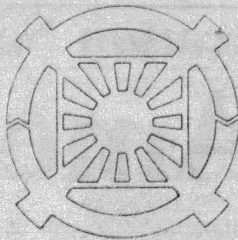


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Unification News

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January 1990

GOD'S HOPE FOR AMERICA Mobilization For A New Decade

At the close of last year, Rev. Moon asked President James A. Baughman to begin 1990 with a major nationwide revival and educational campaign. He gave the theme: "God's Hope for America: The Return of American Youth to a New Christianity."

The revival is especially for the Christian community and young people. Rev. Moon asked for the support of all members and supporters of the church. The country has been divided into four regions, with a major national leader assigned to each. Under the leadership of

the Regional Directors, they will go to every state with public talks and Divine Principle education, in the process helping the states to develop workshop programs.

Reverend Baughman spoke about the campaign in his God's Day Address on Jan. 1 at the World Mission Center in New York. (See page 2 for an excerpt.) The campaign is to be completed by the end of March, 1990. For more information, please contact your local church leader at the addresses given on the back page. The IOWC schedule, as known at our deadline, is on page 2.



President Baughman giving the God's Day Address at the the WMC in NY. (New Future Photo)

Unificationism and Won Hwa Do Taught Inside the Soviet Union

By Alan Smith & Kensaku Takahashi

It was a truly historic event, the introduction of Unificationism and Rev. Moon's name to the young people of the USSR through the teaching and training of Won Hwa Do.

The first promotion test was planned for early December of 1989. Dr. Joon Ho Seuk, President of the International Won Hwa Do Association, and Chief Instructor Kensaku Takahashi, departed from New York City on the evening of December 5, 1989, to arrive the next day at noon at the Helsinki Airport in Finland. Their purpose was to introduce the techniques and philosophy of Won Hwa Do to Soviet Russia, as well as to nurture the seeds of Won Hwa Do already planted there.

A Foundation

The foundation for Won Hwa Do in the USSR began in the summer of 1989 when three people, Gordon Baillie, Samuli Kinnunen, and Alan Smith travelled to Estonia to give a demonstration of the style

and explain its guiding philosophy to the Karate Association there. Many people were very inspired and wanted to learn more. One such was a former USSR Karate champion named Igor, who is a teacher in

Tallin.

Martial arts began in the Soviet Union in 1979, but by 1984 it was no longer allowed to be part of the officially recognized sports. The reason was that it was not

consistent with building "communist man." Martial arts continued, however, but in private homes. Then in the beginning of 1989 it was officially recognized once more, so the timing was just right for Won Hwa Do's historic mission to begin.

It was planned that the head instructor of Won Hwa Do in Europe, Tadao Kawahara, would go to Estonia to teach Won Hwa Do and to expand its foundation. Tadao returned, very inspired and with exciting news. During his stay

there, he had given demonstrations to a Kung-fu club and to two Karate clubs. The members and instructors of these clubs all wanted to learn Won Hwa Do, and one Karate club instructor named Uku Tamara wanted to change his club over to a Won Hwa Do club. Interesting, the name of Uku's club was the "Home Place." Now it is called the Won Hwa Do Club Home Place.

Upon meeting Dr. Seuk and Kensaku Takahashi, Uku said that Won Hwa Do is what he has been "looking for and waiting for." An official Estonia Won Hwa Do Association was registered in Russia and Uku Tamara is the President of it. He has been studying martial arts for sixteen years and is about 40 years old. Although he is not a member, he is a very pure person, allowing no smoking or drinking participants to be a part of his school. He is very inspired about the philosophy and technique of Won Hwa Do. He feels that Won Hwa Do is technically superior to the other martial arts and also feels that there is a certain beauty to it that the others lack.

Inner Philosophy

What is most impressive about Won Hwa Do is the philosophy behind it,

see Won Hwa Do on page 12



Dr. Joon Ho Seuk.

Our Hope for America's Future

By Rev. James Baughman

This is an excerpt from the sermon, "Our God's Day Gift to Heavenly Father" given on January 1, 1990, at the World Mission Center, New York

During the year of 1989 we have entered into a new era. The Unification Church and the world are in a new time. It is as the time when the Israelites entered into Canaan. They were no longer in the wandering period. We are now at the phase just at the end of Jericho and it is time for us to go into the land to claim it just as the Israelites did several millenia ago..

God spoke to the people through Joshua after crossing the river Jordan, saying in essence: "Be strong and of good courage. Don't worry, because wherever you go, I will be with you." And He warned us of one thing when He warned the people: "You must stay true to God's word and tradition. Never let it depart from your mouth. Meditate on it day and night and teach it to your children. For if you stray from that way, you will not prosper. But if you keep my commandments, you will prosper and increase and possess the land." This is exactly what Rev. Moon is telling us also: if we will personally live according to the Principle and the tradition, we will prosper in time, even though we are a small handful of people going into the world.

Joshua also said to the people, "You didn't come to Canaan just to settle and be content with the outskirts of Canaan. We have to go in and take the nation." Before they could really settle, they had to go and take possession of the land. On that foundation, God was going to give them all things.

At the beginning of creation, God's intention was to create centered on His heart and love. His love was the origin of all things, the essences of His whole ideal, of the Principle, of His joy. Out of that love and life, He would multiply His whole lineage of people, centered around a son and daughter created in His image. Based on that lineage, God would have His own people who would love Him as He loved them. He would have His own tribe, society, nation, and ultimately, the whole world would fulfill His purpose of creation. This was the most beautiful master plan ever created in the mind of a being.

After the Fall

Think what happened because of the fall. Love became centered on Satan, self-centered, impure, evil, destructive. Out of that love, was born life centered on Satan, a lineage of hell. A people, society, and world that was Satan's. Since that time, God never even saw His own individual, except for the Messiah.

Satan had a people who were willing to die for him, to obey him, sacrifice everything for him. That is the history of our race. Satan had many nations that upheld his principles of self-centeredness, hatred, division, war, destruction, and evil. This is the reality we know, and yet, it is not the reality that God intended.

All throughout history, God has been trying to get back His people, His nation. If you study the parallels of history and the courses of the great men and women—the prophets and saints—you realize that God did have individuals who succeeded in making the foundations of faith and substance. Finally, with Jacob and Esau, he

the will of God. He warned them of the consequences and yet they did it anyway.

When you read the Book of Judges, you realize that they fell into faithlessness over and over again. They would repent and come back and God would raise up a leader, or a judge, someone to take them back to God, but five years later they would fall into faithlessness again. Finally the nation divided and was invaded. God's people were scattered across the corners of the earth, never to be seen again as a nation. God never saw His nation.

Christianity arose out of that, when God's son came. Had the nation united with him at that point, God would have had His

national foundation. But, as we know from the Principle, the foundation of Christianity only created a spiritual foundation on the national level, and is awaiting the second coming. This was the destiny of the first and second Israel—to create God's nation.

Who are we? Who do we represent? The third Israel. Do you know what that means? We are in the same position as the Israelites 4,000 years ago, the same position as the Christians 2,000 years ago. Even now at this moment in history, we are being asked to go out and claim God's nation.

The Nation

The unification of God's country, "my" country as referred to in this year's motto, is an exciting time. Rev. Moon has been preparing for this moment all his life. At a leaders' meeting, he said to us, "When I was in prison in North Korea, when I was in Pusan with only a few members around me, I prayed only for God's nation." Everything he sacrificed, every condition that he made, was to take God's nation. This was Rev. Moon's hope every time he established the many projects. He did not do it for America or for any other nation in the world, he did it for God's nation. And he said at that meeting to us, that in a moment, he would sacrifice everything, he would dissolve everything if it would contribute to bringing back God's nation more quickly.

End of History

As you know, in 1945, Rev. Moon's original desire was to establish a 7-year course on the foundation of Christianity, and during that 7 years, Rev. Moon

would substantiate the victory of God possessing His people, His tribe, society, nation, and, eventually, His world. In 7 years, Rev. Moon was to create the worldwide level foundation for the coming of the messiah, the substantiation of the Kingdom of Heaven on the earth. As we know, the Christian foundation did not support him, and in 1945, rather than finishing in 1952 as was his desire, Rev. Moon went the way of the cross. He stepped into the position of "John the Baptist." For the next 40 years he had to make his own foundation until, on August 31, he declared the "Victory of the Establishment of the 8th Step Settlement."

In 1985, Rev. Moon declared that he was beginning the 7-year course that he intended to begin 40 years before. He has told us many times, those first three years were critical for America and he spent a long time in America. After the sacrifice of Heung Jin Nim, after the sacrifice of in Danbury, Rev. Moon told us, "Now you each must go your Danbury course, and win this country in those three years." Last year on God's Day, Rev. Moon declared that this is a new time and he is going to spend the rest of this time in Korea. And the year 1989 is a transition year, the fourth or middle year of these seven years. The next three of these seven years Rev. Moon will spend most of the time in Asia, focusing on China and the Soviet Union. 1992 is the end of this 7-year course.

What is the foundation Rev. Moon stands on now? In 40 years Rev. Moon created, by his own hands, the foundation

see AMERICA on page 4

To All Members of the Church in America

By Rev. James A. Baughman

As we enter the 1990's we have made a new determination to fulfill Rev. Moon's desire for America. If we can view this as another chance for America; then we can still get 30,000 members and our own 84 spiritual children.

During the months of January, February and March, 4 IOWC will be travelling on a witnessing, speaking, and teaching tour. They will visit every state as did Rev. Moon in 1974. We want to encourage every member to use this tour as an opportunity to acquaint or reacquaint relatives, friends, old contacts, and spiritual children who have become disassociated with our Rev. Moon and his message.

Here are some suggestions:

1. Make a list of all the people (relatives, friends, old contacts, etc.) whom you know around the country and would like to introduce to the Principle.

2. Prepare letters of invitation for them (you might pick up specific brochures about the speech in their state). Let them know times and places; or call and invite them to the speeches. You might want to give their names to the local

center to contact.

3. If you have many contacts in an area (for example your hometown) you might even arrange to go there for a few days to visit and bring them to the speeches.

4. Make a special 21 minute prayer condition for the duration of this 3 months campaign. This is a time when Christian saints, great American patriots, our own ancestors, and our members in the spiritual world can lead many prepared people to us. Please pray that we can engage their assistance. Together we will bring great victory for America.

5. Please be generous in donating any funds that you can to the region or to National HQ to support this very important effort.

Moreover, we all know the power of prayer trinities. It would be most ideal if you can make prayers trinities which meet regularly so that you can focus your prayer power. Your fasting and praying for this effort will be much appreciated.

We are in the process of establishing a national IOWC coordination office to handle any questions or concerns during this three month national mobilization.

The IOWC phone numbers is (212) 997-0050, ext. 264 and 267.

Thank you.

Rev. James A. Baughman is the President of the Unification Church of America.

even had a family. Through Jacob's clan He had a tribe and His plan was to create His nation, never seen before in history. He led the chosen people out of Egypt to the spot where they should take possession of the nation. They failed not so much because they fought with each other and shed so much blood, but because they betrayed God's tradition. They compromised with

people and His nation. Based on that, Jesus could have gone out into the world and won back God's world. But the people killed the messiah, and Christianity, on that foundation and for as long as it has existed on the earth, has never fulfilled God's nation. It had many chances: in Europe, in America, everywhere it had planted itself in the world, God could have created a

IOWC Schedule

President James Baughman

Jan. 7-9: Brooklyn, NY
Jan. 10-12: Harlem, NY
Jan. 13-15: Manhattan, NY
Jan. 16-18: Staten Island, NY
Jan. 19-21: Queens, NY
Jan. 22-24: Westchester, NY
Jan. 25-27: Bronx, NY
Jan. 28-30: Long Island, NY

Vice President J. H. Seuk

Jan. 8-12: CT
Jan. 13-17: NH
Jan. 18-22: Boston, MA
Feb. 8-13: DE

Feb. 19-23: PA
Feb. 26-30: NJ
Mar. 5-9: Upstate NY
Mar. 10-25: 3 New England states
Mar. 26-30: Columbus, OH

Vice President Hugh Spurgin

Jan. 11-14: New Orleans, LA

Jan. 16-18: Austin, TX
Jan. 22-27: Dallas, TX
Jan. 24 & 27-31: Norman, OK
Feb. 4-6: Little Rock, AR
Feb. 8-12: St. Louis, MO
Feb. 16-18: Louisville, KY
Feb. 19-22: Indianapolis, IN
Feb. 24-26: Detroit, MI
Feb. 28-Mar. 3: Chicago, IL
Mar. 5-8: Milwaukee, WI
Mar. 10-13: Des Moines, IA
Mar. 15-18: Sioux Falls, SD
Mar. 20-23: Fargo, ND
Mar. 26-29: Minneapolis, MN.

Vice President Tyler Hendricks

Jan. 6-13: Phoenix, AZ
Jan. 15-20: Los Angeles, CA
Jan. 22-Feb. 3: Berkeley, CA
Feb. 5-10: Portland, OR
Feb. 12-21: Seattle, WA
Feb. 22-24: Boise, ID
Feb. 26-28: Billings, MT
Mar. 2-29: WY, UT, CO, NM, KS & NE.

MIDNIGHT ADDRESS

The Unification of my Country

By Reverend Sun Myung Moon

This is the first in a series of excerpts from an unofficial translation of the Midnight Address given on January 1, 1990 at Chongpadong, Seoul.

The motto for the New Year is: "Unification of my Country". When you look at the history of the providence, the decade of the 1980's was a very important time of change. Now all the indemnity that had to be paid is paid. Forty years of Unification Movement history have passed now.

After the fall, God divided the children into Cain and Abel. The purpose of the providence was for these two sons to become one and then to become one with Adam and restore Adam's position. Cain and Abel, as you know, did not fulfil this.

Throughout history the position of the younger son has been one of persecution and opposition. The position of the first son, which was Satan's position, was always persecuting the position of the second son. Religion in the second son's position was always persecuted by the world. Originally the position of the first son would be the one to directly communicate with God but this was lost through the fall. Because of the fall Satan achieved the position of father of mankind.

Adam and Eve were originally supposed to become united under the vertical dominion of God. How could man and woman become one and at the same time heaven and earth become one? The vertical and horizontal should have united. By uniting with God Adam and Eve would have created a perfect vertical relationship with God and through their blessing would have united with one another. This would have been the beginning of world unification in the original plan of God.

Because of the fall this perfect vertical direction, which would have been the key, was lost and the vertical angle became distorted. Satan made a vertical relationship with Adam and Eve which was destroyed.

New Root

Originally God's plan would have been for one man to become God's root in mankind. Because Adam did not fulfill and established a relationship with Satan instead, this root was never established. The only way for the ideal of God to be established is through an individual who establishes this kind of relationship with God and then establishes True Parents centered on God. Only through True Parents on the earth can the original love of God be implanted into mankind.

All history has been going toward the goal of finding the True Parents who would establish the new tradition of God's love and clean out the polluted love that has come down through history. All the religions have a concept of a kind of savior. According to their different cultural backgrounds they have different views of it but it is all some kind of manifestation of the original desire of mankind for True Parents.

True Parents are the opposite of false parents. Because all men are born from parents with original sin the position of first and second sons are automatically false and history has been one of strife. Darwin's theory, for example, is the survival of the fittest. History has been a fight between the two sons' positions. The purpose of this fight has always been to establish a basis for

restoration of the true sonship and also the True Parentship.

Mankind has multiplied centered on the false love of Satan. God cannot relate in this sphere of false love. Even though he is omniscient and omnipotent He cannot do it. You have to understand how terrible history is for God who through thousands of years has cried undecipherable tears. He has been forsaken so many times by people who have betrayed him and disappointed him. God has worked through history through chosen individuals and nations. What is a chosen nation? It means a nation that in the fight with Satan has been brought even to the side of God.

Ideology

God is coming from above and taking away Satan's domain. If God were to be recognized by man, Satan's power would be taken away, so he established communism which denied the existence of God.

The confrontation between the two blocs was concentrated on Korea. Communism and the free world are represented here. Korea has a really central role in the world. It was not accidental that most of the world, except for North Korea and Cuba come to Korea for the Olympics. In that way they were all connected to the providence of Korea, to God's unification plan. That would not have been possible without the Unification Movement. So missionaries of the Unification Church came from all over the world as representatives and they witnessed to and helped their national teams. That was when the internal Abels and the external Cains become one in Korea.

Politicians don't know about the providence. They think they are deciding things but internally it is not them that is moving events. President Roh Tae-woo was providentially put in that position, he didn't win through his own power.

How was Korea divided? After the Liberation in 1945 there were three Christian groups. One had collaborated with the Japanese and worshipped at Shinto shrines during the occupation, another group had been persecuted for opposing this and the third group had cooperated but were internally opposed to the Japanese. When the Americans came in they should have worked for the unification of these different groups. They should have done this in a fatherly way centered on the patriotic side and not centered on the group which had worshipped at the Shinto shrines.

During the Olympics through the activity of missionaries serving the national teams the position of the sons was restored by the second sons serving the first sons. They should have done this in a fatherly way centered on the patriotic side and not centered on the group which had worshipped at the Shinto shrines.

During the Olympics through the activity of missionaries serving the national teams the position of the sons was restored by the

second sons serving the first sons. From that moment Satan's power declined.

Recent History

During WWII Britain was in the position of Eve, America in the position of Abel and France as Cain. Britain should have united with these nations and after being victorious in the war the Christian culture centered on the mother should have united and embraced the whole world. The principle of restoration is the same pattern from the individual to the world level. If Cain and Abel cannot connect to the position of True Parents they cannot



unite. After she has overcome Satan, Eve should say to her sons, "let's go to Adam."

The role of a peninsula is to unite different countries. Italy has been in that role for Christianity. It should have been where eastern and western culture united. The same is true now for Korea. It has the same role Italy had during the Christian period. Many people recognized that this is now the Pacific era. But who would be the center of it? Japan? China? They are traditional enemies.

America had the responsibility to prevent the division of Korea. If after World War II America had fulfilled this responsibility, uniting with the Abel type Christianity the whole restoration would have finished in seven years.

So what happened? At the time Christianity in Korea was so divided. Those who had opposed the Japanese and fought on the underground failed to unite because they didn't realize what the center was. I was a participant in the underground opposition to the Japanese and should have been the center around which Christianity united.

If Christianity had united centering on the underground movement within short time the nation could have united. The whole world could have been restored. The Divine Principle has not changed in the last 40 years. Now when it is taught to people in the west, even politicians, within a week they completely change.

The Abel side has to overcome the Cain side with love. The problem is that Christianity was invaded by Satan all over the world because Christians ignored God's will.

So 40 years ago, because Christianity failed, the Unification Church was established and had to start as an underground movement. Because Christianity and the nation failed, the Unification Movement had to go the way of suffering. The Unification Church had to be victorious in the midst of persecution. When people joined the church they are opposed by their own family, they endure opposition from their old environment.

God's side always has to grab the second generation of a nation. If I had been able to teach the young people ten years ago we would not see the radical student and labor problems we have in Korea now.

Unity

In WWII, Japan was in satanic Eve position and Germany in the son's position. Japan is a traditional enemy of Korea. It seems impossible for a Korean to establish influence in Japan. It was only possible to overcome this animosity by overcoming Satan's love. I had to go a lonely and painful way to establish the position to love with God's heart. In this way I was able to overcome national animosities and take nations away from Satan.

The time is coming when the communist world can be taught by us, my way is to win by enduring persecution and then take the victory. My tactics are to take away the second generation of Satan's children through divine love.

We now have a worldwide foundation to completely deal with the free world and the communist

world, a base to lead the world away from Satan.

The western world has been corrupted. Satan has worked through the decay of morals to completely pollute the young generation in America. He has tried to completely corrupt the young people of the West.

When the Israelites came to Canaan they had been in the desert a long time and they were weak and hungry. The people of Canaan were fat and wealthy. But the Israelites completely depended on God. That was how they could win. It's not a question of our numbers but it's a question of how united we are with God. If we are united with God then we can completely occupy Satan's world.

Because of the fall the whole world has become the domain of Satan. That's why the True Parents have to bring to God the unity of Cain and Abel with Adam and Eve and bringing all back to the domain of God. Christianity does not know that the history has been so full of tears.

My original plan was to unite with the Christians in Korea and the leaders in Korea at the time but they turned round and persecuted me and accused me of all sorts of things. This persecution has never brought me down. After persecution, I always became stronger.

Satan has established so many walls between men. I had to overcome these walls. There was no way to go over them, I had to dig holes and go under the walls. The Unification churches were established in Korea in the most smelly places in the city. Even Satan does not like to go there. Next to the garbage dumps is where you could find the Unification Churches.

AMERICA from page 2

that Christianity created for almost 2,000 years. Like Christianity, our church has spread world-wide through its mission work. Like Christianity, we have an economic foundation world-wide. Like Christianity, we have involvement in every aspect of life: education, the media, politics, economics, the arts, academics. Young people, old people, all generations. Now we, too, stand on that foundation to bring about the Kingdom of Heaven on the earth in this 7-year period.

Rev. Moon declared in his God's Day speech, this decade will tell whether or not we bring the Kingdom. It will be up to us, whether or not we see it by the year 2,000.

In Alaska, on August 30, Rev. Moon declared the end of his whole indemnity course, the end of the 40-year indemnity course of the Unification Church in the world. The day after, he then declared the "Age of Parentism", not just for us, but now for the world.

On that foundation, Rev. Moon declared in Korea in early October the first anniversary of the day of the Establishment of the Unified World Nation. After that, it is no coincidence that Jericho fell. The Berlin wall came down, as Hyo Jin Nim prayed two years before. Seven nations in Eastern Europe crumbled representing the seven tribes in Canaan fought by Joshua. At this very time, they are trying to elect new governments, but they don't know what to do. Rev. Moon's concern is that they have a true ideology before they make the same mistakes that America and many of the free world countries have made with their misuse of freedom.

When we look back on 1989, did we fulfill tribal messiahship? How many of us taught lectures as Rev. Moon asked us to? How many of us really witnessed? How many of us gave our lives for Cain, our brothers and sisters in the streets who are suffering? In a way, this is really a judgement for us. We are now given a mandate to do something about it.

Let me explain what Rev. Moon did in this 8-step course, because it is something we have to follow. For 40 years, since 1945, Rev. Moon had to make his own indemnity course. He started out at the bottom. As you heard in his God's Day speech, he is telling us to now do the same. Rev. Moon has done this over and over again. He's told us many times about this formula course that we must go: servant of servants, adopted son, step-son, true son, mother, Rev. Moon, God. This course must be gone on eight levels: individual, family, clan, tribe, society, nation, world and cosmic.

Rev. Moon went the way of indemnity on each level, starting each time from the servant of servants position. He explained once what that is like: it is being in a position where nobody defends you and you have absolutely no rights, no dignity—you are nothing. Even the servants despise you. Even the dogs despise you. This is the course where Rev. Moon started as an individual in 1945. Step by step, Rev. Moon went the course on the individual level. When he reached the pinnacle and got the blessing, he then offered up that blessing and went back down again to the servant of servants level, deep into misery again. And having reached the pinnacle of the family level, he took that blessing and offered it to God and went back down again, suffering persecution and ridicule again. He did this over and over again for 40 years, longer than most of us have been alive, until he completed it on the Cosmic level.

Rev. Moon is now telling us to go this course. This is the victorious foundation he now stands on, victory on every level. On August 31, 1989, Rev. Moon could declare the completion of the Eight Step Settlement. He now steps out of the course of John the Baptist. There is nothing more that he needs to do. This is why he has been telling us we are now on the verge of a new time.

He said that each time he was in prison represented a time when he was at the bottom of a new level, starting as servant of servants.

You must understand Rev. Moon's feeling of elation in having finally completed all of this for God. Now he is telling us that if we simply do it on the individual, family and clan levels—if we will go this formula course to gain back all things and people for God, sacrificing ourselves and even our families as a tribal messiah—we can inherit all of Rev. Moon's tradition, his victory, and this entire condition of eight step settlement that he has done for us.

In the early part of 1989, Rev. Moon mobilized many Japanese members to Korea, also Americans and Europeans and people from all around the world. This was an

important

mobilization time.

It was the begin-

ning of this 1989

period when we

were to go down

and work on the

servant of servants

level, and love the

nation of Korea. In

some sense, as a

church, we stand in

a position now to

go down and claim

God's nation, but to

do that, we must

sacrifice every-

thing. At the

leaders' meeting,

Rev. Moon ex-

plained that we are

like seeds. He made

us into good seeds

through his teach-

ing, his hard disci-

pline for us, and

our going our for-

mula course. But he

said, what good is

a good seed if it

sits on a king's

table, exalted, in a

gold dish? That

wonderful seed will

amount to nothing

forever unless it is

put into the ground

and stomped in. It

must break open, create a

root and a sprout, and push through the soil

and see the daylight. That is what Rev. Moon

wants to do with us now—to plant us like

seeds all across America and the world.

INTRODUCTORY SEMINAR ON THE UNIFICATION MOVEMENT

Teaching Unificationism in Poland

By Gordon L. Anderson, Ph. D.

Under Gorbachev's policy of glasnost and with the revolutionary political and economic changes in Eastern Europe, it is now possible to openly discuss religious and philosophical issues and to legally practice religion.

When I accompanied Reverend Chung Hwan Kwak, President of the *Segye Times* in Seoul and Chairman of ICF and IRF, to Eastern Europe in October, we were amazed by the extent of freedom there now. We knew that PWPA had been legalized in June, but discovered it would be quite easy to engage in all types of activities and projects of the Unification movement. Reverend Kwak asked the church members in Poland and myself to organize an Introductory Seminar on the Unification Movement (ISUM) in just 5 weeks time.

We quickly sent out invitations, telexes, and faxes, to contacts of ICF and IRF in Eastern Europe and were very happy with the turnout of 58 scholars and religious leaders. At the seminar, which was held December 8-11, 1989, we had 23 participants from Poland, seven from the USSR, four from Czechoslovakia, four from Yugoslavia, two from Bulgaria, four from Greece, four from Hungary, one from East Germany, one from Finland, two from Austria, and five speakers from the USA.

The conference site was chosen by the national church leader in Poland. It was a beautiful castle on a bend in the river a short distance north of Warsaw. The Pultusk Castle gave us a sense of history; yet it had just been restored with 60 rooms equipped with all modern facilities last July. We were one of the first groups to use the facility.

Dr. Frederick Sontag, Dr. Richard Rubenstein, Franz Feige, Andrew Wilson and myself went to lecture and organize the ISUM, which was sponsored by ACUMI (Advisory Council to the Unification Movement International). Towards the end, Reverend Kwak arrived.

A Vision

I think I will start my reflections by telling a little bit about the Greeks. Although the Greeks are not from the former Soviet Bloc, something very interesting happened a week before this conference. One of our church leaders was praying and he had a vision. This vision was that there was a race, and a Korean runner was about to cross the finish line, but he looked back, and there was someone from the Orthodox Church running who had stopped. The Korean runner, who had not quite crossed the finish line, ran back to bring the Orthodox runner across the finish line.

The national leader in Greece feels that the Eastern Orthodox Church is now in a very special position. Western Christianity has not readily responded to Reverend Moon's work and now conditions are such that the Orthodox Church has a unique chance to take the lead in the Christian

world. So our leader in Greece asked if he could send a couple of theologians to the ISUM with the hope that they could help influence the Orthodox Church hierarchy.

Two Greek theologians came to the ISUM; one is a professor who also attended the IRF conference in Moscow, and the other a Greek theologian. They are both New Testament scholars. After my lecture on resurrection and the mission of Jesus, in which I discussed eschatology as well as our interpretation of the mission of Jesus, the first Greek professor raised his hand and said, "I have been a New Testament scholar all of my life; I have been writing on eschatology for 20 years, and what you have said is truly Biblically sound. I believe that the Orthodox Church ought to revise its present position on eschatology. In fact, I think the Catholic and Protestant churches should do so as well." I truly hope that he will be listened to by others in the Orthodox Church. As you know, the Orthodox Church is also the main church in Russia.

There is a very unique struggle going on in the Orthodox Church in Russia. Most people are now pushing for religious liberty in Russia, but the Orthodox church is not.

type view in this kind of struggle. Also the Orthodox Church in Russia as well as the Catholic Church in Poland, both of which have established great influence in their countries, will be tempted to want to take absolute spiritual power, like in the feudal days.

tics, in the USSR said: "This was the first year in my course that my freshman students have wanted me to throw out Lenin and Engels; young Russian students do not want to read them anymore." It is official policy to teach Marx, Lenin and Engels, but he said, "We should teach just Marx and counterpose it to the Divine Principle and the Bible as expressions of other genuine human aspirations in literature." I do not know when such changes might come; he said it is too early to do something like that in Russia yet, but he would be happy to come to another meeting like this.

At this East European gathering, the recent events in Eastern Europe were in this atmosphere the whole time. One person from Prague, a teacher of comparative education, upon hearing the Divine Principle presentation, said, "You know, Marxism has failed, and

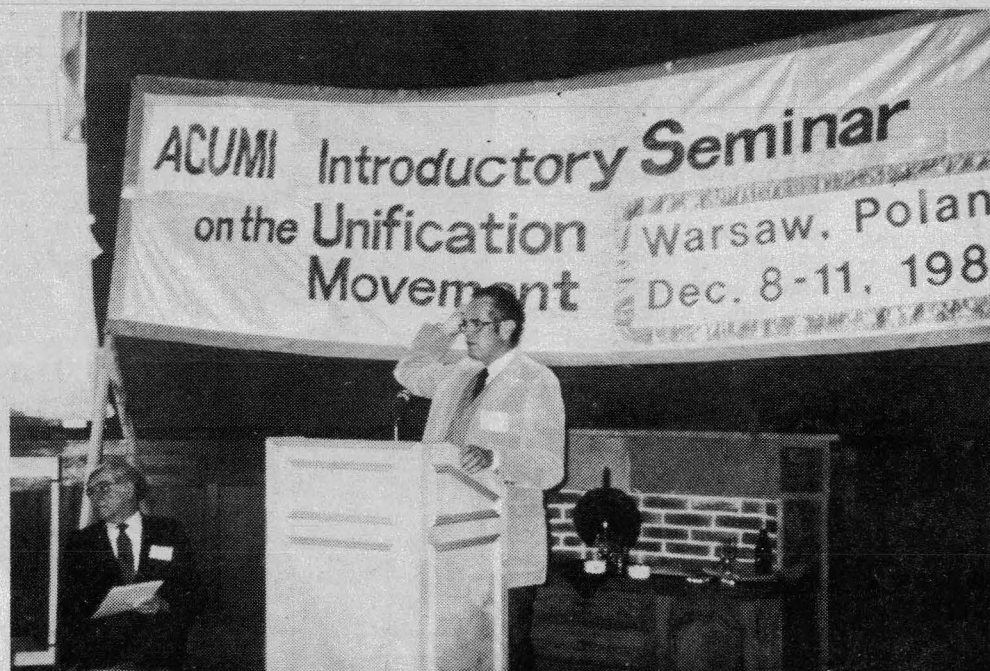
Christianity did not provide us with suitable answers, so perhaps the Unification Movement is what Czechoslovakia needs." He speculated that there would be lots of resistance to Unificationism in his country but at the same time felt that this type of world view and vision is what his country needs. He will help us to organize an ISUM in Czechoslovakia this coming spring.

Dr. Richard L. Rubenstein gave a wonderful presentation. He and Dr. Sontag are both very excellent speakers that we can be proud to work with. Dr. Rubenstein gave a speech bringing the professors to the present human situation out of the 19th century philosophical thought, using Max Weber, Nietzsche, Hegel, and some of the existential philosophers that professors must know.

He gave them a very solid explanation of why he believes Reverend Moon and the Unification Movement is important. He went on to distinguish three types of leadership the feudal leader, the bureaucratic leader, and the charismatic leader. Of course, the bureaucratic leader would be the type of communist leader now sapping the economies of Eastern Europe and nobody wants to go back to feudal leaders, but what about charismatic leaders? There are Stalin and Hitler, on the one hand, but then there is Reverend Moon on the other hand. How is Reverend Moon not like Stalin and Hitler?

He went into a detailed explanation of the difference, why Reverend Moon is fulfilling those kinds of requirements of a charismatic leader that will advance well being in the world. Dr. Rubenstein also talked about how scholars look back and reflect on religion. He said that if he went to an AAR (American Academy of Re

see ISUM on page 6



Dr. Frederick Sontag at the ISUM podium.

Soviet Participants

We had seven participants from the Soviet Union. As you know the Soviet Union has been under communist rule for 70 years. Most Soviet citizens have never been able to discuss religious issues in their whole lives. Although there are evangelists now on television in Russia because of the changes, and there is greater religious freedom, the academics in the fields of philosophy and theology, had not had any forum for the kind of religious discussion that took place at the ISUM. They were truly excited to see a global dimension of life, intellectual, and faith possibilities



Dr. Richard Rubenstein at ISUM in Poland.

There is a temptation not to advocate religious liberty because when the Russian Orthodox Church made an agreement with the communists several years ago, they inherited all the church property of the Catholics and other churches. So, for material reasons, they are being tempted to deny their responsibility to advocate religious liberty. I think we need to encourage the Orthodox Church to take an Abel-

opened up before them. Many of the people who came did not know clearly that they were going to come and hear a religious teaching, partly due to language confusion, and partly from having to communicate by telex with written invitations, delayed or lost. Nevertheless, all participants attended very eagerly and were genuinely excited by the lectures.

One person who is a teacher of linguistics

ISUM from page 5

ligion) meeting and said that God told him to do something, other scholars would think he was crazy. Nevertheless, God should speak to us, and He does so through the Reverend Moon.

Constructive Critiques

Dr. Andrew Wilson spoke on Unification Thought, and this was his second time to deliver such a presentation at an ISUM. Unlike the meeting at Westchester, New York, many of the East Europeans know Hegel and Marx thoroughly, having studied them inside and out. I reminisced about the days when we first started lecturing Unification theology (10 years ago) to theologians who knew the Bible, and could quote all the theology books. They heavily critiqued our Divine Principle lectures. These East European professors did not question our basic principles but they strongly attacked our use of Hegel, Marx, and so on. We have our work cut out for us. They made basically constructive critiques, and some of them really liked our diagrams and counterproposal to Marxism which they found very helpful.

In a way, we had three conclusion lectures. Franz Feige did the Divine Principle conclusion, Dr. Rubenstein the professors' conclusion, and at the end, Reverend Kwak who spoke about Rev. Moon's lifestyle, the Blessing, and our use of money, which I thought was very interesting for Eastern Europe today. I think that many of the professors there, although Reverend Kwak was speaking about very strict and self disciplined lifestyle, felt that if people in their country could live the way Reverend Moon lived, all of their problems

could be solved.

Reverend Kwak spoke about how Reverend Moon started as a refugee in a cardboard hut, and from being a refugee he now has developed this international movement with all kinds of prosperous businesses and activities. In many ways, Eastern Europeans are like refugees in a cardboard hut today. It was, I thought, an example of how, if anyone practices this kind of life, they too can prosper. He spoke about the spiritual foundation of fasting, prayer, monogamous marriage, and the use of money as a basis for the blessed life of a human being.

I might mention something Reverend Kwak said about the use of money, because some of what he said was new information to me. Reverend Kwak, who is on the board of directors of the Unification Church International (UCI) said that money comes to UCI from three sources; donations from members, national churches and from fundraising. This money is divided in the following proportion: the UC itself gets one part, then the professors programs and interreligious dialogue get three parts. Social outreach, and service for the world at large, gets 10 parts.

You can see that if everybody used their money in that kind of proportion, giving the lion's share for a public purpose, we would quickly elimin-

ate problems of social injustice, poverty, welfare and government bureaucratic parasitism in the world today. Reverend Kwak presented this talk in such a way that the audience could see that if we could live this way, it really will make a difference.

Underground Church

I should mention that ISUM participants

they can plug into what ICF and IRF have been doing internationally. They can learn how to become the people in those countries who can take responsibility as our ICF and IRF representatives. When we finished the ISUM, we left these members to carry on local and national activities with our professors, so the ISUM is a way of showing them a standard of how we have worked with professors. We hope



Rev. Kwak greeting the participants in ISUM.

were not only new professor contacts. We had representatives of the Unification Church from all over Eastern Europe. As it turns out, many of the people who were witnessed to underground, years ago before things opened up, have pursued their education, earning at least a masters' degree, and becoming teachers themselves. Some of them are university professors. But Unification Church members also did not know much about what our movement has been doing internationally and have remained timid from operating underground many years.

In Czechoslovakia, many of our members have recently been released from prison. Some of them may even have been in prison because of their association with Reverend Moon. Now out of prison, they have become active in the Civic Forum in Czechoslovakia. After the ISUM in Poland church members arranged for Civic Forum to host Dr. Rubenstein for a speech at the University in Prague. All of a sudden there are many opportunities available in Czechoslovakia, as was the case in Poland last year. We brought our members to the ISUM as well as our professor friends, so

they can inherit and improve upon it.

I was very grateful that I sent one seminary graduate to Poland in advance. She is Polish, and if I had not sent her the ISUM could have been a big disaster. After the event, Dr. Wilson, Dr. Feige, and Dr. Rubenstein stayed a few extra days and toured a few other cities. They spoke to CARP and to University audiences. They are nine new CARP members in Krakow just since I was there six weeks ago!

In conclusion, the meeting was very successful, and Reverend Kwak would like us to expand activities in Eastern Europe this year. I think we feel the challenge. During the fall of the Roman Empire, the Christians inherited government posts of all kinds, because of their character, morality, and trustworthiness in positions of accounting and administration. I clearly feel that if our members can develop professionally in addition to having the moral integrity they have gained from following Reverend Moon, the opportunities are really unlimited in Eastern Europe. Someone will inherit the posts of the falling communist empire and leaders are scarce. We have that to look forward to in the 1990s.



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vision of the Reverend and Mrs. Sun
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COUNCIL FOR THE WORLD'S RELIGIONS

CWR in Spain and the Soviet Union

By Dr. Frank Kaufmann

The events which I have experienced recently are monumental in many ways. I will report them in reverse order since the more exciting tales come from Moscow.

The more recent of the two conferences occurred in Toledo, Spain, November 9-13, 1989, with the theme, "Influences in the Reconfiguration of Modern Judaism." Toledo is a fascinating city, the site of significant events in the histories of Judaism, Christianity, and Islam. Toledo has seen some of the most profound and intimate cooperation among these religions, as well as being the site of the Spanish Inquisition, a holocaust in its own day.

CWR Jewish conferences have always been a special challenge due to the persecution of the Unification Movement by certain influential North American Jews. It has required great blessings to gradually erode the persistent effects of this opposition. These blessings continued at the fifth CWR Jewish conference. The 1988 conference marked our first clear breakthrough. The participants then were important, well-known representatives of worldwide Judaism. This trend continued, and even improved, this year. Participants at the Toledo conference included four or five people who are coming to occupy a position of definitive authority in Jewish scholarship, the "next generation of Jewish scholars." The elder generation were writing when the Holocaust occurred (Gershom Sholem, Franz Rosenzweig, and Martin Buber are well known examples).

Following these came scholars from among victims, survivors and contemporaries of the Holocaust (like Rubenstein, Fackenheim, Idel, and Schatz Uffenheimer). The emerging leadership consists of scholars who know of the Holocaust mostly from their parents and elders. Although this is not the only difference, it is significant. These are the people who will guide Jewish thought for the next forty years or so. These important scholars were with us this year.

Change of heart

First-time participants inevitably come with a great deal of suspicion, and this year was certainly no exception. Opening remarks were challenging, and at times even confrontational. For much of the conference certain participants would not even talk to the Unificationists there! Fortunately, the humility and sacrifice of the Unification staff members, Jane Sharpe and John Lowry, and the unconditional generosity built into these conferences moved our guests tremendously. They arrived feeling sure they would find the hidden, Unificationist agenda. But when the ugly, ulterior motive never appeared, the participants started to feel sorry for having acted with such distance toward their hosts.

CWR conferences always have a session for an address from Rev. Kwak, President of the International Religious Foundation.

It is also the session for questions about the sponsorship and the role of the Unification Church. At this time the true concerns emerge. Rev. Moon's motivation is often the bottom line of concern. Unificationists present do their best to answer openly and honestly, and participants who know us longer also help to allay the initial doubts and suspicions. Since our actions are true and sincere, participants experience a change of heart. Negative attitudes are a blessing in disguise for then any change of heart is more radical. The no-strings sponsorship never seems quite comprehensible to the participants, but our agenda is

pecially interesting to Unificationists, it must be emphasized that CWR conferences have their own integrity and vital function in the religious world. The conversations are intense, committed, and crucial to the health and development of the religions represented by those gathered, in this case Judaism. Detailed treatment of the content of these important gatherings, may be gained through reading the conference reports that appear in the IRF Newsletter. These may be obtained by writing to the IRF, JAF Box 2347, New York NY 10116.

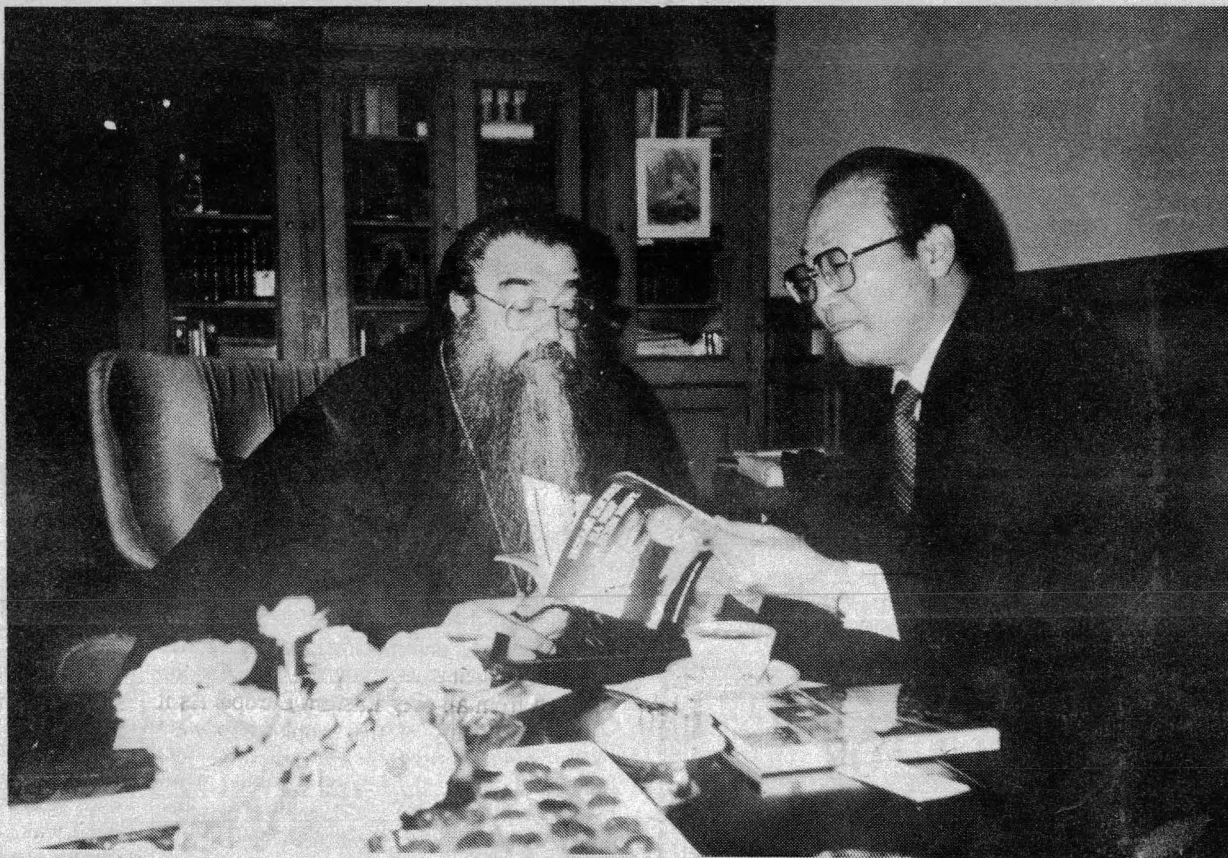
Conference participants were selected on the basis of their reputation as Trinitarian theologians. Due to this fascinating venue, the conference attracted Western scholars of an extremely high caliber. These prominent European and American Christians also had powerful experiences at the conference, and recognized the nature of the Unification commitment to the world of established religion.

Twelve Russian Orthodox participants were also in attendance. Among them were the Archbishop of Armenia, and the Bishop who was responsible for having opened avenues of communication between the Russian Orthodox Church and the Roman Catholic Church, and for having involved the Russian Orthodox Church with the World Council of Churches. I am sure that the experience of these important figures will make our future relations with the World Council of Churches less rocky than it has been in the past.

Many of our CWR friends and associates have said it will take at least 15 years to break down worldwide negativity to the Unification Church. To the external eye that seems reasonable. But God needs only a few seconds when the conditions are right, and this seemed to be happening at this conference.

A step of affirmation

Rev. Kwak accomplished a great deal during his stay. He met people in virtually every sphere of influence in the Soviet Union, including a private audience with the head of the Department of External



Rev. Kwak discussing Unification activities with Metropolitan Philaret of the Russian Orthodox Church in Moscow.

really quite simple. It is, in fact, what every religious person should do: serve God and others unconditionally. The same principle that applies to individuals does so equally to entire religious bodies.

For days, participants avoided the Unificationists. But after the Q & A session fears subside and suddenly Unificationists are put on overtime. At dinner, our plates would remain untouched as explanations for every detail about the Unification life were sought. Every table became animated with summaries of the Divine Principle, the Blessing, fundraising stories and other aspects of our life and beliefs. The experiences of these leaders should

"I wish to reiterate and encourage the *Unification News* readership to avoid the mistaken belief that these conferences exist to promote the Unification Church."

ultimately lead to cooperation and mutual respect between Jews and Unification members.

Although these developments are es-

The Moscow conference

The Moscow CWR conference was exciting indeed. It was held from October 28-November 1, 1989, in the Danilovski Monastery in Moscow, with the theme, "The Trinitarian Basis of Christian Unity." Just to be in Moscow these days is exciting. History unfolds before your eyes, and the population is alive. Everyone you meet is excited and full of opinions. Each one is a self-ordained political analyst, wanting to share the "real" situation with you. Developments happen too fast to catch the full significance and import. I believe that both Rev. Kwak's and the conference's presence there at this incredible time was indeed a part of this great moment in history. Recent religious events in Russia include the 1988 Millennial celebration of Christianity in Russia; the 400th Anniversary of the establishment of the Russian Orthodox Patriarchy which was celebrated seven days prior to the conference; and the canonization of the patriarch who lived during the October Revolution and at the time of Rev. Moon's birth 14 days prior to our arrival. As with the New Era's "Religion in China" Conference, the miracle of the timing cannot be ignored.

Though the Soviet Union and South Korea do not have diplomatic relations, Rev. Kwak was able to be there due to a personal invitation from the Russian Orthodox Church, co-sponsors of this conference. Their letters of official invitation to each of the guests were as good as visas!

Affairs of the Orthodox Church, the Metropolitan. The meeting, arranged for the final day, was quite beautiful. Rev. Kwak congratulated the Metropolitan on the emergence of religious freedom in Russia, and offered to be helpful in concrete ways, including computer training and other forms of education. The Metropolitan seemed moved and grateful. Together they looked through literature describing the worldwide activities of the Unification Movement. The Metropolitan was particularly surprised to find it printed in Russian. Towards the end he attempted to close the meeting with the encouraging words, "We look forward to ongoing relations with your foundation and with your founder," a big step of affirmation from the Metropolitan.

But Rev. Kwak was under the difficult direction to seek Russian Orthodox support for the operation of the Unification Church within the Soviet Union. Defying the Metropolitan's attempt to close, he sat back down. "Given the fact that there is religious freedom in Russia," he said, "would the Russian Orthodox Church support the legalization of the Unification Church in the Soviet Union?" The Metropolitan, realizing he was facing an extremely poignant moment, leaned back in his chair and began to speak. He said, "Now, both in East and West, political leaders recognize the need for religion to save their societies from social disintegration and moral decline. When politicians talk to religious leaders,

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they are very serious. At such times, it is the responsibility of the established, historical religions to protect the society and believers from misinterpretations of the religious experience. The world is full of sects and cults. But it has always been the responsibility of the Russian Orthodox Church to cooperate with and support true religions. So I look forward to the possibility of welcoming the Unification Church to work in the Russian society." Rev. Kwak then thanked him and we left.

To Christian unity

That same evening the conference ended, and to celebrate, the Metropolitan invited all the participants to his house. He has a beautiful dacha on the outskirts of Moscow. We arrived and were welcomed first to the reception room. All acted prim and proper amidst the splendor of priceless icons and Russian crystal. But the Metropolitan was relaxed and cordial as he received reports from the conference. Finally he commented, "Well, good, I am glad you call your work a success. I have also received reports from my people which confirm what you've said."

We were then led to the dining room. As the meal commenced, the Metropolitan proposed a toast to Christian unity. "I shall go alphabetically so as not to forget or offend anyone," and then he began. We toasted to the Anglicans, the Baptists, and to the Roman Catholics. His toast to the Catholics lasted several minutes. He went into the long history of difficulty between the Orthodox and the Roman Catholic Churches. After the Lutherans, Dr. Clark said, "And so we have come to O. Let us recognize the graciousness of the Orthodox hosts who have sponsored us," and all



Participants at the conference "The Trinitarian Basis of Christian Unity," held at the Danilovsky Monastery in Moscow.

glasses were raised. The toasts seemed finished; all the Christian denominations had been named, but everyone knew that there had been an important omission. I had been a seat of honor but was ignored in the toast. The Metropolitan's direct assistant read the situation and with social grace and acuity said, "Oh, to our organizers, how could we forget them? Let us toast to our organizers and their brilliant organizational work." Everyone toasted

enthusiastically to the organizers, I am sure, with some relief and gratitude to the wise Bishop. I then gave a response toast, as had a representative of each denomination when they were toasted. I drew upon the teachings of Rev. Moon and reflected his endless love for Christianity. Surprising things then began to occur.

The Baptist became inspired and stood up to speak for a second time. He first spoke about the Orthodox/Baptist relationship in Russia, a complicated history as the Baptist Church was underground during communist rule at a time when many Orthodox leaders were actually Communist Party members. Then he pointed to me and added, "And to this young man, who knows when to stay silent, but when he speaks, speaks directly to the heart with words of truth."

This public praise caused courage to begin to spread, and Dr. Francis Clark, our long time friend, took the floor and began a small speech: "Your eminence, I would like to point out that the alphabet has not been completed. As a Catholic, I do not share the theological views of the Unification Church, but I have worked with them for many years, and would like to testify to Rev. Moon and his followers." Before he could finish completing his toast to the Unificationists, others around the table interrupted to add their own words of encouragement about the Unification

Church. So we were then toasted, and the Metropolitan ended the meeting, asking his archbishop to close with prayer.

Just a few hours earlier, in his meeting with Rev. Kwak, the Metropolitan pledged his support if he discovered us to be a true religion. Now from around the table was a clamor of voices of Christian theological experts insisting that "the Unification Church is good, real, and true."

The story ends here, with one fascinating fact to add: when we returned to our hotel rooms that evening we discovered that Russian television was showing a special TV documentary on Rev. Moon and the Unification Church. It included interviews with Rev. Moon, Rev. Kwak and Dr. Bo Hi Pak. It was a fair and supportive program describing the work of Rev. Moon and the Unification Church. My private hope is that after the Metropolitan waved us off at the door, he turned on the television to sit and relax for a while before going to sleep, onlycation News readership to avoid the mistaken belief that these conferences exist to promote the Unification Church. They are the sincere gift of Rev. Moon to each of the world's religions, and, in response, it is the sincere offering of co-hosts and participants who attend in order to dedicate themselves to the vitality and internal harmony of their own treasured religious communities.



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Rev. Kwak, Dr. Anderson in Eastern Europe

By Dr. Gordon Anderson

Reverend Kwak and I were in Eastern Europe during very dramatic times. We went to Poland, Hungary and the Soviet Union. We met Lech Walesa in Poland just at the time Eric Honecker stepped down from his rule of East Germany.

While we were interviewing people in Hungary, the new Hungarian Republic was proclaimed. As our flight touched down in the Soviet Union, their foreign minister acknowledged that they had violated international law by invading Afghanistan. All of these exciting things happened as we were moving through Eastern Europe.

Throughout our trip, everywhere we went we dedicated holy grounds, special places for prayer and meditation. When we met with people, the conversation almost always turned to the possibility of legalizing the Church in their country—what the reactions might be and what procedures we would have to take. Rev. Kwak was also giving guidance to members who had never met anyone close to Rev. Moon.

We also established connections between South Korea and Eastern Europe. If you look at a map, the Soviet Empire with Siberia is huge. Yet little South Korea is producing a huge amount of economic goods in comparison to this empire. From a geographical standpoint it doesn't make any sense.

It is clearly a difference in culture and system. The Eastern European economy is in a crisis which forces them to reach out to other countries. They are especially reaching out to South Korea because of its huge accumulation of capital. When we told Mr. Walesa that South Korea had quickly repaid its national debt, he was shocked.

Much to Offer

Along with that, Rev. Kwak met with representatives of the news media. Rev. Kwak was introducing Rev. Moon in a positive light to all the leaders we met. I believe these high-level connections will help lay a foundation for the Unification of North and South Korea. North Korea is becoming more isolated while what the South can offer becomes more attractive to Eastern Europe.

The key purpose of our trip, however, was to further the work of IRF and ICF. Rev. Kwak immediately decided to sponsor an Introductory Seminar on the Unification Movement in Poland before the end of 1989 which would include all of Eastern Europe.

There was indemnity which various people paid to make this trip successful. We had to prepare very carefully. We had to worry about the visas up to the last minute, and conditions over there were not always easy. But with the right conditions met, everything seemed to work out. Rev. Kwak proclaimed very confidently what Rev. Moon is doing, and that Eastern Europe would benefit greatly by cooperation with South Korea. We now have

much follow-up to continue the momentum he began.

We arrived in Warsaw on October 16th. The schedule in Poland had us going from four in the morning until 11 at night every day. When we arrived at the Warsaw Airport, we were immediately greeted by members, some of whom came from a hundred miles away to greet us with an offering of flowers. We went to the grave of the unknown soldier, dedicated to victims of World War II, and presented the flowers at the grave. We prayed there as a condition for our work in Poland. We then arrived at the house of an ICUS professor who is really on top of everything in Poland and who knows Poland's situation very clearly. He is a very good man and took very good care of us. He gave us detailed advice about who to meet and what their interest would be to what we said.

Testimony

That first night we had dinner with a number of professors from the Warsaw area, some of whom were brand new to PWPA. Rev. Kwak testified about his life with Rev. Moon. I'm not sure how they received all of it, but the main points of his speech to the professors concerned Rev. Moon's lifestyle. He said, "I've followed Rev. Moon for 32 years, and he has taught

banks to bail them out. But Rev. Kwak implicitly cautioned them: "You must control yourself or you can't solve Poland's problems."

The next day we went to Krakow, Poland, which is the center of Polish civilization. A line of kings who ruled Poland from the tenth century had their headquarters there. Then the Jagell Dynasty established Jagell University, which is



Rev. Kwak and Dr. Anderson laid flowers and prayed at the Solidarity monument on arrival in Gdansk.

the intellectual center of Poland. When the communists took over, Krakow was the city that would not yield. In spite, the communists built a steel mill just 15 kilometers west of the city, so the pollution would affect the city. New people were brought in to change the political balance of the district toward Marxism. A number of professors were killed. This was one of the reasons our Polish chapter of PWPA decided to make a senior professor in Krakow the president of the Polish PWPA chapter. Through this action, we would be more directly restoring historical conditions in Poland.

We met with a number of professors there, including the rector of Jagell University. Rev. Kwak and I gave talks to a group of about 20 professors who were very interested in working with PWPA. We toured a number of important historical sites and Rev. Kwak met with members in that area.

Gdansk

The next day we took the train north to Gdansk, the home of Lech

Walesa and the Solidarity Movement. We began by presenting flowers at the base of the Solidarity Monument and praying. We met with the vice-president of PWPA in Poland, who actively helped the Solidarity Movement in 1981 and has served as Mr. Walesa's translator. He gained the interview with Mr. Walesa for Rev. Kwak. Mr. Walesa didn't really know what Rev. Kwak was coming to say, but I believe that happily both Mr. Walesa and Rev. Kwak felt that the meeting was important.

At 11 a.m. we went to meet Mr. Walesa at the Solidarity Headquarters building. Solidarity received overwhelming votes in Poland, so as the president of the party he is leading the top power in Poland. He declined to take the position of president or prime minister of the country; rather he

appointed a prime minister. He said that since Solidarity is at his heart, it is a conflict of interest to both rule a country and lead a labor union.

He still works in his jeans in the same office he had before the Solidarity camp took power. He comes in like a labor union leader but meets top people from around the world. Rev. Kwak initially began by talking about Rev. Moon, his projects in China and around the world. We had prepared questions about relations with South Korea and Mr. Walesa said he planned to move things ahead in establishing diplomatic relations with South Korea. Indeed, Poland established diplomatic relations with South Korea within two or three weeks after our visit.

I believe Mr. Walesa is very Christian and motivated by Christian principles. When asked what he would do with the communists who didn't give in, he replied, "I'm a Christian. We must forgive them all. Many of them will be productive in our new society while others won't be able to adjust. We'll eventually find out. I am not worried as long as we don't allow any monopolies to take over Poland." He was obviously pushing pluralism. Out of their fear of a monopoly by the Catholic Church the intellectuals in Poland do not want the Catholic Church to be the only church in Poland. So they are all promoting pluralism. A huge Jehovah's Witness rally was recently held in Poland, and now all religions can operate freely.

Walesa said, "We looked at the communist victory in 1949 and saw what happened when the leader of the party took power and had a monopoly. Our problems today are a result of that. So if I as the Solidarity leader would try to rule the country the way the communists did, I would do no better than they."

Just before we came, a Polish delegation of journalists had returned from North Korea after attending their annual Communist World Youth Rally. They were shocked to see hundreds of monuments to Kim Il Sung, who together with his son acted like a demagogue. It was very clear to the Poles that North Korea seemed to be the last Stalinist nation. They were shocked that such a country could still exist in the modern world. They ran a one-hour special twice on the Polish television and it was done like a satire on North Korea. I think the Russians feel the same way and that they are embarrassed by North Korea's leadership.

On the last day in Poland, Rev. Kwak spoke to church members for six hours about the importance of Rev. Moon's life course leading up to 1989, and explained how it is providentially time for East and West to unite. He gave them renewed confidence to work to legalize the church and go out confidently in their society. I believe an ISUM meeting will also help them to do that.

Hungary

When we arrived in Hungary, we immediately went to the PWPA conference at the Ramada Hotel. The topic was "Education in Europe". Western Europe will form a common market by 1992 and is also forming common educational

see EUROPE on page 10



The site of the Budapest conference, a hotel on an island in the Danube.

me basically a lifestyle where three points are essential. First, you must get by with less sleep." He explained this is important so you can accomplish more. Secondly, he talked about fasting or getting by without food. Hunger is the strongest physical urge, so if we can control our body with respect to hunger, then we can control all our relations with the material world. The third point regarding lifestyle concerned sexual relations, which are the basis of human relations and which must be kept within monogamous marriage.

Rev. Kwak's internal message to Poland was, "If you can't exercise control over yourself, you can never control the affairs of your country." It is very clear that Poland is now very chaotic and many people looking to outside governments

EUROPE from page 9

standards to enable European workers to move about freely based on these standards. The East Europeans are very worried because they feel left out of something important happening and they want to be part of it.

Rev. Kwak gave a keynote address at the conference which was very warmly received. If I have any complaint I had about the conference, it was that the capitalist/socialist debate overshadowed things, creating a tendency to lose the issue of education at times. But I think we made a good foundation. We had many highly qualified participants who prepared good papers.

At the conference I was immediately met by journalists from two very important publications. One was from the major government daily newspaper and the other was from the number one cultural weekly—a more reflective magazine on intellectual trends in Hungary. They asked very detailed things about our work, Rev. Moon and PWPA. The next day the head of a division of Hungarian TV met with us and decided our conference be covered on television. Two professors (one from Norway and one from Poland) and myself were on Hungarian TV for 15 minutes.

One morning we were invited to breakfast with the president of the Academy of Sciences. From him we learned a lot about the reforms in Hungary. We met the senior Catholic at the Peter Pamzany Catholic University in Budapest and discussed IRF activities; we also had lunch with the

Secretary General of the Hungarian Council of Churches. We met many important figures and even had to turn down a few interviews.

Russia

Finally, we arrived in Russia which is the country in greatest crisis. You immediately sense the heaviness there after visiting Poland and Hungary. In Poland the atmosphere is wide open—people who once fled from there to the West can now go back without any problems. But in the Soviet Union, the atmosphere was very different. They have had communism for 70 years. As a result, everyone is conditioned to be dependent on the government.

In Poland and Hungary, the older generation still remembers responsibility, tradition and religion. In Russia, religious programs can now openly broadcast on TV because of glasnost, but I believe to actually change the character of the people is going to be very difficult. Without such a change, their crises is going to get deeper and deeper. They are looking to be bailed out. Since their own government can't help them, they are looking to other governments for help, but they are not going to achieve their goals that way. They are a huge military power with a large empire. But now they are forced to talk about shedding this empire; but then the question is, "What happens to the relations between all these countries that made up the Soviet bloc?"

I was a bit shocked in Hungary because the people wanted to Westernize, to bring



Rev. Kwak and Dr. Anderson meeting with the faculty of Jagellonian University in Cracow, Poland.



The PWWA conference in Budapest.

in a market economy, but they also wanted to keep the Warsaw Pact. Why? Rumania borders Hungary and now occupies Transylvania which is Hungarian speaking. Hungary occupies some territory that originally belonged to Rumania. There is a lot of tension between these two countries.

Gorbachev is trying to promote peace both with the West and with China. But the Soviet people are asking, "What is he doing flying around when we have such serious economic problems at home?" He is in a pretty precarious position inside the Soviet Union because of the failing economic situation. While we were there the ruble was devalued by 10 times. People are spending their rubles on jewelry or anything they can buy because hard currency is the only thing with purchasing power. They now depend on US dollars and German Marks for their "second" economy.

I want to give you an example of how our work in one part of the world can help that in another. Recently PWWA published a book, "Political Change in South Korea." An academic institute in Moscow had been sent a complimentary copy of that book and they wrote us a letter saying, "We are interested in this book; it is very informative." We sent them another book along with a letter saying, "How would you like to co-sponsor a conference on the unification of North and South Korea or on an Asian development conference in Moscow?" They wrote back saying they were quite interested and wanted to talk more about PWWA. When I went there, I handed them three books on China which we had produced from the Third International Congress of PWWA. It was just the right thing to do, because they are

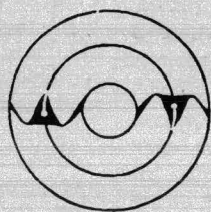
interested in Asian affairs. I could just see them ready to pore over those books. They are quite impressive; we can be proud of them.

Questions

One of their main concerns is about Rev. Moon: "All we've heard is negative—about Rev. Moon's anti-communism." However, Rev. Kwak had recently hosted five journalists from Moscow in South Korea. These journalists were just returning when we were there so we met with one of them. He said that they were planning to put a positive one-hour special program about our movement on Soviet TV.

We called up our friends at the institute and told them to watch that program before making a decision about whether to co-sponsor the conference. I hope they watched the show and will decide to work with us. They could bring North Korean and Russian scholars and we could bring South Korean and Western scholars to a conference. They would also feel very good as Russians if they could help bring peace to the Korean Peninsula.

We also met with many Russian scholars who have suffered under the previous regimes. They had been involved in underground anti-Stalinist movements while maintaining positions in the academic institutions. One professor introduced me to several leading intellectuals of reform. Another invited me to a theater in the suburbs where a professional production of *The Gulag Archipelago* was performed openly. I was able to go to the homes of Russians and talk to them about their lives. While Rev. Kwak was with members in the Soviet Union, giving the same guidance as he had done in Poland and Hungary, I was trying to develop our professors' network. It was exciting to share in the life of the Russian people.



The Professors World Peace Academy wishes everyone a Happy God's Day 1990

The Professors World Peace Academy (PWWA), founded by Rev. Moon in 1973, has now expanded to over 90 chapters throughout the world. This year new chapters were established in Eastern Europe making it a truly global organization. Educational books by PWWA of the highest quality now are found throughout colleges and university libraries in the United States and elsewhere.

In keeping with the direction that the American movement take over one half of the cost of building the PWWA network--so that Reverend Moon can invest in China and the Soviet bloc--we have established an endowment fund to receive donations from American members and friends.

Put your money into providential work for years!

We will not spend the principal you donate to this fund but only the interest. We hope you will help continue PWWA projects through the 1990's and into the 21st Century. Donations are tax deductible.

To send in a contribution or to request a report on recent activities, please write:

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SOUL OF RUSSIA

Religious Faith is Breaking Through

By Erin Bouma

Now that the Soviet Union and Eastern Europe have called off their war on religion new opportunities are posed to peoples of all faiths. The chance is now at hand to both witness to people in that part of the world who are searching for truth and value, as well as inherit and gain inspiration from some of the spiritual giants of this age.

As Moscow yields to the Vatican and to Prophets on earth at this time, Unificationism has so much to offer in ministering to the peoples of the Soviet Bloc. Just as Jacob freely gave to his brother Esau, wiping away years of mistrust and bad feelings, we have an unprecedented historic opportunity to nourish a hungry and grateful people with God's truth and love.

But for most people, traditions and trials of religious faiths and individuals under communism are matters we understand very little about. For the benefit of those who are serious about studying/praying/getting more involved with God's work behind the crumbling Iron Curtain, I would like to recommend easy to digest materials which can empower one with God's hope for Russia and Central Europe.

Right now several excellent sources for self-education or group study and involvement are available as inspiration and direction in pursuing this dynamic interchange with God's emerging children halfway round the world.

Two Testimonies

One of the most remarkable women of our times is a Christian poet, Irina Ratushinskaya. Her prison memoirs, *Grey is the Color of Hope* (now a Vintage paperback, \$8.95) tell of her seven years' sentence (in 1983) to hard labor when she was 28 for writing spiritual poetry. But, more profoundly, it testifies to her Abel-like attitude under criminal and horrific circumstances.

As an "especially dangerous" political prisoner, Ratushinskaya was placed in the "small zone" with a handful of women (two Lithuanians, one Estonian, a Latvian Baptist, a Pentecostal activist, a Ukrainian and a Moscow Helsinki monitor, a Ukrainian Roman Catholic, a feminist and a human rights publisher). Together, in the midst of brutality and deprivation, these women create a sisterly community whose watchword was, "Back to freedom with a clear conscience."

Through hunger strikes, punishment in a freezing cell, failing health and a planted informer, Ratushinskaya offers her heart, her faith and her poetry in a triumph of spirit. "Despite individual sorrows and ailments, we all united in our defense of Pani Jadvyga. Probably this is the best way to retain one's humanity in the camps: to care more about another's pain than about your own. We were not seeking to perform heroic acts; if anything, these were acts of self-preservation. Having lost the ability to set another's concern before your own, you

lose everything."

And ecumenism flourished. On Christmas one year, the Zone 4 band gathered around their meager table, said the Lord's Prayer in Lithuanian, Latvian, Ukrainian and Russian and shared a communion wafer sent from Lithuania. "And we, despite our various creeds, never doubted for a minute that God was looking down on us at that moment. Then we prayed for Olya, that she, too, might be eased in her solitude: that she would not be too cold, that she would not succumb to sadness."

A companion volume to *Grey is the Color of Hope*, is *No, I'm Not Afraid* (Bloodaxe Books, Great Britain, 1987, \$14.95), which provides additional personal background on Irina, the "Small Zone" of her prison, and profiles of her companion women prisoners of Conscience as well as a number of pre-arrest poems in translation.

Mikhail Khorev

A different sort of moving testimony is Mikhail Khorev's *Letters from a Soviet Prison* (Monarch Publications, 1988, around \$5). Khorev, a longtime leader of the unregistered Soviet Evangelical Baptists, during one of his internments for preaching the Gospel (1980-86) wrote 33 letters to his three sons. Because a number of them were published in a Baptist newspaper, his sentence was extended in 1984.

The 18th Letter tells "They put Christians together with criminals, meaning by that murderers, rapists, thieves, embezzlers and the like... In prison you meet many interesting people that you can discuss things with, but usually this circle of interested folk diminishes with time as each one pursues his own interests. Then you're left with a few individuals who are more deeply interested in the faith. A few

of them are very warm to the truth and are open to the message of Christ as their Saviour... It is no accident that God has put us together with criminals. I constantly thank God for the wisdom of his leading."

Number 29 recounts "I know you always wait eagerly for my letters... Over the years I have also received letters from you... The first words you ever wrote to me were in capital; letters, the words, 'GOD IS LOVE.'"

Letters also contains moving accounts of Khorev's trial and sentencing of this man of faith by Soviet courts and his personal defense, as well as an account by his son of a family visit to the penal camp. In all, the documents tell of one man's personal life of faith (handed him by a courageously believing mother and father), and dedication to a life of itinerant preaching of God's word throughout Russia, without thought of personal safety or family comfort. It is a wondrous tale of a life of faith he prays his own children can inherit.

Overviews

A concise, recent paperback history of Christian belief and the Soviet State (1917-1986) can be found in the 1987 *Erdmans* (Grand Rapids, MI) Gerald Buss

volume, *The Bear's Hug*. Drawing on material from England's Keston College. Buss sets out to discover the real situation of believers in the USSR. He finds the answers are critical because: 1) the Churches are of immense importance for the future social and political evolution of the nation; 2) Soviet believers can teach us valuable lessons; and 3) from an ecumenical viewpoint, Christians must learn about other branches of the Church and support believers throughout the world, especially those who are persecuted.

He deals both with pre- and post-WWII Russian Orthodox Church history; Soviet laws on religion and their application; harassment, discrimination and punishment; international law; a (1980) internal report on the state of the Church; and, how readers can become more involved through prayer and political pressure.

A broader book, chronicling and taking on all the faiths of the USSR, is a recently published *Keeping the Faiths: Religion and Ideology in the Soviet Union*. Produced as part of a workbook series "Beyond the Kremlin" by the Committee for National Security, it can be purchased from Holmes and Meier Publishers, Inc., 30 Irving Place, New York 10003 for \$14.95. The pictorial and encyclopedic paperback is edited by Professor Paul D. Stevens, who also edited *The Modern Encyclopedia of Religious of Russia and the Soviet Union*.

This book goes back to earliest Russia, tracing the religious tradition born with the Kievan state and traces through the present Gorbachev era. Religious minorities are covered in both tsarist Russia and the Soviet Union, as are Buddhism, Islam, Catholicism and Protestantism as traditions planted in competition with revolutionary ideology.

Steeves looks at contemporary practicing of faiths and the problems their encounter. The book's conclusion encourages congregational or small group study and support efforts as well as an extensive guide to further resources.

I've already given my volume of this book as a gift to the Moscow Christian Information Center which is trying to build a library. So, I'll be order replacement copies which highlight outstanding individuals and significant contemporary events in the religious world of the USSR today.

For more background on faiths in Eastern Europe from the world Christianity series by the Missions Advanced Research & Communications Center (MARC), sponsored by World Vision International is the volume *World Christianity: Eastern Europe* edited by Philip Walters. Published in 1988 and available from Keston College or MARC Int'l (919 West Huntingdon Drive, Monrovia, CA 91016) for around \$18, the book surveys the region, nation-by-nation (including the USSR) discussing the Status of Christianity, Various Churches, and Christian Activities. The 300-page paperback describes in detail the history and developments in survival of Protestant, Orthodox and Catholic churches from Albania (officially "the first atheistic state in the world") to Lutheran Estonia and Catholic Poland, it covers the map.

Practical Involvement

I can also strongly recommend the useful booklet produced by Keston, USA (P.O. Box 1310, Framingham, MA 01701), "Christians East and West Unite." This monograph of 25 pages is only \$5 containing current information and guidance on contacting, supporting and working with Soviet Christians. One section on sending letters describes how to address envelopes; another on sending religious books, offers postal regulations, "safe" addresses for literature distribution, and organizations involved in material support of Christian activities in the USSR.

A new opportunity also lies in inviting Soviet citizens to visit the West. While the official procedure is somewhat complicated, it provides a marvelous opportunity to host Soviet believers in an atmosphere of religious freedom. Other suggestions for outreach contained in the booklet include: supporting specific struggles of Orthodox, Baptist, Uniates, Jewish congregations throughout the Soviet Union; providing material support for expanded Soviet Christian publishing; provide training and expertise for developing church charitable programs in the USSR; and official contacts with church institutions for donations, exchanges, or church "twinings."

The last refers to possibilities pastoral and congregational exchanges have taken place. This kind of twinning has spread to whole church communities (and already exists with Baptists and Jews, East and West) and can be built out of individual contacts.

And, finally, a constant inspiration to me is the monthly prayer newsletter of the evangelistic work of Rev. Earl and Pirkko Poysti, *Russian Christian Radio* (P.O. Box 1667, Estes Park, CO 80517). For a small donation, this monitor on the pulse of spiritual searching in the Soviet Union reminds us of both the impact of Biblical broadcasting throughout the Soviet Union, as well as revivals and gifts of religious literature.

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Won Hwa Do from page 1

Unificationism. As a system of moral and ethical education, the Way of Harmony gives clear direction and purpose in life and is unbeatable in building character and spiritual growth. It is especially appealing to the vigor and idealism of young people. Most of the aspiring Won Hwa Do students in the Soviet bloc had had already had a great deal of training in other martial arts, so they made rapid progress.

At the request of the Won Hwa Do chapter of Finland, they spent one day in Finland to attend a seminar on the martial arts. Alan Smith, the national leader of Finland, met them at the Helsinki Airport and they were whisked into a meeting with 70 East Europeans (mostly students).

The audience was a mixture of students of various kinds of martial arts—Judo, Taekwondo, Kung Fu, Jujitsu, Kick-boxing, etcetera. Dr. Seuk gave a speech about the philosophy of martial arts and Kensaku gave some pointers about teaching. The students were so inspired about Unificationism that even after three hours of introduction plus question and answer time, the discussion was still going strong and the proprietors of the meeting room were frantically signalling them that they had to leave. People simply forgot about time as Dr. Seuk explained about Rev. Moon's founding of Won Hwa Do and the depth of its philosophy as well its potential and ability to unite and restore the martial arts.

He made the point that a meeting like this had never happened before because of the rivalry and antagonism that has existed between the different styles and that it was a meeting that the Finnish participants could therefore be very proud of.

Leningrad

After visiting the Church Headquarters in Helsinki, Dr. Seuk and Kensaku Takahashi flew to Leningrad. Surprisingly, customs officials did not check their bags. The Russian system of travel requires official vouchers to show where one is going and it is all handled by Intourist, the Soviet travel agency. Intourist has frequently been alleged in the past to be manned solely by KGB agents. Kensaku Takahashi observed that while their itinerary was highly controlled by Intourist, they were also remarkably efficient and made travelling very convenient.

Their hotel porter introduced them to the flourishing black market of the USSR by offering to exchange 10 rubles to the dollar for them. (Official rates are 6 rubles to the dollar, but the black market fetches much more.) Everyone they met wanted foreign currency, not rubles. It was difficult to procure a taxi to travel about Leningrad in, but once they explained via gestures that they were martial artists, the taxi drivers seemed remarkably compliant and only charged about two dollars for a 40 minute drive.

Sightseeing in Leningrad (once upon a time St. Petersburg) where the glorious Russian Orthodox churches of Tsarist Russia are now all museums, they were guided by a woman graduate of Leningrad University. The guide explained that the socialist system had failed and that no where in the world was there to be found a system of either pure capitalism or pure socialism. The Russians now feel that they need and are looking for a new ideal.

The party did a special prayer condition at University of Leningrad. Leningrad is the most European of Russian cities, the former capital of Russia. During World War II, it was besieged for 900 days by the

German army. 17,000 people were killed by air bombs during the siege and 650,000 died of starvation because the city's food supplies were cut off.

The visit to Leningrad University showed the truth of the assertion that the USSR is a superpower in military might and a Third World country in every other way. The old building, ancient blackboards erased with rags, the crippled and few desks at this major university showed that the USSR's economy is foundering.

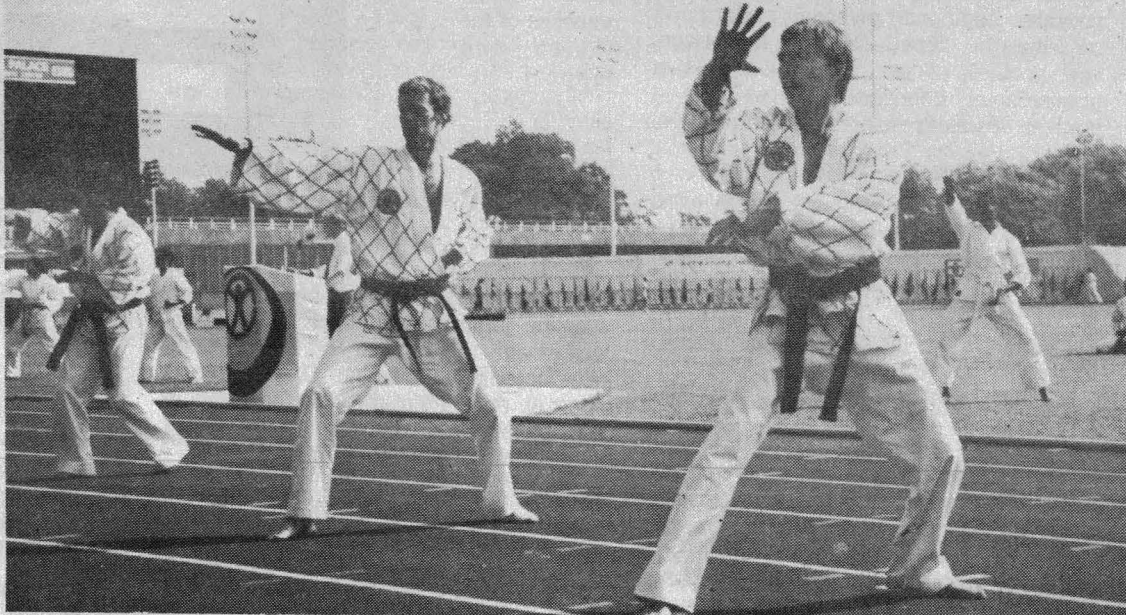
First Public Lecture

The next part of the tour was Tallin in the Baltic republic of Estonia. There was to be a training session on the evening of December 8th. During the training, Dr. Seuk spoke to the students, explaining the meaning of the first form (a series of coordinated movements) which is the form of

introduced to all the heads of martial arts in Estonia. The officials requested a demonstration of Won Hwa Do, and so Mr. Takahashi and Mr. Kawahara performed the "Eye of the Tiger," an exiting event of Won Hwa Do put to music. Next, Samuli Kinnunen and Mr. Kawahara demonstrated self-defense techniques. They were greeted with enthusiastic applause every time Samuli was thrown on the hard floor!

Explanation

Dr. Seuk was asked to speak and he gave an inspiring explanation of the Won Hwa Do philosophy. He testified that the founder of Won Hwa Do and of Unificationism was Sun Myung Moon and spoke about the necessity for a spiritual revolution to take place within the minds and hearts of people. He spoke of how



the Four Position Foundation. This is the basis of the Won Hwa Do philosophy, and the movements have a deep internal meaning. Knowing this underlying principle is an important aspect of the promotion test. The students had to remember

“Most of the aspiring Won Hwa Do students in the Soviet bloc had had already had a great deal of training in other martial arts, so they made rapid progress.”

”

the Korean name for the first form, "Sawi Gidae Eui Hyung."

The students had hours' worth of questions. They were especially interested in the internal aspect of martial arts, the moral and ethical aspects, how to teach them, and what attitude to have. It was obvious that they were prepared to receive the Divine Principle. Dr. Seuk was inspired to give them the basics of the Principle of Creation. Relating Unificationism to Won Hwa Do, he explained hyung sang and sung sang; the Three Blessings and the Four Position Foundation. For the first time in history, the Divine Principle was taught publicly in the USSR! It was truly a moment that will go down in history as one of the most spiritually significant events of this miraculous era.

After a training session the next day, we were invited to the local Karate championships of the Estonia Karate Association. There were some 400 participants. We were treated as special guests and Dr. Seuk was

Unificationism espouses true love and living for others as a way to harmonize East and West, regardless of race, nationality, or ethnic origin. He also called for a revival of the original spirit of martial arts as a means of spiritual growth, as devised by the Buddhist monks of China.

He said that the hope of the USSR and the world are the young people, who can fight against injustice and fight for freedom. These words rang out with particular clarity and strength among the freedom-aspiring people of Estonia, one of the more restive of the Baltic Republics long before glasnost.

Dr. Seuk spoke of how the fundamental disunity of mind and body in the individual is what leads to disunity and strife in families, societies, nations, and in the world. To a solemn audience, he articulated that the ideas of Unificationism could help develop mind-body unity, a stepping stone to world peace.

The audience was markedly attentive. There was none of the shuffling, moving about, goofing around or mocking attitudes so prevalent in American audiences at almost any kind of event. The students sat motionlessly erect and were very still, listening absorbedly to every word. Dr. Seuk outlined Unificationism as the right direction and hope for the freedom of this country and the ultimate freedom of the entire world. Everyone applauded and afterwards many instructors approached him and begged him to come to their dojangs and guide their young students. Four hundred people living under communist rule had received Rev. Moon's name and principles as the founder of Unificationism.

There were no trophies at the tournament; prizes were Bruce Lee posters (Dr. Seuk and Mr. Takahashi were asked to autograph these posters). This was again a demonstration of the humble poverty of the Soviet Union. Sports newswriters wrote about Won Hwa Do and that evening the

Won Hwa Do dignitaries were taken to an Estonian restaurant and given a glimpse of the hearty Estonian culture—two and three hour long dinners accompanied by dancing and singing!

Soviet Citizens

The next day was the promotion test. With a temperature of -20 degrees, it was good to be indoors most of the time! Nine students participated in this first promotion test. Some had been training four years; others up to sixteen years. They all displayed a very good standard, internally and externally, which was inspiring to the Won Hwa Do instructors.

Each applicant for promotion had to be able to explain the meaning of Sawi Gidae Eui Hyung, the first form, and to pronounce it in Korean. One of the contestants was a female martial arts champion of all Russia. To hear her and the others shouting out aspects of the Divine Principle in the original Korean with such solemnity and strength was a deeply moving moment. This is the first time in history that Soviet citizens have uttered these words about mind and body unity, unity between husband and wife, and the Four Position Foundation. It was amazing and inspiring to the instructors that the students remembered the Korean words and were able to explain their meaning so clearly and seriously and it was a spiritually significant moment for the nation of Russia.

After the test, Dr. Seuk gave them some further guidance and direction, especially thanking Uku, Igor, and Rainer for their contribution to martial arts in their country. Dr. Seuk presented them all with gifts. It was a very joyful and warm moment.

Feeling of Hopelessness

The schedule was so full that there was very little time for sightseeing except when travelling to and from events. The lowly way of life was obvious, however because of the empty shops and long queues for what little goods there were. One person told the participants that the worst thing was not the lack of material goods but the feeling of hopelessness. Living in such a system, it is difficult to trust other people. Living in such a world either turns a person into a saint or a criminal and in the last year there has been a huge increase in criminal activities.

Igor, who is a teacher, told them that the young people he is teaching have really lost direction. Girls are becoming more aggressive and boys are becoming more feminine. Dr. Seuk explained how Won Hwa Do could help by giving boys a stronger spirit and help the girls to release their aggressions by practicing in the dojang. Then they could go home and be feminine!

Later that day another demonstration was held in a school hall. About 250 people came for what was to be a very exciting evening. Besides the exciting external events, the second public Unificationism lecture in the USSR was given by Dr. Seuk. As they listened to his words of true love being the only way to unify the world, of the necessity for a spiritual revolution from selfishness to unselfishness in the minds and hearts of people, and of living for the sake of others, the inspired audience broke into applause. Rev. Moon's name and words of life were proclaimed for the second time in the oppressive atmosphere of the Soviet empire.

Mr. Takahashi displayed a series of breaking techniques with fist and heel and a blind-folded jumping side kick to break

see Won Hwa Do on page 13

Korean Language Program At Songhwa

The Songhwa Theological Seminary will be a university from 1991 and start receiving students in thirteen departments in March of that year. On November 3rd 1989, at a ceremony celebrating the approval by the ministry of education for Songhwa to be upgraded to a general university, Rev. Moon declared again in front of five thousand guests that this school is going to become an international university with a faculty of international rank and that students from all over the world will come to study here.

A great part of the teaching will be conducted in Korean. In preparation of this, Songhwa is starting a Korean language program beginning in March of 1990. For the first one year course, about twenty English speaking students (of any nationality) will be admitted.

In one year of intensive teaching, the students will learn all the skills of understanding, speaking, reading and writing the Korean language. Of course, even with the most intensive study, it is impossible to master all these skills completely in only one year, but the students will acquire a basic knowledge of the structure and vocabulary of Korean which will enable them to effectively continue the study on their own.

From March 5, 1990 to February 23, 1991 with only short vacations (three weeks in summer and three weeks in winter) the students will have a daily schedule of 4 classroom hours for five days a week. In addition to this, there will be times in the language lab and tutored group and individual study in the afternoon and evening. There will also be numerous lectures (at first in English) about Korea that will help the students' understanding of the various as-

pects of Korea. In regular intervals, field trips to places of importance in Korea will be organized so that the students can not only see what they heard about in class, but also be given an opportunity to apply their new language in a real environment. In the dormitories the students of the Korean language course will share rooms with Korean students of the Songhwa Theological Seminary. There also will be ample opportunity to practice the language learnt in the classroom.

The director of this program and the main teacher is Bernhard Han Woo Lee Quandt. Mr. Lee Quandt is a native of Germany who has been living in Korea since 1978 and has become a Korean citizen in 1987.

He had been a language teacher for more than 12 years, teaching German, French, English and Korean at various language schools and universities in Korea and even on national television. He has won several national competitions for foreigners residing in Korea, such as a Korean Speech contest, a Korean Song contest and a Korean Talent contest, all sponsored by KBS, the national TV station. Han Woo Lee Quandt is also an acknowledged translator and interpreter. He served at all the major conferences of the Unification movement in the recent years, translating and interpreting mainly from Korean to English and from English to Korean. He is also the person who gives summarized translations of Father's speeches during the early morning services in Chungpadong. He has been a faculty member of Songhwa since the beginning of the school in 1986.

Mr. Lee Quandt will be assisted by two Korean teachers. They are both graduates of

Songhwa Theological Seminary.

There will also be several tutors among the Korean students of Songhwa who will help the students of the Korean language course in their homework and group study and will be available during the afternoon and evening hours for individual tutoring.

The materials used in the teaching at Songhwa are especially developed to meet the needs of the course. After a careful study of



the existing teaching materials used at Korean language programs at other universities and language schools, a selection of the most effective materials from available programs has been combined with materials newly created at Songhwa especially considering the methods of modern foreign language teaching.

The dormitory facilities are now in temporary buildings and the first students will have to live under a little inconvenient conditions. Eight to ten students (half of them Koreans) will use one room. There are showers, but they don't have hot water. It is possible to use a public bathhouse with sauna once a week (or more often if necessary). The food in the student cafeteria is mostly Korean, but Western food will be available from a separate kitchen.

The course fees are 1.3 million Won for the one year course. (At the current exchange rate that is about 2000 U.S. Dollars) The fees for

dormitories and three meals a day are 70000 Won per month (840 000 Won or about 1300 Dollars for the year). The students should also have some money for personal expenses. Since about 3300 Dollars are paid to the school, the students should bring about 5000 Dollars. There might be possibilities to make money in Korea but that should not be counted upon.

One of the possibilities for the student who have successfully completed the one year course will be to enroll as students in Songhwa University if they fulfill the academic requirements (at least high school graduation or equivalent). for BA holders or above, there is a possibility of studying at another Korean university. There are scholarships for foreign students at several private and national universities in Korea. For qualified people, there is also the possibility of finding jobs in Korea.

Anybody who speaks English can apply to the course by a simple letter with a brief personal history, a photograph and a recommendation by a church leader. Applications should reach the school by mid January. Successful applicants will be notified by the end of January and will receive the necessary papers for a student visa. The students have to register at Songhwa by 3 March 1990. All fees have to be paid when registering.

For information write: Songhwa Theological Seminary 55-9 Sam Yong-Dong Chun An-City, Choong Nam. Republic of KOREA tel. (0417) 62-4665-7

Won Hwa Do

from page 12

two pieces of thick wood. The Won Hwa Do instructors were a little worried beforehand that the wood was too fresh and hard, but Mr. Takahashi broke each piece with skill and speed. Samuli amazed the audience by breaking a baseball bat with a shin kick. Later he was given the name "Iron Man." Mr. Takahashi and Mr. Kawahara performed "Eye of the Tiger" to music. Some of the new Won Hwa Do students displayed self defense techniques.

Dr. Seuk concluded the evening with an explanation of Won Hwa Do's goal, to unify the martial arts; and its purpose, which is to develop a person's character and spirit. He said that the basic principles of heart and love should be the center of all our activities. Many people gathered around afterwards for autographs and one person wanted to check Samuli's shin!

High School Visit

Rainer invited them to visit his school that evening. Rainer has a Karate school in a city where all the people who live there work on the state-owned, collective farms. It was a jaunt of two hours, but when they arrived, they were greeted by 200 waiting bright faces. It was the first time that they had ever met a Korean, a Japanese, or an Australian, so they were very eager for autographs. They gave a small example of their style of Karate. Enthusiastically, Mr. Takahashi, Mr. Kawahara, and Samuli reciprocated with a Won Hwa Do demonstration.

Then Dr. Seuk gathered all the students around him. Speaking in a very warm and parental manner, he explained filial piety and practicing respect towards others in one's daily life as qualities that can be developed through martial arts training.

Later they shared a meal together and Uku presented the Won Hwa Do representatives with gifts of appreciation for their visit. Rainer also decided to change his school to a Won Hwa Do school.

Three Karate do-jangs decided to change over to Won Hwa Do schools and 300

students are now studying Won Hwa Do, many of them police patrol officers. When Rev. Moon heard the report from this historic trip, he was very inspired and now wants to send 100 black belts to communist countries.

Moscow

With no sleep at all, they continued on to Moscow. One of Dr. Seuk's goals was to introduce the "World Student Service Corps" project to university professors and students and to find students who could participate in the project in Guatemala. His vision was for American and Soviet students to work side by side in serving others. He also hoped to plant CARP at Moscow University and has a vision for a Unificationism teaching tour of Russia someday.

Although they wanted to do some sightseeing in the famous capital, they were not allowed into Red Square. A special congressional meeting on the economy was going on in the Kremlin, so security was tight and the entire area was cordoned off by guards.

They saw the museum of the Tsars, which, with some allowances made for communist revisionism, graphically depicted the oppression under the Tsars.

Everywhere they looked they saw long lines for everything, including liquor and the one brand of ice cream made in the Soviet Union. In the stores, cash registers of ancient vintage are the order of the day—when there are cash registers. Many receipts for items are simply written out by hand.

There are two Korean restaurants in Moscow. They visited one and although the quality of the food was terrible, Dr. Seuk was able to witness to the Korean patrons of the restaurant and to get the names and telephone numbers of other Koreans living in Moscow. He distributed CARP pens, which made them very happy. Everywhere they went, he witnessed to people about Rev. Moon and their mission there.

The subways are so deep in Moscow that one has to take a breathlessly fast elevator ride to get down to them! However,

the United States and particularly New York could learn a lesson from the USSR in this: the subways are clean, cheap, and decorated with statues and art so ornate, they resemble museums.

Dr. Seuk announced that they would go the Red Square at night. Mr. Takahashi secretly wondered if the next stop would be a gulag in Siberia, for he had seen how tight the security was. However, the night they went, Red Square was beautifully lit up and open to the public. Dr. Seuk stopped twice in front of Lenin's tomb and uttered a deep prayer. He also paced Red Square for many minutes, praying to make a condition for Rev. Moon and Hyo Jin Nim to come there.

They were impressed by the soldiers guarding Lenin's tomb. Even in the sub-zero degree weather, they never moved, but stood facing each other all through the long cold night, relentlessly dedicated.

Open the Way

Dr. Seuk explained in more detail the purpose of the trip. Won Hwa Do was

similar to the New Hope Singers and entertainment programs which attracted people to Rev. Moon's speeches on the Day of Hope tour and also to the Washington Monument. Won Hwa Do, based on Unificationism, is a natural witnessing tool, but it is secondary to the the internal purpose of presenting Rev. Moon's thought and name to the people of the communist world.

The participants felt the support of spirit world strongly throughout their trip and felt that Russia can be restored more quickly than the United States, so hungry is it for a new ideology.

Upon their departure, it was discovered that Dr. Seuk had misplaced his customs declaration ticket given to him by Intourist, and for a few moments the party feared they would not be allowed to leave the Soviet Union! A miracle again, they were released without question. The officials neither searched their bags by hand nor even put the bags through the metal detector! They departed Russia, leaving behind a historic legacy and foundation.

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Unification Thought and Divine Principle

By Paul J. Perry

In the summer of 1989, Dr. Sang Hung Lee came to the United States to conduct a 21-day seminar on Unification and VOC theory, and since that time many of our members have been showing greater interest in Unification Thought.

As the interest in Unification Thought grows, it is not uncommon to hear questions concerning the relationship between Unification Thought and Divine Principle: "Will Unification Thought some day replace Divine Principle?" "Will the our Movement in the future be based exclusively on Unification Thought?" "Should Blessed Children be taught Unification Thought rather than Divine Principle?"

It may be worth our while to consider such questions, especially if we are responsible for the education of members or if we are parents. In this article I will provide some ideas about the relationship between Unification Thought and Divine Principle and about the proper role of Unification Thought in our Movement.

Many of our members and associates have been exposed to only an introductory level of Unification Thought. Our impression of Unification Thought is rather vague and unclear. This situation was improved with the publication of Explaining Unification Thought (1981), which has found a wider appeal among our members, since it is quite readable. With Dr. Lee's coming to America to give the 21-day seminar, however, Unification has developed in multidimensional ways: it has become more sophisticated, more complete and thorough, and in many ways even simpler to understand. It has also become even more inspiring.

All this is happening amongst amazing events on the world level. First, we see how quickly the walls of the communist world are tumbling down. More important than that, however, we know how much progress the work of God has made in the past several months. We are entering now an age in which both democracy and communism will be superseded by a new ideology and way of life centered on God's true love, the age of True Parentism. Especially now that many communist countries are abandoning communism, they will be looking for something better than what the democratic countries have to offer. Many of them will be ready and eager to accept the new ideology centered on God's love, I believe. In the task of conveying to the people of the world the new ideology, Unification Thought will play a most prominent role.

Relationship

What is, then, the relationship between Unification Thought and Divine Principle? Divine Principle deals in great detail with

the Principle of Creation, the Human Fall, and the Principle of Restoration. Through Divine Principle we come to know the purpose of creation and the proper relationship between God and humans. We know that God created humans for the purpose of joy, and that humans are absolutely necessary for the realization of God's ideal.

The Principle also teaches us that the human fall took place in the beginning of human history, and that, as a result of the fall, the world have been divided into two opposing sides, which have finally culminated in the Free World and the Communist World. Human history, then, is the record of the struggle between brothers to restore the elder brother's birthright. The

Principle is the root; Unification Thought is the trunk, branches and leaves of the providential tree.

A similar situation exists in the Marxist movement for world communization. The basic teachings of Marx and Engels are the root, but that root sprang forth and grew into a trunk, branches and leaves. The world today is full of Marxist books, movies, art works, plays, musical pieces and even architectural works. These constitute the tree that grew out of the Marxist root, so to speak. This tree has issued forth its fruits, which are the communist nations of the world.

Now the communist nations are rapidly falling, and many communist leaders have

5. In order to present a new direction for all areas of learning;

6. In order to establish a view of value to serve as a guide to a new way of life.

In conclusion, then, it is crucial for of us to realize that Divine Principle by itself is not enough for us to deal with the fallen world, restore the world of God's ideal and build the Kingdom of Heaven on earth. We also need Unification Thought and VOC theory. The root of the Principle must naturally evolve into the tree of Unification and VOC theory. In fact, over the years Rev. Moon has again and again emphasized the importance of the study of these three areas.

Education

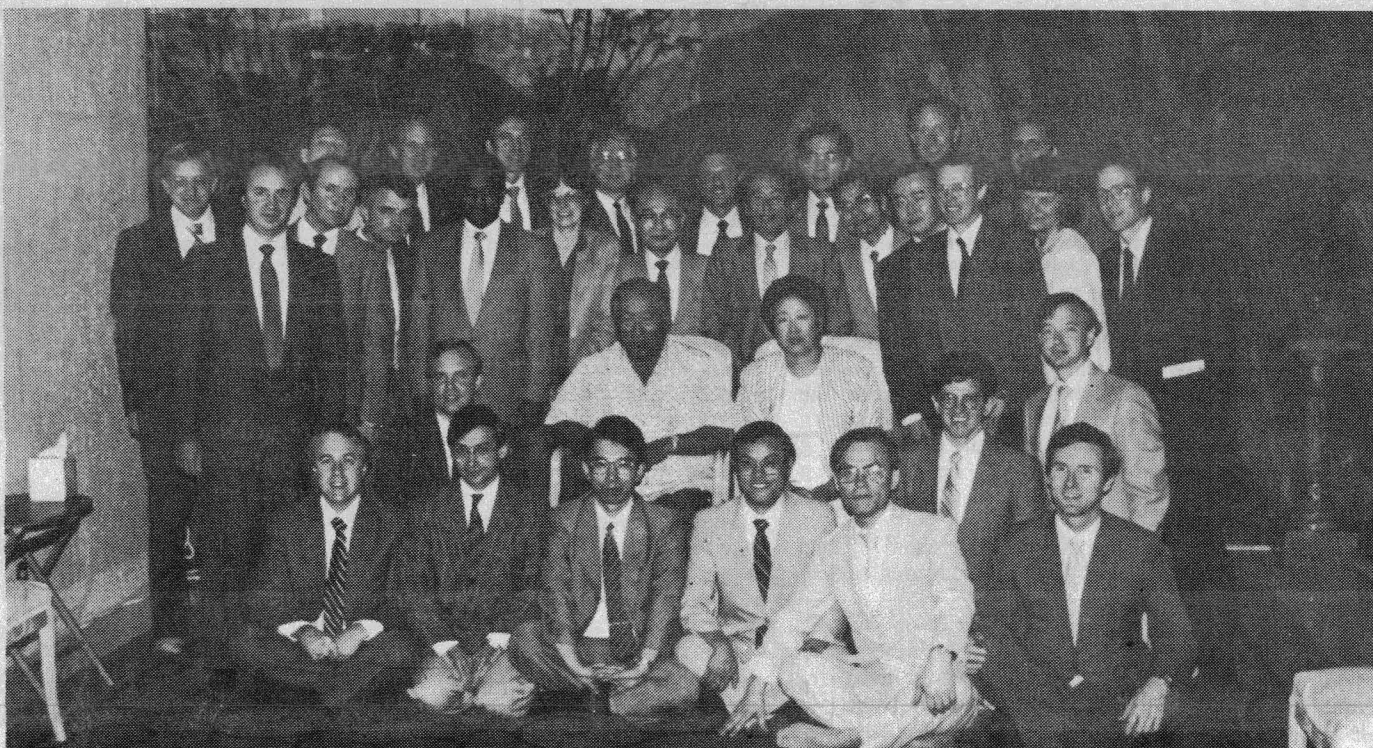
It is for this reason, I believe, that Rev. Moon has now expanded the activities of the Unification Thought Institute to America and to the world. Our leaders, therefore, are urged to encourage their members to study Unification Thought and VOC theory as well as Divine Principle. Empowered with such a wonderful ideology, our members will be able to make sense out of the world today and will set a clear course for leadership in the next decade and in the new century.

Consider, for instance, what is happening in education in America today. This nation has immense resources available for education, and yet America is being dwarfed by its educational crisis. Schools have become infested with crime, drugs, rape, violence

against students and teachers, and overall academic decay. The once proud academic standard of this nation was described as a "rising tide of mediocrity" by the National Commission on Excellence in Education, which disclosed that the average achievement of high school students on most standardized tests was worse than in the fifties. Moreover, public officials are at a loss at what to do to solve this crisis. Obviously, what America needs is an infusion of new ideas about education, morality and values; and this is what Unification Thought can best contribute to this country.

Our goal in the Unification Movement is to create an ideal society centered on God, which includes not only religious life but also all the other aspects of society, such as scientific development, business enterprise, cultural life and technological progress. We are called upon to discriminate what is good from what is evil in the world today, so that we may promote goodness and oppose evil. Divine Principle gives us the heart and the root; Unification Thought and VOC theory enable us to expand to all fields of knowledge and all areas of society. The three, together, will become a strong ideological foundation upon which to build the new social order.

Paul J. Perry is the Executive Director of the Unification Thought Institute. He has been associated with Dr. Sang Hun Lee and the Unification Thought Institute since 1980. Mr. Perry is a Ph.D. candidate at City University of New York. If you have questions or comments about Unification Thought, you may address them to Unification News, or you may write directly to Mr. Perry at 481 8th Avenue Box A10, New York, NY 10001.



Rev. and Mrs. Moon with Dr. Sang Hun Lee and Dr. David S. C. Kim and the Unification Thought seminar participants in Aug. 89.

path of restoration follows a very specific pattern of eight of dispensational steps, which have a vertical and a horizontal dimension. Vertically, the restoration steps range from the servant of servants era to the complete return to God; horizontally, the restoration steps are individual, family, clan, tribe, nation, world, cosmos and return to God.

Centering on the providential work of Rev. Sun Myung Moon, the process of restoration is being carried out and has culminated with the declaration of the "Love Providential Age" (8/20/89) and the declaration of the "Age of Heavenly Parentism" (9/3/89). Rev. Sun Myung Moon made such declarations on the firm establishment of the eight vertical and horizontal steps of restoration.

In view of such vast background of dispensational accomplishments, what is the position and function of Unification Thought? Let me point out, first of all, that Unification is firmly based upon the teachings of Divine Principle; the worldwide movement of Unification Thought is closely connected with the providential work of restoration being conducted by Rev. Moon. Just recently, for instance, Rev. Moon instructed Dr. Sang Hun Lee to expand the Unification Thought movement to the world level, beginning with the foundation of the Unification Thought Institute of America (See Unification News, December 1989). Such development has been possible because of the development of the providential work on the world level.

Root and Branch

A good way to understand the relationship between Divine Principle and Unification Thought is to compare it to the relationship between the root and the trunk, branches and leaves of a tree. Divine

been rejected by the people. If by the fruits one can know the tree, then the fall of communist nations is a clear indication of the fundamental deficiency of Marxism. Nevertheless, one must not underestimate the strength of the Marxist ideology. In other parts of the world, communism continues to gather strength and still maintains a strong hold over the minds and hearts of the people. Such is the case in Latin America, where Cuba and Nicaragua still continue under the communist oppression.

Therefore, the Unification Movement must present to the world its own trunk, branches and leaves, and must bring forth its own fruit, which will be many God-centered nations based on the ideal of "Heavenly Parentism" as an ideology for post-democracy and post-communism. Unification Thought represents the trunk, branches and leaves of the Unification Movement, and centering on Unification Thought new nations will appear in the world. Unification Thought aims to accomplish the following goals: The unification of religions, the unification of various perspectives on values, and the unification of cultures.

Necessity

Dr. Sang Hun Lee has also listed six reasons for the necessity of Unification Thought, as follows:

1. In order to understand the Principle deeply;
2. In order to universalize the expression of the Principle for the salvation of all people;
3. In order to protect the Divine Principle from outside attack from existing thoughts and religions;
4. In order to unite existing religions and thought systems;

DIVINE PRINCIPLE STUDY

Why Christ Came and Why He Must Come Again

Volume Three • Part Three

Jesus' work on earth is dominated by a central, all-pervasive theme: the Kingdom of Heaven. "Repent," Jesus says, "for the Kingdom of heaven is at hand." (Mt. 4:17)

In proclaiming this message, Jesus is announcing the fulfillment of a hope which God had long instilled in the Jewish people. At least since the seventh century B.C., the Hebrew people had looked forward to the arrival of the millennium, a golden age of peace and well-being for all. This Kingdom was to be inaugurated by the Messiah.

"For unto us a child is born, unto us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there will be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with justice and righteousness from this time forth and forevermore."—Is. 9:6-7.

Isaiah's view is that the Messiah was to govern his people with justice and righteousness. From the throne of David, he was to reign with wisdom, as Wonderful Counselor, with power, as Mighty God, with love, as the Everlasting Father. In his Kingdom, peace would endure. And not only the Messiah's human followers, but all nature was to dwell in his peace.

Isaiah writes: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the lion and the fatling together; and a little child shall lead them... They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the water cover the sea."—Is. 11:6-9.

Glorious Days

Isaiah further prophesied the glorious days the Israelite people would see in the Kingdom of the Messiah.

"Arise, shine; for your light has come, and the glory of the Lord has risen upon you... Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried in their arms... Violence shall no more be heard in your land, devastation or destruction

within your borders; you shall become a clan and the smallest one a mighty nation; I am the Lord; in its time I will hasten it."—Is. 60

In the Hebrew mind, this is the glory and joy that the Israelites were to share upon the establishment of the Messianic Kingdom. Their blessing would reach throughout the world, and earth would be the Garden of Eden.

"He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation neither shall they learn war anymore."—Is. 2:4

In all these passages we may see the promise of God's ideal being realized. The world was to be restored and the Messiah was the catalyst.

Anointed by God for the mission of restoration, Jesus was consistently concerned to teach others of the coming Kingdom. His moral and ethical teachings, his exhortations, even his prayers all relate to this topic. His Sermon on the Mount, it has been said, may be likened to the constitution of the Kingdom of God.

The Kingdom is also the subject of many of Jesus' parables. He compared the Kingdom to sowing good seeds in various soils; to a tiny grain of mustard seed which would grow into a large tree; to leaven hidden in a meal; and to a treasure hidden in a field, which a man found with joy and then bought at the cost of everything he had.

Just as significant as these repeated references to the Kingdom was the apparent immediacy of its advent. There is a definite now quality to Jesus' references. Because the Kingdom's foundation had to be laid during Jesus' lifetime, its establishment was imminent and urgent. Therefore Jesus directed his followers to seek his Kingdom and righteousness first, without giving undue thought to what to eat or wear. His disciples were told to announce

that the Kingdom of Heaven was at hand.

Some of the passages from Luke vividly illustrate just how urgent matters were. To a man who wanted to go bury his deceased father, Jesus retorted, "Leave the dead to bury the dead; but as for you, go and proclaim the Kingdom of God." (Lk. 9:60) On another occasion he said, "No one who puts his hand to the plow and looks back is fit for the Kingdom of God." (Lk. 9:62) In

teaching his disciples how to pray, Jesus' first petition to God was "Thy Kingdom come."

Finally, as we have indicated, Jesus made the point that to enter the Kingdom, one had to be spiritually mature. In his words, "You,

therefore, must perfect, as your Heavenly Father is perfect." (Mt. 5:48)

A Kingdom on Earth

An important distinction must be drawn here between the earthly nature of the Kingdom, as conceived by prophetic Judaism and early Christianity, and spiritualized, ethereal version envisioned by the later Christian Church.

In proclaiming the Kingdom of God (or the Kingdom of Heaven which was substituted because of Hebrew restrictions on the use of the word "God") many Christians believe either that Jesus was referring to the fate of his followers after death or their individual spiritual fulfillment. However, this cannot be the case. As God envisioned a Kingdom of Heaven on earth in the beginning, starting with Adam and Eve, He would naturally envision a Kingdom of Heaven on earth in the end. His intent and will are constant.

Most scholars would agree that envisioning a purely spiritual or personal Kingdom entirely misrepresents the intent of Jesus'

message, ministry and mission.

Professor Frederick C. Grant typifies scholarly opinion: "Jesus' conception of the Kingdom of God is absolutely and unequivocally and exclusively a religious conception: pure and simply religious, but religious in the sound ancient sense, as embracing all of life, society, politics, the labor of men, as well as their inner feelings, attitudes, and aspirations."—The Gospel of the Kingdom.

The early Christian Church, being closer in time to the earthly life of Jesus, knew that Jesus envisioned an earthly Kingdom and eagerly awaited Jesus' return to complete his work.

Reflecting this fact, the Apostle Paul is on occasion at pains to placate the early Christians who were hoping for a quick return of Jesus.

"Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, not to be quickly shaken in mind or excited, either by spirit or by word... to the effect that the day of the Lord has come."—II Thess. 2:1

It was only later that the return of the Lord would be viewed as indefinitely postponed. With this postponement, the concept of the Kingdom was gradually deflected away from earth and toward heaven.

We may say in summary that the kingdom that Jesus attempted to bring was a literal, physical kingdom, a restored world based on God's original ideal. Jesus was to become the spiritual and ethical archetype, the model individual of the Kingdom. Achieving this himself, he was to show all people the way to individual and collective maturity. Based on the example and the inspiration he furnished, an ideal family, society, nation and world would have come into being. In this way, the long-sought Kingdom would be established.

Clearly, however, the ideal of the Kingdom was not realized. "What happened?" In the next section, the Principle will pursue the answer by first looking at the work of Jesus' forerunner.

Next Month • Part 4
John the Baptist



MEDITATION

God Gives Us Walking Papers

By Joel Bjorling

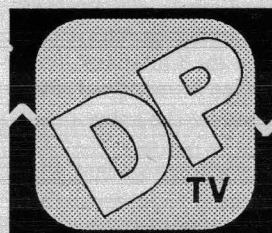
God gives us "walking papers." To speak of them carries a very negative connotation, because to receive "walking papers" is to lose one's means of livelihood. If we turn to God, we do, in a sense, lose our livelihood, if we mean by "livelihood" the attainment of worldly ambitions and desires. God gives us "walking papers" in that He calls us to be disciples and to be His witnesses in our neighborhoods and communities.

Faith is never so personal that it is for us alone. Many times, however, we hear God's Word and go back upon our way, engaged in whatever we were doing before. As we hear God's Word, is there anything in particular that it calls us to do?

I can't help but imagine that when talk of serving God arises, some people shrug, "OK, it must be Bible school time again," or "they're forming some new committee, or are recruiting Sunday School teachers and

are in need of volunteers." When work needs to be done around the church, many people prefer to make themselves scarce. Aside from the needs of the church, have we ever asked ourselves, "Is there anything that God would have me do?" We may ask, "What can I do?" We can be a listening ear to a friend who is burdened. We can remember those who are lonely and can visit them. We can encourage those who are weak.

God says to us, "Walk." Do not be dormant or disinterested when there are neighbors in need. Jesus' words to Peter are pertinent to us all—"Feed my sheep (John 21: 15-19)." We are not alone in this world. We are an integral part of a wider community and, in a broader sense, the world. We must uplift and care for one another. We must bear one another's burdens and find solutions to life's difficulties together. In God, we are one family and we are called and commissioned to be about our Father's business.



DP on TV

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"	Hollywood	3	Fri	9:30p
"	Pasadena	56	Thurs	4:30p
NJ	Dover	SCATV 3	Thurs	10:00p
"	Whippany	SCATV 3	Thurs	7:00p
NY	Buffalo	10	Sun	11:30a
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BLACK THEOLOGY AND UNIFICATION THEOLOGY

Racism as a Deviation from the Ideal

By Alfred O'Connor

This is the third in a series of excerpts from a Divinity thesis submitted for the UTS graduating class of 1988.

Due to the human fall, there is a tremendous disparity between God's ideal of creation and the present reality of this world. The root of sin lies in an illicit love relationship between the archangel Lucifer and the first human ancestors, Adam and Eve.

Unification theology explains that, through the fall, mankind's "blood lineage" was stained and thus all of humanity went from being under God's dominion to being under Satan's dominion. Since the root of sin started with a blood relationship of love, the original sin has been passed on from generation to generation. In addition to the original sin, there are three other types of sin: inherited sin (inherited from our ancestors), collective sin (for which a group of people are collectively responsible), and personal sin (sins that we commit in our own lifetime).

The original sin is the root of all other types and manifestations of sin. Sin is the result of the fall of the first human ancestors, central to which was a failure of the first ancestors and the archangel to love from God's standpoint. Instead, the first ancestors loved on the basis of a self-centered motivation, instigated by the fallen archangel, Lucifer—who thus became Satan.

As we look at the world today we see

numerous conflicts based upon self-centered love. We see manifestations of hatred and violence, of immaturity and immorality, of ignorance and fear, of discord and distrust between people and between peoples, and of strident racism—all based upon the self-centered love which was at the root of the human fall.

Sin of Racism

Racism is but one manifestation of the human fall and, therefore, of Satan's dominion over this world. It is a result of ignorance, of fear and distrust, all fuelled by a distorted love of self. Racism is a sin which has been manifested, in the United States of America and throughout the world, on an individual, familial, societal, national and worldwide levels.

Through the fall of the first ancestors, man was alienated from God as well as from himself and from other human beings. Racism is a vivid expression of man's alienation from God, from himself and from other people. Therefore, in the solution to racism will be the very solution to human alienation and to ruthless exploitativeness of one race toward another.

As observed by Reverend Moon:

"The world basically thinks of America as a white people's country. When a black American wins a gold medal at the Olympic games, and the national anthem is played as he receives his medal, many people react by thinking, 'he doesn't belong to America, he's not American.' America has failed to give an impression of racial unity yet. It still conveys the sense of white people being supreme. Will that be the case when there is a Unification Church nation?"

God's original intention was for there to be an inseparable bond of selfless, unconditional, true love between God and man, and between man and man, according to

Unification theology. Therefore, racism in all its forms (both overt and covert) is in total contradistinction to the ideal of racial harmony outlined in Unificationism. Seeing the evil of racism in America, Reverend Moon expresses the hope and desire that is within the original nature of people of all races:

"Who will bring hope to mankind? Not scientists or philosophers but the religious men who proclaim the supreme beauty and power of love...Do you think true love has the power to unite the races? Today the racial problem in America is very grave and it is apparent that Christianity is not being practiced in the truest sense. Jesus Christ's gospel is far greater than

"Racism is but one manifestation of the human fall and, therefore, of Satan's dominion over this world."

racism...America has proudly called itself a melting pot of peoples from all over the world but that is not America's accomplishment...The loss of three vital elements could destroy America: the moral standard, racial harmony, and the Christian spirit. The corruption of these three elements is the internal problem of America, but also there is the external threat of Communism."

Thus, Reverend Moon clearly affirms

racism to be a more fundamentally germane issue to be dealt with than is Communism. Because of the existence of racism, the threat of Communism can come about. Therefore, by addressing and solving the internal problem of racism, the threat of Communism is drastically diminished.

Having tasted the bitter dregs of racism in the United States, Reverend Moon is as determined as ever to solve this crucial problem both in America and throughout the world:

"Today I came back to America not just for my own vindication. I came back to America as a representative of all those who suffer governmental injustice, racial prejudice or religious bigotry. These are the real enemies of America. Today, I declare war against these enemies. I will fight until my last breath for religious liberty and the rights of minorities and the oppressed...so that our children will live in the land of true freedom and true equality which Dr. Martin Luther King called 'the promised land.'"

I would not be standing here today if my skin were white and my religion were Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church. The ugliest things in this beautiful country of America are religious bigotry and racism. God is color-blind. White, Black and Yellow are three beautiful brothers."

Thus, Reverend Moon laments, and pledges to do his utmost in the fight against the evils of racism and of all oppression.

Next Month • Part Four

INTERDENOMINATIONAL CONFERENCES FOR CLERGY

Why Do We Need the Divine Principle?

By Rev. Levy Daugherty

Rev. Daugherty is the Conference Director for the ICC ministers conferences in Korea. This is the second in a series of excerpts from a speech he gave in New England presenting his realizations concerning the teachings of Rev. Moon.

Adam and Eve misused the Principle (by listening to Satan's instructions). They deviated from the Principle. When they deviated from the Principle, everything went wrong.

If Divine Principle was used since the beginning of time, then it is beyond just Rev. Moon's theology. It is not a theology. It is the highest form of a God-centered lifestyle, or, one could say, a Jesus-lifestyle. The fulfillment of the Principle is being able to re-enact the words of Jesus in a Christian lifestyle.

In a common Christian formula for living today, it's more important to go to church and to worship Jesus than to live Jesus' lifestyle in your everyday walk of life. In our homes, on our jobs, in our businesses, in our thought patterns we should live as if we are Jesus. We should always be

thinking how to re-create everything centered upon God. The power of secularism is too strong over our world activities. Many Christians are living by the world's standards. Where are the Christians living the Jesus way of life, as Jesus talked about 2,000 years ago? If in fact the many people on the earth today who say they are Christians would actually live what Jesus talked about, then rather than secularism, or secular humanism, Christianity would be in the subject position permeating through the world today.

So the value of the Divine Principle is that it really shows us how to take the Beatitudes and put them into action. We can live in the twentieth century exactly the way that Jesus taught. That is very important for any Christian, or for any religious person. If you are following Buddha, then you want to know how to be as close to the lifestyle of Buddha as possible. If you're following Mohammed, you want to know how you can be as close to the lifestyle of Mohammed as possible. That's what's important in a belief system: the lifestyle not the theology. These great leaders were in fact the bringers of the Principle to their people of the time. Divine Principle will show them how to get to the point where they can say they are "one with their leader."

Jesus' teaching was not to just follow him and worship him and obey him. But his teaching was fundamentally how to be

like him. If in fact we can become like the Messiah, then it is important to know that messiahship itself is not the end result. It is actually the beginning point of true life, true love and true freedom. The purpose of Jesus' teaching was to show us how to live the lifestyle, the Jesus lifestyle as we are now calling it. His mission was to teach us how to become like him and then finally become one with God.

God has a plan for the human race. God had a lifestyle and idea in His mind. If it is possible that we can get back to the God-centered lifestyle and plan as expressed in Genesis, "creating man in my image and likeness;" if in fact we can become the

image and likeness of God, then that should be the goal of every man and every woman's life. No matter what they are doing, no matter what profession they have, it is important to go about it in the same way that God went about creating the universe.

If we could have that kind of intensity, that kind of forethought, that love and unselfishness, that constant giving of 100% as perfectly as possible centered upon the Creator God, then there would be no more evil in the world. The Jesus lifestyle, the God centered lifestyle, would be the subject of all existence in the world today.

LETTER
ICC 39 Was Most Impressive

Dear Editor,
The trip to Seoul, Korea sponsored by the Reverend Sun Myung Moon to the Interdenominational Conference of Clergy was both impressive and inspiring.

My personal observation was that the Unification Church is trying to hold meaningful dialogue with all other religions in the true spirit of ecumenism. Although some points of the Divine Principle are different from traditional Christian teachings, I found the study very valuable and it will help me to further my understanding of our own theology.

The Unification Church did not in any way try to persuade me to change my view of Christianity and to my knowledge, while in Korea, did not try to change the faith of any other Christians.

Our visits to the Rock of Tears, Pusan, the Demilitarized Zone, and to see the fabulous "Little Angels" perform will always remain indelibly in my mind.

I sincerely thank Reverend Moon, the Unification Church and others who made this trip possible.

Reverend Vincent Foote
Raleigh, NC

God Gives Blessings And Also Curses

By Rev. Joong Hyun Park

This is the first of a series of excerpts from a sermon given to the New York Church.

The topic of "Blessings and Curses" runs through the entire scripture from beginning to end. But the odd thing is that in Christianity we have tended to neglect the curses. We like to focus on the blessings: God is a God of love—whatever we do, He loves us. We like to hear that.

That was the good part of Jesus' message, that God is a God of love who wants to embrace his children. But the downside of that is still the same as always, that is, if we do not do the will of God, tragic things can happen. What is true in the Old Testament is still true in the New Testament and is still true today. Which is that it's not good to be mediocre. In fact the last thing in the book of Revelation (Rev. 3:15-16) Jesus is speaking to the church: "I know your works: that you are neither cold nor hot! So, because you are lukewarm and neither cold nor hot, I will spew you out of my mouth."

Old Testament Curses

The first blessing in the Bible is in Genesis: *Then God blessed them and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and the birds of the air and over every living thing that moves on the earth."* So that's the first blessing. Two short chapters later comes the first curse. Because Adam and Eve did

not fulfill the commandment God curses them. They were the first parents and had they united with God's commandment not eat of the fruit of the tree of the knowledge of good and evil, which is not to have a premature sexual relationship, then they would have inherited the entire love and heart and character of God. But we know, because they united with Satan they were cursed.

If we look a few chapters later, God chooses Abraham to follow him, and what does he say. He says to Abraham, "Look toward heaven, and number the stars, if you are able to number them."

Then he said to him, "So shall your descendants be." He gives the same blessing to Abraham that he gave to Adam and Eve. Then what happens? Abraham, in making his offering forgets to cut up the pigeons and what happens? *Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years.*

Moses, in Deuteronomy, as the people are about to enter Canaan says, *And if you obey the voice of the Lord your God, being careful to do all his commandments which I command you this day, the Lord your God will set you high above all the nations of the earth...* However, if you read the curses,

they go into real detail of all the hideous things that would happen to the Israelites if they failed to follow the will of God. *But if you will not obey the voice of the Lord... then all these curses shall come upon you and overtake you...* It goes on and on about boils and plagues, oppression and captivity. So, actually many of those things happened to the Israelites. In 721 B.C. the

Syrians invaded the northern kingdom, and around 608 B.C. the Babylonians invaded the southern kingdom, and all the Israelites were carried off to be slaves, to be raped, killed, tortured, murdered.

New Testament and Law

Then we get to the New Testament. Jesus of course wants us to understand the heart of God. The heart of God is the heart of a parent. A loving parent who

wants to embrace his children. So he wants to elevate people from a kind of legalistic view of the scriptures, kind of a worship of fear, to a worship of reverence and love. This is all very good. But the principle still applies. The principle of good and evil, the principles of restoration, the principles of growth, of indirect dominion, direct dominion—all these principles apply.

Therefore, Jesus spoke about the love of God, he spoke about the heart of God, about God's desire to embrace his children. He said how not even one sparrow falls from the sky without our Heavenly Father

knowing about it. So therefore if anything should happen to you, don't you think that God knows about it? God cares, God loves you. In Matt. 5, Jesus gives his blessings, the beatitudes: *Blessed are the poor in spirit...*

Now the strange thing is that in the Old Testament we see that either we do the will of God and receive the blessing or we fail to do the will of God and we get the curses. Many times we hear the notion in Christianity that Jesus Christ has liberated us from the law. Some people jump to the conclusion that, since we are liberated from the law, we don't have to do the will of God. We will be saved by virtue of the fact that Jesus gave his life for us, so all we have to do is believe, and no matter what we do, God will forgive us.

But, a lot of this understanding is based on the writings of Paul. St. Paul is a man who is grossly misunderstood because Paul was not writing a Bible. When he wrote to the Romans, when he wrote to the Ephesians, when he wrote to the Corinthians, he was not thinking, "OK, now I'm going to write the next six books of the Bible. Now I'm going to write 1 Corinthians and 2 Corinthians." Paul had no idea that his letters would be saved and that his letters would later be incorporated into a book and declared the absolute and holy word of God. Even if Paul expected his works to be saved, we still have to understand the context in which he wrote. What was Paul's concern about the law? His concern was that certain early Christians were saying that in order to become a Christian you had to become a Jew. And that meant you had to fulfill the law in the most legalistic sense of the word. The law of all the sacrifices and all the many detailed parts of the law. Now, when Jesus violated this law in the eyes of the

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Rev. Park

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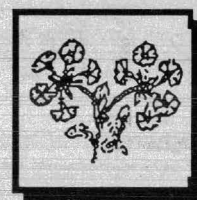


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Conference On Counseling Held In California

By Betsy Jones & Joy Pople

The Education Seminar on Counseling began with an orientation talk given by Rev. James A. Baughman, President of the American church. Over 60 members attended; they included church elders and Blessed Family Department representatives, members who had sought specialized help outside the church, and those who were interested in becoming church counselors in the future.

Rev. Baughman gave an overview of the history of the conference. He explained that Reverend Moon wanted him to provide education for those involved in counseling. He stated that we were not a conference of strangers, but that we were a family which had suffered a lot together.

"Counseling is just as complex as 'Victory Over Communism' theory," Rev. Baughman told members. "We are reclaiming dominion and ownership for God. Fulfilling the first blessing means reclaiming God's tradition and our birthright; fulfilling the second blessing means reclaiming our original lineage; fulfilling the third blessing means reclaiming our original environment and land. This reclaiming has to be done as individuals, families, as a church, and even in our ideologies." Rev. Baughman outlined a major purpose of the conference: to clarify our perspective in contrast to secular humanistic psychologies and point the direction towards a Principle view of counseling.

In discussing the Cain/Abel views of Hellenism and Hebraism, he pointed to psychology as the opposite side of Divine Principle. Within psychology itself some were Cain-type theories and some Abel-type. Our tradition and Divine Principle is the only "parent-type" ideology.

Current psychological theories aim at seeking self-esteem and self worth, but this is essentially a denial of our human condition in which we need to rid ourselves of sin and substantially reverse our fallen natures. We have to be careful not to let the techniques become our religion and the counselor our messiah. All members need to realize how essential the blessing is in changing the blood lineage.

Mrs. Gil Ja Sa Eu, wife of the first president of HSA-UWC in Korea and the eldest leader at the workshop, wanted to understand more about members' experiences in seeking help.

In addition to reminding us of our responsibility to serve others, Mrs. Eu pointed out two key areas of Principle which even the most sincere and dedicated Christians need to learn. "Reverend Moon says we have to teach ministers about the human portion of responsibility and the way of indemnity," Mrs. Eu commented. "The way of restoration is not honesty but rather, repentance not just for personal sin but also ancestral sin." Throughout the

weekend Mrs. Eu often put the restorative problems we encounter in perspective by referring to our ancestry. The best way to restore ancestral sin, she said, is to love and serve the enemy.

Sharing a Common Victory

A large portion of the workshop was devoted to studying Principle, guided by Kevin McCarthy, who with Linda Shapiro is teaching an on-going series of 21-day workshops at Aetna Springs. In keeping with the concept that every aspect of our lives, including our counseling efforts, needs to be grounded in the Principle, we were offered this opportunity to hear the Principle. Kevin lectured on the Principle of Creation, the Fall of Man, and the Principles of Restoration.

In the course of the lectures, Kevin related some of his experiences teaching Principle to 7,000 ministers in Korea, highlighting the unique contributions the Principle makes to Christian thought. He also quoted from Reverend Moon's speeches on various points related to counseling, including the development of personality through prayer and the process of making unity. For instance, Kevin said, "The greatest task in our life of faith is how to change our feelings of resentment, anger, etc. We have to make conditions to produce unity. We can't change our feelings just by sitting down and reflecting. We have to act to make a change. Even a small act, such as saying, 'I'm sorry,' helps us change our feelings and make unity with another person."

A common theme running through all the presentations was the need to perfect ourselves through following the life of faith. Kevin reported that Reverend Moon passed by him and a few other members at the end of a meeting, paused, and asked what they thought the basis of Reverend and Mrs. Moon's love was. Kevin got out his notebook, expecting a lengthy personal explanation. Reverend Moon's answer was simple: "We share a common victory." Mrs. Moon went through a difficult course in order to fulfill her position as True Mother and stand beside Reverend Moon. In a similar way, we must go through the course of perfecting our nature in order to share a common victory with Reverend and Mrs. Moon. Reverend and Mrs. Moon have challenged us to become tribal messiahs, giving us a precious opportunity to go through a much simpler course than theirs, but on the basis of that, we can inherit their victory. Kevin observed, "Reverend Moon's motive in making us go this course is the deepest love."

Proclaimed a New Day

Mrs. Eu also took this opportunity to explain to members the most recent development in the providence. Recently in Alaska, Reverend Moon proclaimed the Age of the Dispensation of Love, the Age of Heavenly Parentism, the Restoration of Kingship, and the Ceremony of Eight-Stage Settlement. She explained Reverend Moon's 40-year course, beginning after the Christians in Korea rejected him in 1945. "As True Parent," she said, "Reverend Moon has three key responsibilities." First is to restore the heavenly lineage. This is vertical restoration, accomplished through the eight steps, beginning with the position of servant of servant, and continuing through the positions of servant, adopted child, step child, true child, mother, father, and ultimately, to God.

The second is to restore the world-wide birthright. This is horizontal restoration, expanding in ever larger spheres from the individual to the family, clan, tribe, society, nation, world and ultimate, the cosmos. The third responsibility is to liberate God. In the Ceremony of Eight-Stage Settlement, August 31, 1989, Reverend Moon announced that he has fulfilled the restoration

of all the above eight stages, both horizontally and vertically. That day was also the Proclamation of the Liberation of God. Reverend Moon has passed on to us the role of tribal messiah. If we accomplish restoration up to the tribal level, we share a common victory with Reverend Moon, and will accept it as participating in his entire victory.

Further Explanation

During one morning service, Mrs. Hasagawa further explained the eight vertical and eight horizontal stages of restoration. She commented that as an individual we may progress through the servant of servant stage all the way up to God's position, but when we embark on the family level, we can't cross directly to God's position. Instead, we have to start again at the servant of servant level and

"A common theme running through all the presentations was the need to perfect ourselves through following the life of faith."

work our way up through the servant position, adopted child, step child, true child, mother, father and God's position. The same process needs to be repeated on the clan, tribe, society, nation and world levels.

As an analogy to God's intention to take us to the kingdom of heaven, Mrs. Hasagawa compared God to someone taking a dog for a walk on a leash. If the dog fights against the leash, it is a suffering course. God's desire is for us to accompany Him on this course willingly. Furthermore, Reverend Moon keeps pushing us along this course so our descendants and our patriotic ancestors can be proud of us. She encouraged us to support and respect each other, rather than criticizing each other, along this restorative course.

Humanistic Psychology

Rev. Baughman invited a critic of humanistic psychology to speak to us, to help place our situation in a larger perspective. An author of several books on the relationship between psychology and religion, Dr. William Kilpatrick opened his talk by noting several effects that humanistic psychology has had on religion, including lowering the concept of sin, diminishing the sense of mystery and sacredness of life, and fostering an upsurge of subjectivism and relativism.

Speaking quietly, Dr. Kilpatrick made witty comments on how mainline churches, especially liberal Protestantism and his own Catholicism, have exchanged the good news for the "nice" news that contains only the veneer of Christianity, but not the substance. He commented that, "The rapidly rising numbers of mental health professionals in the past couple of decades have produced no noticeable improvement in society."

Non-directive, non-judgmental counseling approaches that emphasize self-actualization tend to loosen the interconnectedness among people, according to Dr. Kilpatrick. Claiming that social and family ties, not autonomy, keep people healthy, Dr. Kilpatrick cited recent research studies showing that the most health-conducive activities are work, marriage,

and raising children.

In response to questions about how church counselors can make the counseling process most effective, Dr. Kilpatrick cited the essential component of the relationship between counselor and counselee. He believes that church counselors can employ a variety of therapeutic techniques, without buying into the theories upon which they were developed. When pressed for comments about which counseling theories he recommends as consistent with a religious perspective, he recommended Alfred Bandura for his insights on how virtues can be learned by observing others; Aaron Beck for his work on redirecting thinking patterns and behavior; Viktor Frankl for his emphasis on countering self-absorption; Erik Erikson for his insights into the process of psychosocial development; and Milton Erickson for his guidance on creating our life story.

Rev. Zin Moon Kim spoke about the value of self denial in our spiritual growth and especially in our parenting. He said how beautiful for a baby less than one year old to be able to sleep between his two parents.

Dr. Spurgin underscored the value of sacrifice in raising our children. He shared how he had asked his oldest daughter to stay in Korea and not come home, and how that had allowed her to complete the middle school there and inherit so much through the study of the Korean language and culture.

On the final day, Betsy Jones shared "Guidance for Counselors," based on Rev. Won Pil Kim's instructions to counselors and his experiences with Reverend Moon. Rev. Won Pil Kim had explained how Reverend Moon had solved his own misery and loneliness by "digging into God's heart and sobbing more for Heavenly Reverend Moon's concerns than our own." Rev. Kim observed Reverend Moon's method of overcoming and then overcame his own situation by devoting himself to consoling Reverend Moon. He had stressed the cornerstone for counselors: "the larger our warehouse of suffering, the greater our treasure in heaven, because we cannot bring anything else except our heart of connection with Reverend and Mrs. Moon and God."

Betsy Jones and Joy Pople closed this section by sharing some practical guidelines for working with couples, stressing that the heart and relationship are the essence of counseling, whereas the counseling methods are like the outer shell.

Rev. Baughman concluded, "Let us be reminded of the importance of understanding the Divine Principle and our church traditions." In addition, our life of faith, understanding of Reverend Moon's life course, awareness of the current stage of the providence, and a good prayer life are essential to our functioning as healthy church members and counselors.

Mrs. Eu's closing remarks and final advice included the following points: A counseling mission is a difficult responsibility, requiring that we pray much and always check ourselves. "Members' problems which come to us also point out the sins of our own ancestors, creating a situation which can very easily be invaded." Thus, it is imperative that we always seek God's wisdom.

Conference participants had shared a heartfelt experience of love for each other in their common search for ways to bring happy, healthy, productive members to our church and to God.



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An Indictment Of Roman Catholicism

What Our Church Can Learn From It

By Dr. Tyler Hendricks

Across my desk came an article from "Today's Catholic," dated August 27, 1989, out of Fort Wayne, Indiana. Entitled "How the strangers operate to win you over," the article warns the Catholic public of the seductive characteristics of those "cults" out to "capture" them.

The four characteristics listed were: missionary zeal, charismatic leadership, strict discipline and fellowship.

The comment of the person who showed me the article was that these supposedly dangerous activities, which Catholics are being warned by their leaders to avoid, are what all evangelists from St. Paul on praised as the highest of virtues and as the standard of behavior for all Christians. Who had more missionary zeal than Paul? More charismatic power? Who enforced a more strict discipline, and who created a more embracing fellowship?

Thus, my friend opined, it would seem that the Catholic church is denying the very cornerstone of its own existence, the very traits which it seeks (or should seek) to inculcate in its own members. The article would in fact seem to imply that Catholics should not have missionary zeal, strive for charisma, follow strict discipline or enjoy close fellowship. Indeed, this would seem to be one church pronouncement that the great majority of Catholics are faithfully following!

Now, this argument has merit, I believe, and makes an important point. But as I thought about it, I considered how a Catholic would respond to it. This is not the first time that their church has been attacked. They have weathered many storms, including the Protestant reformation, and have prevailed. They have prevailed precisely because their foundation is not and never has been missionary zeal, charismatic leadership, strict discipline or fellowship.

Solid Foundation

Of course, these things have existed within the church, in every generation, more or less, but they have manifested within the church as secondary, although essential, phenomena rooted in a more fundamental foundation. That is why the majority of the world's Christians are Catholics. Then, what is that foundation? Protestants, secularists, the Orthodox, the Jews and Muslims have with a multitude of fine and justifiable reasons decried the Catholic church as the whore of Babylon, and in human terms, the Catholics deserve every condemnation. But they prevail. Why? It was in my study of St. Augustine that I could come to understand the nature of the Catholic church, and the basis for its enduring power. Indeed, it is not by human power that the Catholic Church has prevailed.

It has endured because Catholics teach and practice the foundation of faith and substance. The foundation of faith is in the practice of the sacraments, in which symbolically coheres the essence of New Testament faith, and in the exaltation of celibacy. The foundation of substance is accomplished through the apostolic succession. That is: Jesus gave to Peter the keys to the kingdom. This made Peter Christ's representative, or vicar, on earth. Peter is acclaimed, with due historical evidence, the first bishop of Rome, later to

be called the Pope ("papa," father). And as he received the keys from Christ, so he passed them on to his successor, and the lineage has been maintained ever since, presently possessed by John Paul II. This is the apostolic succession claimed by the Roman Catholics.

What is the significance of the keys? The keys, functionally, make the Pope the channel of the Holy Spirit. The sacraments, behavioral expressions of faith rooted in the New Testament, bind the whole church to the Pope, externally through the members' relationship with the priests, and internally through the power of the Holy Spirit. And what is the power of the Holy Spirit? It is nothing but true love.

Efficacy of the Sacrament

This theory came to life for me in the study of Augustine's controversy with a north African Christian movement called the Donatists. To simplify the issue, the Donatist position rested on the claim that the efficacy (effectiveness) of the sacrament depended upon the righteousness of the bishop or priest who was administering it. For them, the test of righteousness was willingness to die as a martyr. But the principle can be extended to question the efficacy of the sacrament administered by a priest who is a fornicator, drunkard, extortionist, or simply of weak morals. And over 2,000 years there have been many such priests.

The Donatists argued that a sinful priest could not channel the Holy Spirit, and that anyone in communion with such a priest (or in that case, bishop) is similarly disqualified. Hence the Pope himself, who refused to excommunicate the bishops in question, was disqualified, and the Donatist bishops—in communion with those who had willingly (or so they preached) become martyrs—were the leaders of the true Catholic church.

The Donatist position, the famous convert to Catholicism John Henry Newman argued, is at the basis of the separation of all Protestants from the Catholic church. I am not sure if I agree with that, but it is worth considering, because along with whatever other arguments Protestants give for their rejection of Catholicism, there invariably comes the moral indictment of the Catholic clergy. And in Augustine's reply to the Donatists, in which is framed a doctrine which sustains the eternal, mystical unity of the Catholic Church by definition, is the very essence of that which the Protestants held up as their sole possession: salvation by faith alone, not by personal merit.

So, Augustine began, simply enough, if ability to give the sacraments rests upon personal righteousness, there is no one, from the Pope on down, who is able to do so. "Who is righteous? No, not one." The power of the Holy Spirit does not come from nor depend upon the merit of the priest; it is the property of the Holy Spirit itself, alone according to St. Augustine. If the sacrament is administered according to the proper form, indicating faith, by a person in communion with the hierarchy, then the Holy Spirit works and the sacrament is effective.

Why is it effective? It is because the Holy Spirit is the spirit of love, and the very fact that the priest is in communion with the church through the hierarchy (the order of love) establishes that priest as a channel of the Holy Spirit. Why? because nothing can dissolve the bond of love—and here Augustine was right on a basic point of the

Principle concerning the power of love. Unrighteousness, personal immorality, greed, etc., do not in themselves suffice to sever the bond of love. Love is more powerful than human sin—Jesus Christ died to establish that reality. As long as the bond of communion is maintained, the love remains in effect; there is the possibility of redemption—needed equally by the most saintly as well as the most vulnerable of the brethren.

Breaking Communion

The only act that can sever that love is the act of schism, the breaking of communion. Divorce. And that is what the Donatists were doing. They were violating the sphere of love; they were holding up a standard of righteousness, of human merit, as prior to the communion of love, as prior to the Holy Spirit. Such is blaspheming the Holy Spirit, what Jesus called the unforgiveable sin. Denying love itself; is to break the unity that God gives us the responsibility and opportunity to create and enjoy. It that situation, the Holy Spirit cannot work.

Augustine's argument was sealed by his observation that every schismatic movement reduces to a national church. Thus it is not the Holy Spirit, which transcends nationality, but nationalism or racism which binds together these schismatic churches. The Catholic church is the only universal communion, he proclaimed. The other churches are actually creatures of political cultures, which cannot transcend the race or nation of their provenance.

So for the Catholic church, the Protestant reformers of the sixteenth century were

"Hence Reverend Moon recently stated in his table talk that the basic thing Christians need to learn is the true nature of God."

nothing more than a new version of the Donatists, another set of schismatics. Therefore the Catholic theologians quickly reduced the theological and moral issues Luther raised to questions of authority: would Luther accept the Pope's authority beyond reason, conscience and scripture, or not? That is, would Luther love the Pope, who embodied the church, the vessel of the Holy Spirit, more than anything, more than his own life and his own mind and heart? Luther would not. And a new strain, then many new strains, of Christian churches entered history, founded by excommunicated priests, lawyers, princes, mystics, humanists and revolutionaries of all sorts. For the Catholics, it was all a secularist desecration of the name of Christ; for the Protestants, it was the liberation of the Holy Spirit, the end of the Babylonian Captivity of the church.

Historical Failure

Divine Principle calls the Protestant movement Abel and the Catholics Cain.

Protest was necessary, it states, because the Catholic church failed its providential mission. It failed at three points in history. First, and most recent, "medieval feudal society buried [the Christian spirit] alive." "Christian religious reformation," and here DP is referring, apparently, to the Protestant Reformation, but possibly to the Catholic Reformation of the same period, "shone out" but could not "turn back the tide of those dark [medieval] days." The result of Christian failure, both Catholic and Protestant, was "the promise of salvation . . . from earth. Its name was communism." (DP, pp. 6-7; cf. p. 439 ff)

This medieval failure was preceded by another, that of Charlemagne and his immediate successors, who failed to unite with the Papacy to create the foundation of substance to receive the Messiah in the ninth century A.D. (DP, p. 438 ff) It would seem that the church's failure to overcome feudalism was preconditioned by this failure in the ninth century, which turned the providence toward the necessary establishment of a "democracy in order to work a new providence for the reconstruction of the Messianic kingdom." (DP, p. 441). Divine Principle describes the failure of the ninth century vaguely: "the popes and kings acted apart from God's will." (DP, p. 439)

The ninth century failure, too, was preconditioned by an earlier failure, a failure which foredoomed Catholicism and Christianity in general to a history of suffering and contradiction. I am referring to the failure of the people to receive Jesus while he was on earth. "The history of affliction," that is, fallen human history, "would be prolonged until the time of the Second Advent if the disbelief of the people should forbid the realization of the Kingdom of Heaven on earth" at the time of Jesus." (DP, p. 145) Not only social affliction, but personal frustration would be the lot of man on earth: "We who can gain salvation through the crucifixion of Jesus cannot escape from being sinners because the original sin still works in us." (DP, p. 149) Thus, the Divine Principle teaches, the root of Catholicism is itself incomplete.

Therefore, the Holy Spirit never completely worked through the Catholic church—or any Christian church. Taking Augustine at face value—and he was the first to admit it—the world is a mixture of good and evil, the city of God and the city of man. Who is truly of God? No one knows; the good and the wicked intermix everywhere, even within the church. Paul was just as honest: good and evil intermix even within myself. At the second coming, the wheat and chaff will be separated. The very occurrence of schism reveals the inadequacy of the love flowing through the Catholic church. This was further demonstrated as it played itself out in the use of force to coerce religious uniformity, against the Donatists and throughout the centuries.

Failure of Love

This failure appears no more explicitly than in the psychology of Catholics dealing with schismatic movements. Augustine stood with the church wagging his finger at the Donatists, proclaiming that the Holy Spirit no longer was active with them because they had separated from the unified communion. Here we can benefit from application of the principle of restoration, to recognize that if the Holy Spirit

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Recent Happenings in the World of Religion

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

Gorbachev at Vatican: Permanent relations, papal visit may result

VATICAN CITY—Pope John Paul II and Soviet leader Mikhail Gorbachev concluded an historic encounter here Dec. 1 with a decision to establish official and permanent relations, a first step toward full diplomatic ties after 72 years of estrangement. The Soviet Communist Party chief also pledged to increase religious freedom for all believers within the Soviet Union and invited John Paul to visit the USSR. The two-hour official visit to the Vatican by Mr. Gorbachev was the first meeting ever between a leader of the world's 850 million Roman Catholics and a Soviet party chief and the first between a pope and a Russian ruler since Pope Gregory XVI granted two audiences to Czar Nicholas I in December 1845. Although Mr. Gorbachev appeared tense at the outset, the 70-minute meeting left both men looking extremely happy and relaxed. In a six-page official speech which ended with a papal blessing for Mr. Gorbachev, his mission, his family and his country, John Paul said he saw the Soviet leader's visit "as a seed full of promises for the future. It allows us, in fact, to view with greater confidence the future of the community of believers in the Soviet Union," said the pontiff.

Bishop Ting: No attack on Chinese churches after student protests

Bishop K.H. Ting, leader of China's officially recognized Three-Self Movement reports that church life and work is going on "more or less as usual" in China despite the bloody government crackdown against the country's student-led democratic movement. In a Nov. 15 interview conducted by a staff officer of the Amity Foundation, Bishop Ting said the government has "reaffirmed its policy of religious freedom." The Foundation has links with the National Council of Churches in the United States and sponsors teachers in China and prints Bibles there. Bishop Ting said he initially feared the confrontation between the government and advocates of democratic reforms might have "adverse effects" on the church. "But this has not happened as far as I am aware," Bishop Ting said, "I think this shows there is now a better understanding of the principle of religious freedom."

Orthodox Church called obstacle to Ukrainian Catholic status

EDMONTON, Alberta—The Russian Orthodox Church poses a greater obstacle to legalization of the Ukrainian Catholic Church than the Soviet Communist Party does according to a Ukrainian scholar here. Bohdan Krawchenko, head of the Canadian Institute of Ukrainian Studies at the University of Alberta, accused the Russian Orthodox Church of "scandalous" conduct since it forcibly absorbed the Ukrainian Catholics in 1946. When the Ukrainian Catholic Church, also known as the Uniate Church, formally disbanded then, it had more than 4,000 churches and chapels, 2,772 parishes, 8 bishops and more than 2,000 priests. Pope John Paul II raised the subject at his Dec. 1 meeting with Soviet leader Mikhail Gorbachev at the Vatican. At the same time, Ukrainian officials announced that they will register congregations of the underground church as a possible step toward full legal status. Ukrainian Cardinal Myroslav Lubachivsky welcomed the move and urged congregations to register.

WCC disappointed in limited Catholic role at major Seoul meeting

One of the major worldwide ecumenical events leading off the 1990s will proceed with only limited participation from the Roman Catholic community, despite special efforts by organizers to include Catholics on an "equal partners" basis. While many other church bodies will send voting delegates to the World Council of Churches-sponsored convocation in Seoul next March, the Catholic Church will send only "consultants" to the gathering which is expected to produce a major document drawing together themes related to justice, peace and the environment. The limited participation by the Catholic Church, even after World Council planners made several major concessions in deference to Catholic concerns, demonstrates how difficult it is to achieve ecumenical cooperation at certain levels despite years of elaborate dialogues and the significant progress that has occurred among some denominations.

Reasons for church-state conflict quietly removed in East Germany

WEST BERLIN—Almost unnoticed amid the dramatic opening of the borders of East Germany have been reforms in the schools, the institution of alternative service for conscientious objectors and the severing of ties between a state-endorsed youth organization and the ruling party. The changes go a long way toward eliminating what historically have been major points of friction between church and state in the German Democratic Republic (GDR), the official name for East Germany. Military education already has been eliminated from the school program, and civics taught from a Marxist-Leninist point of view is to be removed on Sept. 1, 1990. A revised text has also been proposed

for the "promise" made during the so-called youth dedication, a ceremony that religious leaders have likened to a secular confirmation. The new text would eliminate references to the struggle of the international proletariat and the need to defend socialism from the attacks of fascist forces.

Dead Sea Scrolls editors defend their handling of documents

Princeton, N.J.—The editors of hundreds of still unpublished texts from the Dead Sea Scrolls have denounced accusations that religious authorities are trying to suppress release of texts that would undermine traditional faith. At issue are about 590 leather and papyrus manuscripts found first by Bedouin shepherds and later by archaeologists beginning in 1948 in caves at Qumran on the northern shore of the Dead Sea. The location, formerly Jordanian territory, is now occupied by Israel, and the scrolls are kept at the Rockefeller Museum in Jerusalem. At a forum held here Nov. 13 by the Institute of Semitic Studies and the Department of Religion of Princeton University, Eugene Ulrich of



Protestors heckling Cardinal O'Connor speaking at the Inauguration of David Dinkins as Mayor of New York City.

the University of Notre Dame said there is "absolutely no foundation" to rumors that the remaining scrolls could dramatically change the understanding of Judaism or Christianity. "All major variants of the biblical manuscripts have long since been published...and the rest is uninteresting or worse," said Dr. Ulrich, who is editor of most of the remaining biblical texts from Qumran. He said there are "Jews, Catholics and Protestants on our team from many nationalities and stripes," and there is no way any one religious group can control disclosure of the material.

International ecumenical groups to observe Nicaraguan elections

MANAGUA, Nicaragua—An international team of observers representing four large ecumenical organizations will monitor the electoral campaign and voting in Nicaragua's February elections. Representatives of the World Council of Churches, the Latin American Council of Churches, the National Council of the Churches of Christ in the United States and the Lutheran World Federation initiated an observer mission here during ceremonies Nov. 18. The coalition plans to have at least eight people in place by Dec. 1 to monitor the electoral contest. In an address to the gathering, Methodist Bishop Federico Pagura, president of the Latin American Council of Churches, said the observer mission was just the latest in a series of activities the four groups have carried out in recent years as part of their ministry of working for peace in Central America. "We've been accompanying you since the beginning," he told the group, which included several dozen Nicaraguan church leaders, "with word, presence and prayer."

Fundamentalist church council says AIDS is a judgement of God

In contrast to positions taken by most religious bodies, the fundamentalist American Council of Christian Churches has gone on record as declaring that AIDS is a judgment of God. The council, which is composed of denominations and congregations with a combined membership of about 2 million, also protested government requirements that churches spend their own money on asbestos testing and removal and criticized a pastoral letter issued earlier this year by Roman Catholic bishops in Alabama and Mississippi warning of the "danger" of fundamentalism. The resolutions were adopted at the ACCC's recent annual convention in Kingsport, Tennessee.

Walesa charms staffers in visit to Catholic bishops' headquarters

WASHINGTON—Lech Walesa dropped in at the headquarters of the U.S. Catholic bishops here Nov. 16 to thank the church for its help in the cause of democracy in Poland. The Polish Solidarity leader charmed his hosts at the U.S. Catholic Conference conversing with staff members in the hallways and waxing theology on faith and progress. He repeatedly apologized for

taking so long to extend his personal thanks to American Catholics. "We're in such a hurry all the time, trying to make up for the mistakes of communism," he explained, drawing laughs from the staff. Mr. Walesa spend a couple of hours at the bishops' conference during his first trip to Washington since Solidarity's triumph over communist rule and was enthusiastically greeted by labor leaders, President Bush and a joint meeting of Congress.

Church, state fray over divorced priests continues in England

LONDON—The Church of England General Synod may have rekindled a centuries-old confrontation between church and state by deciding to flout Parliament on the issue of ordaining divorced men. In July, the House of Commons, for the first time ever, voted to reject a Church of England General Synod resolution when it turned back a measure that would have allowed the ordination of divorced men or men married to divorced women. The House sent the resolution to the General Synod for revision, fearing its passage would signal church abandonment of traditional views of the sanctity of marriage. But on Nov. 8, after heated debate, the General Synod voted to return the resolution—unamended—to the House of Commons for reconsideration. The measure is not expected to be taken up again by Parliament for at least another two months—probably not until its next session. Ironically, the subject of the current church-state dispute is the same as it was in the 16th century when King Henry VIII broke with the pope and founded the Church of England—under control of Parliament—when Rome refused his request for a divorce. Although Parliament has technically controlled the church for nearly five centuries, it has always, until July, assented to measures approved by the church.

Bishops, pharmacists outraged at plan to market abortion pill

ROME—The Italian Bishops Conference is mobilizing a movement against the introduction here of RU486, the French-invented abortion pill. The Conference's news service this week issued a renewed condemnation of abortion and infanticide and broadcast the hard-line position taken by the country's Catholic pharmacists on the "day-after" pill. Health Ministry officials here recently began speculating about the possibility of authorizing sales of the RU486 pill, and the issue is proving highly divisive. A statement by Archbishop Dionigi Tettamanzi of Ancona, a well known theologian, said use of the pill is not only morally unacceptable but would run contrary to the sense of the Italian Abortion Law. According to the prelate, introduction of RU486 would further the use of abortion as a means of contraception. Furthermore, he said, it would also lead to "privatization" of abortion in the sense that women would no longer have to go through the state and its counseling services.

Kidnap charges stand; couple took daughter from religious group

MINNEAPOLIS—A judge in Minneapolis has refused to dismiss kidnapping charges against a Blooming Prairie, Minn., couple accused of using a stun gun to abduct their daughter from a fundamentalist religious group. Hennepin County District Judge Kevin Burke also directed the couple, Darrell and Mary Ann Johnson, to cooperate in the preparation of a pre-plea report that could help the parties settle the case and avoid a trial. The Johnsons are charged with kidnapping, false imprisonment, and misdemeanor use of a stun gun in connection with the Sept. 8 abduction of their 29-year-old daughter, Shelly Johnson, of Bloomington, Minn.

Christian network will set up facilities in Soviet Union

Trans World Radio, an international Christian network, says it has been given a green light by Soviet officials to set up radio production facilities. Network president Paul E. Freed said Trans World Radio will work with the evangelical community to set up "a ministry from the Russian people to the Russian people." Plans call for at least three studios and mobile recording facilities to be opened in Moscow, Kiev and Minsk and staffed with local Christians.

Despite ruling, Pittsburgh won't display menorah this year

The city of Pittsburgh will not display a Hanukkah menorah in front of a city-county building this year even though its right to do so has been upheld by the U.S. Supreme Court. Officials of Allegheny County decided against the display of the menorah because the high court, in a companion ruling, banned the display of a nativity scene in a Pittsburgh county courthouse. Dan Pellegrini, the city solicitor, said municipal officials had agreed not to display the menorah if the creche was not placed in the courthouse.

IN MEMORIAM

I Encounter Rev. Moon: His Teaching And Person

By Dr. Young Oon Kim

Dr. Young Oon Kim passed away on September 30th in Seoul, Korea. This is the third and final part of her testimony excerpted from "The Reverend Moon I Know" published by the Sung Hwa Theological Seminary in Korea in 1988.

I found several elements in the teachings of Reverend Moon striking. Let me start with his Divine Principle. Men of great faith have found God and described Him as a Creator and Sovereign, infinite Spirit, Cosmic Intelligence, Omnipotent and Omniscient Lord, Absolute and Final Judge, Cosmic Law and the Heavenly Way, the Wholly Other who is totally transcendent, Being and Ground of being, Loving Father, and Merciful Redeemer.

Though we agree with those definitions I found the Divine Principle's concept of God more illuminating and dynamic; very personal, yet not anthropomorphic. For Reverend Moon, God is a Being of infinite love, longing for passionate human response and absolute loyalty. Instead of seeing God as purely masculine, he believes God is our Father/Mother Creator, uniting the male and female essences in perfect balance.

God is a transcendent Being, infinite Spirit of cosmic energy, a radiant glow beyond description. He nevertheless finds His temple in the human soul. While the Father/Mother God hears every sound, knows our every move, He remains all powerful. God has an enduring, passionate love for everything He created. Consequently, He is pleased and rejoices when His children wholeheartedly respond to His love and carry out His will. This Almighty God possesses the most sensitive of parental hearts.

From the perfect love and immense wisdom of God, we are born as humans to evolve into His perfect children. Thus, Divine Principle was eye-opening, showing me a very advanced concept of God, illuminating His reality and providential activity in our present age.

Divine Principle reveals clearly the reality and nature of Satan. In this materialistic age, many do not recognize the existence of Satan. However, Reverend Moon has specific knowledge about him, his origin, nature, purpose, tricks, and scheming, as well as his final destiny. Knowing this he is able to subjugate Satan. Thus, the cause of the cosmic tragedy for God and man is revealed and its resolution made possible. This, I realized, was crucial information.

Divine Principle harmonizes the age-old controversies of Christology. Christology revolves around some perplexing problems: Jesus' incarnation, his divine/human nature, the virgin birth, the Trinity, the resurrection, the atonement, and the redemptive work of Christ.

The incarnation, the divinity of Jesus, and the virgin birth have always been theological mysteries which no one could explain clearly. According to Reverend Moon, the first human couple violated God's commandment, causing historical disaster. In order to remedy the situation,

another human being must take up the task of restoration. As the Jews taught, the Messiah will be a man chosen by God, one born like any other human being. There is no need for a virgin birth.

It is clear Jesus was born as the second Adam. As he increased in spiritual and physical stature, he divested himself of human self-centeredness and gradually took upon himself the divine heart and nature. Thus, by the time he started his ministry, he had become the embodiment of divine truth and love, though he was still a human being with a physical body. While in his physical body, Jesus had both human and divine natures. When he entered the spirit world he discarded his physical nature and became more fully divine. However, God alone is eternally infinite; Jesus is finite and dependent on God.

Reverend Moon's explanation of Jesus' crucifixion is equally illuminating. Most Christians interpret the cross as an atonement for the sins of mankind, which God

will accomplish a single mission, glorifying God together.

The concept of salvation varies greatly from religion to religion. To narrow our discussion to the Judeo-Christian heritage, orthodox Jews believe in salvation through obedience to the Mosaic Law. Roman Catholics believe that membership in the Catholic Church, with belief in its doctrines and loyalty to its hierarchy, is the only way to attain salvation. Eastern Orthodox believers find salvation in mystical unity with God and Christ through liturgical worship and sacraments. Lutherans insist on salvation by faith alone. Calvinists maintain that God has chosen who is to be saved and who will be damned before the creation of the world. Liberal Protestants hold that faith is not as important as practice, and that we are saved by our love for others. Quakers attain salvation through listening to and abiding by the inner voice which comes from God. Evangelical Protestants emphasize the need for correct belief: belief

most grateful response. Our universe was created for God to experience ultimate joy by loving give and take with true man and woman, without whom He must be lonely and unfulfilled. The joy of loving and being loved is one of the primary purposes of creation.

God also wanted to express Himself in a physical way. In the New Testament, man is called a vessel of divine love and a temple of God's presence. God, who is infinite Spirit, created finite humans in His image as a means of His own incarnation. God wanted to participate fully in human life, to feel the full range of our experiences. Hence, God created man to be His body.

This explanation of the purpose of creation is so rational yet most beautiful. It is unusually persuasive and touching by comparison with other views. It also relates God and man in the most personal, intimate, and interdependent ways, which makes Divine Principle most exceptional.

For conservative Christians, the goal of life and purpose of salvation is to be forgiven of their sins and be accepted into heaven. For liberal Christians and Jews, the goal of life is a better society here on earth, including economic security, social stability, better education, satisfactory living conditions, inter-racial harmony, and global peace. However, Christians seldom think about the ultimate goal of human history. For Reverend Moon, the realization of the purpose of creation is the goal of history—which must be absolutely fulfilled by the establishment of the kingdom of God on earth, as Jesus proclaimed. Individual salvation and happiness here and hereafter are inextricably related to this larger providence. This view of the world immediately magnifies one's view of life.

His Role

Those of us who follow Reverend Moon call him Father because he has fulfilled the role of the Third Adam, becoming the embodiment of God, the Infinite Spirit. An American lady asked of God, "What is Mr. Moon's mission?" The immediate answer was, "He is the Third Adam." If the first Adam had not fallen he would have received God's blessing in marriage with Eve. They would have become the True Parents of humanity. Then the coming of Jesus would have been unnecessary. If Jesus, the Second Adam, had married a God-blessed bride and established God's kingdom on earth, they would have become the True Parents. Then the Second Advent would have been unnecessary. Because that did not come about, a Third Adam had to appear, marry with God's blessed bride, and together become the True Parents, God's embodiment. Revelation 19:9 has thus been fulfilled.

Also, Reverend Moon knows the spirit world and afterlife very well. I knew that the 18th-century spiritual seer, Emanuel

Swedenborg, had given detailed information about such things. Reverend Moon is even more accurate, reflecting the current situation. Naturally, he corrects some points in Swedenborg's writings. I recognize the difference between Reverend Moon and Swedenborg. Their missions were different. Swedenborg explored and wrote on the spirit world about 230 years ago. Important things have happened on earth and in the spirit world in the interim. Understandably then some of Swedenborg's teachings need revision. I

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Rev. Moon and Dr. Kim with members of the church as she prepares to leave Korea as the first missionary to America.

decreed and Christ carried out. But this was not the view of the earliest Christians.

According to Reverend Moon, Jesus' original mission was to establish the kingdom of God. His opponents had him killed before his work was finished. It was not Jesus' wish to drink the cup of martyrdom. On the contrary, he wanted to fulfill his God-given mission. The crucifixion was neither his choice nor God's will.

His resurrection was not physical but spiritual. His spirit body was manifested to his disciples and was quite different from his physical body. Such phenomena are well known to people spiritually open, and psychic research has supported their validity. Spirits can manifest visibly and audibly, enabling us to see and converse with them.

The Holy Spirit refers to the various manifestations of the divine energy of love. Many saints and countless good spirits of human ancestors and angels serve as mediums of divine messages and energy of God's love. Therefore, the Holy Spirit is not a third person of the godhead but God's redemptive activity in diverse forms. We must worship one true, living God, the source of life and all existence, who is essentially love itself and wisdom itself. Jesus served as God's supreme representative, never claiming to be equal with God. He and the Holy Spirit in multiple forms assist God by carrying out God's will. The Trinity may refer to their three functions, but there are not three Gods.

Salvation

Jesus is not coming on the clouds in a Second Advent. The Second Advent will be realized through another incarnation of divine truth. As Jesus was a human being, the Lord of the Second Advent must be another human being, proclaiming and establishing the kingdom of God on earth. He will fulfill the task Jesus had initiated and left incomplete. Therefore, he and Jesus

in the Bible, the deity of Jesus, the blood atonement on Calvary, the physical resurrection, and the total damnation of all unbelievers. Pentacostalists stress the baptism of the Holy Spirit.

But all this is the theological overlay of centuries. Jesus Christ required his hearers only to listen to his words and join him in building the kingdom of God. Reverend Moon's requirements are the same: to study his teachings and join him in forming the kingdom of heaven on earth.

Clear Teaching

With what authority can Reverend Moon ask us to listen to his words and follow him? He has paid historical indemnity for the sins of Adam and Eve and their successors. Reverend Moon teaches that the historical failures of central figures during the course of divine providence have to be remedied by God's appointed liberator. He discovered where and how the central figures in the Old Testament history failed in their missions and reversed these failures by applying the law of indemnity. Thus has he restored each stage of God's providence in the Old and New Testament Age. He is also fulfilling the restoration on the cosmic levels, from the individual and family levels all the way to the universal level. For his accomplishments, he has secured the absolute approval of God Himself, together with Satan's confession and acknowledgment.

Therefore, studying his Divine Principle and cooperating with a grateful heart in his work will qualify us to be accepted in the New World which is now at hand.

As I have stated, God is a God of heart and love, the intrinsic desire of heart and love is to feel joy. To be, as a couple, His most intimate, direct object for His eternal love. The Almighty Creator needs a tangible human companion. God wanted to direct His vital and infinite love toward man and woman and receive in return their

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feel greatly privileged to know two outstanding religious geniuses.

Time and again Reverend Moon emphasizes the heart of God: "You must approach God with an open heart and listen with your heart when God speaks." Other religions and theologies greatly value the devotional life, the loving heart and feeling of utter dependence, spiritual ecstasy, joyful affection for God, enthusiastic witnessing, and sympathetic identification with Jesus' suffering, with all of which Reverend Moon completely agrees. But he goes much beyond.

In his deeper spiritual exploration, he discovered Heavenly Father's profound 'hahn' (age-old hidden grief and anguish and restrained indignation) and what caused it. He determined to uproot its cause and heal God's 'hahn' the cosmic tragedy, and make that his lifelong mission.

What is the cause of the cosmic tragedy? The loss of Adam and Eve; due to their union with treacherous Lucifer, was a grave betrayal of God by all three. The cunning, rebellious Archangel deprived God of Adam and Eve who were to have been the most intimate, direct object of His eternal love. God had lost his foothold on earth. Now Reverend Moon, through his humble services to all his adversaries, has won Satan's voluntary surrender. Through acts of indemnity he has been restoring to God all that Satan had taken from Him.

Once anyone truly grasps the Heavenly Father's 'hahn' he cannot remain still. With a feeling of terrible urgency and determination, he must awaken and enlighten other people to join the cosmic battle. The purpose of salvation is not merely to obtain divine forgiveness of personal sins and to go to heaven. For Reverend Moon, the true purpose is to relieve God's grief, liberate His power, and restore His cosmic sovereignty, which will bring about peace on earth and love and joy to all people.

The man

Now I would like to speak about the man, Reverend Moon.

Indeed, his faith and personality are gigantic. To undertake the task of cosmic restoration and fulfill it victoriously truly requires a spiritual giant. This Reverend Moon is. Furthermore, no one can deny that Almighty God is the source of Reverend Moon's power and wisdom.

As is evident in the profundity of his teachings, Reverend Moon's own spirituality is unique. He had had a long, intense spiritual battle and search which are reflected in his teachings. Since early childhood he was led to a deep prayer life and asked God questions that even spiritually advanced adults seldom asked. Though his parents attended a Presbyterian church, his spiritual search from his youth transcended any denominational faith.

As a spiritually sensitive youth, he searched for solutions to one great religious problem after another until he had unlocked hidden secrets in human history. After fierce battles with spirit beings, He was able boldly to point out Satan's hidden motives and rebellious actions. Through these struggles, Reverend Moon was deeply touched by the depth of God's heart, his age-old grief and anguish. He came to understand the ultimate divine ideal and historical goal for humanity.

Ever since meeting Reverend Yong Do Rhee, I longed to meet someone who possessed his powerful spirituality. When I

shook hands with Reverend Moon for the first time, he was wearing ordinary overalls. But I soon perceived that there was a man of deep prayer. After greeting, the first thing he said to me was this: "You have been praying a lot, haven't you? I am not sure whether you have a special ancestor or you yourself are special, but you are a very special person."

In the early days it was quite a usual experience for all of us. Many followers while they were at home they would have doubts and negative thoughts about Reverend Moon and his work. But as soon as they were back in the church and saw him again, all their doubts quickly vanished, as thick fog evaporates when the sun rises. I believe he is such a bright spiritual light, that in his presence, confusion is dispelled and truth illumined.

Reverend Moon would stay up until 2 a.m.—even 3 a.m. If urged to go to bed, he would say, "You must remember that even at this hour there are people praying to God." Soon I realized that his concern, his prayer, and his goal of life were very high and broad, transcending those of ordinary Christian leaders.

Even when the group of followers was so small, Reverend Moon was very optimistic. He was absolutely convinced that a multitude would join us and he would soon be known throughout the world. When speaking to less than a hundred people on Sundays, he would speak very loudly. Later I understood that he was envisioning speaking to a huge crowd.

From the very beginning, I noted how absolutely serious he was about God. Once he felt something had to be done for God, he never hesitated. He did it and inspired us to do it—at all costs. He felt that he was always standing face to face with God, but he could also sense how Satan was just waiting for the slightest chance to overpower him and frustrate his work. Repeatedly he would tell us, "We are in the midst of the battle between God and Satan." So he was always alert and would never be caught off guard. But this seriousness never made him too stern or stone-faced. He loved to sing and loved to hear singing. He was ready to laugh. He used to tell me that we must experience the whole wide range of human emotions from sorrow to joy, from indignation to tenderheartedness, from unyielding resolve to open-mindedness. I should like to share a few episodes.

Early Days

First, in the early days, there was a pre-school boy staying at the center. He was the only son of a widow and was half deaf and half dumb. His name was Samuel. In the evening whenever Reverend Moon came back from outside activities, he would sit cross-legged on the floor and call Samuel to join him. Then he would dance and sing cheerfully with Samuel. The boy would be all smiles, arms moving and feet dancing. Most of the time he was quiet, silent, alone, unnoticed. But here he was experiencing joy. By being with him, Reverend Moon was helping a deaf, dumb little boy feel important and happy.

Another incident: Once two elderly sisters came to see Reverend Moon. They had come from far south and were strangers to all of us. After asking him some questions and listening to his answers, one of the women broke into song to express her joyous feelings. Reverend Moon promptly responded in the same. It was like an opera, with everything important being expressed in song. Yet in another way it was like a sudden encounter of lovers—very personal, very deep, and very intimate: the spontaneous meeting of heart and heart. These

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people, he was not violating the law of God. Jesus did not always observe every aspect of the sacrificial law, the law of sacrifices, the law of how to cut the birds, etc. Jesus observed, however, the spiritual law of God, the law of the heart, the law of principle. And Jesus did not liberate us from that law. In fact, what did he say? *For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.*

There is a difference between the written law and the spiritual law, and what Jesus was trying to say is that if you understand the heart of God and the love of God, you will fulfill the law by loving God and loving your brothers and sisters. That's why he said, *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. ... On these two commandments depend all the law and the prophets.*

St. Paul, hearing the words of Jesus as they were reported to him, rightly understood the point, that what you need to do is to receive the messiah. And by loving God and loving the messiah, and giving your life to God and the messiah you will fulfill the law automatically. But Paul never

two had come a long way to meet Reverend Moon, and their meeting became a moment of totally innocent pleasure.

Let me give you one more story. Reverend Moon once told me that when he was a young student in Japan he had pulled a cart through the fashionable Ginza street in Tokyo. He did this in order to experience the feeling of the menial laborer or the underprivileged. In this way he expanded the scope of his life experience in order to know and feel with people of every walk of life, so that he could feel God's love in every situation.

I never heard from him meaningless, silly jokes, wit, or humor. He seemed to believe that every word he utters is recorded somewhere, either by angels or Satan. And he is responsible for every word he speaks. Nowadays, he makes his audience laugh and feel relaxed when he speaks. But in the early days, the atmosphere was always serious and even tense. He always possessed great dignity and authority. Often we felt awestruck and almost overpowered by his spiritual greatness. But always Reverend Moon evoked our deep trust and great respect. Coming into his presence, we found our heart uplifted and our will power magnified. Even physically, we felt deeply refreshed and infused with great energy.

I have been with him in every mood. I have seen him crying. I have seen him joyful. I have been with him in his lonely hours. And I have seen him angry. On every occasion, he always appeared free from personal feelings. Reverend Moon has always possessed a strong sense of urgency. There is so much to be done and it has to be done fast and effectively. It is a matter of life and death. So he doesn't let anyone slow down.

Never have I found such qualities in other Christian leaders in the same intensity and combination. For instance, Reverend Rhee urged Korean Christians to repent. Therefore, he was constantly seeking, waiting for something to come from God. His mission was cleansing the Korean Church to prepare for Reverend Moon's coming with a new dispensation. By contrast, Reverend Moon has found what he wants. He is sure of his destination and goal. His messianic call was clear from the

said that you don't need to observe the will of God.

If you read Corinthians, if you read Romans, he talks about those people who understood the will of God, who saw the will of God and who did not do the will of God and those people are cursed. But many Christians like to pick up the Bible and they love the concept of 'cheap grace'. They love the concept that Jesus died for our sins. They think, "I can go out and sin as much as I like, because Jesus already died for our sins, so I'm saved." This is a grotesque misunderstanding of salvation.

It's true that because we are sinners we cannot save ourselves. Paul understood this and Martin Luther understood this. When Luther said, all the money you pay to the pope is not going to get you into heaven, it's Christ who will get you into heaven, he was right. But the point is, how do we receive the messiah, how do we receive Christ? What did Jesus say? *And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother, and sister, and mother."* Faith is not a question of belief, it is a question of action, a question of practice. Or in terms of Divine Principle, it is a question of attendance; of serving the messiah, attending the messiah, loving the messiah as God's representative.

Next Month • Part Two

beginning. Thus, he led us with complete confidence.

In the early days even though he must have had deep apprehension, he remained cheerful, full of hope and eagerly awaiting dedicated and capable workers to join him. In those days, he just longed for people.

With his immense vision and super-human task he was the loneliest man in the world. In public prayers, he often broke down in tears. Back then—even over thirty years ago—I could see plenty of hardship ahead of him. Yet, when such trials came one after another, I saw how he triumphed. This has happened time and again for three decades.

It is the greatest privilege for me to be Reverend Moon's contemporary and an eyewitness to such a storm-filled life. How did I have the fortune to be born in such a crucial time in God's providential history, and walk on the same ground with such a great person?

Reverend Moon once disclosed that when he discovered God's anguished 'hahn,' he wept for three days. He then vowed to uproot its cause and heal God's 'hahn.' From then on, he challenged Satan and began his fierce battle with God's enemy. How could one expect his road to be commonplace, or smooth and easy?

He was imprisoned six times, first for five months by the Japanese occupation authorities in Korea who tortured him most severely. He was imprisoned three and a half months by Pyong-yang Communists and almost died from their brutal beatings. He was again arrested in Pyong-yang for three months, and then sent to the Hungnam forced labor camp for two years and five months and saw many of his fellow prisoners die from the inhuman work conditions. But he survived because of his strong faith and will-power combined with God's special protection. In Seoul he was imprisoned for three months, under Syng-Man Rhee's regime and finally in Danbury, Connecticut, he was held for thirteen months. Thus more than five years of his precious life were passed in prison. He literally poured out his blood, sweat, and tears enduring for nearly 70 years with continual persecution and sacrifice. He has served friends and adversaries alike. Despite so many calamities, he is still well because God has chosen him and is with him. I know that from this year 1988 God's providence centered on Reverend Moon will be increasingly manifested to the world, and I only pray that the people of this earth will be awakened quickly.

The Shocking Desecration of St. Patrick's Cathedral



**JOHN
BIERMANS**

I must say I was outraged by the demonstration against Cardinal O'Connor outside and inside St. Patrick's Cathedral in New York last month. It was really an incredible statement of what is happening in certain segments of our society.

As most of us will recall, the demonstration was staged on Dec. 10th to protest Cardinal O'Connor's repeated statements against homosexuality, the use of condoms, abortion and so on. It was organized by ACT-UP (AIDS Coalition to Unleash Power) and WHAM (Women's Health Action and Mobilization). Some of the placards in the crowd of several thousand protestors said a great deal about where these people were coming from:

"Keep your rosaries off my ovaries."
"Keep your church out of my crotch."

"Eternal life to Cardinal John O'Connor NOW!" "Curb your dogma." "Papal bull."

Throwing Condoms

The protest outside was one thing but the most outrageous part of it occurred inside the Cathedral as Cardinal O'Connor began his sermon. dozens had sneaked inside and turned the Mass into a horror show by chaining themselves to pews, standing on the pews and waving their fists and throwing condoms in the air. Others laid down in the aisles and one who took communion, crushed the host and threw it on the floor.

For Catholics, this is the worst kind of desecration since they believe that once consecrated, the host (bread) and the wine are "transubstantiated" into the body and blood of Jesus Christ. Because of this belief that the bread and wine are the body and blood of Jesus, nothing is more sacred than the act of receiving communion.

Unacceptable and Intolerable

This kind of desecration of a religious service is unacceptable and intolerable by any standards. Thankfully, it brought leaders of all stripes out of the woodwork to speak out against it, including several gay/lesbian organizations.

Nevertheless, the reason I think we ought to be concerned is that this rep-

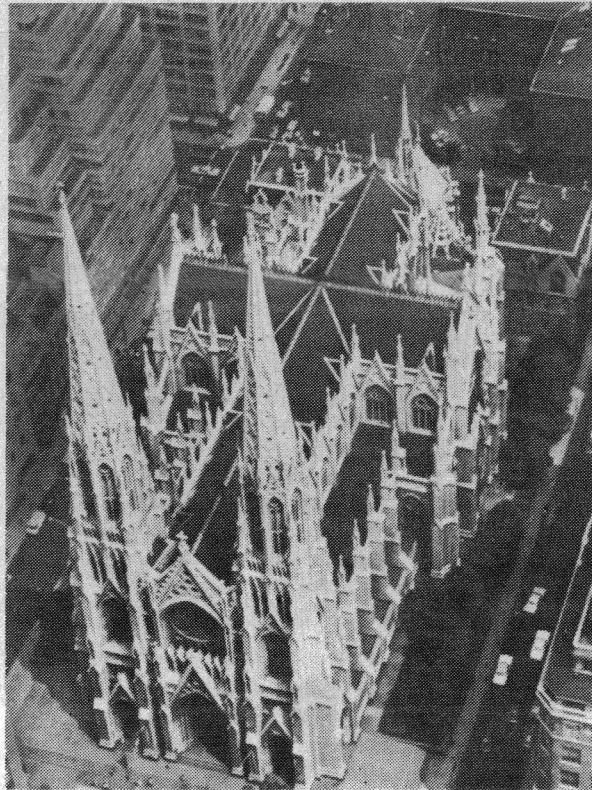
resents a growing radicalization among those who cannot abide principled pronouncements on moral issues of any kind. Not only do they not want to live according to these moral principles, they do not even

want anyone to speak about them or witness to others about such moral values.

Paganism is a Jealous God

Conservative columnist Patrick Buchanan put it this way:

"Paganism is a jealous devouring god that abides no other. Militant converts to this all-consuming heresy were witnessing to their new faith. Unable to shut their ears and eyes to what Cardinal O'Connor has to say, they want him to shut up; they want the Catholic Church to shut up; they want all men of God to cease bearing witness against the devils that possess them. And, their frustration is all the greater because they know the church cannot do what they want it desperately to do: Bless a lifestyle that is carrying them away in numbers reminiscent of the Black Death. AIDS is indeed a horrible disease. But, who has done more than the church and its nuns to relieve the suffering and ease the dying of its tens of thousands of victims?" (Gannet Westchester, Dec. 16, 1989)



The sad thing about the AIDS issue is that most leaders in our society as well as the health-care professionals who treat the victims are reluctant and mostly unwilling to confront the moral dimensions of how this disease is contracted. The harsh reality according to Buchanan is that the "primary cause of the spread of AIDS is promiscuous homosexuality; the secondary cause is the sharing of dirty needles by the drug addicted. Why, then, is AIDS the fault of a church that has not ceased to preach that both are morally wrong...?" (Ibid.)

Cardinal O'Connor has frequently said that "good morality is good medicine." In a speech at the first Vatican conference on AIDS, he also said:

"The truth is not in condoms or clean needles. These are lies, lies perpetrated often for political reasons on the part of public officials... by some health-care professionals who believe they have nothing else to offer persons with AIDS or at risk... lies told by often well-meaning counselors." (New York Post, Nov. 14, 1989)

I believe Cardinal O'Connor is playing a crucial role in speaking out so strongly and straight-forwardly in a city that is reluctant to listen. The terrible acts at St. Patrick's Cathedral are a desecration against all who believe in moral and religious values.

God's Day Celebration

Impressions of the God's Day evening entertainment at the Manhattan Center, New York by Brian Goldstein.



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My Time In Prison with Rev. Moon

By Mr. Jung Hwa Pak

Jung Hwa Pak first met Reverend Moon when they were both prisoners in Hungnam labor camp in North Korea. After their liberation, Mr. Pak travelled to South Korea with Reverend Moon and Reverend Won Pil Kim. In 1957 he left the Church but later returned. The following testimony covers the period in Hungnam and his release and ends with the departure from Pyongyang. This testimony first appeared in the June 1984 issue of the Unification News.

Part One

I was born on Dec. 7, 1913. We lived in a village in the South just outside Pyongyang. I went to Pyongyang Sungshil Junior High School, a Christian school, and later studied at Shinkyung Junior Industrial College in Manchuria.

My father was a wealthy landowner. I was married when I was 14. My wife was 19. I was the only son and it was customary then for the son to marry young so that the grandparents could see their grandson's children before they died. My first child was born when I was 18. I had one daughter and four sons.

When I left college I got a job in an electrical company. Later I was drafted into the Japanese Army as a second lieutenant.

Communist Takeover

In August 1945 when Korea was liberated from the Japanese the country was in confusion. At that time I was a special policeman at Pyongyang train station, checking weapons coming from Manchuria. In January 1947 my group came under the control of the North Korean Home Affairs Ministry. In December I was appointed as a military police captain at Haeju, in Hwanghae Province. Shortly afterwards I was promoted to lieutenant colonel and made commander at a place called Sariwon.

At that time the communists were checking high-ranking army officers. I think I was listed as a Christian (because of my school) and as the son of a rich man. In January 1948 the captain of military police at the town of Sinmag, a Captain Ho Jung, was arrested for helping South Korean merchants take their merchandise to the South (the border wasn't sealed yet). I was also arrested because the Sinmag MPs came under my command. Captain Ho got 10 years and I got three.

When Kim Il-Sung became president of the newly-formed Democratic People's Republic of (North) Korea in 1948, all prison sentences were halved. So my sentence was reduced to 18 months.

Hungnam Special Prison Camp was hell. There were about 1500 prisoners. I was 37 years old and in good health when I was sent there. After one week I became weak, after two weeks I was feeble. My hands bled with the work of bagging fertilizer and my feet bled because I had no shoes.

There were 40 prisoners to a room. Each room was about 36 sq. meters. We slept toe to toe.

There were different kinds of work: bagging fertilizer, carrying the bags and metalworking. The easiest job was in the canteen. For food we had chapgok (boiled grain) and miyok (brown seaweed) soup. The miyok was uncooked.

Every morning there was a line-up to check the prisoners. Then we walked to the site where we worked eight hours.

When we returned the four kilometers to the hut after work, I was so hungry I couldn't sleep. Because of our history, in Korea we have a saying that when our parents die it is sad, and when our children and spouse die it is sad; but the worst thing is to be hungry.

Once a month we were allowed outside visitors. Usually they brought us misukaru (rice powder), because it would last a while. When one of the prisoners in our crowded hut got some, I couldn't sleep, knowing it was there. Many times I thought of stealing other people's misukaru. Then I thought, "I am a leader in society, how can I think of such a thing?"

At lunchtime, the prisoners lined up and were given one radish. The food was the same but the size of the radishes varied. When I saw someone else had a bigger one than mine, I felt such pain because I was so hungry. All day I couldn't get the thought of it out of my mind.

Each work group had to do between 1200 and 1500 bags of fertilizer a day. For ten days I worked under a group leader, Mr. Nam Su Kim.



Mr. Pak

Reverend Moon

One day one young man watched me and then began to help me. He did his own work and then helped me finish mine. In ten days I learned how to tie bags. At that time we didn't talk so much, but with the young man I felt we understood each other without having to talk. That was how I met Reverend Moon.

The 1500 prisoners were divided into groups of ten. Each group had a leader whose job it was to keep the nine men working. Ten groups made up a larger unit with a leader. This unit leader didn't work. He just watched the others. Of the 15 unit leaders there was one overall leader.

The leader at that time finished his sentence and was released. One day the camp director summoned me.

The director asked me to take the position of the released leader. I hesitated to accept, thinking of that young man (Reverend Moon) who had helped me, and asked the director to give me two days to make a decision. The next day I talked to the young man and asked him whether I should accept the position or not. He replied, "There is a special meaning behind this, so please accept it."

The next day I told the director, "I accept." I was introduced to all the prisoners at the morning line-up. The director ordered them to obey me as they obeyed him.

My Dreams

That night I couldn't sleep. An old man in white traditional Korean costume appeared to me. He shook me, "Hung Hwa, Hung Hwa. Do you know who that man is who helped you for those few days?" I said I didn't know. Then the old man clearly told me, "That young man is the one you've been looking for since your childhood. He is the Messiah." (I was baptized as a child and had been a deacon in Somunbak Church in Pyongyang.)

"Jesus said why do you look at me? I'll come back as you saw me go. That man is the one," the old man said.

I couldn't sleep for two days. "If he's the Second Advent why is he here in this camp?" I wondered. I couldn't understand.

Two days after becoming the leader of all the prisoners, I started working with them again. The reason was because I wanted to be together with that young man and watch him. My whole attention was focused on him, watching him, listening when he said anything.

When the camp director was addressing all the prisoners at the morning assembly, I sat behind the young man. He turned around and said to me, "Jung Hwa, you had a dream two nights ago, didn't you?" I was shocked. I remember that moment so well. So much has happened since that time, but then, I clearly said to him, "You are the Messiah."

I continuously asked him to take easy work so that I would have time to talk with him. Finally he accepted. He finished work in the morning so we could talk in the afternoon.

First he taught me about John the Baptist's failure, but I disagreed with him. What he said made me angry. "Why did he fail?" I protested. "In the Bible it says when he baptized Jesus that the dove descended and he testified."

That night I couldn't sleep. I had pain in my body. Also, that old man appeared again and said, "The reason you're in pain is because you're not following him."

One day I protested again when he told me about the private life of Jesus and his cross.

He tried to make me understand. But I had a fixed idea of Christianity. I got angry and said, "What are you talking about?" and I walked away from him.

That night I couldn't sleep at all. I had such pain, both in my spirit and my body. The next day I apologized to him and swore, "I'll never run away from you. I'll listen and follow whatever you teach me." That night the old man appeared and said, "From now on you follow him. Don't doubt him anymore." Then I felt better.

Many people had visions and dreams and followed Reverend Moon in the prison camp. I asked the 15 group leaders to work together to follow him.

One disciple was Won Dok Kim. He had graduated from Japanese Military Academy and was a major in the North Korean Army. He was one of the country's intelligentsia. He worked as a special secretary for a high-ranking officer called General Mu Jong.

It was when General Mu Jong was on a trip to China that North Korean intelligence officials discovered that Major Kim, who was not a communist, had connections with South Korean officials. He was sentenced to death and was in Hungnam awaiting his sentence.

One night an old man appeared in his dream and led him to a huge stairway. They climbed up to the top where a man was seated on a throne. The light was so bright that he couldn't look up at the man's face. He felt so low compared to the man on the throne.

When he woke up he wondered what it all meant. The next day his deceased father appeared and the same thing happened. This time he could see the man's face. His father said, "If you follow this man and stay with him you will not die."

After his father said that he woke up. He was more curious about the man at the top of the stairway.

After a few days he was moved to another cell. Among the 40 prisoners he recognized one young man as the person in his dreams. He was surprised and curious, but for a few days he kept his distance and just watched the young man.

Finally he communicated with Reverend Moon and he became his follower.

Reverend Moon told Won Dok Kim that he would not be executed. "So don't worry about it."

Later General My Jong returned from Red China and guaranteed to take responsibility for his secretary. He petitioned on his behalf and Mr. Kim's sentence was reduced to five years.

Another of the disciples was Reverend Jin Soo Kim. He had a Ph.D. from an American university and was the chairman of North Korea's Five Providence Christian Association. Although Reverend Moon warned them against it, he was sent to Bongung camp with Won Dok Kim. He was executed.

There were 12 or 13 of us altogether who were Reverend Moon's disciples in Hungnam. The others whose names I remember were Choon Shik Jong, who was killed; Nam Son Kim, one of the team leaders who was probably killed; Yon Ok Kim; and Myong Hwan Pak. I don't know what happened to them.

Next Month • Escape South

AMERICA from page 2

period. China is in the summer period, and Rev. Moon is in the springtime. What does it mean to be in the autumn period? It means that winter is coming soon. We need to make this nation strong enough with a deep root to be able to withstand the storms of winter.

What was the mission of the chosen people of Israel? To witness! Unfortunately, they chopped off heads instead of chopping off traditions. Our mission is to cut off the tradition of the outside people and to witness and to teach, to win God's people and God's nation. What was the mission of the Christians? To set up hotels? Banks? To witness! That is God's greatest desire now: to gain back His people and His nation.

First of all, we must purify ourselves. Hyo Jin Nim also with his speeches, is urging us to purify ourselves. Know clearly who you are and how you are to live. Don't compromise with the tradition as the Israelites did. This is the key to our victory or to our failure. God will use purity. You will have power and strength.

Second is sacrifice. Understand indemnity, the power and principle of it. Use it for your benefit. Did you ever think of it that way? We think of indemnity as a crutch or a burden that we have to live with. Rev. Moon knows it will never fail and he uses it for his benefit.

Third, we have to unite. The only way we are going to make this IOWC work is unity. Only if a

unified Abel can unite with Christianity can this nation be saved. IOWC will be a good chance for us to unite and work together.

Finally, love. Unconditional and forgiving, as Rev. Moon has said. Don't take pride in what you are and what you are doing, be humble and love. The best way to love is to witness. That is the best gift we can give to God. He is waiting for this nation. That ultimately will help God to have Korea and all the nations of the world. Be a patriot.

Put your root down deep. Don't be afraid of the fertilizer and mud. It is easy enough for us to say that we have already done that enough in our lives and we don't feel we have to do it anymore. But let me repeat, Rev. Moon has never retired, and until he does, we can't. In fact, if he retires at 80, that means we can't retire until we are 80.

In closing let me just remind you of something Rev. Moon said, "There are three kinds of people in this world. There are the people who lead history, there are the people who follow history, and there are the people who simply observe." I would like to alter this a little bit. There are three kinds of people in our church. Those who would lead history, those who would follow history and those who would simply observe. We have to ask ourselves right now: "Why did I join this church? Why did I sacrifice all this time? Was it just simply to observe history? Or simply to follow whenever somebody tells me what to do? Or is it now to go out and lead history, by witnessing, by becoming a leader, a lecturer?" Let's become a core member again in 1990.

IN MEMORIAM

Mrs. Sang Hun Lee: A Life of Quiet Dedication

By Paul J. Perry



Mrs. Sang Hun Lee (Han Sook Kim), the wife of the President of the Unification Thought Institute of Korea and America, passed on to the spirit world in Seoul on November 22, 1989. The Sung-hwa Ceremony was held on November 24th in Seoul.

The ceremony was attended by a large number of Unification Church members, family and friends, who hold her in great regard, respect and admiration. Born on December 16, 1914 (Lunar Calendar), Mrs. Lee was brought up in the Christian faith. She was the second of three daughters; her father was a patriot who fought for the independence of Korea. She graduated from Seoul Teachers College for Women in 1933 and taught public elementary school for five years.

In 1938 she married a young Confucian, Sang Hun Lee, who was then a student at Severance Medical School. Mrs. Lee helped her husband through the completion of medical school and through his career as a medical doctor and director of a hospital.

In 1956 Mrs. Lee, together with her husband, joined the Unification Church. In 1960 she completed a 40-day training

program and started a 40-day pioneer mission. She was blessed in Holy Matrimony to Dr. Sang Hun Lee in 1961 as one of the 36 Blessed Couples. Shortly after that she became a pioneer missionary. In 1962 she built a church and held a big celebration to inaugurate it. In the following year, Mrs. Lee again went on a 40-day pioneer witnessing mission.

In December 1970, Mrs. Lee took part in the mobilization campaign for Blessed Wives and went out on a 3-year witnessing mission. In the following year her husband, Dr. Sang Hun Lee, was appointed Vice President of the International Federation for Victory Over Communism (IFVOC), and the Lee family relocated to Seoul.

In 1973 Mrs. Lee was appointed National Itinerary Worker (IW) for the Unification Church of Korea. As late as 1982, she was still participating in mobilization campaigns for Blessed Wives. In 1986 she was elected Vice President of the Women's Association.

On November 22, 1989, Mrs. Lee passed on to the spiritual home in her residence in Seoul, at the age of 74.

One of the participants in Mrs. Lee's Sung-hwa Ceremony, Mr. Akifumi Otani, expressed his precious memories about her.

Mr. Otani, a graduate from Tokyo University and Vice President of the Unification Thought Institute of Japan, is a long-time special assistant to Dr. Lee and a close friend of the Lee family. In his frequent trips to Korea, Mr. Otani had come to know the Lees well.

In his testimony, Mr. Otani characterized Mrs. Lee as "a person of

love and service," "a living example of an ideal wife who contributed to the success of her husband's mission behind the scenes." He also said that, since Dr. Lee devoted so much of his time to his mission, Mrs. Lee

very rarely had an opportunity to go out with him—as other wives customarily do. In fact, Mr. Otani recalls one time when Mrs. Lee took time off to join the staff members of the Unification Thought Institute on an outing to the movies. That happened after a very successful seminar on Unification Thought. Mrs. Lee said then



that she had no memory of ever going to a movie with her husband, Dr. Lee. But she never lost her sense of humor through all that. For instance, since Dr. Lee had the habit of leaving home very early in the morning and coming home late at night, Mrs. Lee once said that sometimes he was more like a guest in his own house, coming home just to sleep. And yet, quietly and behind the scenes, she continued to support her husband.

Mrs. Lee visited America in 1984, accompanying her husband, who was the Honorary Chairman of the ICUS Committee on Unification Thought. Mr. Otani recalls how happy Mrs. Lee was—not just because she was coming to America for the first time, but most importantly because she was finally having a chance to share precious moments with her husband.

Indeed, Mrs. Lee followed the thorny path of the 36 Blessed Couples, many times leaving home to participate in campaigns to save the nation and the world. Her life, like that of many of our elder brothers and sisters, is a shiny example of dedication to Rev. Moon's work of world restoration. She is an inspiration to us all, and we rejoice in her glorious Ascension.



IN MEMORIAM

Reiko Matsuura Doherty

Reiko was the first daughter of the Matsuura family, she was born in Amagasaki city in Hyogo Prefecture, Japan on November 15, 1956.

Her parents came from Oyama city in Tochigi. In 1975, she graduated from Denyengakuen Women's High School where she was active in women's track events especially hurdle racing.

On February 25, 1975, she met Miss Hideko Ishikawa on the IOWC team. In 1977, she graduated from Yamate Women's College in Kobe (Education). After graduation, she worked for the N.E.C. Corpor-

ation as a Secretary and was active in the Unification Church activities as a Junior member.

On August 7, 1979, she joined the Unification Church in Japan. On July 7, 1982, she was blessed to Matthew Doherty in Madison Square Garden (2075 Couples).

On February 7, 1983, she came to America. In November of 1985 she came to Kodiak.

On January 12, 1988, Reiko's daughter Ameliah was born.

Reiko-san enjoyed the traditional Japanese dance. She was an exceptionally

loyal sister, good wife and a wise mother.

Her husband, Matthew, is a pioneer of fishing in Alaska and currently the boat manager in Kodiak.

On December 21, 1989, Reiko, who was pregnant at the time, was killed in a car accident in Seattle. Her Seung Hwa ceremony was held on Dec. 26.



Mr. & Mrs. Doherty and Ameliah with Rev. & Mrs. Moon on a visit to Alaska last year.

CATHOLIC
from page 19

could not work through the Donatist separatists, then it could equally no longer work within the Catholics who had entertained the separation. The Holy Spirit works when the brothers are united; it is vanity for one brother to proclaim, in the midst of division, the Holy Spirit is with me and no longer with you. Love is a two-way street—give and take action—and both parties are responsible for success and failure. The failure of one is the failure of both. This is the nature of love, which Augustine did not allow into the equation.

This goes back to Augustine's understanding of God, the standard Christian understanding that there is no significant

reciprocal relationship between us and God. God's love means everything to us; our love means nothing to God. Thus the fallen man—the schismatic, if you will—must do everything on his own to return to God, but the reunion takes place only at God's convenience, and means little to Him. The departure of man diminished not one iota God's enjoyment of love. Hence Reverend Moon recently stated in his table talk that the basic thing Christians need to learn is the true nature of God.

Augustine grasped the minor principle: the Holy Spirit works through unity, centering on one central point. But he missed the major one: judge not lest ye be judged; solve the problem with your brother before you go to the temple to make your offering. The Donatists failed in the child's position; the Catholics failed in the

parent's position. The Unification Church, which shares many characteristics with Catholicism, should learn from this history. True Love is the highest principle.

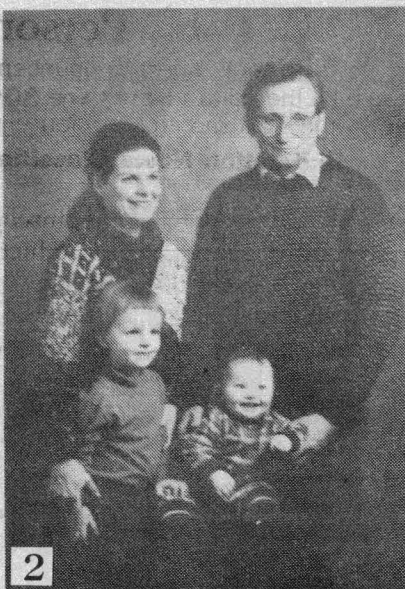
So, "Today's Catholic" is right in warning Catholics to resist alternatives based upon missionary zeal, charismatic leadership, strict discipline and fellowship. However, "Today's Catholic" must be aware of its own failed foundation, and humbly test every spirit. One should question every charismatic leader, but to be sure, when Christ returns, he will be charismatic, he will have missionary zeal, he will enjoin strict discipline and bring a life of true fellowship. These things do not prove Christ, but they are tantamount to "the eagles gathering;" They constitute a sign, the fig tree bringing forth its leaves. And Unificationists as well can learn that

missionary zeal, charismatic power, strict discipline and fellowship will come to naught without the foundation of True Love.

The real sign is the true words he brings (John 16:12, 25; Rev. 10:11, 14:6, 19:21). It would be the failure of the Catholic church in this regard, which would prevent them from witnessing the arrival of "the stranger" who is Jesus himself, if they reject a new messenger on the basis of his simple non-participation in the Catholic communion, and neglect to examine his words objectively. The Catholics have maintained their household over the millennia, but the action which excludes the stranger who is an enemy may as well exclude the stranger who is their savior.



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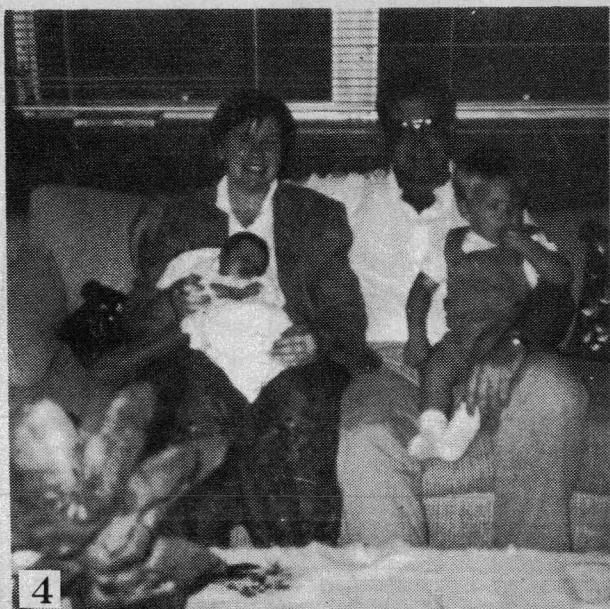


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New Arrivals

To share your delight with us, send a photo (no ceremonial robes please; color is fine except for those indoors-without-flash orange-colored prints which will look dreadful!) of your family, with all your names plus the birthdate of the new arrival, to: **Unification News, 4 West 43rd Street, New York NY 10036.** (No returns, sorry.) This month we are proud to present:

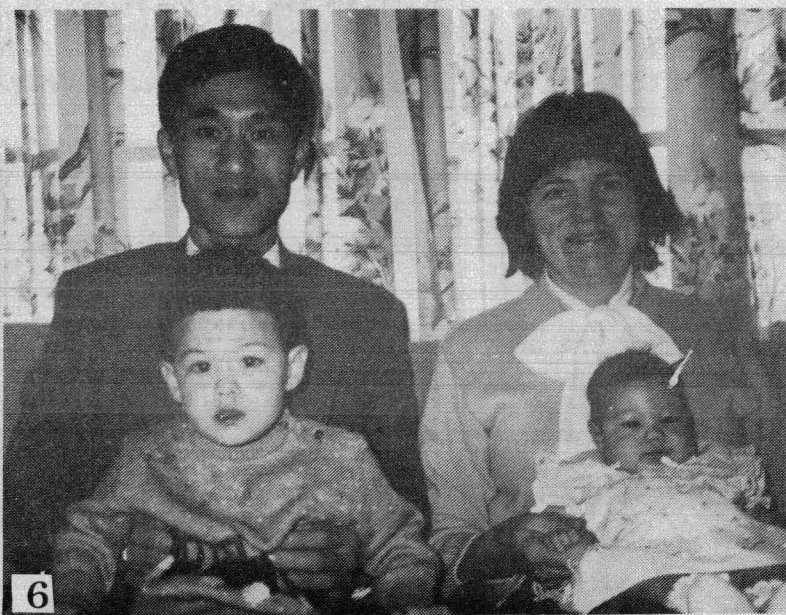
● 1. Jim & Hiromi Stephens (Belleville, NJ) with Nari, Kristin, Milhan, & Heung Kook (6/7/89) ● 2. Chris & Christine Hempowicz (Madison, WI) with Michael Letts & Elizabeth Mi-Jung (6/3/89) ● 3. Roy & Nancy Hewitt (Chicago, IL) with Jonathan Yong-II (7/29/89) ● 4. David & Madonna Kirpich (Irvington, AL) with Jaidam and Maia (9/16/89) ● 5. Donald & Carmen Geoffroy (Bronx, NY) with Tiffany Jin Ae (5/16/89) ● 6. Satori & Jeanette Tanaka (Los Angeles, CA) with Benjamin II Kook & Kristina Sanette (9/13/89) ● 7. Josef & Tomiyo Schrattenecker (Columbus, OH) with Jin Daniel & Bok II Erich (2/13/89) ● 8. Peter & Harumi Cavanagh (Boston, MA) with Ken & Hanna (8/8/89) ● 9. Rick & Kaomi Sorensen (Florissant, MO) with Lemuel Masato, Aika Joy, and Benjamin Tomoya (6/2/89) ● 10. Steven & Aiko Smith (New York City) with Ronald Chunja Shinichi (3/27/88) ● 11. Haruki & Carmen Kimura (Atlanta, GA) with Sung Kook Unikor (9/3/89).



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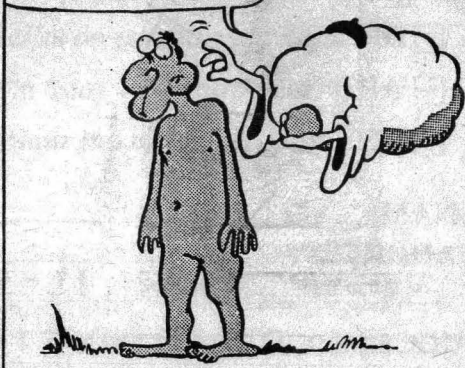
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