping and handling.

## WHAT'S WRONG WITH SEX EDUCATION ANYWAY?

A two hour forum held in Newton, Massachusetts. Lots of audience reaction shots of the nearly 600 concerned parents and educators, gay activists and family value activists in attendance. Three very qualified panelists expose the secular humanist, pansexualist agenda of comprehensive (K-12) sex education programs and their disastrous results.

Very powerful presentations with an inspired introduction to the evening by Leslie Holliday. The question and answer session demonstrates how gay activists counter the panelists.

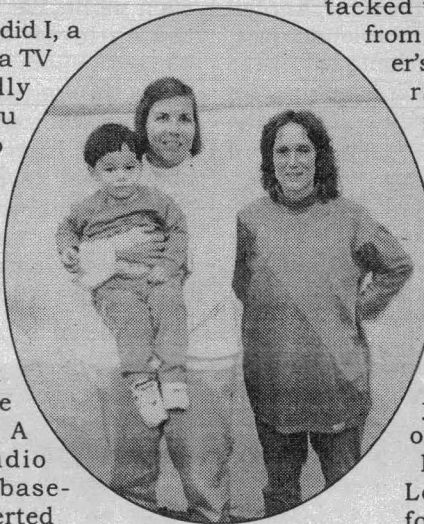
**PANELISTS:** Mr. Don Feder, conservative

Boston Herald columnist and author of *A Conservative Jew Looks At Pagan America*.

Dr. William Kirkpatrick, Professor at Boston College and author of *Why Johnny Can't Tell Right From Wrong*.

Dr. Judith Reisman, authority on child pornography and child abuse and author of *Kinsey, Sex And Fraud* and *Softporn Plays Hardball* \$23 incl. S+h.

Checks payable to Paula Fujiwara 57 Floral St., Newton, MA 02161 (a small profit margin goes to Boston area WFWP activities). ✱



Paula with son Dae Yang and Leslie Holliday.

**If you want to submit programs or produce programs here are the simple steps for getting involved**

**I have some people looking at me with respect and admiration and others, of course, think I'm a dangerous fanatic. You can't please all of the people all of the time.**

**In September I began to air a series of videos on the general theme of sexuality in America**

**GIVE A UNIFICATION NEWS GIFT SUBSCRIPTION TO ALL YOUR LOVED ONES THIS HOLIDAY SEASON — IT MIGHT NOT CONVERT THEM BUT AT LEAST THEY'LL KNOW ENOUGH TO ASK YOU SENSIBLE QUESTIONS INSTEAD OF THE "HAVE YOU STOPPED BRAINWASHING KIDS YET" VARIETY. SEE THE BACK PAGE FOR DETAILS.**



# Northern California holds 'One Heart Camp'

by Mary Gowey—Berkeley, CA

**O**ne Heart Camp is a camp held every year at Aetna Springs in Northern California for children who are 8 - 16 years of age. This year One Heart Camp ran from August 8 - 14.

There were a total of 61 children attending camp. We had 5 different groups with an older blessed child assisting in three of the groups.

This year, due to a large turnout, we had the Senior Boys and Senior Girls groups sleep in tents. The younger groups slept in rooms with their group

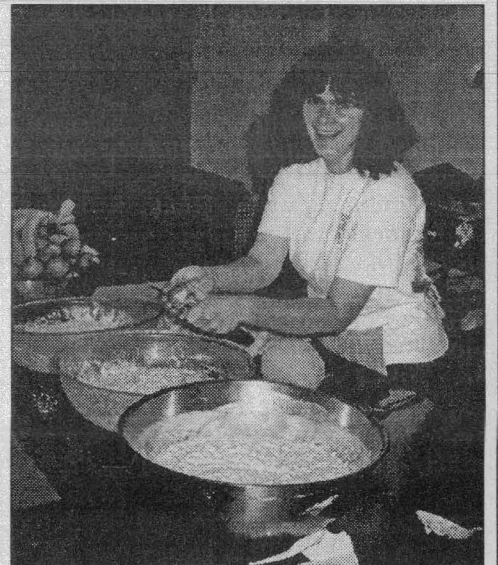
leader. We began each day with a wake-up call at 7:00 am. We would then have exercises led by the blessed children who participated in the New York workshop. Morning Service would be next, followed by breakfast, Korean Study, and Divine Principle lectures. Charles De Watteville would lecture to all the campers for the first lecture. We would have a short break and then the Seniors would have a story time and nature walk.

After lunch there would be an afternoon full of activities. Each group would have time for swimming or boating in the lake, relaxing in the spa, going for a hike and time for arts and

crafts. This year the children made plaster masks which some of them used in their skits. Before dinner we would spend time singing together.

Our evening activity was different each night. We had testimonies from the children who participated in blessed children workshops at various times throughout the summer as well as those who attended school in Korea. One night Isaac Durst came to share about what it was like to be a teenager in the Unification Church. One night we had a star gazing hike.

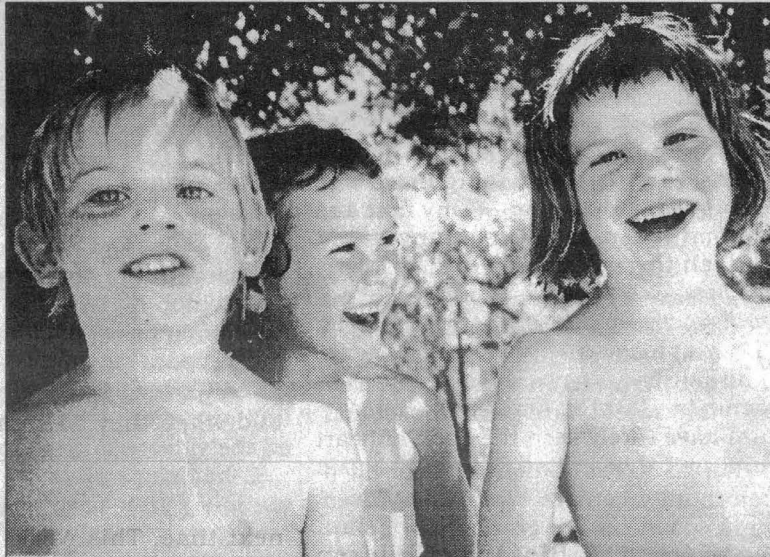
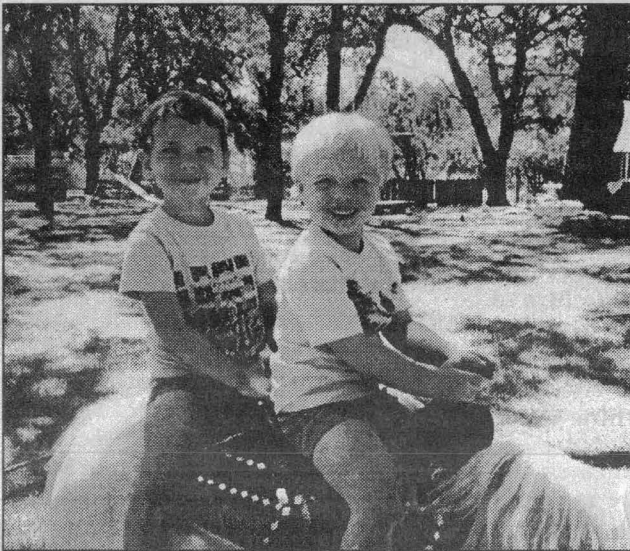
Parents gave an inspirational sharing of their testimony one evening. The last evening at camp we had a speech



contest on the topic "Why my family is important to me." We then had wonderful skits performed by each group and some entertainment by the staff.

One Heart Camp was truly an inspirational time for both campers and staff. Everyone is looking forward to participating again next year. Once again, many of the children wrote in their reflections that they would like the camp to be longer. We are thinking of possibly having a One Heart Camp during winter break.

*Reprinted from American Neighborhood, the newsletter of the church in Northern California. ✦*



## N. California Spiritual and Emotional Healing Group Meets

by Celeste Koshida—Berkeley, CA

**T**he Spiritual and Emotional Healing Group has been very busy reaching out to the community this summer. Inspired by Pat Detlefsen of the Shimjung Healing Center, the group held the fourth part of a series of seminars entitled "Exploring the Spiritual Dimension."

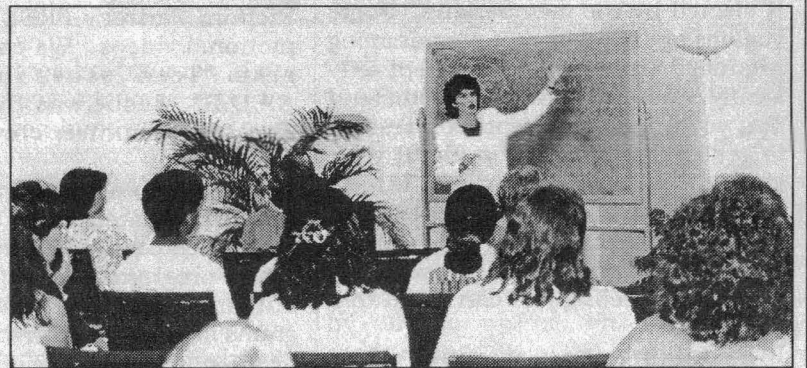
Thirty guests attended the event held at the National Foundation of Oriental and Traditional Medicine on Telegraph Ave in Berkeley. The program began with a welcome by Mrs. Onni Durst, Regional Chairwoman for WFWP.

The evening was two-fold, with the first presentation given by Christine Froehlich of San Francisco. Christine spoke on the relationship between the physical world and the spiritual world, particularly how they affect our growth process.

On the foundation of Christine's animated introduction, Pat Detlefsen spoke more specifically about the emotional and ancestral ties that attract and bind us to spirit entities. Then she spoke about what we can do to free ourselves from the negative influences from spirit world.

The audience found the topic very stimulating and challenging. These theories are just recently becoming accepted on the professional healing circuit as people become more aware of the unseen principles effecting our lives. From this series of seminars, a bimonthly study group was formed from those participants who feel ready to begin their own personal journey in healing.

The study group had its first meeting at the Guest House in Hayward. The



intimate group of ten began with introductions and a sharing of why each person had come to the group. Following that, Pat led everyone through a guided meditation taking us to our "sanctuary" where there is only goodness and where we can feel positive about ourselves.

It was an uplifting experience for all present.

*Reprinted from American Neighborhood, the newsletter of the church in Northern California. ✦*

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# East Coast Summer Camp for 2nd Generation

by Ed Heinz—Newberg, NY

The Blessed Children's Workshop for ages 9-13 was held in New York's Camp Sunrise for five days during the first week of August 1993. Prior to this workshop, the elder BC's went through intense training for 40 days under Hyo Jin Moon in Texas and subsequently became staff for the 21 day workshop for ages 14-18 in Camp Sunrise.

Keeping in this invaluable tradition, about 50 of these elder BC's remained to become staff for the final training of the 9-13 year olds. Many were group leaders and lecturers for the first time and provided a wonderful example of elder brothers and sisters educating the younger.

What was so unique in this final workshop is that Mr. Moon's staff and the parents planning committee of volunteers could work together to create a synthesis of efforts. The Ad Hoc Committee selected a first generation camp father and mother figure and a Coordinator from second generation as the planning committee.

It was very important to maintain Hyo Jin Moon's tradition in workshops as well as utilize the parents positive experiences in past workshop life. Of course, the goals and heart were one and the same and as time progressed the genuine feeling was that this was truly religious education from the True Family.

Hyo Jin Nim's 40 day and 21 day training was lead by Yoon Sun Park, and it became clear from the first day that all reporting should be guided through Yoon Sun and centered on Hyo Jin Nim. With directions coming through this clear order, True Family directly supervised the Blessed Children's education.

On the first day, Mr. Moon's wife, Nan Sook Nim, arrived and toured the facilities and made helpful comments on the overall schedule. It was a very peaceful atmosphere to experience the beauty of Camp Sunrise and God's creation inspiring the True Family.

As training began, the second generation staff invested tremendous energy, wisdom and compassion toward their younger BC's. Of course there were points to improve and mature in for many of the younger group leaders

but their overall performance was proven successful by the positive testimonies of the children on the last day of workshop. In key roles for the staff were Jo Won Seuk, Misook Kwak, John Lee, Hwang Chan, Jin Sa Park, and in directing roles, Jin Hong Park and Yoon Sun Park. The challenge and focus was to create a standard of heart and attendance both vertically and horizontally in order to have a clear channel for God's spirit.

Everyone worked very hard to create order and harmony as we felt time closing in on this short 5-day workshop. Many first and second generation were strangers but overall the second generation staff's disposition was very serious concerned with unity which so rare in this world. Their spirit was very refreshing, pure and genuine. They are truly the dream come true for the first generation.

I have rarely seen the bond of heart in a staff that was so willing to ascend

to and accept the whole purpose. Blessed Children delivered very impressive lectures of the Divine Principle and internal guidance that deserve a sincere thank-you.

Over 225 Blessed Children were educated in this workshop from Washington DC, New York, Boston, Philadelphia, Chicago and elsewhere.

On behalf of all of the parents, I would like to say thank-you to all of the older Blessed Children for teaching and truly loving our Unification Children.

The staff was made up of parents and second generation. I was the camp director and I fully supported the second generation staff. There was very strong enthusiasm coming from especially the elder brothers who just came out of Hyo-Jin Nim's very successful training.

The testimonies of the teen-age Blessed Children turning their life around and making a new commitment to True Parents brought many of them to tears. Honestly, they expressed their pain at seeing Blessed Children fall

away. That kind of seriousness should never be lost.

Parents and second generation working together was very valuable in order to bequeath parental heart.

But parents also learn purity from the second generation. Hyo-Jin Nim gave clear direction as soon as he was asked about discipline. He said that children in this age group should be told when they do something wrong and then be asked to sit down and write out how they would do it better the next time. This workshop was a great example of Hyo-Jin Nim's concern and absolute dedication to raise up and educate the second generation. I believe every parent on staff could only express gratitude and many times we were in tears ourselves.

In the end, the testimonies that were written out by the children, hundreds of them, told how they wished that camp could last longer and that they felt so loved by their older brothers and sisters and their friends. Many said that they wished the whole world could be like Camp Sunrise.

I believe the real fulfillment of everyone's efforts was that Hyo Jin Nim arrived on the final day of graduation for a final commemoration speech. The idea of being one True Family wasn't just theory but a living heart-felt experience.

As a UTS student, I've discovered this point is precisely what current scholars of religious education are struggling with and writing about; "how to truly teach students to live religiously, not just teach religion". With the True Parents here on earth, and the True Family, we have the blessing to see and experience living examples to follow. There has been so much effort in past and present religions to simply educate, indoctrinate, and

memorize dogma, but to no avail. Terms in religious education research being used today are "becoming religious in relation to others", "education through socialization", "intentionality in education".

True Father is always reminding us that what God needs is people who know his heart and that every word of truth that is so essential should be read as if it is saving someone's life. As Unificationists there is much we can inherit from previous religious educators study of their own problems and with True Parents and True Family we can resolve so much. We must provide a more quality religious education in our

own faith.

It is very important to mention the support of parents who volunteered as staff full-time. I can confidently say that parents were educated themselves in their experience working with the Second Generation. Overall planning was coordinated by Mrs. Yoko Kobayashi and Dr. Tyler Hendrics. Louise Honig (camp mother), Tamie Wilenchek (treasurer and secretary), Cynthia Toffee (art director), Sandra



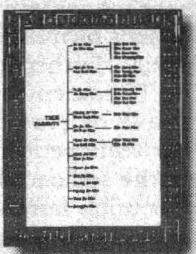
Lowen and Steve Wright (lecture trainers), Benjamin Hack (general affairs) and too many others to mention who were very dedicated and helpful.

Thanks to all of them and thanks to all of the beautiful children who created our gigantic Unification Family of 225 brothers and sisters. From taking notes in lectures- to swimming-to making bamboo flutes - to meeting new true brothers and sisters, it became an eternal memory in building the Kingdom on Earth. ✦

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# Old, New and Completed Testament Families

by Gordon L. Anderson, Ph.D.  
St. Paul, Minnesota

In an earlier article, I concluded my discussion of the proclamation of "True Parents and the Completed Testament Age" with the statement that nothing could help America more today than an all out competition to create true families. In this second of a two-part series of articles, I discuss the need for a new model of the family and the evolution of the family through the Old Testament and New Testament eras, to the Completed Testament Era.

## The Old Testament Family

All great civilizations were based on clear moral principles and principles of human conduct. This includes norms for marriage and family life. In ancient civilizations, husbands and wives had obligations to one another, parents had responsibilities for their children. Children had obligations to their parents. Neighbors had moral codes regarding property rights, theft, and bodily injury. The foundation of any society involves universal codes of behavior, enforced either by law or by conscience. If people committed an offense they were publicly punished to dissuade others from committing the same offense.

Even before the Mosaic Law was given to the people of ancient Israel, Hammurabi, the sixth king of the ancient Babylonian civilization, laid down a code of human conduct with many remarkable similarities to the Old Testament code of Leviticus. In Babylon there were strict penalties for disobeying the rules of monogamous family life. The Babylonian Empire became strong, in part, because of its basis in family practices. It was a civilization that had strength from within because its leadership knew that society, if it is to survive, must be built upon the family unit. Marital infidelity in ancient Babylon was punished by binding the offender and throwing him or her in the river to drown. Husbands, wives, and families were in this way forced to stay together whether love existed or not. It could be a very oppressive situation by today's standards, yet it enabled Ancient Babylon to grow and overtake its surrounding neighbors.

Abraham lived in the Babylonian

Empire when it was in its glory and was undoubtedly brought up with its moral code. The Law of the Old Testament contains similar codes of ethical conduct together with a code of religious behavior which honors the Creator God who laid down the divine plan for human life. The family was part of God's plan, and perversion of this plan was forbidden. In Genesis it clearly says that God created Adam (male) and Eve (female) for one another, and that he wanted to bless them and their descendants. Ancient Israel prospered when its citizens followed its divine precepts. It was punished or declined when it fell away from the Law.

***We should view the raising of children as the most important mission of the family, more important than adult rights.***

The Old Testament form of dictating family life through strict law is similar to the way in which parents instruct young children to behave: Do this. Don't do that. I will reward you if you obey me, I will punish you if you disobey. Even today, Jewish people who follow the Torah receive the blessings that come from such a life. Unfortunately, when they live in exile in other lands, such as in 15th century Spain, or 20th century Russia or Germany, the blessings that come from obedience to their moral precepts often become a source of jealousy and hatred by the gentiles.

One can view the Old Testament Age as an age of children's love for the parent (God). It corresponds to the first of three levels of human growth, the formation stage. The Old Testament Family, while it rose out of the mire of fallen ancient civilization and stands above the secular societies of today, is only the first stage of development of the True Family. Forcing families to live according to a moral code given by God may help them to live better, but does not explain why such behavior is good or socially necessary. The Old Testament Family is justified "because God demands it," not as something rationally grounded or emotionally grounded as a model of love.

## The New Testament Family

Jesus' basic message, the message of the New Testament, is that love is higher than the law. In the Sermon on the Mount we find verses such as "You have heard that it was said 'You shall

not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." Jesus' teaching did not encourage disobedience of the Law, but encouraged a heightened level of moral awareness by which people could guide their lives by their own conscience.

Jesus encouraged people to love one another, not because it was the law, but because it was a reflection of God's love for His children. He washed the feet of his disciples and performed other acts of love, ultimately giving his life for the sake of his teaching. Because Jesus died unmarried, he did not provide a completed model of family life. However, Jesus did lay down an example of brotherly love. If one is to ask what norms for family life Jesus gave, one has to look at Jesus behavior towards his disciples and his friends.

Jesus raised his followers to the level of brotherly love. In the human life cycle, we can compare his teaching to the stage of moral development which should occur in young adults. The monastic life of Saint Francis and countless Christian saints is a Christian model of brotherhood, or agape love. Brotherhood is a type of equality in Christ, free from coercion and beyond the law. Since the time of Christ, ideal communities derived on the basis of brotherhood have been tried. The community of believers of the book of John was an example. Monasteries are an example. The freemasons are another example.

The secular example of New Testament brotherly love can be found in communism. In communism is the attempt to frame a society of perfect justice based on principles of brotherhood. However, in the life God envisioned for his children, monolithic equality was not the goal. Brotherly love goes beyond selfishness and considers the other as a partner, however it does not provide the norms of the unconditional responsibility required of parents.

Normally, brotherly love should be practiced as part of one's moral development prior to marriage. It is a form of preparation for adult life, not adult life itself. Brotherly love is not parental love. If Jesus had been able to establish the norm of True Family love, we would have never had to see countless monks and nuns living a life of poverty and chastity and never experiencing the joys of family life. From this perspective alone, the period of Medieval Christianity might be called the "dark ages."

I do not believe that it was an accident that Martin Luther emptied out the monasteries and convents and married the monks to the nuns. The Christian homes which developed from these monastery marriages, including Luther's own family, prefigure the True Family. Luther, by turning back to the Old Testament, rediscovered the family laws of Israel that had been lost on New Testament Christianity. By bringing the self sacrificial love of Christ to bear upon family life, Luther, Calvin, and other Protestants paved the way for a better world by making the Christian home the center of society.

Early American Puritans were unique in their experiment to create "God's New Israel" in America. By applying the principles of Jesus to family and community life, and by seeing the New Testament as a building upon the Old, the Early Americans were able to create a society that God would bless, and to which He could reveal the pattern of True Family life.

I have been struck, when studying the lives of the American forefathers, by how far America has drifted from the model of the Christian family in 18th century America. I would like to return to the passage from "The Law of Generations" from the book by Catherine Marshall (Something More, pp. 73-77). Jonathan Edwards, considered by many to be America's greatest theologian, was a preeminent example of Christian family life. Families who lived like the Edwards family is described, gave America its providential role in the world. The decline of America is testimony to the incompleteness of even the Protestant family.

The highest standard of Christian family life has been unable to become a standard for American national life, due to limitations of the Christian message itself. First of all, the founder of Christianity, Jesus of Nazareth, did not leave a norm for family life. Secondly, American Christianity has been exclusivistic. If it has promoted a universality, it has been the universality of Jesus Christ, not Christian family norms. Thirdly, with the American separation of church and state, there

***God did not intend for a New Testament civilization in which the highest form of religion was celibacy.***

needs to be a rational justification for public moral norms. Christianity has not presented such justifications adequately. Finally, the abuse and breakdown that has occurred in the traditional family pattern has led criticisms that Christians have failed to address. Instead,

Christian sympathy has led to more acceptance of non-traditional families than promotion of traditional families. After all, it can be argued that homosexuals might display brotherly or sisterly love, which is the level of love that we received from Jesus himself.

## The Completed Testament Family

The Completed Testament Family is such a recent appearance on the earth that it cannot be discussed with the kind of scholarly reflection that has been applied to the Old Testament and New Testament Ages. However, I can see it as analogous to the final stage in the development of love in human life. Parental love goes beyond brotherly love, and legislated love, to assume complete responsibility for the other, while at the same time bringing happiness and fulfillment to the individual. If "love your enemy" encapsulates the heart of the New Testament ethic, "invest and forget" may encapsulate the heart of Completed Testament parents.

In recent speeches, the Reverend Moon has talked about the importance of the new family in mastering the four heartistic realms (son's love, brother's love, husband's love, and parent's love) and the three great kingships (tribal

see **FAMILY** on next page



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# Is a Philosophy of Sexual Liberation What We Really Need in Our Schools?

by Paula Fujiwara

Let's take a brief look at the SIECUS/Planned Parenthood/gay rights perspective of human sexuality which is the basis of K-12 comprehensive human sexuality education curriculum and ask ourselves if this is what we really want for our children.

The Sex Information and Education Council of the United States (SIECUS) and Planned Parenthood were founded by members of the following group of colleagues: Margaret Sanger, Mary Calderone, Lester Kirkendall, Deryk Calderwood and Wardell Pomeroy. They all subscribe to the Kinseyan philosophy of human sexuality.

Alfred Kinsey conducted sexuality "experiments" on infants and children in the '40s and '50s and published reports which have been uncritically accepted by the American scientific community. His studies were conducted in order to validate his view of human sexuality: all forms of heterosexual and homosexual expression have equal value including "cross-generational" sex (pedophilia).

Mary Calderone has said that "providing today's society with a very deep awareness of the vital importance of infant and childhood sexuality is now the primary goal of SIECUS."

Dr. Kirkendall wrote "A New Bill of Sexual Rights", 1976, which advocates, among other things, adultery, bisexuality, sterilization, pornography and

decriminalization of prostitution. Six SIECUS officials signed this "bill".

Wardell Pomeroy has said, "Incest can be satisfying, non-threatening and even an enriching experience."

The above information is from *Kinsey, Sex And Fraud*, Reisman, et al., 1990 and *SIECUS Circle: A Humanist Revolution*, Chambers, 1977.

It is no wonder then that the gay rights agenda resonates so well with comprehensive sex education. The 1972 Gay Rights Platform demands, among other things, that states "present homosexuality as a valid, healthy preference and lifestyle as a viable alternative to heterosexuality" and that all laws governing age of sexual consent be repealed. Gay author Dr. Gilbert Herdt stated in his book *Gay And Lesbian Youth* (1989) that "[gay] culture has begun to institutionalize socialization techniques for the transmission of its cultural knowledge to a younger generation." Should gay socialization be mandated for 9th graders?

The *SIECUS Report* for June/July 1990 features an article entitled, "The Transition from the Old Norm to the New—Sexual Values for the 1990's," by Sylvia Hacker. Her analysis of the "old norm" can be described as a scathing indictment of a sexuality exploitative society. I believe that much (but not all) of her analysis is valid.

**Ours is truly a sexually exploitative society not because we are adhering to norms but because we aren't**

However, her recommendations for a new norm will not end the sexual abuse she laments especially since she asserts that "we are sexual from the womb to the tomb." (page 7) Child psychology does not support that claim. In fact, sexual activity in childhood is damaging to psychological development.

Ours is truly a sexually exploitative society not because we are adhering to norms but because we aren't. We need reconciliation, compassion, love and service, not more physical gratification at younger ages.

Fulfilling physical desire does not fill the empty heart of a love-starved person. It just leads to desperation, despair and self-destructive behavior.

As long as the "sexuality cultural war" rages, we will remain in a lose-lose situation. Confusion will reign and our children will not receive the clear guidance we all want them to have for a physically, emotionally, psychologically and mentally healthy life.

I would like to see a win-win situation develop where we all can agree on a common value perspective. Such a value perspective should benefit all of humanity, i.e., not any special interest groups which necessarily creates a win-lose situation. With unselfish love as the core value we naturally create a win-win situation.

Let me make an analogy. In order

for all the organs, systems and 5 billion cells of the human body to thrive harmoniously there is a unifying norm (value) which is: function for the purpose of the whole body. The brain and nervous system maintain that norm throughout the body. In this way all the needs of the body are met. Cooperative give and take is mutually beneficial. If, however, some cells function only for their individual purpose conflict and destruction (diseases such as cancer) result. Human society has always experienced conflict and destruction because we have not yet recognized the value of the unifying norm of living for the whole purpose of love. If we all truly lived for the sake of our families and society all our needs would be fulfilled. There would be no need to create new norms focused on the rights of minorities or the individual. If there is mutually beneficial true love, there's no need to seek alternatives or substitutes.

Our crisis of STDs, unwanted pregnancies, abuse and violence stems from the absence of unselfish love. We all need to be healed of the pain resulting from selfish, exploitative love with huge doses of true love. In other words, we don't need a philosophy of sexual liberation. We need a revolution from selfishness to unselfishness. Without striving for an ideal of true, unblemished love, life is not worth living. Perhaps that is why so many people these days are bent on self-destruction. ✦

should pick up where America's founding fathers like Jonathan Edwards left off. We should help the traditional family evolve to a new level that recognizes that the moral laws of the Old Testament are guidelines to social prosperity, but that behind them is a plan for eternal love, joy and happiness for husband wife and child. We should now understand that God did not intend for a New Testament civilization in which the highest form of religion was celibacy. However, we can understand that growth through celibacy can prepare one for higher joys when family life is consummated.

We must be willing to submit the Completed Testament family to the scrutiny of science and universal inquiry, not just proclaim it as divine revelation. Based on the current discussions about family life going on in the United States, it may be easier for this inquiry to proceed than at any other time in American history. ✦

## FAMILY

### from previous page

king, race king, and nation king). The completed person is an integrated person which contains all levels of love and functions in all levels of society, all is connected by vertical relationship to God. It is this type of person whom God has longed to see since the creation of mankind.

Now that we understand our destiny more fully, we are challenged to become True Parents, by those who claim to have established the model (Reverend and Mrs. Moon). We can embark on a heavenly competition to create true families. As I mentioned at the beginning, America needs nothing more today than such a heavenly competition to practice true love and true family life.

We should view the raising of children as the most important mission of the family, more important than adult rights. When we focus on children, we find that they need different forms of education at different levels of development. In the Unification theory of education, we speak about the education of heart, norm and technique.

In a crude way, these three levels correspond to the Old Testament, New Testament, and Completed Testament life, as we have already alluded. Young children are guided by rules, youth by moral ideals, and parents by responsible love. As such, we need to undertake practices in our daily family life which enable our children to grow through all three phases.

Since, education of the heart is non-rational and based on the example of

the parents, it is important for parents of young children to engage in practices that are good for young people to follow. Studies have shown that it is not of primary importance whether parents employ a strict or liberal style of child raising. Rather, it is most important what type of people the parents themselves are. Do the parents practice love towards one another? Do they regularly bow and pray to God? Do they live for the sake of others? Children pick up their parents' motives in subtle ways and have an uncanny ability to mimic bad behavior as well as good.

Education of the norm must be consistent with life in the real world. The Jewish Bar Mitzvah and the Christian confirmation parallel the rite of passage into adulthood in other societies. True families also must educate children about God's principles, and this must be done in a way consistent with the world in which we live, not rituals left over from hundreds or thousands of years ago that may seem irrelevant to youth. Our education of norm must be consistent with our own practice and it must lead to goodness and human well being. A series of workshops or study sessions on the Old, New, and Completed Testaments, specifically geared toward moral development should be completed at this crucial age to help guide the final education of the child, education of technique.

Youth in their late teens should receive a variety of types of education to prepare them to understand the world of nature and the world of human society. In addition to courses in science, philosophy, and the arts

in school, young people need to have varieties of experience in the real world. A summer on the Texas farm raising food, a summer on the ocean catching fish, a summer fundraising, and a summer of witnessing would all greatly benefit the development of the total child.

We can already see indications of those institutions necessary for the creation of completed people by looking at those institutions in which the True Parents (Reverend and Mrs. Moon) are now investing their energy. Witnessing, fundraising, Ocean Church, and the Texas Farm are not just activities or businesses to finance the Unification Church, rather they are the type of activities necessary for the education of completed people. They are activities which teach sacrifice and discipline, as well as make the person aware of farm life, the life of the sea, and of the varieties of people living in our world.

The completed testament family

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## DIVINE PRINCIPLE STUDY

## The Origin of Conflict and Suffering

Volume Two • Part Five.

**T**hus far we have seen that the Fall somehow involved not just Adam and Eve, but also the angel Lucifer. Yet who was this angel, Lucifer? And what are angels? Let us look at the angelic realm.

Belief in friendly, invisible spiritual beings has been a part of human culture since time immemorial. Their presence is recorded in the early chapters of Genesis (two angels ate with Abraham) and recently Billy Graham has written a best-selling book on the topic, called *Angels*.

In this area also, however, we must distinguish fact from fiction. We have only to look at much religious art to discover what is the traditional belief regarding the angels' appearance. They have been portrayed as being glorious man-like beings with huge swan's wings, often times carrying harps or hymn books.

Is this really how they appear? Genesis 19:1-5 makes reference to a time when Lot was visited by two angels, and the people of Sodom mistook the angels for men. Similarly, the Gospels of Luke and Mark refer to the angelic visitors to Jesus' tomb as "men" (Mark 16:5, Luke 24:4).

From such Biblical accounts we can conclude that the angles appear differently from what most medieval paintings would have us believe. In fact, man and angels look alike. The difference is that angels are created as pure spirit, whereas human beings are both spiritual and material.

Angels in the Old and New Testaments serve three distinct purposes. The first was to be servants to God: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" (Rev. 1:14)

Beyond being created to minister to God and man, the angels also serve as messengers. Throughout the Old and New Testaments there are reports of God sending His angels to communicate with men.

For example, angels appeared to Abraham telling him that Sarah would have a son named Isaac (Gen. 18:10). It was also an angel who told Mary of the coming birth of Jesus (Luke 1:31).

More than act as servants and mes-

sengers, however, angels praise and give glory to God. Their function here might be compared to a military honor guard paying formal tribute to a nation or its flag.

John of Patmos, the writer of the Book of Revelation, records: "Then I looked, and I heard around the throne..... the voice of many angels, numbering myriads of myriads and thousands and thousands, saying with a loud voice, 'Worthy is the lamb who was slain....'" (Rev. 5:11-12)

**Servants not Children**

What is the difference between man and the angels? Beyond the fact that angels exist only as spiritual beings, there is also a difference in roles. God created the angels as His servants and messengers, but He created mankind as His children. The ultimate joy and purpose of creation was manifested in man.

Since God created man as His child, His servants, the angels were intended to serve not only God but His children as well. As God's child, man was intended to rule over the angels.

To say that man was to rule over the angels many seem to be a radical statement. After all, within the Christian tradition angels have always appeared to be glorious and superior beings. Reinforcing this view, there is the famous Psalm: "What is man, that Thou are mindful of him...Thou hast made him a little lower than the angels." (Ps. 8:4-5).

According to Divine Principle, man was actually created on a higher level than any of the angels and now exists on an inferior plane only because of the Fall. The roles which scripture ascribes to angels would indicate that they were created as servants of God, whereas men were designed to be His children.

The true relationship between men and the angels is more accurately reflected in the apostle Paul's famous assertion: "Do you not know that we are to judge the angels? (1 Cor. 6:3)

The book of Genesis indicates that man was the 1st of God's creations. We are told that first God created "the heavens and the earth," and successively, day and night, sky and water, land and vegetation, fish and animals, and finally, man. In this process the spirit world — the world where the

angels dwelled — was created before man.

After the completion of the angelic world, God placed an archangel to rule over the entire angelic kingdom. Just as God gave a blessing to Israel through one man, Abraham, so God's love for the angelic world was given through one angel. According to the traditional understanding of many within the Judeo-Christian faith, this archangel's name was Lucifer.

Before the creation of man, Lucifer was the supreme, being in the heavenly hierarchy and was the greatest singular recipient of God's love. He appeared to be closest to God and even seemed to be God's favorite.

**The Threat to Lucifer**

According to Divine Principle, Lucifer was placed in the Garden with the young Adam and Eve to serve them and guide them in their growth. As he pursued this mission, he noticed that something had changed. He began to realize that Adam and Eve were receiving more love from God than he.

His situation can be compared with that of a child who is suddenly displaced by a newborn baby. Until the new infant arrived, the older sibling was the sole recipient of his mother's love. Now, however, he may feel that his mother's love for him has decreased and he may become burdened with feelings of rejection and envy.

Such was the feeling of Lucifer after the creation of man. Because Adam and Eve were created as God's children, not His servants, they received more love from God than Lucifer did. Lucifer was unaware that God loved him as much as He always did but that He simply loved Adam and Eve more.

Lucifer was jealous of God's attention to His children and felt particularly envious toward Adam who was male as was Lucifer. Lucifer knew that when Adam reached his full maturity, Adam would have dominion over himself.

Other holy books ascribe such feelings to Lucifer. In the Koran, for example, the angel says "What should I serve them? They are but of dust while I'm of fire." Why, he thought, should God degrade a servant who had always been faithful?

**Unprincipled Love**

At the same time Lucifer saw Eve as a very beautiful and attractive figure. Since the source of beauty of God is His love, those who receive more love from God reflect the most beauty. As Eve grew, she became more and more beautiful and Lucifer was naturally attracted to her. In addition, feeling a loss of love, he sought to receive more love from Eve.

The more Lucifer was with Eve, the more their relationship grew. Wanting to preserve his supremacy, Lucifer sought to win Eve's heart. From her side, Eve was attracted to the angel. As the "angel of light" he was wise beyond anyone, and she was flattered by his attention.

Even though Lucifer knew his intent was absolutely against the will of God, Lucifer's desire for Eve began to grow beyond the fear of law or death. Finally he was determined to defy even God, if God stood between him and the object of his desire.

Because of God's warning to her, Eve initially rebuffed Lucifer's advances:

"And the woman said to the serpent. 'We may eat of the fruit of the trees of the garden. But God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.' But the serpent said to the woman, 'You will not die. For God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil.'" (Gen. 3:2-5)

As her initial resistance crumbled, Eve became confused by Lucifer's words. God had given Lucifer to Adam and Eve to guide their growth; yet now he was telling her something that was absolutely opposed to God's direction. Instead of attempting to get further advice from God, or even consulting with Adam, Eve allowed herself to be wooed.

Her love grew and her desire for Lucifer's promised knowledge increased as well. At last she allowed herself to be persuaded that God was misleading her and she consented to a sexual relationship with Lucifer. This sexual union between the spirits of Lucifer and Eve brought about the initial spiritual Fall of Man. ✦

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## TRUE PARENTS' HISTORY FOR CHILDREN

## Mountain Tigers, Mountain Rabbits

by Chris Garcia

If you had been there, you would have seen three people walking among the trees in the moonlight. Feeling their way down a small path, talking to each other in whispers, they moved gently down the mountainside through the pine needles. You would have seen that the woman in the rear was fairly old, maybe 60 years old; the woman in front was fairly young, maybe 25 years old more or less; and the little girl walking between them down the mountain path was definitely six years old.

The little girl's name was Hak Ja Han, and she was humming with excitement and chattering with endless whispered questions to her mother and grandmother. She was excited because she was able to stay up so late at night, and because she was walking through a dark forest with her mother and grandmother, and because the last couple of weeks she'd been through so many adventures.

Her mother and grandmother were excited, too, but in a different way. You might say they were excited because they were scared. Unlike the child, they knew what was really happening. They knew all too well what war was, and that overnight their little country of Korea had gone crazy and was at war with itself. For the first time in thousands of years, Koreans were not fighting off the Chinese or Japanese, but were fighting against each other. It was a civil war.

Mrs. Hong was scared because she had been having terrible dreams at night of friends and relatives declaring war on her and coming to shoot her. That's what civil war was.

She was scared because of a neighbor who had tried to escape to the southern half of Korea at night, just like they were doing now, and she had stepped on a flat metal can buried in the ground of the road and gone straight home to Jesus in a clap of thunder and a flash of light. It was a land mine, a little bomb.

All these things pressed on Soon Ae Hong's heart as she led the way for her little girl and for her own mother. The starry night was full of dangerous things. The mountains were full of soldiers—the soldiers of the South and their American friends, and the soldiers of Kim Il Sung and his Chinese friends. A sneaky little can buried in the ground, or the sudden blast of a rifle behind a bush, might end their business on this earth at any moment. If they met South Koreans they would probably be safe. If they met Kim Il Sung's army from the North, they would be sent back to the prison camp they had just escaped from or maybe just shot dead. It would all depend on how Kim Il Sung's people were feeling. Her life and her family's might simply hang on what the commanding officer had for dinner that evening. No more than that. That was how it was now. That was war. That was Korea.

But in her heart, Mrs. Hong couldn't believe that Jesus would let anything bad happen to them. He'd taken care of them so far. Hadn't he made a way for them to escape from that terrible prison camp? This is what had happened.

The communists had found out that the Hongs were part of Mrs. Ho Ho Bin's church. For that and other reasons they had spent the last two weeks in a prison camp. Then one afternoon an army truck full of oil barrels backed into the wire fence, tearing a hole in it. No one seemed to care about it. It was, after all, just a camp full of frightened women and children. No big deal.

That night, little Hak Ja Han was sleeping soundly when her mother came and woke her up. Grandmother and mother were all packed up with their clothes tied in a bundle.

"Let's go," whispered Mrs. Hong. She pulled Hak Ja Han out from under her blanket and told her to be very, very quiet or they would all be in a lot of trouble. She obeyed without a sound.

Outside in the prison yard, the rickety fence was lit by gasoline lanterns hanging from nails. The lanterns where the truck backed in were broken. Again, no big deal. Women and kids.

The three had one more thing going for them—the guard himself. He was a young man from the borderland of North Korea and Mongolia (which is a part of China). He had been taken by force from his pig farm, from his wife and children and a way of life he understood. Now here he was, guarding a pen full of children and terrorized women, like some shepherd from hell. He was miserable and depressed, and had taken to drinking moonshine which the farmers made from rice. He was babbling to himself, carrying on a conversation with his wife who lived far away.

He heard the jingle of the fence being lifted. He turned around, reaching for his rifle. He saw the three shadows, two big and one very small slipping through. He slammed the breach in and pulled back the hammer, but as he was lifting the stock to his shoulder, he saw the tiny skirt of the little girl in the moonlight.

"Oh no," he thought. "Not a child." A sweet smelling alcohol tear trickled down his face. This wasn't his country; these were not his people. What in the world was he doing in a place like this, pulling his gun to shoot a little girl? Not this time, not for Kim Il Sung and his rotten bunch. He'd rather shoot those guys first. "Good-bye, ladies," he whispered. "Good luck. And watch where you step."

He raised his voice in an old Mongolian folksong, while the guard officer left his desk to come out and tell him to shut up.

It was the third night, and Mrs. Hong knew they must be getting close to the South. They had relatives somewhere in Chun Chon. But what kind of shape would Chun Chon be in by now? They didn't know whose army they would find there—if and when they got there.

Mrs. Hong felt the intensity of the spirit world all around her as they picked their way through the solid

country darkness. They had traveled by night and slept by day. Now the sky was filled with stars and a sliver of a crescent moon. The cool night air seemed full of weight and soft winds that sounded like voices talking about them, deciding things about them. Hak Ja Han felt those voices too, and sometimes thought she could see the spirits around them. It distracted her from her tiredness and her hunger.

"Omma," she said, "are there still tigers in the forest?"

"I don't think so, dear," answered Mrs. Hong. And this was true as far as she knew. The farmers and ginseng hunters, in their little village of Ahn Joo, had said the wild animals had been driven from the mountains by the fighting of men and had gone to look

for quieter hunting grounds. But you could never be sure about Siberian tigers, who weren't afraid of anything.

"What about ghosts?" asked Hak Ja Han.

"Oh, probably there are some," said Mrs. Hong, trying to sound nonchalant. To deny it might draw bad luck. And her mysterious little girl had a funny way of knowing when people weren't saying what they really thought.

"Good ghosts or bad ghosts, Omma?"

"I'm sure they're good ghosts."

"If we pray to God, maybe the good ghosts will protect us from the bad ones."

"Yes, yes." Mrs. Hong heard the shaking in her own voice and hoped her daughter hadn't noticed it. They were so alone out here! Anything could happen to them, and Satan had tried so many times before to destroy her little girl. She knew they had some great destiny to fulfill for God, and that was why they had to get to the South. Somewhere in the South, the Messiah would be waiting for them. But first, there were many things on the way they had to get through. Tigers. Yes, tigers—tigers with guns, whose hearts were worse than tigers who killed only for food. Those tigers were Kim Il Sung's army. She peered into the darkness and pulled her daughter closer to her.

"Omma," said Hak Ja Han, as they moved through the forest. "May I sing a song?"

"Sure, why not?" said Mrs. Hong wearily, putting one foot in front of the other.

"Do I still have to sing a song of Kim Il Sung?"

Good question! Just how far had they gone? She paused, then answered, "No." The sound of it made her begin to feel strong, almost free. "Sing anything you want to, little daughter."

The little girl held up her finger on each hand next to her head like rabbit ears. She began hopping up and down as they went. "Bunny, bunny, hopping down the mountain trail, hopping hopping..."

Mrs. Hong stopped so suddenly that

Grandmother bumped into her in the dark. She'd heard something among the trees. Hak Ja Han went hopping on ahead. There it was again. A low voice. The soft sound of metal on metal.

"Bunny, bunny, hopping down the trail..."

"Oh Jesus!" prayed Mrs. Hong silently, frozen with fear, unable to stop her daughter. "Oh Jesus, save your people!"

"Hopping, hopping..."

"The tigers have found us," thought Mrs. Hong. "Jesus, please!"

"Hopping, hopping..."

There was a crack and a flash of fire from behind a tree. It was a rifle. A bright electric light came on, shining in their eyes, blinding them. Suddenly the night was full of light and still they couldn't see. "crack, crack," went the guns, and grandmother shrieked as a bullet hit the pine tree by her shoulder, spraying her with chips of tree bark.

"Holy Moses on a pony!" shouted a man's voice, in a language they had never heard before. "It's some women and a kid! Hold your fire!"

"Crack," went the rifle, and something hot zizzed by Mrs. Hong's ear.

"Cut it out, you jerks!" shouted the big voice. "Put your guns down!" His words were repeated to the soldiers in Korean. Mrs. Hong heard the Kwang Ju accent, and then she knew—these were South Koreans and an American!

The bright light was taken off them, but for a moment they saw only purple dots dancing in front of their eyes. Then a man came up to them, and they had never seen anyone like him. He was bigger than any Korean man they had ever seen, and his skin was as dark as the night. His big grin seemed to float in the dark by itself, and his hair was short and fuzzy, like a sheep's.

Hak Ja Han laughed with delight at the sight of him. The man laughed back in his booming voice, "Hah, hah, hah. Ain't she cute! C'mere, little girl."

He took something out of his pocket. Paper crackled, and he put something in her hand. It was flat and hard and felt like wax. There were letters carved in it that didn't look like Chinese or Japanese. They looked like H-E-R-S-H-E-Y. She smelled it. It smelled great! She broke off a piece and put it in her mouth. It tasted wonderful. She gave the rest to her mother.

The man laughed again with joy. Sorry we scared you ladies. We thought y'all was somebody else. Y'all better be careful in these here woods tonight."

The Kwang Ju man translated his words for them. "I got a little girl like you at home," he continued, still smiling his big, big grin. "I sure do!"

The soldiers dug in their pockets and put some money together to see the two ladies and child off. The dark man drew them a map showing the way to a friendly train station that could take them from the next town to Chun Chon.

The sun was rising hot and pink over the mountain top as they went down the dusty road. They no longer had to sleep by day.

"We'll find the Messiah," thought Mrs. Hong to herself hopefully. "Some-day, when we get to the city." ✠





# A Soft Secret World to Delight Our Children

Reviewed by Annie Iparraguirre  
Dobbs Ferry, NY

*The Soft Secret World* by Jane Aylott. Original Paintings by Benny Andersson. 1993. Published by Winged Peoples Press, Succasunna, NJ (201) 927-1361.

If God gave you one wish, what would you wish for? *The Soft Secret Word* by Jane Aylott with original paintings by Benny Andersson, takes us back to the beginning of creation. After God had completed His creation, He granted each animal He had made one wish. The story of what various animals wished for is accompanied by exquisite illustrations.

When man approached God to speak his wish, the other animals all felt sorry for man. He looked so weak compared to the great physical prowess of many animals. Man's wish was so awesome and yet so tender that even almighty God was moved.

As the mother of a growing family, I appreciate books that have appeal to a range of ages. This book uses sophisticated language and out of the ordinary animals which makes it stimulating for older children. The animals talking to God and the illustrations are like a magnet for the

## BOOK REVIEW

interest of younger children. Although the vocabulary is sophisticated, it is not a complex story. My four year old daughter enjoys 'reading' the cues from

interest level is much higher when they are being read to than what it may be when they are reading themselves. In other words, even if children do not

above the comprehension level of first graders were enjoyed immensely by my students when they were read aloud.

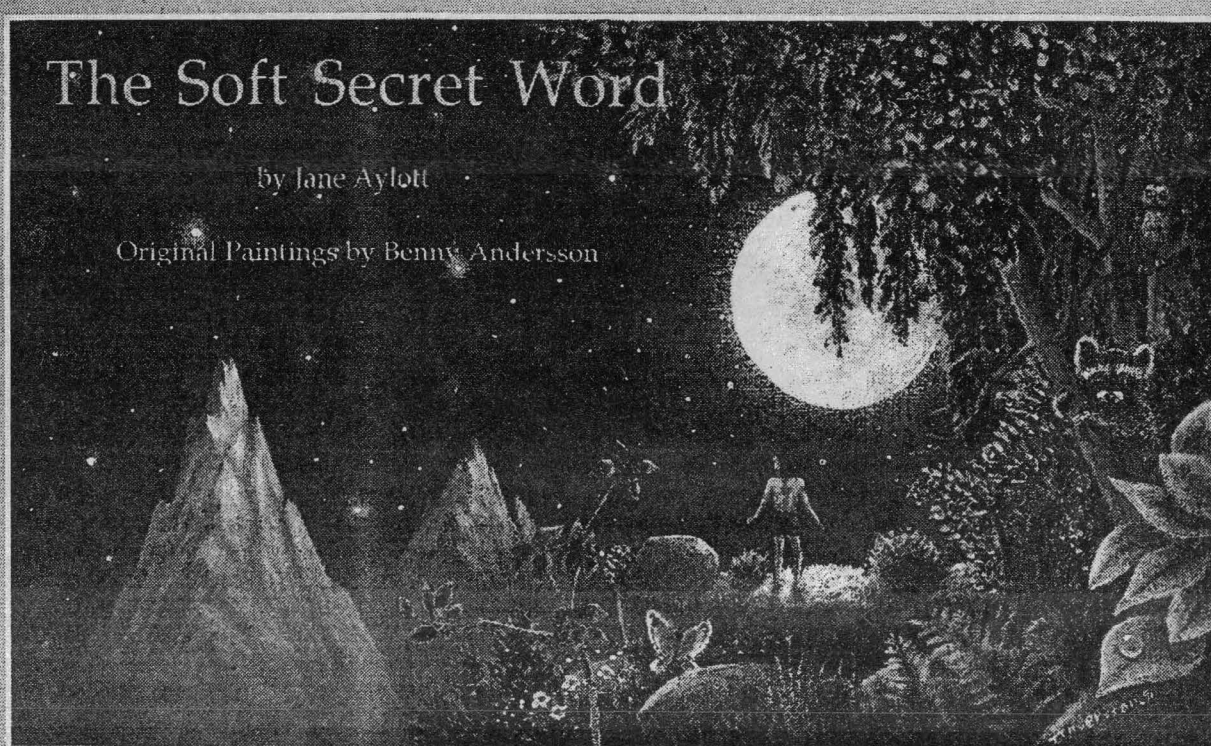
This year, I am the director and teacher of a small preschool program. We have a special reading time each day. I read *The Soft Secret World* to my

class. I know the children did not understand every word, but they seemed to enjoy the story as I read. Even more telling to me was that they used each page as a springboard for different ideas with each other. Even after I put the book back on the shelf, it quickly came down during our free reading time. Two four year old boys went through each page again talking with each other about God and about the animals.

I would recommend *The Soft Secret World* to parents and teachers or to anyone who likes to give books to children.

It is a book that will be enjoyed by a variety of ages and is a story that has meaning on many levels.

Available through your local bookstore or from HSA Publications for \$12.95 + \$1 s&h. ✦



the pictures and telling the story to her two year old sister.

Renowned author Jim Trelease, in his book, *The New Read Aloud Handbook*, offers his experience in evaluating books to read aloud. Professionally, he concurs with what I have found as a mom. Children's comprehension and

know all the vocabulary words in a story, that story can still be stimulating to them when someone is reading it.

After completing a Master's Degree in Education last year, I had the opportunity to teach in a local public elementary school. Books that were rated

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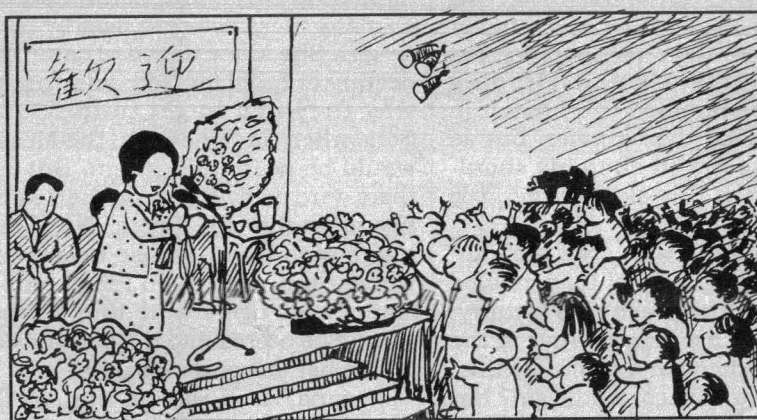
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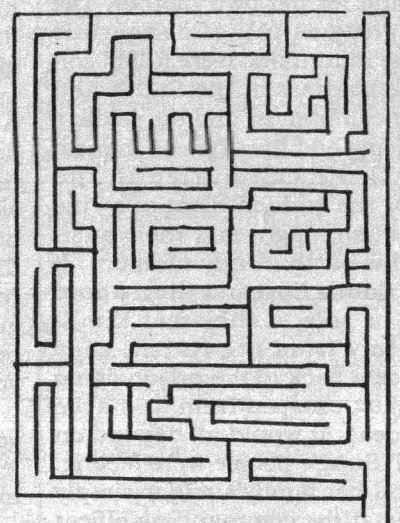
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## FOR KIDS

by Françoise



Find the seven differences between these two drawings of the Japanese Family welcoming True Mother.



Show the plane how to get to Japan.



# School of Love: Here's How It Works

by Marilyn Morris—Dallas, TX

Everything happens in 3 stages, but the stages overlap. This means that just when we finally get the knack of being or doing something we are already faced with a new challenge to overcome, a new frontier to explore.

This happened to me when I got married. I had just gotten the knack of taking care of myself and then someone else entered into my life's equation. It also happened to us as couple. We had finally negotiated the black and white and gray areas of the thoughts, emotions and daily doings that went on between us. And then we had children. We had one child, then another and before we could gather our wits about us a third child invaded the home front. Suddenly we were outnumbered. Parents: 2, Kids: 3.

I have many friends with 3 or more children and they understand what I'm going to say next. It isn't that Parents with one or two children don't have to work hard, it's just that they haven't yet crossed the great divide between parenting and constant panic prevention. They may argue this point, but I've been there and the tilt of the wheel of life is dramatically changed when the 3rd (4th, 5th, etc.) child comes along.

Whether one parents, panic prevents or just tries to get along in society (singles and couples *sans les enfants*), the skills I'm about to outline will help you greatly.

As I said, everything comes in 3 stages. Trees are lucky. They have it down to a simple fine art. A tree is formed from the seed, becomes a sapling and finally spreads out into a long, long middle age span. People have to deal with these stages in themselves and in all their relationships. It all quickly leads to complex behaviors, especially when the process of development breaks down.

In most families, there are 3 generations intertwined and involved with one another: children, parents and grandparents. The parents have the most difficult position because they are in the squeeze (in the middle) and have to relate in both directions at once.

In life itself, there are 3 stages of development. In each of these stages we are always somehow striving to get out of the one we are in so that we can enter the next. These 3 stages are childhood, adolescence and forever looking back (adulthood). The reason why we are forever looking back is

because we never got the knack of being a child or an adolescent.

Within any relationship, especially within parenting and certainly within panic prevention, there are also 3 stages. These stages often happen in rapid succession and they may appear to coincide, but they do not.

They are layered, one upon the other and if you don't have the bottom line, you really are stuck and cannot get to the middle and completion of any relationship.

If you have tried to cook lasagna out of order (pasta, sauce, cheese), you will understand what I mean. It doesn't come out quite right.

The first stage is Acceptance.

Acceptance will get you a long way in life. It will help you recover from almost anything: flunking out of your first term in college (I graduated 8 years later) alcoholism (I don't know for myself but almost all my friends are recoverers of one type or another), childhood traumas, crayon on the wall, poo poo on the carpet, toys lodged in the toilet and so on.

Secondly, it is essential to have a certain amount of self-management. You've already accepted that chaos will occur, accidents will happen, fights will arise. However, at the end of a long day of mess, spills, broken necessary things, yells, screams, wails and protestations of innocence or accusations of guilt (depending on who gets to mom first), you will get to the point of explosion. Some of us arrive there sooner than others. I've started many a day that way, but believe me, it's all downhill from there.

Self-management is almost always anger management. After all, we don't need to control happiness do we? Have you ever met someone who struggled with being content and fulfilled in life? No, we get frustrated and then we get angry. We also get depressed somewhere in between, but that's for another time when I write about things that happen in 3 stages.

Self-management is learning how to take time out, when to count under your breath, when to scold, when to encourage. However, it is not about covering up your feelings. I tell my kids that I'm angry. I own my frustration and it's right up front. "Mommy's jumping up and down and screaming this way because she doesn't know

what to do with all of you at this point." This is after I have cleaned up major mess #6 while child #2 puts finger nail polish in the hair of child #3 which child #1 knows not to get down from the highest shelf in the bathroom closet and especially knows not to give to child #2!

Mess #6, by the way, involved scissors and recent photographs that had not yet been put into the family album. I might have even made it through that moment had it not

been that child #2 in characteristic thoroughness had also snipped the negatives into tiny slivers making recovery of the photographs impossible. The

juxtaposition of the scissored photos and the nail polished stiffened hair which would require heavy duty scissoring as well was just too much for me. And I let them know it.

However, don't confuse self-management with self-control. Self-control implies that you can never lose it. Self-management accepts that you will lose it, but not take it out on the other. Self-management is about having a sense of fairness.

It is about being able to absorb the mistakes of children or spouses, friends or co-workers. They are limited. They struggle inside their own skin and many of them wish they could jump out of it just as much as you wish you could jump out of yours from time to time.

Forgiveness actually stems from self-management. You can't forgive unless you not only accept, but absorb as well. And you can't absorb unless you manage the feelings of frustration and anger which pulse through you in moments of crisis and confrontation.

Finally, acceptance and self-management lead you into maturity and mutuality in your relationships. Mutuality is something we rarely experience because we are most of the time hung up in the emotional equivalence of childhood and adolescent stages.

Children aren't mutual. They will suck you dry and rob you blind of all that you have and still ask (ney, demand!) more. Adolescents give a little and ask a lot. This is the current way that most businesses conduct

themselves and it is called getting a return profit for the minimal investment. So now we know where most businessmen (and women) are coming from.

However, parenting to a large part means being able to invest without calculating the return profit. This kind of love is not sound business practice, but it is sound life practice. After all, when they said "you can't take it with you," they only meant money. You can and do take your love with you, wherever you go.

This may offend you, but it's true. Many children don't know their parents love them. Many parents are abusive, physically or verbally or both. They can't accept and they can't manage their anger when the frustration levels rise. Many parents have time for working hard and getting ahead, but little time for dealing with the crazy day to day traumas of growing up. I understand this, having never really grown up, we don't want to deal with children who so closely mirror who we are and what stage of development in which we remain.

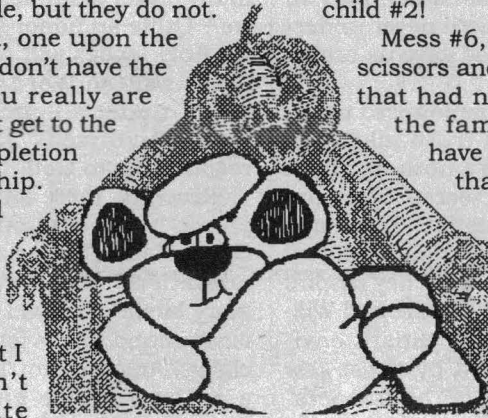
The bottom line is the relationship itself. If parents don't keep the relationship developing and maturing, the children cannot grow either. Again, this is why we have so many children in the world posing as adults. And this is why adults cannot solve the horrendous problems they make.

Recently, my husband and I binged on an autumn cleaning frenzy that put spring fanatics to shame. We did everything but the windows and that's to come this weekend.

In the piles of stuff marked, "get rid of this once and for all, forever and ever, good riddance, but still look through it one more time just to make sure," I found a small calendar left over from the year 1987. Well, one would think that this is a sure toss away, but I followed instructions and looked through it one more time just to make sure. At the top corner of each page was a simple quote meant to catch the eye and one did catch mine.

It read, "The best thing that a man can do for his children is to love their mother." And vice-versa, I might add.

Ms. Morris is almost 40, still happily married after many years, a mother of 3 tiny tots, forever part-time seminary student and full-time negotiator of life's haps and mishaps. She lives in Dallas, Texas. ✦



Young At Heart  
By Bunny McCall

I wake in the morning at light's first dawning;  
I give thanks to God, then after my yawning  
I thank him again for such a beautiful morning.  
My hair is turning grey and I no longer hurry along life's way;  
In fact my whole lifestyle has changed a little--  
I've even gotten fat around the middle.  
The whole week I've been waiting for this day,  
Because my grandchildren are coming to my house to play.  
Right now I have to put my thoughts on hold,  
While I get down my cookie bowl.  
I must make sure that my oven's hot  
While a lot of good things are cooking in the pot.  
I watch them eating their cookies while they are playing at my feet.  
I know in my heart that Jesus is sweet.  
As their grandmother I will always do my part,  
Because the sounds of my grandchildren's laughter keep me young at heart.

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by Paul Carlson—San Leandro, CA

**O**ur Attorney General has said she wants to "gather all the information she can, about cults". I wish to contribute!

I'm not a Theologian, with more letters after my name than in it. Nor a "respected Master" in conventional fashion. (Conventional for California, that is!) I have sought out many religions, attended many services, and had serious discussions with a great many Pastors and spiritual leaders.

There are countless religious groups, and each has some form of leadership. There is tremendous variety, but we can discern some patterns. Divine Principle provides a good "map" of basic human nature, and of the characteristics of groups. We see that there are two basic types.

One kind of person, or group, tends towards self-centeredness, and immoral, nasty behavior. These are "Cain types". Another tends towards unselfishness and service, and has a good influence. These are the "Abel types".

The more "Cain" types sometimes meet a terrible end. Yet the "Abel" ones are almost never recognized, during the first few decades of their ministries. The Cain types range from the medieval John of Leyden to the modern People's Temple. The Salvation Army is an example of a once-reviled, now highly respected ministry. As is early Christianity itself!

In visiting many dozens of congregations, I've seen both types. Cain type Pastors, and authors, are quite "elitist". Being as sure of their own salvation as they are that virtually everyone else is damned. There are many organized "Only True Faiths" out there! I've also seen "mainstream" Pastors nod with suspicion towards the Churches down the road, grumbling about the "man made doctrines" that are cluttering them up. And, surprise!—the Pastors down the road returned the sentiment, in spades. Cain authors are tearing Christianity's hide, searching for "heresies" and "cults" everywhere, and trading put-downs. Emphasizing their differences.

I've befriended many wonderful Abel type Pastors, as well. They are "there for their flock" 24 hours a day, all year long. They handle the many crises that arise. Making tremendous efforts to teach them Godly ways, and to share some hard-won wisdom. Reaching out to the less fortunate, locally and abroad — without boasting about it much. They worry more about people's hearts than about doctrinal hair-splitting.

These days, after the self-indulgent "sixties" and the materialistic "yuppie" years, many Cain spiritual groups have a very self-centered orientation. "You are God", they say. "Make your reality, with your own rules". I call it "hi-tech Hinduism", without even the self-discipline of traditional Hindus. I'm all too familiar with their epitome, the once-popular "est".

The many Abel groups focus on people other than themselves. To bring God's ways to many, to spread good will, and to give comfort and God's truth. They don't mind if God's Will is hard.

Cain type teachings are often couched in "mystery", or even plain ignorance. Hidden teachings for only the "inner circle", and for the "higher levels". Sometimes this may be harm-

less, but often it's arrogant and clan-ish. I once heard a sermon about "God's greatness". The speaker (a respected clergyman) said, "we just don't understand, and that proves how great God is. We're so small, He's so big. It's wonderful—we'll never understand." I thought, "God gave us brains for a reason".

Abel teachings are announced plainly to the world. The truth may hurt sometimes, but there's nothing about it that needs to be a secret! They are clear, clean, and sensible. They may take time and much learning, but they are proudly offered to all. They inspire and inform about God's Heart and Will.

Cain prophecies are "elitist", envisioning a future ruled by those few "chosen" who know it. The "sinners" are somehow vanquished, or even destroyed. Without any real sacrifice or merit, the "chosen" will be "top dogs". Many envision a terrible future; a deadly Tribulation and fiery Armageddon.

Abel prophecy embraces all people, and leaves room for as many as possible—if not all—people to be "saved". The "chosen" must sacrifice themselves for the sake of others! They must work to heal, physically and spiritually. They welcome all into a future Kingdom. Many envision a quiet "Kingdom amongst you".

Obviously, each individual and organization will show a unique pattern, combining these traits in endless combinations. Also, they will evolve over time, due to many factors.

But, "teachings" are not the only factor! Each small religion has a Founder or leader, each congregation a Pastor, each Faith some kind of leadership structure. And, their personal character makes a tremendous difference as well. Is he (are they) Cain or Abel type people? This question of "character" is a broad one. If affects anyone in our society who becomes a leader, or a celebrity. Ables will be graceful, charitable, and steadily mature. They are well thought of by many, and leave a good legacy. But Cains give way to free sex, illicit drugs, bribes, etc. Often they meet a tragic end.

Cain type religious leaders are proud and self-centered. Often immoral, inconsistent, and even violent. They will distort the truth for their own convenience. They lack the wisdom and maturity needed to fulfill their role. However— they are actually few in number!

Abel leaders have (or gain) the maturity and stability needed. They sacrifice themselves, and work harder than their people do. They remain reliable under the most trying of circumstances. They stick with the truth, even at great cost.

The stories of the Saints—of many Faiths—make this very clear. God relied upon them, and they fulfilled the providential roles He gave them. Yet, these religious leaders are often misunderstood by the larger society. Even the most Godly are usually under suspicion and persecution, as they expand their ministries. But as Jesus said, "know them by their fruits".

## SPIRITUAL MATTERS

Let's use an example. A Cain leader might tell a buxom woman follower, "I missed a few details, in my sermon in Immorality last Sunday. If you love God, love me, His servant. Let's retire to my 'inner chamber' to explain, shall we? Quite an honor for you, actually." An Abel leader will say "Be moral, as God's written Word tells you. Be as strict, under all circumstances, as I have been myself." Each individual is responsible to God.

Recently, there has been much talk about "who joins cults". The "anti-cultists" are all over, basking in media adulation. They cry, "Cults behind every bush!" Too bad Joseph McCarthy isn't around to sue for plagiarism. They claim, "Any time you're feeling a bit off, a cult awaits to snatch you up!!"

Rather like the "wicked wolf" in my four year old's fairy tale books. Supposedly, people have such weak minds that any charismatic person could suck them into a dependent relationship.

In fact, I can think of (at least) four types of people who join up with religious groups.

The first is the infamous "dependent" type. They want to be carried along, told what to do, and comforted.

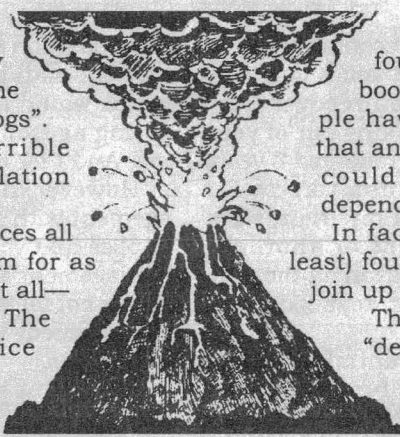
They can provide something to their group — but not much! They're not reliable, and often don't say long. If anything, they're a drag on the outfit.

Second, are the "proud saved". The doctrinal hair-splitters who are obsessed with who's going to "make it in" to Heaven. Baptized properly? Trinity doctrine correct? Using musical instruments in church, or not?? Imagine St. Peter at the Gates of Heaven with such a detailed checklist! Often these people are happy with the thought of all "those people" going to Hell — where they "obviously belong". I once worshipped with a small church which clearly taught that only their own — several hundred — members would go to Heaven. (And the Bible promises "no tears". Amnesia about lost loved ones, perhaps?)

Third, there are the "seekers". California is so full of them, that a recent local cartoon depicted a couple on a date. The woman said, "It's so refreshing to be with someone who isn't on a spiritual quest". They seek Nirvana, the New Age of freedom and relaxation. Release from all guilt and burden, from this lifetime and—supposedly—past ones too. At heart, this is all rather self-centered. They might want to share their "enlightenment", but that would just be a bonus. They rarely leave any lasting legacy.

Finally, there are the "idealists". These become the genuine founders and leaders, the mover and shakers. The greater and higher their ideal, the larger their effect upon society. If they go into politics, they become profound reformers — or revolutionaries. If they become Cain types, they may cause great disasters. But the Abels may build a City on Hill, like the United States of America.

In religion, God calls them at the appointed time. They can have a great impact; perhaps be recognized (even-



tually) as a Saint. Again, there are all sorts of personal variations on this. Remember, idealists come in many forms.

Our Attorney General is gathering information, so that, hopefully, the Waco tragedy will not happen again. Which groups are truly dangerous? Some really dangerous ones aren't even recognized as "religious". There are semi-mystical, usually ethnic-based groups, such as the Chinese Triads. There are hard core groups with a zealous ideology, like the former Symbionese Liberation Army. There are "apocalyptic" groups such as the "survivalists" holed up in our remote forests. I have a friend, a Park Ranger, who was shot up by such a group several years ago. There are "racial supremacy" groups (of various races) which find it, in the Bible or legend, that they are the "only pure, really human Race". The frankly religious groups which appear dangerous, are very rare indeed!!

How can we tell? Do they have a lot of guns? That's not illegal, but it gives caution. Are they literally isolated? So are some of the most gentle Catholic Orders, but they might be paranoid types. Do they have an "End is Near" apocalyptic belief? So do half the Churches in America, but it might get them stirred up. Is there illegal activity going on? That's hardly unique to religion, but it shouldn't be left to slide.

The "anti-cultists" would smash all religious innovation, in order to—as if they could—prevent anything wrong or evil from occurring. Yet their crusade may actually backfire! Their murky psychological theories could inspire a host of phony con men, "Elmer Gantries". Nerds who wish strong men to fear them? Coerce them. Bad students who want to get rich easily? Brainwash successful people. Untalented guys who want sexy girls to swoon? Control their minds! Obviously, things don't really work this way. But who knows how much damage these "wannabes" might do!

A warning to all my sincerely religious friends out there: "Child abuse" is now the Official Reason why the Federal officials used noise, lights, tanks, gas, etc. to get the kids out of the "compound" near Waco. There may indeed have been abuse; I don't know and most of the witnesses are dead. And, their "ex-member's allegations" sound terribly rehearsed. The same accusations that all "anti-cultists" have been leveling since history began! And, with the disintegration of the American family, we see both actual abuse, and false accusations of it, becoming more common.

There is also a weird school of "new age" Psychiatry which is producing a rash of False Memory Syndrome. "Remembering" abuse that never happened. Finally, there have been horrible cases of overzealous Social Workers, "coaching" therapists, and defensive bureaucracies combining to tear apart perfectly innocent families. All of this may come crashing down upon the unsuspecting "cults", in the next few years. Watch for it! Have good, impartial people involved.

In conclusion, it's better to take the Bible's advice (see Acts 5: 33-39). If it's of God it won't be overthrown! If there is wrong being done — that's what laws are for! This nation enjoys "freedom of religion". Let's keep it that way. ✠



# The Government, the Experts and Religious Freedom

by Dr. Tyler Owen Hendricks—NYC

Professor Nancy Ammerman of Emory University in Atlanta has written a paper on the Branch Davidians, which "pointed to a number of inadequacies in the BATF and FBI's approach to the Davidians and their lack of information about new or marginal religious groups," according to the Religious News Service.

## The Problem

Ammerman examined the BATF's reliance upon the advice and information of Rick Ross, an "anti-cult" activist sometimes associated with the Cult Awareness Network (CAN). According to Ammerman, "The Network and Mr. Ross have a direct ideological (and financial) interest in arousing suspicion and antagonism against what they call 'cults.' Although these people often call themselves 'cult experts,' they are certainly not recognized as such by the academic community. At the very least, Mr. Ross and any ex-members he was associated with should have been seen as questionable sources of information."

So far, so good. The American people and its government must realize that the Cult Awareness Network, which has influence upon the public school system, numerous institutions of higher education, and, in this case, the BATF, has what Ammerman calls very accurately a "direct ideological (and financial) interest in arousing suspicion and antagonism to what they call 'cults.'" The forces of the human psyche upon which they thrive are the same upon which the enemies of freedom and dignity always have thrived: ignorance, fear, hysteria, scape-goating unpopular groups (or religions, or races), and the conviction that their cause provides the moral grounds for violation of the law.

(Am I exaggerating when I call it "hysteria"? Consider this: a highly-paid New York City lawyer is afraid that if he sets foot on Unification Church property he will lose control of his mind. An upstate New York middle school teacher teaches his students that if they are approached by a "moonie" they should quickly walk away. This is hysteria, which Webster's defines as,

"unmanageable fear".)

## The Wrong Solution

Ammerman recommends that the government find an alternative to reliance upon CAN and deprogrammers. She calls for the creation of a "Behavioral Science Unit," staffed by a "standing group of specialists" and calling upon outside "experts" who would have authority equal to that of the law-enforcement personnel.

This sounds innocuous at the first reading, as we can only assume that Professor Ammerman has put it forward with the best of intentions (bracketing the typical opinion that one's own profession should be employed to solve a given problem). But let's look at the implications of the government setting up such an agency with such power over the police.

The implication, to put it bluntly, is that the government will be in the business of thought control. Behavioral scientists may be wise and benevolent, or may not be. If they were wise, the first act of such a Unit should be to proscribe police intervention in the expression of religious faith (when no standing laws are being violated) and then disband itself. For if the government has the power to analyze beliefs and motives, and apply coercion according to such analysis, then our freedom to think and act according to our own consciences is in danger.

It would start with a federal Behavioral Science Unit, which would then expand to state and local level BSUs. Whatever limitations would be placed upon such Units would be rendered ineffectual by the nature and power given the Unit itself. One need only look at the abuses rendered by agencies which have authority over cases of child neglect, the environment, and even historical landmarks.

Wherever government is granted power over private citizens, there will be abuse. A Behavioral Sciences Unit would have the potential of inquisitory power: anyone opposing the BSU, the arbiter of correct behavior, would be *ipso facto* diagnosed to have a behav-

ioral problem..

## Wrong ideology

This is exactly the position of CAN. CAN's ideology is premised upon the belief that there are religious and political positions which are so absurd or destructive that a person who accepts them must be doing so against their free will; i.e., be under mind control. In a recent article, Professor James E. Wood, Jr., at Baylor University, reports,

"In the words of Bret Bates, 'exit counselor' for the Texas chapter of the Cult Awareness Network, 'Before they [the surviving members of the Branch Davidians] become productive witnesses in the prosecution, they have to realize that they were victims of mind control.'"

It does not matter how that person may be

living or what they have to say about their beliefs. From CAN's point of view, simple belief in the Unification Church, or Hare Krishna, or Scientology, or the Branch Davidians, or . . . (they claim to have a list of hundreds of such groups), is *prima facie* grounds to separate the person from the group and bring them into an environment strongly supportive of a decision to renounce what the person formerly had believed in. CAN defines renouncing such beliefs as liberation from mental bondage.

This used to be accomplished

through kidnapping and captivity; their methods now are more polite but their purpose is the same. And the issue, ultimately, is not the method but the purpose. Satan is the soul of politeness, when it serves his purposes.

Fortunately, CAN does not have political power, yet, although their leaders are striving mightily to get it. CAN does have media power, which helps explain the media bias against religion in general, new religions in particular. But if the CAN mindset were to be instituted as a government agency, it could turn into an unmitigated disaster for our nation.

## The Alternative

What is the alternative? It would begin with the counsel of Gamaliel (Acts 5:34 ff.), referring to the destructive cult which came to be known as Christianity: "...keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!"

If we are to affirm the principle of human responsibility and freedom, we must be willing to bear the risks thereby engendered, and "let them alone."

This principle was God's at the time of the fall of Adam and Eve: non-intervention. No matter what the cost, God will not contravene human responsibility, for the sake of respecting human freedom and potential.

If God will not intervene, should the government? ✚

## Time ripe for church influence at the United Nations

By Gustav Spohn  
Religious News Service

NEW YORK—Churches can exert their influence at the United Nations as never before, because the melting of the Cold War has left "something of a vacuum" in the decision making process there, according to a U.N. specialist in nongovernmental organizations.

But, if religious organizations want to make the most of the opportunity, they will push their contacts beyond the U.N. staff to include delegates who are the real decision makers, according to Barbara Adams, the U.N. liaison for nongovernmental organizations (NGOs).

Adams was one of several speakers at a symposium here this summer at the Church Center for the United Nations, held in conjunction with the

center's 30th anniversary celebration.

Another speaker, William Vendley, secretary general of the World Conference on Religion and Peace, pointed to "extraordinary accomplishments" by the churches in peacemaking efforts. But he said the churches can be more effective if they learn how to translate their own faith-based language to a language of civil discourse that will have wider appeal in an increasingly diverse world.

The Church Center for the United Nations, owned and operated by the United Methodist Church's missions agency, was established in 1963 as a symbol of church support for the U.N. Situated near the U.N., it serves as a resource center and gathering point for a variety of denominational and inter-church groups that seek to influence U.N. activities. ✚

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# ◆ CONTEMPLATING UNIFICATION THOUGHT ◆

by Dr. Jennifer P. Tanabe—Barrytown, NY

**M**y first reaction to the Theory of Art in Unification Thought is one of gratitude: appreciators of art have a place as well as creators of art! As someone who was rejected from even the largest choir my high school put together, got the only F of my school career in art class, but who has always loved to listen to music, was overwhelmed by the beauty of Michelangelo's "David" in Florence, and spent hours at exhibitions of Van Gogh and Picasso, I feel that my contribution to art is finally validated.

My husband, who is an artist, the creative type, also agrees with this. He told me that an artist really needs an audience, people who can appreciate the work of art, in order to feel fulfilled.

I am happy to perform that role for him; it suits me a lot better than trying to be creative myself. And I do think it is healthy for us to realize that our involvement in the artistic arena is not limited to creation but also includes appreciation. [Of course, I realize that I do have some talent in writing and lecturing, which is another form of creative activity, so I am not only an appreciator but also a creator, just with a different medium.]

The Unification Thought Theory of Art defines art as "the emotional activity of creating or appreciating beauty" (*Essentials of Unification Thought*, p.226). This is linked to the theory of values by the understanding that emotion is one of the faculties of mind, and so beauty is the value which is judged by the emotional faculty of mind. Beauty is thus defined as something which does not exist objectively in the object alone, "but is determined through give-and-receive action between the subject, which has the desire to seek value, and the object" (*Essentials of Unification Thought*, p.228).

In other words, "beauty itself does not exist objectively, but the elements of beauty that exist in the work of art turn into actual beauty when the appreciator judges that they are beautiful" (*Essentials of Unification Thought*, p.242). As in other areas, Unification Thought involves both subject and object in the process, and the goal of the activity is the production of joy. Thus, the role of the appreciator in art is vital, for without an appreciator the work of art remains only potentially beautiful, without actual beauty and therefore without bringing joy which is its purpose.

This involvement of the subject in the determination of beauty explains differences in judgments of various works of art. I used to really enjoy works of art by Van Gogh and Picasso, finding the more classical styles quite boring. On the other hand, I have always appreciated the great works of music by classical composers such as Beethoven and Bach, but could not really enjoy "classical" music much more modern than Tchaikovsky although I have no problem appreciat-

ing modern popular music.

Clearly, as an appreciator my own interests and taste color my emotional judgment of works of art. In Unification Thought this is known as the subjective action of the appreciator. This also allows us to understand why

parents are able to appreciate their children's attempts at painting, and proudly hang them on the refrigerator door or bedroom wall. The parents feel much joy looking at these "works of art," while they generally look

like a chaotic mess to outsiders. However, my husband is quick to point out that while the parent may find beauty in the child's picture, that does not make it art! So what are the criteria for art?

Unification Thought explains that "creation is an activity whereby an artist, in the position of object, gives joy to the subject, namely, God and the whole (humankind, the nation, tribe, etc.), by manifesting the value of beauty" (*Essentials of Unification Thought*, p.232). This definition allows us to make an immediate distinction between the child's work and true art: if the picture is beautiful only to the parents, then it does not fulfill the purpose of giving joy to the whole.

To be true art it must be judged beautiful by the whole of humankind (well, maybe at least a large number of people!) and by God. Now, in order to give joy to God, we must have object consciousness. Unification Thought presents five elements of object consciousness as requisites for the artist as creator.

First, the artist should seek to comfort God, especially for His historical sorrow since the Fall of Humankind. Second, the artist should seek to comfort saints and righteous people who shared God's sorrow. Third, the artist should portray the deeds of righteous people of the past and present. Fourth, the artist should herald the coming of the new world with hope, manifesting God's glory. And fifth, the artist should praise

God by expressing the beauty and mystery of nature, God's creation. If artists have such an attitude of object consciousness to God their works will be true art. Well, that sure disqualifies most works as "true art," doesn't it! In any case, it is clear that the obscenities that are passed off as art these days do not qualify as "true art," for which I am grateful.

**Art and ethics**  
This brings us to the issue of the relationship between art and ethics. From the perspective of Unification Thought, love and beauty are inseparable, like the two sides of a coin, which means that ethics, which deals with love, and art, which deals with beauty, are also inseparably related. Also, art is a form of dominion over the creation, and as

such is intended to be carried out by human beings who have passed through the growth stage and reached individual perfection as well as perfection of love. Thus, to be an artist one should first be a moral and ethical person. Taken together with the five elements of object consciousness, this

way. In this way, Unification Thought, unlike traditional theories of art, bases types of beauty on clear principles rather than arbitrarily assigning criteria based on human experience, e.g. graceful, tragic, and sublime.

## Classifying beauty

Unification Thought defines four basic types of beauty, corresponding to the four types of love (parental, conjugal, children's and brotherly-sisterly). These are further divided by the Yang and Yin characteristics, producing the beauties corresponding to father, mother, husband, wife, child, brother and sister. Continuing further, we can also see that age differences produce still further types, as the child's beauty of a newborn baby changes through that of a young child, through adolescence, continuing through adulthood, old age and into the spiritual realm. The realm of beauty, like love, has infinite possibilities. No

wonder Reverend Moon tells us that the primary activity of everyone in the Kingdom of Heaven is art!

So, finally, let's talk about how works of art are created. The Theory of the Original Image explains how God creates through the two-stage structure. Human creative activities are also performed through this process. In the creation of artistic works, the inner four-position base is formed in the mind of the artist (subject) to produce a conception of the work. Next, the outer four-position base is formed as the artist uses various techniques to produce the work of art through give-and-receive action between the conception (*Sung Sang*) and the physical materials (*Hyung Sang*).

Some people have told me that they don't feel that this two-stage structure represents accurately what happens in producing a work of art. They suggested that in creating a work of art the conception is not always created first, but comes about through interaction with the medium, so it is not true that there are two distinct stages. They criticized the theory as an attempt to apply the model from the Theory of the Original Image to an area where it doesn't really work.

I can appreciate that it is tempting to be so internally consistent in a philosophical system that the same model is applied regardless of its appropriateness, and therefore it is possible that this is what has happened in the Theory of Art. However, in this case I am not sure that the criticism is valid. When

I discussed this point with my husband he was initially skeptical of the model, saying that he felt there should be more than two stages! He said that there is certainly an inner stage where the artist thinks about the motif, theme, etc. of the work, before using any physical materials. And this stage can take quite a long time and a lot of effort, research, planning, thinking, etc. to come up with the theme and idea for the work.

But then there can be several stages where the artist tries to make the conception substantial, but not necessarily with the materials to be used in the

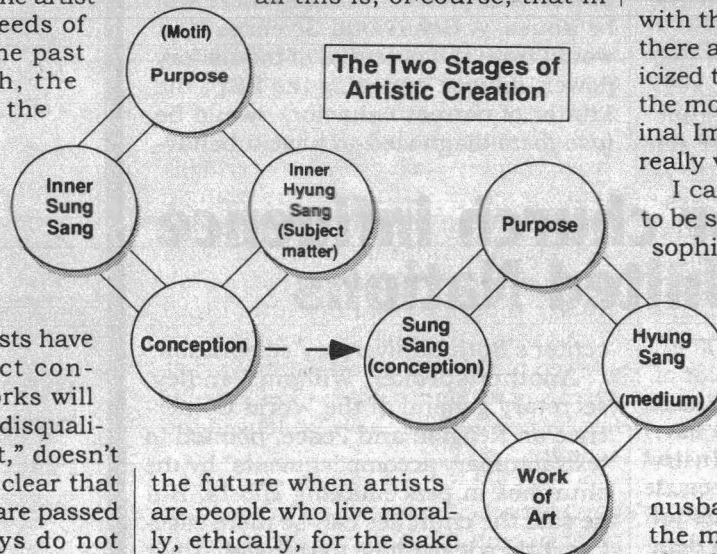
see ART on next page

# THEORY OF ART

seems to exclude all historical people from the possibility of having produced any true art!

Fortunately, the situation is not quite that extreme, for Unification Thought recognizes that fallen people, while yet imperfect, have still made efforts to produce art that brings joy to God, and God has cooperated with their efforts resulting in the masterpieces of great art that are recognized today. Still, we may wonder how artists such as Mozart, who lived immoral and unethical lives and apparently did not dedicate their work to God, were able to produce art of unquestionable beauty.

Perhaps the answer is that we do not know the depth of such artists' hearts, and perhaps the struggles in their lives reflected deep tension between their experiences in the fallen world and their sensitivity to God's purpose for creation. Who are we to judge whether anyone is worthy of God's love and God's cooperation in their creative endeavors? And the inspiring side of all this is, of course, that in



the future when artists are people who live morally, ethically, for the sake of God and humankind, and who dedicate their art to praise God through the beauty of the creation and the glorious actions of righteous people, the works of art produced will far surpass even the greatest art we know today. Hallelujah!

Now, we have said that love and beauty are inseparable, which results in the inseparability of ethics and art. Additionally, just as we described various types of love based on the family four-position base, so we can describe various types of beauty in the same

seek to comfort God, especially for His historical sorrow since the Fall

seek to comfort saints and righteous people who shared God's sorrow

portray the deeds of righteous people of the past and present

herald the coming of the new world

praise God by expressing the beauty and mystery of nature



# Savings Bring Prosperity to People and Nations

## A Comparison of Japan and the United States

by Michael Inglis

The yen was officially born in 1869, when the Emperor Meiji ascended to the throne, before that time many of the Shogun had issued their own currency. In 1871 one yen was worth approximately one dollar. However in its early days the yen was not too successful, falling to four yen to the dollar on the eve of World War II. This was largely due to the unchallenged supremacy of the dollar, not the weakness of the Japanese economy, which before the war was strong.

After World War II everything had changed. The economy was ruined, the cities bombed and General MacArthur, after much arguing, fixed the new rate for the yen - 360 to the dollar. The Americans decided on a cheap rate for the yen in order to promote exports. The reversal of Japan's situation, from defeated bankrupt nation to the world's greatest creditor, has been achieved with miraculous speed.

Economically speaking, many individuals and families can learn from the Japanese model. How your family can go from bankruptcy to prosperity is something that ought to interest you.

The capacity for the Japanese to lift themselves up has much to do with the Confucian ethics. These are very similar to the Protestant work ethic. Work very hard with endurance, fortitude and stoicism. Be very ascetic in your

lifestyle. Spend very little, scorn credit, and buy only with cash. More about this later.

The yen is currently worth about 105 yen to the dollar. The Japanese have focused their economy on exporting goods; we are all familiar with names like Sony, Panasonic, Toyota and many, many others. Through this and their saving they have built up a tremendous sum of money. The largest Japanese banks are now much larger than their American counterparts.

### Savings habits of Japanese, Americans and Unificationists

The average Japanese save approximately 20% of all their income, compared with a figure of about 3% in America. If we as a movement are to be successful, we need individuals who are successful and this is a good point to learn.

How do the Japanese save? First and foremost they start saving while they are young. It is during one's twenties that one has some of the greatest opportunities to save. With a frugal, ascetic lifestyle and without so many burdens, such as children to feed, this is the time in one's life to get a head start. Most young Japanese have saved \$20 - 30,000 by the age of 30. To do this requires saving only \$100 - 200 a month during their twenties. Not so difficult at this time of their lives.

In the early 1960's the Japanese

to make a substantial being that contains the *Sung Sang* elements formed in the inner four-position base, using the *Hyung Sang* elements chosen by the artist.

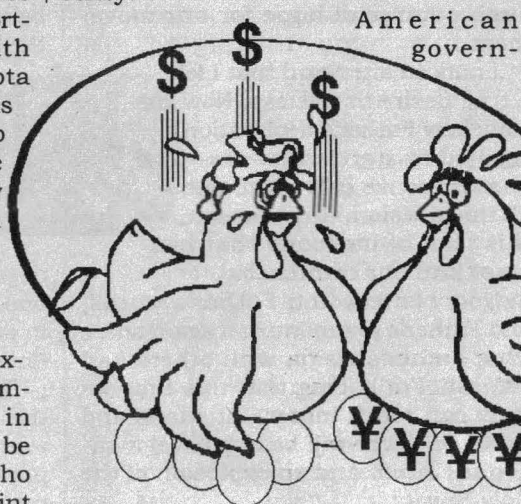
What my husband and I described as interactions between the original conception and the effort to make it substantial is exactly what happens in the outer four-position base: give-and-receive action between the conception (*Sung Sang*) and the materials (*Hyung Sang*). Give-and-receive is a process that may have many cycles as the artist strives to fulfill the purpose of producing the work of art.

Well, this article has now gone through many such cycles! It's certainly a much less painful process using a computer than re-writing or re-typing each attempt. But this fits exactly with the model of give-and-receive. I wish my art teacher in high school had known this, maybe she would have allowed me to take a new piece of paper when my attempts failed. Well, again, maybe it would just have prolonged the agony!

Anyway, I believe everyone can be a great artist, either a creator of works of great potential beauty, or the appreciators of such works. Let's start living in that Kingdom of Heaven by creating and appreciating works of art in our lives. By the way, I am grateful to those readers who have expressed their appreciation for this series of articles. It's really true that the creator needs the appreciator to feel fulfilled!

*Appreciations—both positive and negative—my be addressed to Dr. Tenabe at UTS, 10 Dock Rd., Barrytown NY 12507. ✦*

finally started to export successfully, and in ever increasing amounts. The consequences were remarkable. The Yen started to become a desirable currency.



ments, alarmed at the trade imbalance, tried to force the exchange rate up, thus hoping that, because Japanese products became more expensive, Americans would buy less of them. But the rise of the Yen had different results, leading to an increase in the value of the reserves of the Japanese government. We know now that the Yen continued to rise, despite the two oil-shocks or "shokkus" of 1973 and 1979. These, in fact, helped the Japanese auto industry considerably.

Their cars were much more fuel efficient than the American's or European's. Today the Yen is trading around 105 to 1 dollar.

What has helped the Japanese to save? For many years Japanese workers have been paid their salary in 12 monthly installments with 1 bonus installment at the end of the year. This bonus has invariably been invested in the *maruyu* or Postal savings bank.

Then there is an inherent Japanese, Confucian attitude of financial prudence and conservatism. It is an attitude that favors savings, in a precise mirror image of the American attitude which favors consumption, consumption which is paid for with credit.

The difference is crucial: one leads to prosperity, the other to debt and eventual decline. Please decide which way you want your future to go.

• I have received considerable feedback from my first column, most of it asking for simplification. Here is the essence of that first article into three sentences. Every month put \$100 in a mutual fund account. Never touch it. Just do it.

Michael Inglis is a staff member with the finance department at HSA HQ. He can be contacted at 4 West 43rd Street, NY, NY 10036. (212) 997-0050 x 225. ✦

### ART from previous page

final product. For example, painters often make a sketch with charcoal or pencil on paper before beginning to paint on canvas. As a result of the efforts in this stage the conception may be modified. These stages can repeat several times as different renderings of the conception are produced, until the artist is ready to make the final work in the medium chosen.

I thought about this sequence of events in terms of my writing an article. Certainly I do spend a lot of time preparing internally before I ever set pen to paper, or rather finger to keyboard in these days of word processing. Also, even though I may have the general plan for my article before I start writing, as I write I usually discover that some sections become more prominent while others may not even feature at all in the final version. So there is a lot of interaction between what is produced on paper and the ideas in my mind. And, it is very true that the final version absolutely is not a substantial manifestation of some inner image of the article that was produced in some inner four-position base. What I write is often quite new to me!

### Stages of conception

But does this invalidate the theory? No, I don't think so. For the key point of the theory is that there are two stages, inner and outer, and the inner stage results in the conception which then is the *Sung Sang* element for the production of the work of art. Did anyone ever say that the *Sung Sang* element looks like the resultant being? The work of the outer four-position base is

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# ★ FAMILY LIFE EDUCATION ★

## HeartWing: The Shimjung Way of the Family

### WOW!

Contributed by Katharine Erickson, Everett WA

*Katharine shared the following experience with me, and I asked her to write it for you. Thank you, Katharine.*

I was asked to help out with ICUS '92 in Korea, and thus was able to attend the final banquet on August 24, 1992, where Father made his "announcement" to all the participants of all the conferences. It was truly a memorable occasion.

I had heard rumors that this was going to be a "different" speech, so there was a certain amount of anticipation. Father spoke in Korean and all were provided with a Korean, Japanese, or English text along with a translating device in six languages. The speech is a traditional part of the conferences and everyone was expecting a pleasant, idealistic speech and a "thank you" for coming.

However, this was not quite a typical speech. About three-quarters of the way through his speech, Father stated:

In early July, I spoke in five cities around Korea at rallies held by the Women's Federation for World Peace. There, I declared that my wife, WFWP President Hak Ja Han Moon, and I are the True Parents of all humanity. I declared that we are the Savior, the Lord of the Second Advent, the Messiah.

I have been in the church for almost 25 years, and this was one of the most exciting moments of my life! The feelings that I had when Father said these words were similar to the feelings that I experienced when I first heard the Principle and understood that Sun Myung Moon was the Messiah. I felt such a surge of excitement! It was incredible! This was not just another speech. This was it! Finally after all these years, in a setting where he was speaking on a world level to key people from all over the world, it was out. Father made a public announcement that *he is the messiah, the Lord Of The Second Advent!*

This is incredible. This is a historic moment. Our grandchildren will be talking about this day, August 24, 1992. This is a turning point in our history, just as the marriage of True

Father and True Mother was a turning point, so this is a victory of their mission and this victory is declared to the world! I was excited. I was humbled—why was I there when so many others more worthy than I were not? I felt such a surge of hope for our movement.

I noticed afterward that I felt a true desire to witness. Now somehow Father's declaration seemed to start a new era—one where we can overcome all this division, this burnout, this lack of harmony that has crept into our community.

Now centered on Father's words, and Father's *dream* we can again share True Father's vision with others and witness. I'm hoping that this time we truly can reach many Christians and as we do, there will be a renewal within our church and an explosion of the Holy Spirit.

This will create a spirit of energy, one where people look forward to Sunday as being the best day of the week, and long to go to church because that is where the most love is. I'm hoping that we can become a magnet of love not in words, but in the unspoken reality that will pull our members and all

"Right Wing? Left Wing? HeartWing!" [April '93 UNews]. As much as I agree that we need to try to direct energy toward recognizing both points of view, whether left or right, there is a definite limit. Why? Because a worldview that believes that government and man are the solution to everything leads to the



degradation of our culture, the destruction of the family, and the loss of ethics in politics and all levels of human relationships.

There is a culture war going on and the results are as deadly as any war ever fought. Hence we cannot compromise and accept all ideas as well-meaning and sincerely motivated. As they say, the road to hell is paved with good intentions.

In fact, this reminds me of a book I am reading on Winston Churchill. It describes his crusade to expose the evils of Nazism throughout the 1930s. Yet despite the undeniable evidence, there was incredible denial on the part of leading politicians and the public. They just wanted peace and to love each other. They just wanted to believe that Hitler's intentions were actually good; that he didn't really intend to destroy a race or whatever stood in his way or lie through his teeth to get away with it.

William Bennett's "Index of Leading Cultural Indicators" charts the tragic decline in our culture since 1960 in terms of the rapid increase in crime, poverty, family breakdown, drug use, television viewing, and the decline in education. It's a real eye-opener and is available through Empower America in Washington, DC.

### LET'S GROW!

—Victoria Clevenger

Here is a contributor's explanation for why it took her over a year to send an item:

*The interesting thing that came up within me when you asked me to contribute was a need to recognize some major blocks that I have in sharing my inspirations, insights, and ideas in writing. I go through a significant judgment of self-worth and also have a great sense of frustration from the lack of*

*feedback. I found myself having to face some negative attitudes and decide to change and be healed.*

I certainly face similar blocks. Perhaps we all do. Writing definitely takes effort, and therefore, according to experts on retarding the aging process, it's one of the best ways to exercise your brain cells and maintain your vigor in thinking. Happily, then, the giving of your thoughts in writing to others is also a gift to yourself. I want this column, and the

HeartWing magazine, to be vehicles for giving, and to help us learn from, connect to, and more deeply value the heart and insight of each other, beyond any differences in race, religion, nationality, or gender.

To help expand our network, I decided to make subscribing easier by no longer requiring a written contribution. However, since we all benefit from each other's sharing, I hope you will continue to send in items, feedback, and PICTURES!

*If I could write what I feel  
If I could say in some way  
If only I could share  
and for one moment be understood  
If all that lies inside  
could suddenly flow into another  
If only -*

—Nancy Oldenettel, WA

Let's keep reaching for these nourishing heart connections—what Paul Pearsall calls "nurturing interrelatedness"—and help both ourselves and HeartWing grow to touch an ever larger network of people.

### TIMELY TIPS

Contributed by Susan Henry, Worcester, MA

The following were taken from an excellent newsletter called communication briefings—ideas that work (Volume XI, Number VI) that Susan sent me.

### A smile will get that job

A Holiday Inn, when looking for 500 people to fill positions for a new facility, interviewed 5,000 candidates.

Hotel managers, when interviewing these people, excluded all candidates who smiled fewer than four times during the interview.

This applied to people competing for jobs in all categories.

Source: *Newsday*, 235 Pinelawn Road, Long Island, NY 11747.

From communication briefings, PO Box 587, Glassboro, NJ 08028, 800-888-2084. ✦

**PLEASE WRITE!** Send items to: Victoria Clevenger, 12715 NE 7th Place, Vancouver, WA 98684, 206-944-7278. Indicate if I may print your name and address (city only in the UNews) and if it can be printed in the Unification News, or HeartWing, or both. PLEASE ALSO SEND PICTURES!

For an issue of HeartWing, please send 52 cents postage and ideally an addressed 6 x 9" envelope. A year's "subscription" to HeartWing is items for one or two issues and postage (and 6 x 9" envelopes, if possible) for 4 issues. Donations to cover the costs of publishing and distributing HeartWing are very gratefully accepted.

others towards this heavenly atmosphere.

Our church needs a rebirth, we need to bring back all those members who have left, and to reach out to members of our family who are no longer active—to truly create that "Unified Family" that many of us joined in the first place. Judgment without love will never bring anyone back, but an atmosphere of true love, where people have the freedom to be wrong, to make mistakes, and to *change*, will. A "family" is a place that no one can leave; it is a part of your heart and your heart can never be cut in two without destroying yourself.

### RESPONSE

Contributed by John Biermans, Sacramento, CA

I have a comment on your article,

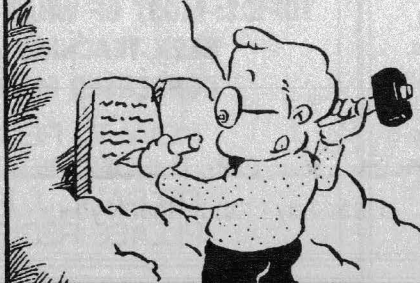
COMMUNICATE WITH THE  
UNIFICATION COMMUNITY  
THROUGH THE UNIFICATION NEWS

ALBERT  
by Rick Nisalo

AFTER 40 DAYS, HE  
BROUGHT THE TABLETS  
DOWN AND READ THEM...  
I CAN DO THAT!



1 "THOU SHALT NOT  
STEAL — A) EXCEPT  
IN THE CASE OF ...  
B) UNLESS ... C) WHERE  
WITHALL ...  
OTHERWISE ...



I'M NOT A  
LAWYER!





# The Light and the Glory in Oil on Canvas

by Harry Phillips—Sterling, VA

A fascinating exhibition of history paintings was presented in New York at the IBM gallery in October and November and will travel to 3 more cities in the US through the end of 1994. It is titled "Picturing History: American Painting 1770-1930" and is an overview of American history painting from its beginnings in the late 18th century to its demise in the early part of this century.

One quickly realizes that even more than from television or the movies, these paintings form the basis for the images that form the popular image of early American history. I think this comes from the fact that these are the images reproduced in countless textbooks used by students learning about our history, there being no photographs of the first 350 years of the European encounter with and development of the American continent.

Defined very broadly, history paintings are among the earliest images that artists have produced. Certainly in Egypt and other early civilization the picturing of the historical deeds of the current or previous generations for posterity was practiced widely. And in one sense, the religious painting from early in Christianized Europe could be viewed as the church recording its history using the Old and New Testaments and the lives of the saints as its text. Later in the Renaissance the revival of Greek and Roman mythology along with religious paintings became very popular and were considered the highest form of painting up until the impressionist revolution and the development of modernism in the late 19th and early 20th century.

The purpose behind the making of history paintings was to record for present generations the stories and heroes of the past. Stories of nobility of self-sacrifice and stories of the wages of sin. It was one way for the current generation to pass on the important ideas of how life should be lived to the younger generations. It is not hard to understand why so many of them dealt with war, where the ultimate sacrifice of laying down one's life for one's comrades or nation was a story that artists

and patrons felt was important to pass on. Without photography or television, these images formed the only visual record of past events.

In this particular exhibition, Unificationists will be inspired to see the major events in the history of the United States viewed by artists who held strongly to conviction that there was a special role for this country in Divine Providence. Starting with paintings of Columbus, the Mayflower, and especially paintings of the Revolution, and the Civil War it is clear that the artists who made these works could sense something special in the historical events of this country. By the use of light and structure within these works George Washington, Abraham Lincoln, Patrick Henry and others are made into heroic champions of God's Providence, as well as in other paintings, humble servants of their nation in crises.

One of the first paintings in the exhibit is "The Death of General Wolfe" from 1771 by the expatriate American Benjamin West. West had been born in Philadelphia, but at the age of 20 went to Italy to study and then ended up in England as the History Painter to King George III. Although creating what we now consider a very melodramatic and unrealistic scene, West is credited with challenging the customary style of history painting by putting the figures in

costumes appropriate to the era of the scene. Previous to West, figures pictured in 17th or 18th century events would be clothed in Roman togas, so they would be taken more seriously. Also included here is a student of Benjamin West, John Trumbull whose large painting of the signing of the Declaration of Independence and other scenes from the early years of our nationhood are installed in the Rotunda of the US Capital in Washington, DC. and really form our national imagination of how these events looked.

One of the great icons of American history painting, Emanuel Leutze's "Washington Crossing the Delaware" is also presented. This is the scene everyone has seen at least seen in print form in which George Washington stands in the front of the rowboat while the oarsmen fight off icebergs in the river, on their way in 1776 to defeat the Hessians at the battle of Trenton.

Washington's head is surrounded by the early light of dawn almost like a halo surrounding the head of a saint in a religious painting. In this painting he truly is the heroic Father of our country. An interesting fact about this work is that it was painted in Germany by a German-born artist. In this particular version an American artist, Eastman Johnson, studying under Leutze at the time, helped in its completion. And Leutze himself had grown up in the US. It is thought that the American Revolution was an inspiration to German revolutionaries at the time of the paintings' execution in the early 1850's.

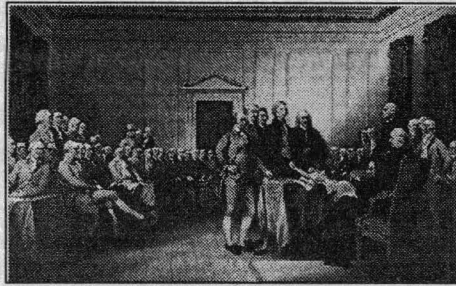
Women, although not commanding a central role in most of the paintings are not totally left out. Dennis Malone Carter's "Molly Pitcher at the Battle of Monmouth" of 1854 and its companion "Molly Pitcher Being Presented to

George Washington" of 1856 are shown together for the first time this century. The story is that she had come to the Revolutionary War battle to carry water for the soldiers and when her husband was wounded in the battle, she took over his job of firing the cannon. She was given the rank of Sergeant by George Washington for her bravery in battle. In Thomas Hovenden's "The Last Moments of John Brown" of 1884 John Brown pauses on his way to his own hanging to kiss a small black child.

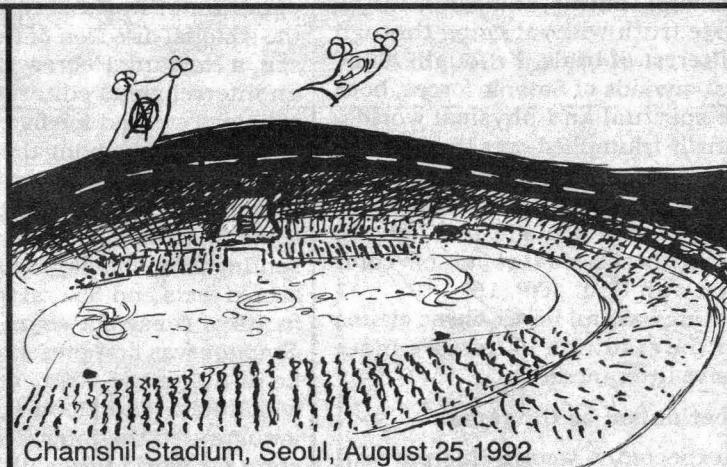
John Brown was an extraordinarily controversial figure due to his attempt in 1859 to raid a federal arsenal in Harper's Ferry, West Virginia in order to gather weapons to distribute to slaves and inspire a violent slave revolution. Hovenden painted a very sympathetic view of John Brown as a kindly old man being led off by the stern upholders of a seemingly unjust justice system.

I did wish there had been more example of modern expressions of American history paintings and it seems to me that with some more effort some more good examples could have been located. There is one very thought provoking work included. It is N.C. Wyeth's "In a Dream I Meet General Washington from 1930". In the painting we see George Washington on his horse, stopping to speak with the artist, paint brushes in hand, about battles that were fought some 150 years in the past. N. C. Wyeth, Andrew Wyeth's father, had apparently been working on a large mural that included General Washington around 1930 when he fell off a scaffolding and hit his head. For the next week Washington appeared to Wyeth every night in a dream and the dreams only stopped after he finished this painting.

There can be no question that photography and now video have taken over the role of preserving history for future generations and the didactic role of history painting, once considered so important is now considered to be an antiquated idea by most of the contemporary art world. One wishes that those having the greatest influences on today's society, the movie and television program producers and writers could have more of the high moral vision that inspired artists of the past. Also, I do think it is worth applauding the National Endowment for the Arts and IBM for having the wisdom to help sponsor this exhibit. This effort represents money well spent. The exhibition will run at the Corcoran Gallery of Art in Washington DC from Jan 29 to April 2, 1994, at the Dallas Museum of Art in Dallas, Texas from May 1st to July 10th and the Center for the Fine Arts in Miami August 6 - November 13. ✦



With True Love  
참사랑으로



Chamshil Stadium, Seoul, August 25 1992



Heavenly Father, thank you.



True Parents, thank you very much.

Concept & Korean:  
Dale Garratt  
Art:  
Françoise  
Godart



# Unification and the Question of Scripture

by Dr. Frank Kaufmann —NYC

This article is derived from a paper presented at the Inter Religious Federation for World Peace (IRFWP) Conference "World Scriptures: Learning from Other Traditions" held at the Chicago Parliament of the World's Religions 1993.

The question of scripture, like all else in the world of Unification, is approached from seemingly irreconcilable extremes on the spectrum of possible options. Thus the person who takes the time to study Unification theology sincerely, comes to discover that the vision of Unification arises out of the spark across the synapse, rather than the blend at the center.

The Unification view of scripture is no different, it snaps reason in the place of paradox and results either in the intuition of harmony, or cynicism based on incomprehension.

On the one hand Unificationism is radically particularistic claiming its own teachings to be the "new truth" promised in the 16th chapter of John's Gospel [DP, 132]. On the other hand, the Unification church is the world's undisputed leader in substantially championing the validity, and sacred truth inherent in all world scriptures [WS, xiii]. In this brief essay the nature of these divergent commitments are presented in successive sections. In the third section I reflect upon the co-existence of these commitments in a single religious teaching and community.

People who call themselves members of the Unification Church have three core texts which function as scripture. These are: 1. The *Divine Principle*, 2. The Speeches of Sun Myung Moon, and 3. The Bible, including the Hebrew Bible and the New Testament.

## 1. The Divine Principle

The *Divine Principle* is the text which systematically presents the truth obtained by Reverend Moon during nine years of prayer, research and meditation between 1935 and 1945. Research for the *Divine Principle* was conducted in the Bible, the natural world, and the spiritual world. Throughout the course of these nine years, Reverend Moon would present each new finding from his "research" to God for confirmation, until the core of the teaching was complete. The final and most difficult aspect of the teaching to secure was the secret of the Fall. The teaching therefore, may be described as "discovered" by Reverend Moon, and confirmed by God. Of the many editions, summaries, workbooks, outlines etc., the English version which Reverend Moon prefers is the 1973 edition published under the copyright of the Holy Spirit Association for the Unification of World Christianity, a translation of "Wol-li Kang-ron" [Discourse on the Principle] (1966).

The *Divine Principle* is a 536 page work in three parts. Part I has two main sections, "The Principle of Creation," which describes God's original ideal, or purpose of creation, and the laws or principles of creation. This section includes a description of the nature of God, an explanation of the relationship between God and human beings, freedom and responsibility, spiritual and physical reality, masculinity and femininity, and the relationship between human beings and nature. The exact

principle relating present actions and eternal ramifications are also explained. This section clarifies the critical importance of an ideal, or "True" family.

Section 2, "The Fall," describes the how this ideal was lost including a description of those activities which result in separating human beings from God. The principles by which evil persists in human affairs is explained as is the identity and nature of Satan. These all involve the tainting of ideal, or "True" love.

The second part of the Principle explains the "the providence of restoration," from the time of Adam until 1945. This section contains a description of the principles God uses, and those which we must apply to liberate human beings from enslavement to evil. Figures such as Adam, Eve, Cain, Abel, Noah, Ham, Shem, Abraham, Sarah, Isaac, Rebekka, Esau, Jacob, Rachel, Leah, Joseph, Moses, Tamar, Mary, John the Baptist, Jesus, and several others are discussed for their role in the providence of restoration. There is also detailed treatment of restoration history since Jesus, including Western history, Western philosophical history, and events in the 20th century such as the two world wars.

People become members of the Unification Church as a result of either reading the *Divine Principle* or studying it by attending lectures. Unification Church members tend to continue reading the *Divine Principle* for the rest of their lives. Many members have read the book 10's or over 100 times.

## 2. The Speeches of Rev. Moon

The second text which functions as scripture for Unificationists are the speeches of Reverend Moon. At the time of this writing Reverend Moon is 73 years old. He has been speaking on record for approximately 43 years. He speaks to educate his membership virtually every day, often several times a day, and his sermons last on average anywhere from 4 to 17 hours. A collection of these speeches is being compiled and presently numbers approximately 245 volumes of approximately 350 pages each. Unfortunately for non-Korean speakers, these volumes are only in Korean. Much of the same material however, especially from speeches after 1971 (the year Reverend Moon began his world-wide ministry in America), is also published in English.

Beginning in approximately 1990 several of the Moon's older children began speaking at religious gatherings in Unification Church life. In 1992, Mrs. Moon also began speaking for the education of Unification Church members on a regular basis. Both the speeches of Mrs. Moon, and those of the children carry near identical authority as Reverend Moon's speeches.

## 3. The Bible

The Christian Bible is used as scripture in the life of Unification piety. It is regarded as God's self revelation, and the means by which members may

come to know the heart of God as He sought to save His children from the torture of sinful lives.

Some members but not many have familiarized themselves with the scriptures from non-Christian religious traditions and may choose to derive heavenly guidance and inspiration from these scriptures as well.

## Status of Unification Teachings

It must honestly be said that Unificationists regard the *Divine Principle* and the speeches of the Moons to contain the "new truth" promised in John 16:13, the scroll with seven seals mentioned in Revelation 5:1. The General Introduction of the *Divine Principle* contains the following passage laying out criteria by which to assess any claim by a teaching to be truth.

Many passages in the Bible say that new words of truth will be given to mankind in the "Last Days." What will be the mission of the new truth? Its mission will be to present the internal truth that religion has pursued and the external truth searched for by science in one unified theme. It should also seek to overcome both the internal and external ignorance of man [sic] and offer him

internal and external knowledge. It must eliminate the contradiction within man, who is receptive to both good and evil, by helping fallen man resist the way of evil and attain the purpose of goodness. [DP, 10]

Later further criteria are given:

What is the actual cause of the human fall? How could a God of perfection and beauty create man with a possibility of falling? What was the reason for God's inability to prevent man from falling while He, being both omnipotent and omniscient, must have known the Fall would take place? Why could God not save sinful man in an instant with His almighty power? These and many other questions have troubled the minds of deep thinkers and should be resolved by the new truth. [DP, 14]

Finally, at the end of the introduction the claim is made:

"With the fullness of time, God has sent his messenger to resolve the fundamental questions of life and the universe. His name is Sun Myung Moon. . . Knowing that no one can find the ultimate truth without going through the bitterest of trials, he fought alone against myriads of Satanic forces, both in the spiritual and physical worlds, and finally triumphed over them all. In this way he came into contact with many saints in Paradise and with Jesus, and thus brought into light all the heavenly secrets through his communion with God. [DP, 16]

Nothing bashful here. These claims are in the tradition of Jesus's more exclusive utterances.

## Unificationism as Universal

Unexpectedly, wed to this particularism at the root of the Unification effort is unassailable evidence of a commitment equally as strong to affirming the validity of all religions and the

sacred quality of their scriptures. As a matter of principle Reverend Moon has always devoted, without fail, three times the amount of his available resources to uplifting and strengthening all other religions, than that which is devoted to the maintenance of the Unification Church. Not infrequently this commitment all but paralyzed the efforts of the Unification Church, and caused its members to live under great hardship, often even without food to eat.

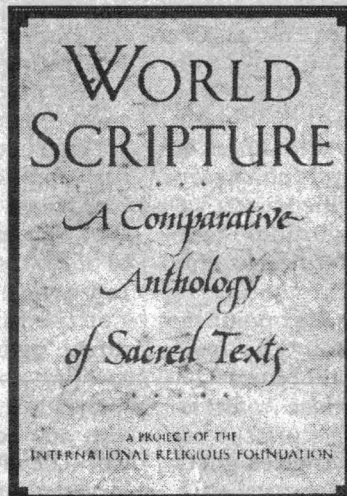
Reverend Moon maintains this commitment through interfaith organizations. Until 1971 these organizations served Korean religions primarily through Christian ecumenical activity. Despite the fact that Korean Christians fiercely persecuted the Unification Church and its members, Reverend Moon invested profusely in what was founded as "The Supra Denominational Movement." This tradition expanded in 1971 when Reverend Moon extended his mission to the world-wide level after coming to America.

Having acquired the property for the Unification Theological Seminary through the sales of candles and flowers, Reverend Moon hand picked a faculty consisting only of professors from traditional religions. No professors were from the Unification Church. Reverend Moon's dream was that UTS would become a home to all the religions of the world, and that his young followers would benefit from inheriting the wisdom of all the world's religions through their professors and their professor's friends.

On the basis of this unprecedented formula for theological education, the various inter religious foundations and research associations grew and developed. By 1985, the year of the first Assembly of the World's Religions, this multi-faceted interfaith network of related organizations had sponsored approximately 7,000 religious scholars, leaders and young people to interfaith conferences, pilgrimages, and work projects. Earlier in the decade the International Religious Foundation (IRF) was incorporated as the umbrella under which these many projects operated. The 1985 Assembly alone hosted close to 1,000 participants. The organizing committee of the Assembly like all other IRF advisory boards consisted of members of the world's religions.

It was at this Assembly that Reverend Moon commissioned preparation for *World Scripture*. In the summer of 1986 the project was quietly begun, the editing and compilation of a compendium of world scriptures. Under the editorial direction of Dr. Andrew Wilson, a Harvard, Hebrew Bible graduate, an interreligious editorial board of 27 scholars worked for five years. Many of these 27 are among the world's greatest living religion scholars. The result was a 900 page anthology of sacred texts, arranged thematically, representing 28 religions, drawing from 268 sacred texts and 55 oral traditions. The fruits of these six years labor, *World Scripture* was first presented to the public in August of 1991, at the event in which Reverend Moon simultaneously inaugurated the Inter Religious Federation for World Peace (IRFWP) and the International Federation for World Peace (FWP).

In the opening paragraph of the preface to *SCRIPTURE* on next page





# A Christian Leader of the 20th Century Goes to Spirit World

by Tyler Hendricks—NYC

We read of the recent passing of Rev. Arie Brouwer, former general secretary of the National Council of Churches. Rev. Brouwer is described by the Religious News Service (RNS) as "a leading figure in the religious peace and justice movement, not only in the United States but internationally as well."

He worked to bring conciliation between North and South Korea; was one of the few world leaders to speak at the 1,000th anniversary of the Russian Orthodox Church, worked for dialogue between the US and the USSR, was a strong opponent of apartheid and worked with Protestant, Catholic and Jewish leaders. Brouwer was a Reformed Church of America pastor, and served in its highest echelons before moving on to a deputy general secretary position with the World

Council of Churches and then the National Council leadership.

How characteristic of the fallen world that a man who seemingly dedicated his life to peace would resign from the NCC on a note of violent conflict with the leaders of some of its largest member denominations—presumably fine Christians themselves. They had "lost faith in his ability to lead the council."

As the RNS puts it, Brouwer spent his tenure "guiding the agency through some of its toughest years, when financial and structural considerations forced the council to reorganize and downsize." I don't know where you come from, but where I come from that sounds like under his leadership the NCC fell

apart.

Small wonder they had lost faith in his ability.

The liberal RNS just doesn't get it: men and women are not victims of "financial and structural considerations." If that were true, the "financial and structural considerations" of the Roman Empire would have snuffed Christianity from the start. We are responsible and accountable for our results, as leaders and as participants. It's just

that the liberal peace agenda, in its inescapable ideological partnership with the welfare state and gay and lesbian activism, is not what American Christians have in mind as the basis for interdenominational cooperation.

The RNS reports that at his final

**we can understand the unexpected conclusion of the life of a Christian minister exalted as a man of peace**

meeting with the Council's Governing Board, "Brouwer shocked delegates by accusing opponents of trying to destroy him and describing the council as filled with 'lust for retribution,' 'irreconcilable rage' and an 'appetite for vengeance.'"

The *Divine Principle* refers to the contradiction within fallen man, between his desires for good and for evil, which places him continually "on the brink of destruction." Only the *Divine Principle* can solve this problem; Jesus' sacrifice on the cross does not. Chanting and meditation does not; a healthy lifestyle does not; mental, sexual, political and social liberation does not.

Within this context, we can understand the unexpected conclusion of the life of a Christian minister exalted as a man of peace, fulfilling to the best of his ability what he saw as the Christian mandate, all the while ignorant of the Messiah's very presence on earth during his own lifetime. ✠

## SCRIPTURE from previous page

ace, we find a pluralism as intense and radical as the particularism described in section one. Reverend Chung Hwan Kwak, President of the Inter Religious Federation for World Peace states:

"All the great religions of the world revere sacred scriptures. . . These sacred scriptures contain essential truths. And they have immeasurably great historical significance, for they have influenced the minds, hearts, and practices of billions of people in the past. They continue to exert tremendous impact in the present, and we have every reason to believe that such influence will continue into the future. The words of truth in sacred scriptures form the core beliefs of religion and thus, of civilization."

### World Scripture project

For this reason, the Reverend Sun Myung Moon, founder of the International Religious Foundation, commissioned the World Scripture project. One purpose is the celebrate and honor the richness and universality of religious truth contained in the world's great scriptures. An additional purpose is to serve the cause of world peace. [WS xiii]

An important dimension of the World Scripture project is the haunting conformity of the project to the spirit of the age. There is no corner of the world in which we do not find substantial and extreme investment in the direction of "networking," merging, and other forms of unification. Internationally projects such as the EEC and NAFTA bespeak this direction of our age. In industry the telecommunications industry alone, gives staggering evidence of linkage. A recent *Insight* article entitled "Policing Cyberspace," points out that:

Computers, telephones, televisions, and radios are becoming different forms of the same activity. . . As the distinctions among the various media dissolve, doors are opening to entirely new kinds of information services. . . By the year 2010, communications specialists say, almost every home and business in the United States (and many other parts of the world) will be connected by information channels through which people will do business, learn, entertain,

and play. [July 12, 1993]

The business world is also frighteningly linked. On a given Wednesday, Arnold Schwarzenegger can simultaneously appear in a Movie, on a McDonald's soft drink cup, on Ted Koppel, Children's sneakers, lunch-boxes, composition books, an American Express package tour to Disney World, with Hillary Clinton in a Los Angeles ghetto, and other painfully profitable venues. He will then suddenly disappear strangely enough at precisely the same moment Michael Jackson begins to invade my life from a thousand places at once including my box of Cheerio's.

Every where is linkage. "We're all connected," chants the big connector. Yes, all are connected except the religions of the world, which are all disconnected, busily creating sects, denominations, divisions, excommunications, and wars, at the same alarming speed as CITICORP, NYTEL, and Nestle's link and link and link.

The last frontier to establish the foundation for enduring unification is by necessity in the realm of absolutes. That realm is quite simply religion, and most purely its scriptures. In *World Scripture* preface Reverend Kwak notes:

"While sacred texts have often functioned as the axis of truth, ethics, and identity for religious communities, they have also served as points of exclusivism and separateness among these communities. . . *World Scripture* is designed to underscore the universality within all religions and to demonstrate that there exists a vast sphere of spiritual common ground. This is not to suggest that specific religions lack distinctions of unique aspects, nor is it intended to advocate syncretism. . . Rather, by focusing on these common elements, we can learn from and inherit each other's spiritual foundations and prepare for mutual cooperation." [WS xiv]

These introductory passages show beyond a shadow of doubt that Unification unequivocally regards scriptures of non-Unification traditions as the source for essential truth, and bearer of sacred tradition and reality; a position which be regarded as incompatible with the radical particularism expressed in section one.

I have endeavored to present two

positions so extreme, that they might seem incompatible at first glance; on the one hand a vigorous spiritual community believing their own teachings to be the fully revealed truth of God, and on the other that same community which has members who have literally sacrificed their lives to uphold the truth and beauty of religions not their own. The latter is not just to be found in isolated exceptions, but rather characterizes the unified direction and convictions of the community; so much so, that the Unification church alone, thus far has been able to bring so many religions to work together, for so long, and in the end produce the unrivaled *World Scripture*.

There is much to account for how these extremes co-exist. A full explanation would take much time and writing. Here are just three of many aspects of how Unification people view the world which should help explain this seemingly contradictory position on scripture and scriptures:

1. All of history and especially religious history has been guided by the will of God.
2. Religion is infinitely better than a-religion, irreligion, or anti-religion.
3. God has His job to do. I have my job to do.

Belief 1. All of history and especially religious history has been guided by the will of God.

All Unificationists strongly believe that throughout history God has constantly labored to liberate his children from enslavement by evil forces. The primary way God has carried out this effort is through religion, and religious teaching. For this reason Unification people really do love all religions, and their teachings. They see them as God's own effort. The life's work of the one they love most.

Belief 2. Religion is better than no religion.

Because Unification people see religion as the vehicle through which human beings can shed evil and return to God, they would always rather find a religious person than a non- or anti-religious one. In a certain important way, the Unificationist does not much care how different the beliefs of other people are, they are just glad to find a believer in this mercilessly materialistic and self-indulgent world. Unifica-

tionists believe that religious people are a comfort to God, and so want to encourage them. This includes encouraging people to study and practice what God has taught them through their own scriptures.

Belief 3. God has His job to do. I have my job to do.

My job is to follow my own scriptures and teaching perfectly. Until I have done so, I should not have the leisure to condemn the beliefs of others. Huston Smith relates the story of how Confucius reacted upon discovering one of his students criticizing a companion: "Obviously Tzu-kung must have become quite perfect himself, to have the time to spare for this," said Confucius, "I don't have this much leisure." [Smith, p. 163] And so it should be among the companions that the religions are meant to be to each other.

### Encourage Give & Take

There is also a deeper aspect to the respective roles of God and myself. Unificationists are often confronted by people demanding to know what kind of "Orwellian 1984" the Unification Church has in mind. The most recent discoverer of "the Unification secret agenda for world hegemony" (sarcasm mine) presented this challenge to a Unification Church elder certain that he was the first person in forty years clever enough to ferret out "Moon's diabolical plot."

The answer offered was helpful to me:

"All we try to do is remove barriers through the practice of sacrificial love. What God then builds among people who have come to love one another is always greater than anything we ourselves could design, or possibly imagine."

This mission to remove barriers of hatred, enmity, and even of indifference through the activity of sacrificial love requires Unificationists to know and love the traditions and beliefs of others deeply. In the end, however, the most important attitude to hold regarding scripture and scriptures is that at least each person should practice *one* of them with all of one's heart, and mind. Without such practice interfaith harmony will not be possible. ✠



# Is TV To Blame For Violence In America?

by Haven Bradford Gow

U.S. Attorney General Janet Reno recently testified before members of the U.S. Senate Commerce Committee and encouraged the senators to legislate against TV violence if the television industry will not take the initiative and curb dramatized violence and bloodshed. "Government intervention is neither the best option nor the first we should try," Attorney General Reno said, "but if significant voluntary steps are not taken soon, government action will be imperative." She added: "Too much of today's programming neither uplifts, nor even reflects our national values and standards. Instead of disseminating the best in our culture, television too often panders to our lowest common denominator."

A front-page story in the November 7, 1993 *National Catholic Register* pointed out that "For more than two decades, the television industry has made many promises to clean up the airwaves and reduce violence on television. But little happened. Now there's a backlash... With more than 80 percent of the American people saying television violence directly harms society, according to a Times-Mirror survey, curbing programming has suddenly become a no-lose issue for everyone on Capitol Hill."

Still, others insist that TV is not to blame for the increase in violence in America, and that curbing TV sex and violence will not reduce anti-social thinking and behavior by young persons.

For example, Edward Morris, chairman of the TV department of Columbia College in Chicago, states: "Television is a convenient target... But the idea of making the television industry the scapegoat for the failure of the public to take charge of its children, its homes and its Congress is ridiculous."

Chuck Stone, a columnist/social critic, observes: "Television cannot be absolved of blame for America's violence. But neither is it solely responsible for the violent disintegration of America's civility." Mr. Stone contends that efforts to curb TV sex and violence really amount to censorship and an attack on the First Amendment right to freedom of speech and expression.

On the other hand, Dr. Monte Liebman, a psychiatrist in Brown Deer, Wisconsin, says the entertainment industry cannot avoid moral responsibility for its role in making the United States an increasingly violent society; he is especially concerned about the impact that TV programs saturated with sex, violence and anti-religious hostility can and do

have on emotionally and morally immature young people, whose parents are out of the home and use TV as a babysitter.

Robert Stuart, chairman emeritus of the National Can Corp. in Chicago and past president of the Chicago Crime Commission, says that, after studying much research on the topic, he sees a definite link between TV violence and violence in real life; he notes that TV people claim advertising on TV can help companies sell their products but then deny that TV sex and violence can have any effect on the minds and conduct of people.

Wilson Reyes, principal of St. Therese Catholic Elementary School, Chinatown, Chicago, observes: "TV programs filled with sex and violence definitely can and do have an impact on young people. But the effect of TV programs has to be coupled with opportunities to act out what the young people see. A young person may be attracted to premarital sex, violence or drug and alcohol abuse by seeing glamorous actors and actresses engage in such behavior; but unless he is living in an environment or has friends that will give him the opportunity to engage in such conduct, he may just fantasize about such activities and not really act out the fantasies."

Dr. G. H. Wang, president of an educational foundation in Chicago, declares: "The TV industry should have better balance in what they present to the public; it's true that violence is a fact of life in America, but TV people can present a better balance by showing good people in society who are helping rather than hurting people."

Mrs. Lena Wong Yee, a dedicated and loving family person in Eudora, Arkansas, has this to say: "How do we expect our young people to behave virtuously and responsibly when they exposed day-after-day, hour-after-hour to sex and violence on TV? When are the TV people going to put on programs in which people act in a modest, pure, honorable and virtuous fashion?"

Joseph W. Gow, a devoted and loving father in Arlington Heights, Ill., observes: "TV programs saturated with sex and violence can insidiously plant harmful ideas into the minds of the viewers. When people are faced with certain problems or situations, they can be inspired to act out what is latent or repressed in their minds. When they are faced with a crisis, they can be instigated to imitate what they have seen on TV and act out a violent rather than peaceful solution to the crisis."

Mrs. Mary LaMantia, director of the

lunch program at St. Therese Catholic Elementary School, Chinatown, Chicago, states: "One time I was over a friend's house, and she had on cable TV. The program was filled with explicit sexual activity. I would never want to have my grandchildren and great-grandchildren come to my home and see such programs on my TV. I would be ashamed of myself. Also, TV talk shows are becoming more nasty, dirty and explicitly sexual. One time I was watching a talk show, and there were two sisters who said they had had sex with the same man; on another show, a mother was bragging about having sex with her daughter's boyfriend."

Somebody has opened up a Pandora's box, and now we are seeing all the evils coming out of the closet."

In this connection, Dr. Helen Sterk, a professor of communications at Marquette University, has done a study of popular TV talk shows such as the "Oprah Winfrey" and "Phil Donahue" programs; she finds that such TV talk shows

are blatantly anti-religious in their attitudes and discussions. For example, says Dr. Sterk, "During any given week, viewers may be offered a menu including women who were arrested while naked, transsexual twins... sexual triangles... and women who harm their children for attention." The only thing such TV talk shows do not tolerate is moral judgment or the articulation of a reasonably presented and intelligently articulated Judeo-Christian perspective on the issues.

Take, for example, a recent "Donahue" program in which a woman told how she committed adultery and bore another man's child, not informing her husband until the baby was over a year old that it was not his child. Dr. Helen Sterk points out that "When a caller said he found this immoral and not worthy of attention, Donahue called him a 'jerk' and 'Reverend Pooh-Bah.'"

TV critics, though, have focused most of their attention on sex and violence on TV dramatic and comedic programs. For example, Dr. Leonard Eron, head of the American Psychological Association, points out that after studying the effects of TV violence on our thinking and conduct, he has come to the conclusion that a steady diet of TV violence definitely contributes to anti-social thinking and violent behavior. In conjunction with Dr. Eron's study is the report from a 9-member APA committee which examined for 5 years the negative and positive consequences of TV the committee reports a definite link between TV violence and the development of violent, antisocial behavior in children.

According to Dr. Brandon Centerwall, a Seattle, Washington, psychiatrist and educator, strong evidence exists linking violence on TV and in the movies with 50 percent of the crime and violence in American society, and in 2 other countries. Dr. Centerwall estimates there would be 10,000 fewer murders, 70,000 fewer rapes, 1 million fewer auto thefts, 2.5 million fewer burglaries and 10 million fewer larcenies each year in this nation if not for so much violence on TV and in the movies.

What makes a TV program or a movie a good program or movie? An article in the October 1993 issue of *U.S. Catholic* provides this response: "Films that show

people with a world crisis can show us an honorable approach to dealing with an evil situation. Movies that put us in the presence of people dealing with personal, life-changing situations can inspire us to choose ways of behavior that bring us closer to God. Sometimes simply entering through film the private lives of people trying to relate as Christians to other people in their lives can serve as meditations that help us move through our own lives in a holier manner." The article added: "Whether a film's story is large or small, it can be considered a good movie if it draws us closer to God."

In his new booklet *Film Makers-Film Viewers* (Boston, Mass.: Daughters of St. Paul Publishing Co.), Los Angeles' Roman Catholic Archbishop Roger Mahony observes: "Artistic freedom must always be responsible. The responsible film maker's task is made more difficult still by the fact that a significant portion of his/her audience may be made up of young people who are not yet emotionally mature. Too many of them know little about delaying gratification or disciplining themselves. Their self-affirmation is shaky and their values are in flux. They carry within themselves a powder keg of turbulent emotional energies that have yet to be brought under the governance of reason or given a wholesomely human outlet."

Archbishop Mahony trenchantly observes: "The Golden Rule applies here. Responsible film makers will not do to their audiences what they would not want done to themselves—or to their teenage sons and daughters... In trying to please their audiences, they will not pander to baser instincts, to narcissism, hedonism and greed. Nor will they tell their viewers part of the truth... and withhold the other part... that... demands hard work, discipline and unselfish love."

In sharp contrast to all the popular TV programs and movies saturated with sex, violence and anti-religious hostility is CBS TV's series "Brooklyn Bridge," which affirms such traditional values as religious faith, decency, and the beauty of good family life and friendship. One of the nicest features of "Brooklyn Bridge" is the developing friendship of Katie, a young Irish-Catholic girl, and Alan, a young Jewish boy. In one episode, Katie and Alan bring their respective families together in a Chinese restaurant, where they help them overcome religious and ethnic bigotry and prejudice and see the positive aspects of each other's religious and ethnic identities and teach them to become friends. Indeed, it is beautiful and touching to watch Katie and Alan growing as human beings and developing in self-respect and in respect for others.

Jennifer Lewis, the lovely and graceful young actress who portrays Katie Monahan in "Brooklyn Bridge," communicates a wholesomeness and a spiritual beauty, purity and innocence that are so rare, remarkable and precious today. Watching Jennifer's face acting is like watching a lovely ballerina dancing at her very best. When Jennifer smiles, her eyes light up and she radiates an inner grace and beauty. When Jennifer appears in a scene, her eyes glow and she lights up the screen with her grace, charm, dignity, beauty and professionalism.

Mr. Gow is a columnist who has published more than 1,000 articles and reviews in 100 magazines and newspapers. ★

## Anti-porn boycott taking effect

(RNS)—The American Family Association says a two-year-old boycott of Kmart is taking effect, claiming the boycott is responsible for the corporation's recently announced drop in earnings.

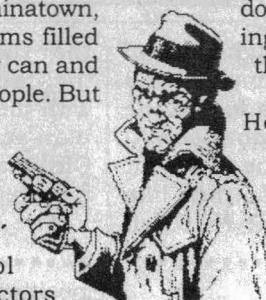
In a prepared statement released earlier this year, association president Donald Wildmon, citing an 81 percent drop in Kmart earnings for the first quarter of 1993, said, "While Kmart blames the weather for their financial trouble, we believe that our boycott has been a major contributing factor."

The Tupelo, Miss.-based association started the boycott to force Kmart to abandon sales of what the association

claims is "pornographic" materials through the retail giant's Waldenbooks bookstore chain.

"Kmart can deny it, and the media can ignore it, but the boycott most definitely is working," said Wildmon, a United Methodist minister.

According to Wildmon, the boycott is supported by 1.5 million association members and 180,000 churches. He said the United Methodist Church and Southern Baptist Convention recently withdrew several million dollars in pension funds from Kmart, representing investments of some 24 million workers. ★





# Let Them Know What You Think of Their TV

by Nancy Oldenettel — Federal Way, WA

After listening to the powerful speech of Rev. and Mrs. Moon when they spoke in my region, I wanted so much to respond their plea to do something about immorality in our nation.

The problem seems so overwhelming that the idea of doing anything seems impossible. Yet I know that if we as Unificationists have this attitude, then truly the hope for America is lost and I have clearly seen by traveling outside of the U.S. how much the world needs America to rise from the ashes.

One night the television was on and one of the many evening talk shows came on. They were discussing an issue of sexual deviance which is so personal and has such deep relationship to pornography and addictions

related that I was shocked at the attitude which was coming across the screen. It was as if this was a normal thing and worst of all it was on prime time! I was mad. I fumed.

Then I saw a brief program about a dentist in Texas who had similar experience and began a letter writing campaign which was effective at removing the program in his area. I wrote him and without waiting for a reply began a campaign in Seattle with the help of some of our members of Women's Federation for World Peace.

Many women cannot get out of their homes easily but they can write letters and call television stations and advertisers and political representatives. I took prepared generic letters to local women's groups and church-



es and also called for a picket of the local television station which is airing the first prime time R rated television program NYPD Blue. (I am sending some pictures of the WFWP women who came with their children to stand against sex and violence on TV.)

I write this to encourage others to do the same. It is very doable. Feel free to contact me for any research information. There is an organization which provides a good deal of material called the American Family Association.

Write to PO Drawer 2440, Tupelo MS 38803. Another option is to write letters similar to the one below to the list which follows:

Example:

Dear Mr. Helm, I am joining many other concerned parents to let you know that I am fighting ABC's soft-core pornography on NYPD BLUE. I am holding the advertisers accountable and intend to boycott their products. I intend to ask others to join me. Please do the right thing for our children.

Add any personal comments you want and change it a bit for letters to the companies who are advertising.

Mr. Dewhitt F. Helm, Jr.  
• Assoc. of National Advertisers • 155 East 44th St. • NY, NY 10017.

Chrm. Thomas Murphy • Capital Cities/ ABC, Inc. • 77 W. 66th St. • NY, NY 10023.

Chrm. S. Daniel Abraham • Slimfast Foods Co. • PO Box 5047 FDR Station • NY, NY 10150.

Chrm. Alfred M. Zeien • Gillette CO. • Prudential Tower Bldg • Boston, MA 02199.

I can update the information in future Unification News. I made letters with a cover page for WFWP and distributed them to local churches, schools and women's groups. Many people have expressed gratitude that someone has taken the time to help them do something about this very serious problem.

Now is the time to stand up!  
Let me know how it's going:  
Nancy Oldenettel • 27704 23rd Ave. S. • Federal Way, WA 98003 • (206) 946-9241. ✦

## Baptist Teens pledge sexual abstinence

Religious News Service

There is an imitative among Southern Baptists to encourage sexual abstinence among its teenagers. The program, called "True Love Waits," asks Teenagers to sign 3-by-5 "covenant cards" that read: "Believing that true love waits, I make a commitment to God, myself, my family, those I date, my future mate and my future children to be sexually pure until the day I enter a covenant marriage relationship."

Many parents have counter-signed the pledge cards as a measure of their commitment to helping their children maintain their vows.

The program is quite clever, really. It functions as a defense against peer pressure by creating an alternative culture, a culture of abstinence.

"It's awesome to be a virgin," one initiate exclaimed, "I want to give that as a gift to my wife. I want it to be special, not something I do just to fit in."

"I have had so much fun saying no," a teenage girl said. "A lot of us are coming out of the closet. I'm a virgin and proud of it."

The Southern Baptist are engaged in a noble effort, and they plan to gather 100,000 pledges before their national convention next June. In these days of AIDS and sexually transmitted diseases, there is a good, even excellent argument to be made in favor of abstinence. For Southern Baptists, given their adherence to the Bible, that argument has added force.

The Southern Baptist proposals may not be perfect, but they represent an honest effort to address one of the most critical issues of our time. ✦

## NCC says TV violence warning labels not good enough

by David E. Anderson

WASHINGTON (RNS)—Church officials seeking to minimize the graphic use of violence on TV say voluntary warning labels on violent programming won't end their efforts.

"We reject the television producers' warning language as totally unsatisfactory," said J. Martin Bailey, an associate general secretary of the National Council of Churches and head of the council's unit on education, communication and discipleship.

On June 30, television's four commercial broadcast networks, hoping to stave off stiffer congressional action, announced they would put warning announcements on violent program-

ming.

Voluntary warning labels were seen by the industry as a more palatable alternative to a rating system, such as that now used on motion pictures.

At the same time, spokesmen for the networks gave no indication they would change their programming, and each network would determine for itself what programming would carry the sparse warning.

The warning label, which would be aired before a program begins and perhaps during the airing, says "Due to some violent content, parental discretion is advised."

Networks said it would be a "trial" experiment, beginning this fall and lasting two years.

"We cannot allow broadcast televi-

sion to become barren of dramatic excitement," the networks—ABC, NBC, CBS and Fox—said in a joint statement announcing the self-labeling program.

"We cannot participate in a process that, while well intended, condemns advertising-supported television to such bland fare that it would forsake a higher, more sophisticated level of dramatic conflict," the networks said.

More importantly, it appeared the labeling procedure would not be applied to cartoons, which critics contend are among some of the most violent and potentially harmful of all television shows.

The networks' move satisfied, at least for the moment, the industry's sharpest critics in Congress but not in the churches or other monitoring groups.

"Church people in America have good reason to be concerned about the correlation between violence on television and in motion pictures and violence in homes, in schools and on our streets," NCC General Secretary Joan Brown Campbell told RNS.

"It has been proved that acts of sexual violence and harassment especially toward women, frequently are stimulated by what television portrays as social norms," she added.

She called the networks' response "wholly inadequate."

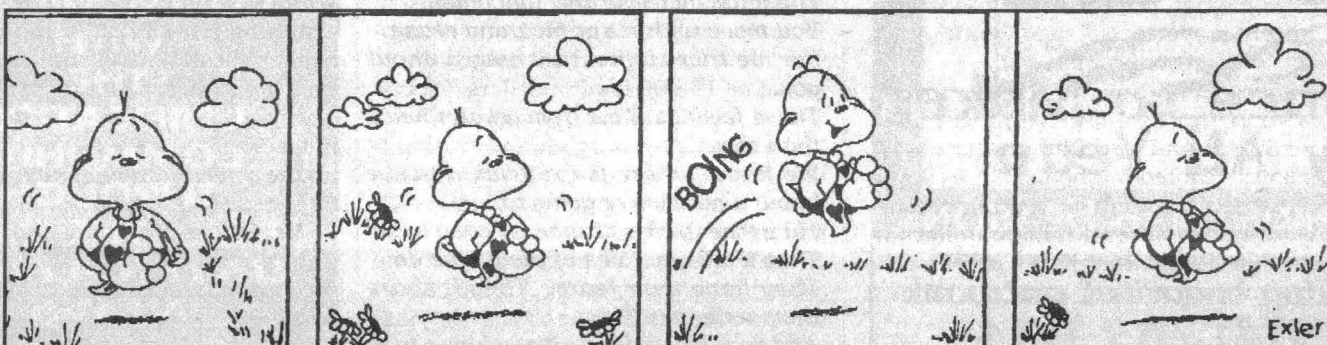
"Much more than a mild warning to parents is needed," she said. "Film-makers in our society must recognize their obligation to the society and especially to impressionable children and youth."

Both NCC officials stressed that they opposed any government effort at censorship.

Nor have they supported the threat of consumer boycotts aimed at advertisers of programs they deem unsuitable.

One group, Americans for Responsible Television, has already promised to launch a consumer boycott against any advertiser whose ads appear on shows carrying a violence warning label. ✦

DARWIN  
by Sue Exler





## MUSIC AT MANHATTAN CENTER

## The Preacher/Lion's come again

by Clifford—NYC

**H**ey! I'm going to tell you a story about Adam and Eve back when things were kind of cool, you know, before the Fall. They were just running around in the garden, kind of innocent, you know. And then Lucifer came along and messed things up.

And some kid in the audience whispered, "He was Lucifer," I suppose he did look a bit like Lucifer, and once he might have had Luciferesque motivations for the things he did. But all that changed when he met True parents and the True Family, namely Hyo Jin Nim. He's come a long way since the days of J.C. Chen and the search of heroes and "God and Freedom song". They've moved in circles and learnt how to begin.

Now the quest is on for rock's cosmic midnight. The time is right for becoming the heroes for a lost generation. The foundation has been laid with the knowledge that the heart you imagine is within you. They've taken the baton and as torch-bearer of the new truth they're casting a path of light into an otherwise dark Hell. In case you haven't guessed by now, I'm talking about Joe the man Longo and the band Ancestors. A man who I choose to call respectfully the Preacher. Because when he stands on stage as

lead singer for Ancestors I don't see a rock singer, I see a harbinger of truth, a man who has spent much time with Hyo Jin Nim, a true son, who has inherited the heart of his Father and Mother, and who is in the process of transmitting his heart to those around him.

We've all heard Hyo Jin Nim as he expressed his heart to us at Belvedere about his desire to communicate Father's message through the means of popular culture. Now the Principle states clearly that true joy is experienced when a subject sees his own character and form reflected in his object. I'll leave you to figure the rest out.

Did you catch the music he's been playing through the years. Can you feel the rhythm of his heart? Let go of your notions. Lion's come again. J.C. Chen from the album Ancestors.

Let there be no doubt in our minds as to the message in the music. There are millions of kids out there and someone's gotta speak their language. One young lady said to me, almost in tears, "Why didn't they play

Yeah, we've been through it all before, about a thousand times or more. How much of this world can we take as true?

How Much from T.E.D. (We all know how much.)

We ride the edge, we ride the line. We were the dead, we washed our minds.

We let it go, we took a chance. We went through a door And learned a dance the world had ever seen before.

We ride the edge, we ride the line. We were the dead, we washed our minds.

We let it go, we took a chance. We went through a door And learned a dance the world had ever seen before.

Listening to the old J.C. Chen tape reminds me a bit of Bob Marley and songs like "Wild and Free" Whoa, Yeah! But that was then and this is now. People listen to the latest Ancestors demo tape and they say the lead singer sounds like David Bowie or I really like

"Turning". Every one who I've introduced to Ancestor's music has been blown away. One guy was very happy, he quoted me a figure for Ancestors to play in his joint but when he listened to

the demo, he said woefully, I can't pay these guys. They wouldn't want to play in my place any way. Even the people who don't listen to this kind of music have been impressed. But it's no surprise: As I've said before every rung goes higher.

Beyond the quest for rock's cosmic midnight, rock's cosmic spring has dawned. Let us not kill our prophets as Bob Marley once said. "How long shall they kill our prophets while we stand aside and look?"

Look at me rast-man with your spirit eyes.

Can you tell jst who I am beyond this disguise?

Listen to me, rasta man, did you catch the music he's been

playing through the years?

Can you feel the rhythm of his heart?

Let go of our notions, lion's come again.

I compare the effect that Ancestors have upon their audience with people speaking in tongues at the time of Pentecost, and I feel that Ancestors have much more clarity, more power to them. Let us utilize this popular culture to convey God and True Parent's message of hope, peace and harmony to the whole world, and by whatever other means we can. ✦

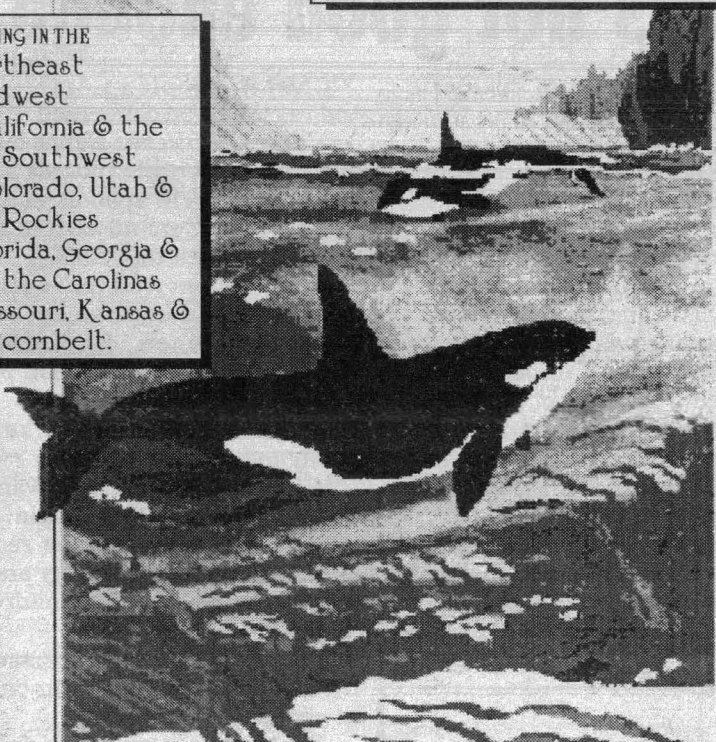


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Churches? I want to hear Churches. I came all the way from New Jersey just to hear Churches." All I could say was "Catch it next time." This was in the Lion's Den. Or was it? Sorry. It was probably Bond Street Cafe in the Village. The crowds reaction was so positive, Ancestors had to go back on stage for one more song because the crowd kept asking for more.

The prophet speaks when he has a reason. Now the fig tree is in bloom As the magnitude of followers grows, just who are they following?

It's a proverbial Jacob's Ladder and every rung goes higher. We've all been too many places and seen too many things to be influenced by the negative things. Father has trained us well. This band is a reflection of a yet brighter light. They'll face the wrath and never break. To any unbelievers, please believe and know that it's for Heaven's sake we live, we breathe, we go. From the position of John the Baptist they're saying what John the Baptist didn't say, the way it should have been said. These lyrics just blow me away every time I listen to them. It's so impossible to get any negative vibrations from this music. Just check this out. From The Enemies Dance, Cheni and the Rain.

You must increase and I increase, You move with me or meaning cease. For me there is not meaning without you.

These feelings come from greater heart than mine.

We know where we're from and we know where we're going to.

They think we're strange, so easy to do.

They'll tell you tales of things we do.

They have their fears. They'll share them with you.

And then you'll decide just what is true.

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# It Might be that You Just Don't Understand

Reviewed by Debby Gullery—Ossining, NY

**You Just Don't Understand** by Deborah Tannen. Ballantine, 1990, \$12.

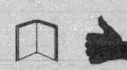
**D**eborah Tannen's book, *You just Don't Understand*, has been on the New York Times best-seller list for over two years — and after reading it I can understand why. It has the potential to help explain why perfectly wonderful men and women behave in ways that baffle both their marriage partners and their work associates.

With a background in marriage counseling, I have participated in and attended many workshops on Marriage Enrichment. At one particular workshop on International Marriages, an Oriental/American couple gave their testimony overcoming their cultural differences, and concluded that more challenging than their differences stemming from culture, were those that stemmed from the fact that they were a man and a woman and thus from two very different worlds.

In Ms. Tannen's introduction she describes talk between women and men as "cross-cultural communication." She also explains that a cross cultural approach to gender differences in conversational style differs from other work on gender and language which claims that conversations between men and women break down because men seek to dominate women. No one can deny that men as a class



## BOOK REVIEW



are dominant in our society, and that many individual men do seek to dominate women. Yet male dominance is not the whole story.

**She explains that men generally operate as individuals in a hierarchical social order**

It is not enough to account for everything that happens to women and men in conversations — especially conversations in which both are genuinely trying to relate to each other with attention and respect. The result of dominance is not always the result of an intention to dominate. That is the

news that this book brings.

In my work as Regional Chairwoman of WFWP, I have become more sensitized to the different ways that men and women communicate, the differences in our behavior in the workplace, and the different ways in which we strive to accomplish our goals, be they personal or work-related. Ms. Tannen's insight into these differences is unique and thought provoking.

She explains that men generally operate as individuals in a hierarchical social order — they are either one-up or one-down. In this

kind of a world, conversations are negotiations in which people try to achieve and maintain the upper hand, and protect themselves from attempts by others to put them down or push them around. So life becomes a contest, a struggle to preserve independence and avoid failure.

Women on the other hand, tend to approach the world as individuals in a network of connections. In this world, conversations are negotiations for closeness in which people try to seek and give confirmation and sup-

port, and to reach consensus. They try to protect themselves from attempts to push them away.

Life, then, is a community, a struggle to preserve intimacy and avoid isolation. Though there are hierarchies in this world too, they are more of friendship than of power and accomplishment.

Of course women are also concerned with achieving status

and avoiding failure, but these are not the goals they are focused on all the time, and they tend to pursue them in the guise of connection. And men are also concerned with achieving involvement and avoiding isolation, but they are not focused on these goals, and they tend to pursue them in the guise of opposition.

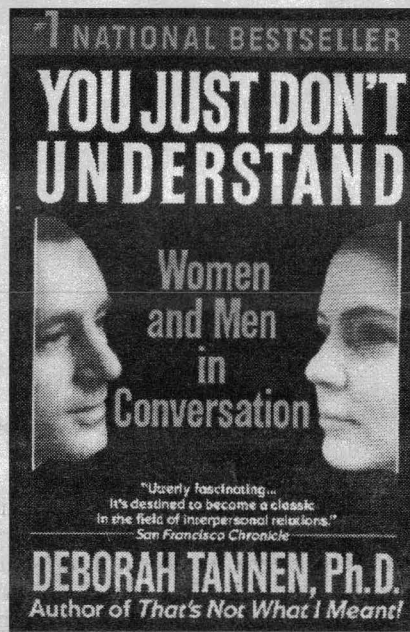
Based on this interpretation, one can see how easily men and women could misinterpret and misjudge each other. This insight allows us to make allowances rather than take the disparities personally. In reading this book, I have

to say that I had dozens of wonderful and insightful flashbacks of many of my important relationships. I could easily recognize my own conversations and misunderstandings in her examples.

"Of course," Ms. Tannen acknowledges, "conversational style differences do not explain all the problems that arise in relationships between women and men. But if we can sort out differences based on conversational style, we will be in a better position to confront real conflicts of interest and to find a shared language in which to negotiate them."

Putting our unique strengths and abilities together, and working side by side, we can then go about the real task at hand which is the healing of our families and our nation. ✦

**Women on the other hand, tend to approach the world as individuals in a network of connections.**



# Catholic Controversy Over Papal Authority

by Sidney Callahan  
Special to Religious News Service

*Dr. Callahan is a psychologist and author of eight books, most recently Parents Forever: You and Your Adult Children, published by Crossroad. She teaches at Mercy College in Dobbs Ferry, N. Y.*

**T**wenty-five years ago Pope Paul VI issued *Humanae Vitae* and reaffirmed the Roman Catholic Church's ban on the use of artificial contraception. Ever since that fateful day in July, controversy has swirled around the encyclical.

I heard the news a few months after I had published a book defending the morality of artificial birth control when used to further the good of marriage and family life. At that point, my husband and I had borne seven children in 10 years, suffered a SIDS death and were struggling to bring up our six children aged 3 to 13.

Money for food, shoes and medicine was difficult enough, but even more crucial was the growing realization that individual children require personal psychological attention and time that can eventually exceed available personal and social resources. As healthy young parents, we might have enthusiastically procreated more adorable babies, but rearing them responsibly was another matter.

We had been taught as Catholics that marital sexuality was God's good

sacramental gift to be used to further love and unity. Therefore it seemed perversely illogical to employ a supposedly "natural" method of birth limitation entailing sexual abstinence when contraception was available.

Since technological development is intrinsically natural to human beings, any distinctions between natural and artificial methods failed to be persuasive. (In those days, family planning was not as sophisticated or highly developed as today, but even in its present form it is not as effective for many couples as using contraception.)

*Humanae Vitae* mistakenly analyzes each marital sexual act in isolation, rather than recognizing sexuality as ongoing within a whole complex relationship. Today, many married people lead hectic lives, with frequent separations and sexual abstinence already built into professional and family schedules. Under harassed family conditions arising from overwork and unpredictable child-rearing emergencies, it is not easy to find the time or energy to keep a loving sexual life alive and well.

Whatever celibates may imagine, the sexual challenge in modern marriage is not to control unbridled lust, but rather to cultivate joyful sexual celebrations of love on those occasions when it can be arranged. Fatigue is one sexual inhibitor and anxiety over possible pregnancies another. Not surprisingly, the majority of faithful Catholic married folk follow their con-

science and disregard unconvincing arguments against contraception.

Many negative consequences have arisen from *Humanae Vitae*'s teaching. Because the encyclical seems so misguided, Catholics tend to ignore the important truths informing the body of the encyclical. The authentic witness of the Catholic Church's general teaching on sexuality has been discredited and distorted.

In my own prolife work, I find many Catholics who waver in following the prophetic leadership of the church on abortion because past Catholic teachings on contraception were so wrong. Ironically when the church appeared to equate contraception and abortion as equally sinful, it became harder for the faithful to tell the difference. Yet responsibly avoiding conception beforehand is vastly different from killing a new human life once begun.

Also disheartening are the wounds in the church arising from the use, or abuse, of papal authority exemplified in *Humanae Vitae*. Paul VI did not follow the recommendations of the birth control commission he had set up. Instead of listening to the majority report of theologians, physicians and married laity, the pope retreated to reiterating a papal ban on contraception propounded before Vatican II.

This act of papal authoritarianism provoked worldwide disappointment, indignation and protests among Catholic theologians, bishops and lay persons committed to the collegial

church proclaimed by the Second Vatican Council.

The resulting furor and calls for reform of the governing structures of the church persist. The church becomes ever more polarized as John Paul II and Vatican officials vigorously defend *Humanae Vitae* and the traditionalist vision of papal and church authority which produced it. Rome acts to curb theological dissent, and endorsements of *Humanae Vitae* are made a litmus test for becoming a bishop.

Yes, I understand that for traditionalists in the church, the ban on artificial contraception is a prophetic stand that separates those who truly follow the Lord from lax secularized Catholics gone astray. Sincere conservatives aver that Roman authorities must hold the line on sex, both on principle and as a symbolic check against descending the slippery slope into chaos.

But many other mainstream Catholics and I follow a different vision. In this age God is calling us to work and pray for a more collegial church, one able to admit that *Humanae Vitae* contains erroneous judgments. Of course the church makes mistakes, but we learn and move on. After 25 years, The main lesson of *Humanae Vitae* is that we desperately need the Holy Spirit to lead us toward a more Christian way of making communal decisions and exercising church authority. ✦



# New Witnessing Literature

by Dr. Andrew Wilson

**F**or this new age Father and Mother have had printed the *Textbook for World Peace* and the *Proclamation of the Messiah I*. Added to these we now see *Building a World of True Love* and *The Healing of the World*.

Thank God and rejoice!

The new crop of literature coming out promises to make the message of Unificationism more accessible than ever before. In the past year, HSA Publications has published four new booklets: *Building a World of True Love*, *Textbook for World Peace*, *Proclamation of the Messiah I*, and now, *The Healing of the World*. These quality publications provide an unparalleled selection of inexpensive witnessing materials. Each gives new perspective and insight into Father, the Divine Principle, and the Unification Church.

Consider the publications situation at the beginning of 1992. Excluding the various collections of Father's speeches, the witnessing material put out by the American church could be roughly classified into two types: book-length texts that treat the Divine Principle in great detail and lists of projects in glossy pamphlets studied with color photos. Of booklets suitable for witnessing, there were only three: two introductory booklets of Father's speeches, *God's Warning to the World* (1985), and a quite useful booklet *The Path of a Pioneer* (1986), which collected several historic testimonies about Father's early life.

## New occasions teach new duties

With the accomplishments of the last seven years, and the advent of the Completed Testament Age, the message of Unificationism has moved to a new key. More than ever, it is a message of world peace, a message of true love for the sake of others, and a message of confidence in the future built upon foundations laid and missions accomplished. The year 1992 witnessed the successful launching of the Women's Federation for World Peace. On August 24, 1992, Father officially proclaimed his Messiahship and True Parenthood before the world. In order that this good news be proclaimed to a wide audience, new publications are needed which can convey its essence in simple language.

Initial impetus came from the True Parents themselves, as Mother's speeches were published in the *Textbook for World Peace* and Father's declaration of the dawning of the Completed Testament Age was rushed to press as *Proclamation of the Messiah I*. In the same spirit, members of the American church have also brought forth new witnessing materials.

The pioneering work of Dirk Anthonis led to the pub-

lication of *Building a World of True Love* in the summer of 1992. The Divine Principle was originally written for an audience of Korean Christians, and the book deals with a frame of reference that is often quite different from that of most secularized Americans. Dirk Anthonis, in his spare time and as a tribal messiah, set to work to produce a concise summary of the Principle written in language easy for an American audience. The result is *Building a World of True Love*. It is an excellent introduction to the Divine Principle.

One feature of Anthonis's treatment of the Principle which sets it apart is his use of supporting quotations from the scriptures of the world's religions. Although the Divine Principle was revealed based upon the Bible, and was initially given as a divine gift for the revival of Christianity, the contemporary stage of the providence is to embrace all the world's religions. Father instructed the preparation of *World Scripture* because he honors all religious teachings as manifestations of the will of God. Utilizing the *World Scripture* book, it is easy to find support in the scriptures of every religion for Divine Principle teachings.

By demonstrating that the Divine Principle is a universal teaching that respects all religions, *Building a World of True Love* gives a glimpse of the Divine Principle's power to unite the world.

The latest publication is *The Healing of the World*. [It was introduced May 13 at Father's inaugural speech in New York.] This booklet is a useful introduction to all three aspects of Unificationism: the True Parents—a brief biography of Father and Mother, the teaching—a summary of Divine Principle, and the unification family—a survey of projects. While the synopsis of Divine Principle is largely abridged from *Building a World of True Love*, the discussion of Father's life is the most complete available in an introductory format. It is the first book to divide his ministry into three stages: his calling, the wilderness course, and the time of consummation and homecoming. It highlights the role of Mother and the Women's Federation for World Peace. The layout is attractive and there is a diverse selection of photographs.

All of these publications are ideal introductions to Unificationism.

Dr. Andrew Wilson is the director of the *Encyclopedia Project*. HSA Publications Note: *Building a World of True Love* and *The Healing of the World* are both sold out. We printed 7000 of each—they must be filling a need. Both books have both been revised and will shortly be available as a 2 volume set. Both books will be 7" x 10" in size with a format similar to the original *Building* book. Both will have pictures to augment the text. ♣

**With the advent of the Completed Testament Age, the message of Unificationism has moved to a new key.**

## Poll: Literal belief in Bible is declining in U.S.

By George Gallup, Jr. and Robert Bezilla © 1993 Princeton Religion Research Center

(RNS)—One of the most dramatic shifts in religious beliefs in this country is how people view the Bible. As recently as 1963, two adults in three accepted the Bible as the actual word of God, to be taken literally word for word. Today, only about one adult in two (49 percent) continues to view it that way.

Although some young people continue to interpret the writings of the Bible literally word for word, the majority now are more likely to view scriptural writings as inspired accounts that sometimes must be interpreted figuratively. Young people also are less likely than their elders to accept biblical accounts of the creation of human beings and the universe as being literally true.

Literal belief in the Bible seems to decline with age. Overall, 39 percent of teen-agers say they believe in it word for word, but this view is less often held by older teens. Most likely to interpret the Bible literally are 45 percent of younger teens, ages 13 to 15. By age 16, just 31 percent of teens still hold to literalist interpretations of the Bible.

A near majority of teens (46 percent) view the Bible as the inspired word of God, but not as a book in which everything should be taken literally word for word. This also is the view of 49 percent of the adults in this country.

For 14 percent of teens the Bible is nothing more than an ancient book of fables, legends, history and moral

teachings, recorded by man. A similar number of adults (16 percent) take the same view.

The "creationist" view or literal biblical accounting of the origin of human beings is of concern to most educators and scientists, who feel it impedes the proper study of the natural sciences by substituting religious dogma for accepted scientific theories.

A slight majority of teens (52 percent) believe humans have developed over millions of years from lesser forms, but that the process was guided by God. An additional 10 percent of teens say human development took millions of years, but also maintain God played no role in the process. Both theories are consistent with the scientific world's prevailing "Darwinian" view of the development of human life.

Younger teens (39 percent) are somewhat more likely than older teens (30 percent) to accept the literal biblical view of the creation of human beings.

The findings are based on telephone interviews with a representative national cross section of 505 teen-agers, ages 13 to 17, conducted during the period of Jan. 23-31, 1993. Results reported for adults are taken from a nationwide telephone survey by the Gallup Organization of 1,005 persons, ages 18 and older, conducted in November 1991.

Findings based on samples of these sizes have a margin of error of plus or minus 4 percentage points for the sample of teens and 3 percentage points for the sample of adults. ♣

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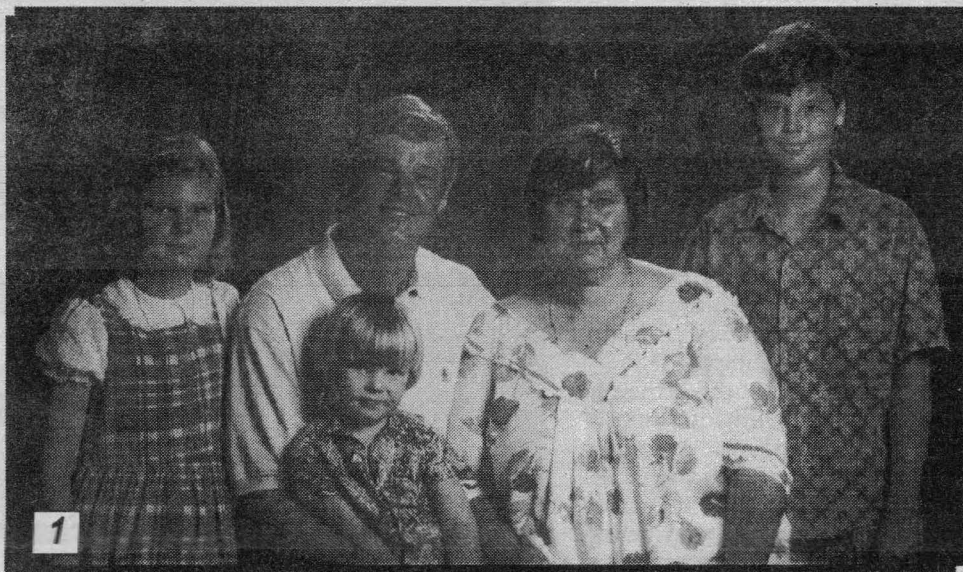
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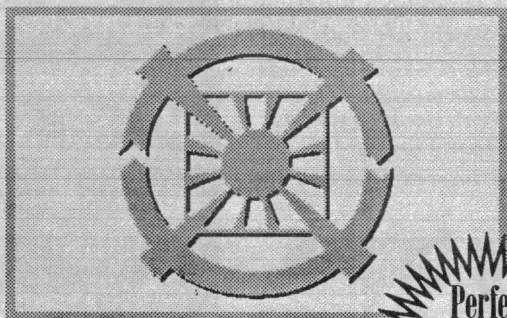
  
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