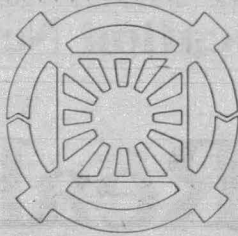


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Unification News

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Volume 10, No. 5

The Newspaper of the Unification Movement

May 1991

Rev. Moon Visits Brazil, Uruguay

The Reverend and Mrs. Sun Myung Moon visited South America for eleven days in mid-April, meeting thousands of church members and important government dignitaries.

His message to church members consistently stressed the values of True Love in the family, and our ultimate destiny of Tribal Messiahship in our home towns.

He visited and blessed for the first time a number of major church buildings and conference centers in both countries, includ-

ing the newly-christened "South Garden" in Curitiba, Brazil.

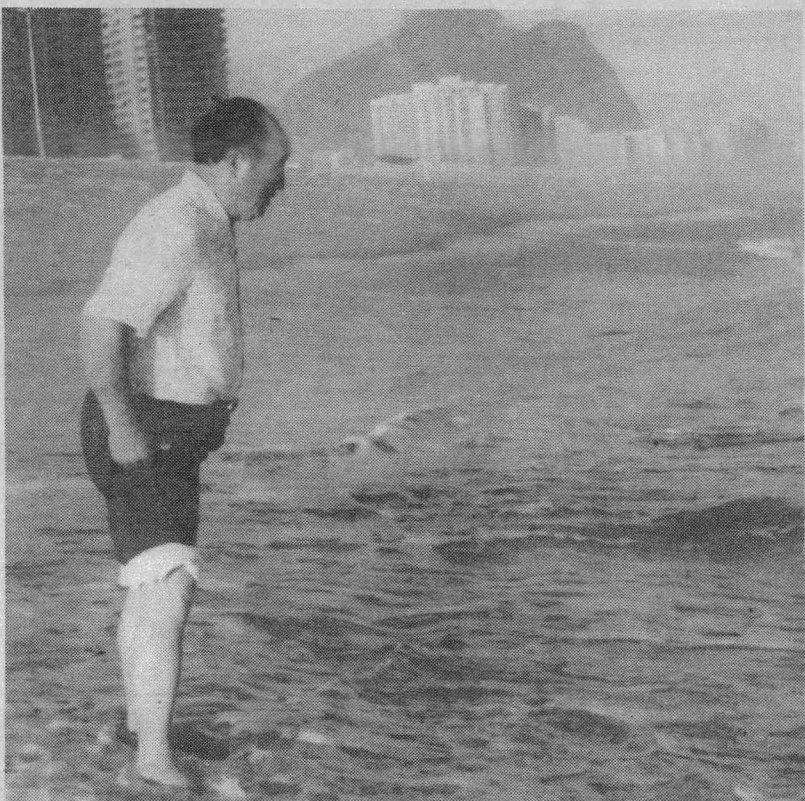
While in Uruguay, Rev. and Mrs. Moon had a private audience with President Luis Lacalle, laid the cornerstone for a new hotel and conference center, held a reception for 1,200 leaders of Uruguayan society, and

delivered a major address to 1,500 Causa delegates from throughout the southern cone.

Unification News will feature complete coverage of the trip next month.



Above, Rev. & Mrs. Moon at an award ceremony in Sao Paulo, Brazil; Rev. Moon with interpreter Antonio Betancourt addressing the 1,200 attendees of a CAUSA conference in Montevideo; below, on the beach at Rio de Janeiro. Just after this, Rev. Moon borrowed a fishing pole and surf cast for an hour; and with President Lacalle of Uruguay.



PARENTS DAY, 1991

Inheriting the Realm of Victory

The Reverend and Mrs. Sun Myung Moon and their family celebrated the 32nd Parents Day this April 15 in New York City, with some 2,000 members in attendance. The day began with early morning prayer services offering the day to God on behalf of all mankind.

Children have never known true parental love, and have thus become parents who could not give true love to their children. Because of this deficiency, no one could understand the love of God. Therefore God, our ultimate Parent, has been suffering in loneliness.

Parents Day, established March 1, 1960 in Seoul, Korea, signifies the re-creation of parents love between God and man vertically and between parents and chil-

dren horizontally. This was only possible on the foundation of the True Parents marriage blessing in 1960.

Reverend Moon's Parents Day speech was delivered in the Grand Ballroom of the New Yorker, while "Holy Day School" proceeded on the fourth floor for several hundred children.

At the conclusion of speech and school, a bulgogi, rice and kimchee lunch, replete with celebration cake, was shared by all.

The afternoon was a time of meeting friends and family old and new, and experiencing the various offerings of area members, including new books and speeches, musical tapes, blessed family items, photographs, cakes and cookies, poetry and calligraphy, and on and on.

At 2 pm Dr. Hugh Spurgin presided over

the Divine Principle Lecturing Competition, with prizes awarded to John Pace of the Education Department, Eric Wenzel, a student at UTS, and Rev. Gunnard John-Ston, State Leader of New Hampshire.

One exceptional event on this Parents Day was Reverend Moon's fishing trip. Immediately after lunch he and a small party headed for his favorite Hudson River fishing ground and fished for striped bass all afternoon!

The Evening Performance, to a jam-packed crowd of 1,200 on the seventh floor of the Manhattan Center, featured a variety of exciting presentations, including the Harlem Choir and New Vision Band. Father's cousin, with whom he grew up in his hometown, Mr. Yong Ki Moon, sang two traditional songs from northern Korea.

The centerpiece of the program was CARP's multi-vision production, "The Soviet Providence." To view in one half hour a sight and sound experience of what is happening now through the Divine Principle in the Soviet Union moved the audience to tears and joy.

It was a fitting finale to this Parents Day, which took place exactly one year after Father and Mother's entrance into the Soviet Union.

A most wonderful Parents Day, graced by the True Family's presence, was had by all!

An excerpt from the Parents' Day speech will appear in next month's Unification News.



Above, Rev. Moon giving the Parents' Day speech and afterwards, receiving flowers with Mrs. Moon. Below, the evening celebration: MC Larry Moffitt, Shelia Vaughn with Patrick Martin and children's chorus in "Remember Who You Are," Gunnard JohnSton receiving his award won in the Lecture Contest from Dr. Tyler Hendricks; and the Harlem Choir in action.



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FOUNDER'S SERMON

From Death to Life

By Reverend Sun Myung Moon

This is the second excerpt from a sermon given on February 24, 1991, at Belvedere.

Is it correct to say men don't want to meet women and women don't want to meet men? [No.] Yes! [No.] Even Father cannot fight that! What's right is right and you are right. Everything wants to get involved in motion doesn't it? You too always want to be in motion, don't you? No one wants to stand still.

Why do you sing? A song is a calling action, beckoning to loved ones. What about dance? A woman dances to please her husband and also to express her pleasure. Centering on man or woman? Centering on love, because man dances also. Beyond just liking, because of love a woman has a reason to want a man.

What is so great about love? Why do both man and woman become happy through love? You don't know? Because they can expand and multiply through that love action. Through the action of love they can gain a larger family and eventually one country will come to exist. The world will come to be their own. Without love you cannot reproduce so you could not have that. We love so we can expand ourselves. This is the way education should take place.

Once you know it then you live according to that principle and formula. If you don't know, then we can see the results; just look at the outside world. They are confused and they just do anything they want.

Where would a man and woman who both want each other meet? What about this intersecting place? [The lines Father drew resembled a cross.] Is this good or not? [No.] It is not harmonized or equalized or able to make a sphere. What is the best place to meet? At the center, which is impartial and fair. In order to reach harmony, the two lines have to intersect with an equal distance at each angle, all right angles in unification.

Because this intersecting point is an ideal place, everyone wants to meet there. Even a slightly slanted line means it is not fair to someone. In this way man is the vertical line and woman is the horizontal line, neither one complains because they balance out to the same.

Great Danger

To create harmony and unification, the horizontal is as necessary as the vertical. Man is vertical, woman is horizontal. How should they meet? What about head to head? What about hand to hand and saying they are one and united? [No.] Through where do they have to come to unification? Is there one place or two where man and woman can meet together? [Just one.] Where? [Sexual organs.] Strange place! Strange indeed because man and woman can look at each other, living thousands of years doing that. Those born in the future are also born for that purpose.

What strong ownership that is! It's so true that a woman should depend on a man throughout her life and more and the other way around is true too. Men have to depend on women. Without each other they cannot live. You might say, "Oh this is a strange church," because Father teaches this kind of thing in public. The word strange actually has no place here, but what more can you say?

That same place [the sexual organ] is the source of all problems, problems so big they have caused the ruin of nations and

kingdoms. Do you understand? [Yes.]

You are a handsome man. Handsome men and beautiful women live with a big risk, be careful! That's the king of trouble. There is no device that can control this place. There is no brake for it. Are you confident you will never make a mistake with this place, do you have a brake you can depend on? No, there is no such thing. But a woman who dedicates her entire self to her husband and doesn't think of anything else except her husband, is safe. She doesn't need a brake. All she has to do is run as fast as she can, no problem.

But if you do not have complete dedication like that and you try to run fast, it is very dangerous. The same is true for man. It's the most fearful thing, it is more fearful than a fierce animal. It's even more fearful than a rattlesnake. It's true. A rattlesnake just bites once and then dies. American youth must bear this in mind.

Children

[Father draws a diagram on the board.] We have man and woman and then children. It becomes a circle first then a globe, a sphere. Man alone would be only vertical, he doesn't want that. Woman would be horizontal, but she also does not want to be alone. So together they would become a circle. Both want to make it spherical and in order to do that they need children. That's why both of them need children.

Those who do not need children, who think, "I will live without children, it's easier," raise your hands. You're like a flat board, not a sphere, only a flat board. The one who doesn't believe in marriage is this, just one straight vertical line. And the woman is this, a horizontal line, all alone. Is there any happiness there? [No.] How can you achieve happiness alone? No way. You have to have an object, or subject or spouse.

Those Americans who do not believe in marriage always commented on Father, "Oh Father is a male chauvinist" or something like that. The women's lib people say, "Reverend Moon always takes men seriously but never takes women seriously." They have been thinking like this. But when they listen to this explanation like you do now, then they must admit they were wrong. They just didn't understand how small minded they were.

When Father matches you, he immediately sees what kind of person you are. He will look and see if a woman has a strong personality or a strong character. If Father matched a strong woman to a strong man, they would break immediately. Occasionally there is a very sharp woman, then Father will pick up one rather dull, stupid man for her. Then that man will never feel pain from the piercing of that woman all throughout his life. Otherwise nobody would survive. Immediately Father sees the character within a person. Father notices the way a person walks.

Why do we want a sphere? The sphere is very important. The most important part of man is the head which is round. Also, a woman's bosom is round and spherical. That's the next important place to the head. And another important part on a man is also round like the head. The woman has the round shape here, but the man has it lower. Also, a woman's womb is round. The heart is round as well. According to

it's importance, things are round. Eyes are round. They all take after the spherical shape. The hands also when clasped together make a sphere.

So a globe rolls around and around and where ever it stops that is the perfect vertical position. And where there is a perfect vertical place there is also a perfect horizontal place. Within that sphere a hundred million lines can dwell, and that individual can say, "They all belong to me."



that part refuses to become a part of the harmony, the sphere has to move and a bulge is created. It's not balanced, but like a flat tire, bumping alone. But a perfectly inflated tire runs smoothly and fast.

Realm of Death

The realm of death is the lack or absence of this core of eternal life and love. Where there is love there is automatically life and connected to that there is also lineage. So these three are one and one is three. When we love a woman we are planting through her, my love, my life and my lineage. A woman receives that and wants to return more than she received to man. It is much like a space docking. When they love there is ovum and sperm which come to join, like docking in space. Life is conceived.

Death has no core of love. The crux of all the concepts of the saints and holy men is love. In the family there is filial piety. We try to become sons and daughters of filial piety. The center is the same for filial sons on the family level, for the patriot on the national level, the saint on the world level and the holy man on the cosmic level.

We see the extension of the level but the core is the same. Do they have a common core or not? Yes they do, only the level is different. In order to resemble this structure, we see that within man there is both a mind and a body. If it becomes flat it will be absorbed by something else. But remaining round, like a nucleus it will survive. No one can occupy that, it resembles you only. It remains in the correct shape.

To fit and harmonize and unify with all things within the universe, we are created with mind and body. You are the model of all models and the formula of all other formulas. You can apply your own formula anywhere in the universe and you will find it fits. From the most minute infinitesimal to the huge, biggest structure, it works. This is why your mind always wants to claim, "I am the best and the highest and the center of the whole universe." Horizontal and vertical is the formula and it is right at the core of all this. Since you are like that, you can look at everything else in the universe and say, "Oh, everything resembles me." So you have grounds to say, "I am the top."

So it is legitimate to think, "I am the center of the whole universe." You are the recipient point of that big axis. "God and me. God is the top existence and I am below Him." When God and you combine the whole universe will be drawn to you.

I am the center of this whole power system, vertical and horizontal." At any point where the ball happens to stop, it is equal, the spacing is equal. Any part of the sphere fits right into the idea of the universe. It is a formula form. So we love something which is round and spherical.

Universal Protection

Centering on love, first a man and woman like two gears, go round and round quickly. One should go inside of the other and they will make one sphere instead of two. All moving objects have a core and a supplementing body, like subject and object.

This formula fits the individual, the family, the country, and also the spirit world. It fits in the family for all three generations, for instance grandfather and grandmother, mother and father and children. We can immediately see all things are coming in to protect subject and object which is the core. Do you understand? The universe is to protect whatever the subject and object have formed. If that subject and object is not formed correctly then all the power of the universe will try to repel it and chase it away. In the past we might have thought, "What's wrong with the vertical, why does it need the horizontal?" Now we know why. Everything has a good reason behind it. We need to harmonize, equalize and unify. Isn't that true. That is the ideal of creation, isn't it?

Can we say man and woman are equal before they come into love? No. Revolving around the true center everything is equal. The universe is created in the pair system, made of male and female elements, right? Women should never be found alone. Right next to that woman, on her right side, should be her husband. And right in front of them should be a son, right behind them should be a daughter. Man or woman should never be alone. They hold the core position in the true love dwelling place. If

CORRECTION

Reverend & Mrs. Moon's latest grandchild, Shin Choong Nim, born to Ye Jin Nim on Jan. 18 is a boy, not a girl as mistakenly reported in the March UNIFICATION NEWS. We apologise for the mix-up.

SOVIET STUDENTS: STAFF TESTIMONY

True Love Really Does Conquer All

By Bento Leal

This is an excerpt from a sermon given at the Region Eight Church Headquarters in Dallas on March 3, 1991.

There is a special window of opportunity available to us at this time to work with the USSR. The Soviet government is currently undergoing a serious crisis and while the doors are still open, we have to go through them. Also, Father wants us to reach the Soviet leaders and people with our message before the more established Christian churches in the West go there and say bad things about us.

I personally wanted to go and work with the Soviets because while Father has always said to hate the "-ism" but not the "-ist", I found myself hating both Marxism and the people themselves, unable to distinguish between the two because the people's faces and hearts were obscured to me. Father loves the Soviet people and I wanted to be able to see and love them as he does.

On January 24, I flew to Budapest, Hungary, to work as a staff member in the International Leadership Seminar (ILS) sponsored by CARP. This would be a 21-day workshop for Soviet students condensed into 14 days. When I landed at the airport, there was a very strong military presence; soldiers carrying AK-47s were a common sight. If this was the situation after Glasnost, I wondered what it was like before.

Our workshop site was an hotel an hour



Hyo Jin Nim and the New Vision Band performing for the Soviet students on their visit to New York.

outside of Budapest at the lovely resort town of Siofok next to Lake Balaton. The staff gathered a day and half before the students arrived. These students, we knew, were coming from the top universities and had been chosen by interviews with both the university and CARP. Only one out of four applicants had been accepted to attend the 7-day workshops in America and these would now be the best graduates of those

seminars.

An Inspiration

When we met the students at the train station, my heart opened up as I saw their bright, enthusiastic faces. On my team were nine students from Leningrad, five brothers and four sisters. Over the next several days I really grew to love them. I also realized that I was old enough to be their father! I'm 41 and my team ranged in age from 19-22 yrs. old. They often referred to me as "Uncle Bento".

Our schedule was pretty intense since we

were packing a lot into a relatively short period of time. But, for the most part, the students were very disciplined, studying hard and asking very intelligent questions. It was also a blessing not to have to contend with the negative Christian bias that so often has plagued our conversations and work here in America.

These students believed they were atheists because their teachers and leaders told them they were. In fact, they were simply agnostics who had not experienced God, religion, or the Bible. For many of them, our presentation on the life of Jesus was the first time they've ever really taken a good look at him (talk about fertile soil!).

During our time together, I observed that the students had a general, almost innate, distrust for all authority. They've been betrayed by authority their whole lives. So many times I felt they were testing me to see if I really loved and cared for them or if this was just a job I was doing. Fortunately, they could see my heart and intentions were sincere and genuine. Communism has barricaded people's hearts so strongly.

A total of 360 students attended the workshop in Hungary with another 60 in Leningrad. Many of the students who graduated from the workshop are now in actionizing programs back in the USSR and some are hoping and preparing to attend the Blessing in Korea. It is a new age dawning. It is so exciting.

Can you imagine a Soviet IOWC team coming to America to work on our campuses? What an impact they would have if they spoke out for Rev. Moon and chastised American students who have persecuted the Unification Church all these many years.

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The CARP delegation after meeting with the Moscow City Council.

ILF Education Efforts Draw Media Attention



Hyo Jin Nim and Dr. Seuk with one of the groups of Soviet students on their visit to New York.

The program to educate the Soviets about the teaching and work of our True Parents have not gone unnoticed by the media. These are a few excerpts.

THE NEW YORK TIMES

Recruiting for the educational trips started this summer, and three groups have already visited America under the joint sponsorship of the church-affiliated International Leadership Conference and Novosti, the Soviet press feature syndicate. The goals, church officials say, are the same as those of many other current Soviet-American endeavors: peace, mutual understanding, "closeness to your neighbor."

"We're learning a lot of history," said Aleksei, a 28-year-old graduate student at Moscow's Institute of Physical Culture, said, recalling the lectures attended at the Ramada Inn outside of Hagerstown, Md., on this, his first visit to America. "They talked about how the history of Israel is connected with Christianity. How Christ was the Messiah."

"Then it seems as if there is going to be another messiah. In our time. They have shown us how the texts show that Korea is the country where he will appear. Then it seems as if he may be here. Then it seems he may be the Sun Myung Moon."

Another of those attending, Irina Treibich, a student at the Institute of Management in Moscow, was enthusiastic about the experience in an essay she wrote in English for her hosts after she and about 200 others, with ages ranging from 20-28, spent five days sightseeing and five days in intensive lectures and seminars at the conference in Hagerstown.

"To my mind it is a very good idea what Soviet students took part in such conference because it help to unification of whole world," miss Treibich wrote. "Unification of all peoples, of whole countries, I think, it's only way which save all people."

LOS ANGELES TIMES

Sergei Komarov, a mathematics major at Moscow State University, spends his free time studying videotapes of speeches by the Rev. Sun Myung Moon and his followers and poring over literature about Moon's controversial religious movement.

The 18-year-old Muscovite first encountered the group last spring after he saw a flyer at his school urging anyone who spoke English to apply for free trips to the United States.

In July, he and 100 other students

traveled to America for a religious conference and sightseeing. They visited the Statue of Liberty and the monuments in Washington and attended a religious seminar at New York's State's Lake George. Seven months later, Komarov is preparing to become the first Soviet teacher of "The Principle," which forms the belief structure of Moon's Unification Church.

"The basic (tenets) seemed to be true from the first days," said Komarov, a gangly young man with rosy cheeks and slate-colored eyes. "I had many questions, but they've all been answered. Now I can say I'm totally convinced."

Moon is making a big advance into the Soviet Union, where the moral and ethical structure of society is collapsing after being propped up for four generations by communist ideology. Soviet young people are tired of endless talk about reforms that do not improve their lifestyles or give them any security for the future. Disaffected with their own country and searching widely for meaning for their lives, they are susceptible to the message of Moon's missionaries.

Like many of the new Soviet converts, Komarov had been studying philosophy and religion on his own before he was introduced to "The Principle," which suggests that Moon—charismatic religious leader, ardent anti-communist and business magnate—is the second Messiah.

"Moon has brought a lot of truth to my mind and heart that I could not get from philosophers," Komarov said.

Violitta Braiko, a 22-year-old journalism major at Moscow State University who is interested in the movement agreed: "In such an atmosphere as we have now in the Soviet Union, Unification is a savior."

Since last summer, 1,400 students from the most elite universities and institutes in Moscow, Leningrad, Kiev and Tashkent have traveled to the United States as Moon's guests. A total of 1,600 more will go before the end of the year. About 800 are pursuing studies in Moon's theology and hundreds more have participated in advanced seminars, according to Myra Stanecki, a San Francisco Bay-area native who works as a missionary in Moscow for CARP, Moon's college ministry.

But Olga Kassyanenko, 18, a business major at the Moscow Institute of National Economy, said she was immediately attracted to Moon's religion because it stresses a good life while of Earth, rather than emphasizing that peace comes in the afterlife, as the Russian Orthodox church does.

"In this faith you can build heaven on Earth," Kassyanenko said with a wide, dimpled smile. "This gives me great hope."

Kira Danilova, 19, a student at the prestigious Moscow Institute of History and Archives, said she was immediately comfortable with most of the tenets of the Unification Church. But she had a difficult time believing that Moon is a Messiah until she went to a three-week seminar in Hungary, last month.

The other point that Danilova and other Soviet students have trouble accepting is that Moon arranges marriages for his followers.

"When I first heard about it, I was shocked, but then I started thinking that if it was Christ, I would agree without a doubt. If Moon is also the Messiah, then there's nothing strange about it," Danilova said.

Danilova, Komarov and Kassyanenko are among the several dozen students in Moscow who have actually accepted Moon's theology. Hundreds more have not yet joined the church but are actively involved with its programs.

Anya Semeikina, a 25-year-old graduate student at Moscow State University, also likes the support she gets from her new friends in Moon's organization.

"When I'm around them, I don't think about what I won't be able to buy in our empty stores—I think about big, important things," she said.

"But we were raised with no concept of God. Religion was almost forbidden, so for us the main question is: Does God exist? Then we decide whether to accept what they say."

For some, Unification theology is much more satisfying than that of the highly ritualistic Russian Orthodox Church, Russia's predominant religion, according to Mikhail V. Nesterenko, 22, who did not go to America but who attended a 100-hour course about the movement here last fall.

"The Russian Orthodox Church is so complicated, especially since the sermons are in 11th-century Russian, which we can't understand," said Nesterenko, who quit his job as a computer programmer to become a history student at the Moscow Institute of History and Archives. "I wanted a real religion that I can understand and that brings me toward God. And they (Moon's missionaries) can. With every lecture and every smile, they bring me closer."

POST-STAR, Glen Falls, NY

Besides the 190 Soviet students, 10

faculty members from various universities also came on the trip. Anna Sharogradskja, a professor with the department of Journalism at Leningrad State University, said she didn't realize who the sponsors of the trip were at first.

"Very many noble ideas attracted us," she said, "and the desire to widen the outlook of our students who were only exposed to Marxism for many years."

For many years Russia had been steeped in Lenin's teaching had that religion was the opiate of the masses.

"Unfortunately, he used force to make us believe that," Sharogradskja said. "Our purpose is to wake them up."

Another professor and also a member of the Leningrad City Council, Anatoly VI. Karasyou, said he rejected that teaching all along, which made it difficult for him to advance his career until the rise of the new policies of perestroika and glasnost.

Despite the religious persecution that existed for so many years in Russia, Karasyou said people did not abandon hope.

"At the darkest and gloomiest period, there were people with lanterns in their hearts," he said.

Besides attending the lectures and symposiums conducted throughout the day, the participants in the conference had free time where they enjoyed games of chess, volleyball or just socialized with one another.

As a few students sat down to answer questions about their experiences, Gregory Gouzev, a mathematics linguistics major from Leningrad, said he enjoyed the trip and believes it will have a long-lasting impact on his life.

He said the beauty of the Adirondacks reminded him of a book he read in Russia by James Fenimore Cooper, "The Last of the Mohicans."

He said before his trip he thought the people in America were wild and coarse, but he said he learned they were really very polite and some were actually "smooth." He said he learned to like Americans.

"We shall never be enemies or hostile to each other," Gouzev said "it is for sure."

Although this is the first such group in the program to visit this area, it is the fifth group to come to the states this year. One more group of 200 is scheduled to come after Thanksgiving, and it may also choose Silver Bay as its destination.

★ REGIONAL DIRECTOR'S SERMON ★

Prayer and the Descent of the Holy Spirit

By Rev. Chae Hee Lee

This is an excerpt from an address at the Regional Meeting of Region Eight on April 8, 1991.

It is very significant for us to commemorate the resurrection of Jesus during the spring season, because all things come back to life in the spring. Let's consider the meaning of resurrection. According to the Divine Principle, the human body, once it is decayed into dust, cannot be resurrected to its original state. It is not necessary for a spirit man to resume his body of flesh.

Therefore, resurrection means the phenomena occurring in the process of man's restoration from the state of having fallen under Satan's domain, back to the original state under God's direct dominion of love. Accordingly, when we repent of our sins, making ourselves better and better, day by day, we are coming closer to God's original ideal.

In order to change the atmosphere and revive, we need to first of all receive the gift of the Holy Spirit. According to the Bible, after Jesus' crucifixion, all his disciples were disappointed and scattered in all directions. All of their great expectations for the kingdom had come to nothing. From this tragic situation, Christianity was born. Where was Christianity born? Where did Christianity begin? In Mark's upper room, with the Pentecost. The history of Jesus began in a manger, a feeding trough for horses. The history of Christianity began in the humble upper room of Mark's house.

On the day of Pentecost, the disciples had gathered together in the upper room to repent and pray seriously with tears. All of them were filled with the Holy Spirit and began to speak in tongues. They became strong and bold. This was the resurrection of the disciples.

Resurrection

For your resurrection, and new determination, you need to be filled with the Holy Spirit. Without the experience of the Holy Spirit, you cannot develop yourself, you cannot improve your church.

Resurrection means the process of restoring the original human being. It means a reformation of my personality, making my character better. Mahatma Gandhi replied to a British reporter after World War II, "The most urgent task in India is not economic construction, nor social welfare, but character building." Sincere character can build a healthy society.

How can you be filled with the Holy Spirit? You need only prayer. Through

prayer we can be filled with the Holy Spirit. Prayer makes our spirit rich, fertile and mature. Without prayer, our spirit becomes dry.

What is prayer? Prayer is a kind of communication with God. Through prayer we can have give and take action with God.

Let us examine three aspects of prayer. First, we must express our thanksgiving as a fallen man. We have to appreciate God for everything. Before, we didn't know the right direction for our life. Now we know the value and purpose of life. No matter what kind of difficulties we may encounter, we should not have any complaint; we should express our thanks because only difficulty can make us mature, teach us patience, and make us strong and bold. Thanksgiving is the basic etiquette in our life. Please, give thanks to God in everything.

Secondly, our prayer is repentance and confession. Each one of us has fallen nature as a sinner. How can we purify ourselves? Through confession. Without re-

pentance and confession, we cannot receive the gift of the Holy Spirit—there is no room for it.

In Buddhism, every Buddhist makes a confession of their faults in public, before Buddha and the congregation two times every month. They call it public confession. In the Catholic Church, they also have a confession ceremony, secretly to the priest, who substitutes for God. They call this sacramental confession.

Thirdly, the most essential function of prayer is to ask for something. Prayer is an entreaty and petition for something material or spiritual. What should we pray for? Jesus taught us: Don't worry about your life, what you will eat or drink. Don't worry about your body, what you wear. Is not your life more important than food? And the body more important than clothes? We think we need food, clothes, shelter, and money. This is our reality. But your heavenly Father knows what you need. Therefore, "Seek first His Kingdom and his righteousness, and all these things will be

given to you as well." Do you believe this? If you do, please pray for God's will, the Kingdom of Heaven, and the revival of Region 8.

What shall we ask from God? In a large way, for world peace, the Heavenly Kingdom. In a small way, for the development of Region 8. Father has assigned us to change this region. This is our new determination to have a new start. Do you agree? God will give you all things that you need in your life.

Some member might say, my reality is serious. I need money for children and many bills, etc., etc. But does that member think about God's situation? Please, compare which reality is more serious. Please, have a public heart and a large mind. Please give up your narrow mind and private heart.

As Father said in *God's Will and the World*, "If you sacrifice your own family for the sake of the higher cause, for the sake of the country and the world, you never actually sacrifice your family, because your family will be respected and loved by the people of the world and God." That is true; it is my experience.

How shall we pray? On the day of Pentecost, the disciples were all together in one place, Mark's upper room. They all joined together in sincere prayer. And all of them were filled with the Holy Spirit. Please, pray together in order to invite the Holy Spirit. According to the Divine Principle, when you have a good give and take action, it generates power. It is the gift of the Holy Spirit. You have to pray fervently, seriously, to the point of death. How fervently, how seriously do you pray for this region? For your center? If you don't have any good result, please check your prayer. We are now having a 40 day prayer condition.

What is the result of prayer? What do you expect from your prayer? The disciples gathered in one place and prayed fervently and then they received the gift of the Holy Spirit. They were inspired, strong and bold. A new religion was born: Christianity. It is really a miracle. Ignorant, cowardly disciples became the founders of today's Christianity.

As we read Acts, chapter 12, we can see that as Christianity began, all the Jews were persecuting the Christians. King Herod killed James, the brother of John, who became the first martyr among the twelve disciples of Jesus. King Herod also arrested Peter and put him in jail. The persecution of Christians became more severe, not only from the Jews and King Herod, but also from the Roman Empire. They lost their leaders, James and Peter. Their situation was desperate. The church members gathered together and prayed fervently. Then an unexpected event happened to Peter while he was in prison. An angel of the Lord appeared, striking Peter on the side, and waking him up. The angel said, "Get up quickly, put on your sandals and follow me." The chains automatically fell off of his hands. Peter thought he was dreaming or having a vision. When they had passed the iron gate, which opened for

them by itself, the angel disappeared. Then Peter realized what had happened. It was a miracle. He went to the house of Mary, and found many people had gathered together and were praying.

I am sure the Christians' prayers brought the miracle. What can liberate us from our present desperate situation? Not guests! Not money! Not development! Prayer alone will bring us new hope and new spirit.

Fervent Prayer

When we face an urgent situation in our life, we have to pray to God fervently. If you do, God will surely help you. When I was 16, during the Korean Civil War in the 1950s, I was taken by the North Korean Army, along with many other people. We were laborers for them at the front line of the war, very dangerous work. There was an air raid by the United Nation forces, and bombs were killing many people. At that moment I prayed, "Heavenly Father, please help me!" It was a very simple, but a very, very earnest prayer. I looked around and could not see any soldiers, and I ran into the mountain forest. I lost track of time and distance, but I must have gone 30 miles to find a safe area. I believe it was God's guidance. It was a miraculous escape for me.

I have been observing one great man in history, Rev. Sun Myung Moon. He has been praying fervently in order to bring a new spring and create a new history. He has been putting all his energy into the task of changing the direction of history.

During the early 1950s nobody believed his ideas. Everyone told him that he was crazy. Each one of us also denied and spoke ill of him, mocked and scorned him. Didn't you do that? But he prayed fervently for us and his enemies. His sweat became like drops of blood. He was all alone, even being persecuted so many times. His prayer is not for himself. He is public-minded.

After the Washington Monument Rally, September 18, 1976, he also has been praying earnestly to change the communist countries. Finally his prayer caused an unlikely event, an incredible moment. Gorbachev invited him to his private room in the Kremlin. This occurred even though Rev. Moon is the most brilliant anti-communist.

This one person, Rev. Moon, has been praying to God. Nobody knows his heart and desire but God. Finally he moved God and he mobilized the spiritual world. Please imagine how much energy he has spent to turn around this huge wagon wheel named History. His cosmic prayer finally caused this historical change. He is a great man, a great messiah.

Do you know what is the secret of the success of Christianity in Korea? It is the early morning prayer meeting. In Korea, every church has morning prayer meeting at 4:00 am, in the summer or winter, no matter what the season or weather. The best time for prayer is in the early fresh morning. Please try it.

Prayer is breath. Prayer is as important as breathing. Without breathing, on one can survive. Likewise, without prayer we cannot live in faith. We cannot have a relationship with God. Breathing is not a habit. It is not a tradition. Its an instinct of our life. Likewise, prayer is not a habit. It is not a religious tradition but an instinct. It is essential for our life of faith. For that reason, prayer is most important for our life of faith.

Now, let's look forward to seeing a miracle through the Holy Spirit. Let's look forward to seeing the revival of Region 8. Be joyful always. Pray continually and give thanks in all circumstances, for this is God's will. (1 Thess. 5:16-18)



Rev. Chae Hee Lee


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★ REGIONAL DIRECTOR'S SERMON ★

Unification of my Country: Our Responsibility

By Rev. Chong Jik Woo

This is an excerpt from a sermon delivered in the Washington, DC church on February 10, 1991. Rev. Woo is the Regional Director of Region 3.

It seems as if I have been out of town for a couple of years but actually I was gone for just 80 days. Last November, Father called us [the Regional Directors] to Korea. He invited us to attend the Children's Day celebration, and we thought we would come back soon. But when the celebration was over, he didn't say anything about returning. Instead, he gave us a new mission.

Have you heard of "Penetrate and Influence the Neighborhoods?" Father gave us each an area to work in. We worked hard, lecturing every day on how to bring the unification of Korea. Sometimes there were 500 people in the audience, sometimes 200, sometimes 20. We testified to what Father has done all over the world, and what his future plans are. People were moved by our reports and lectures.

Even though we were lecturing a lot, we had much to do in America. Why was Father keeping us in Korea? Father explained one day. He said the United States represents of the world. Father has finished 70 years, made a conclusion, and is starting a new decade. So Father had to bring the Regional Directors, representing America, connecting the world fortune to the unification of Korea. Then God's blessing would come again to Korea.

We hadn't realized our mission was so important. We had complained somewhat instead of understanding Father's heart. We repented after hearing Father's speech.

Bright Future

Father is now 71 years old, going toward his 80th year, like Moses, in 2,000. This coming decade will be a bright and hopeful time. Many prophets (spiritualists) talk about what will happen to Father in 10 years. Father will be king of kings. You are all members of the royal family, so we have to prepare to celebrate Father's 80th birthday. You will be princes and princesses. That's true. That's a message from God.

Christians today stand on a 4,000 year foundation. But like the Jews, they haven't understood God's providence. After WWII was the time to make world unity, centering on America and Christianity. If they had understood God's will deeply at that time, 1945-1952, the whole world would have become one country.

But America and Christianity didn't understand their mission. They celebrated their victory too much, not understanding the deepest providential meaning of it.

So God suffered again. Father came on the earth to fulfill this mission. God's original plan was that he would be king of kings by the time he was 40. But at least he had to fulfill the family level. At least he had to be True Parent. So from 1945 to 1959, after those years of suffering, Father established the True Parents on the earth. Instead of being king of kings, he started at the bottom level. The Unification Church started in the wilderness instead of a royal palace.

Forty years later, in 1985 until 2000, we start again. Father must fulfill the position of king of kings. That is "Unification of My Country."

The Korean War lasted from 1950 until 1953 because Christianity and America made a mistake and Satan attacked. In 1990 to 1993, Christianity and America must accept Father. That is why the war

happened in the Persian Gulf. America had to pay indemnity.

Father's Work

In Korea I saw Father work so hard. He spoke for over 20 hours, sleeping only three or four. Even though he travels through time zones, it doesn't matter. He spoke to many different groups of leaders, deeply, about what will happen, what they have to do now. One day VOC leaders came from around the country: over 1,000 people. Another time is was PWPA professors. Another day with community leaders who had come to the United States. Sometimes he spoke to church leaders, business leaders. Every day, endless speeches. It was a speech banquet!

Father worked hard even though he caught a cold and was sick, but it didn't matter. Mother was anxious about Father's health and urged him to make a short speech. Father said yes, but when he began to speak, he kept going for three, four, five hours. I saw that Father worked so hard, more than any other time, in order to fulfill his mission.

Sometimes he would cry when he spoke. He moved people to cry also. His life was such a miserable, sad life. His whole physical family was gone, but he couldn't go back to his own town in North Korea. But before he passes away, he has to go back to North Korea, to Chongju.

So the central point of our hometown is Father's hometown, right? We have many, many hometowns. Formation hometown, growth hometown, perfection hometown, right? Formation is your birthplace. Growth hometown is where you were witnessed to. Perfection hometown is Father's hometown. That's why Unification of My Country means, that is my country, not only the country of Koreans. Everybody's hometown is the same as Father's. Isn't that true?

Korean people work very hard. Father divided the church structure into units of 20 members. Now everyone is a church leader. Father made the trinity system. Those who didn't get any place will be sad. Everyone occupies their own territory. They invest their money and time and effort there so this project is doing very well. Everyone is doing that right now.

Do you have a trinity system in name only or in actuality? Now Korea is seeing fireworks through this. Even though their living situation is not great, they invest money, working together as husband and wife for the Unification of My Country.

I learned many things from seeing the Koreans work so hard. The foreign members who came to Korea are working hard, too. They get up at 3:00 AM to deliver newspapers. It's so beautiful. I watched carefully their situation whenever I went to a church center. I don't know how hard you are working. I am sure you are not complaining about your living situation, right?

Lecturing

The Regional Directors in Korea lectured five times a day. We went house to house or town to town to find a lecturing place. In our spare time we restored the tribal level.

In my case, I invited all the Woo family—over 80 members—to a hotel which Father bought near a hot springs. I invited my relatives and about 80 people came. I testified why I joined the church. My father's brother was there. He used to think I was a good person for the Woo family. He thought he lost me when I joined the church. So he has been checking me out over 40 years, following my career. He even

This slogan is the true olive tree. I'm the wild olive tree that needs grafting to Father's slogan.

A Country

We have to establish our country. We have so many things to do right now all over the world. Stopping to enjoy the family level is not our purpose. That's not why Father gave you the Blessing. If you have that desire, come back later.

We are different from outside people because our purpose, motivation and content is different. The Israelites were influenced by the Canaanites and lost their blessing. They suffered for a long time and lost everything. What do you want to do? Do you want to leave the church sometimes? I joined over 34 years ago. I paid so much indemnity that I cannot leave here until I see the result. How about you? We are not finished yet. We are still under construction.

Even though you can't understand what Father is doing sometimes, just accept it, and your heart and mind will feel better. You won't lose anything.

Do you want to repeat historical mistakes or not? Individual mistakes are one thing but providential mistakes are no good. We can't repeat historical mistakes. We need more true knowledge and we have to be more humble and we have to have unchanging minds. In that way we won't lose



Rev. Woo addressing his local community in Korea; as many as 500 people at a time attended these lectures on the Unification of Korea.

came to America to see for himself.

After he came back from the United States, he decided that Rev. Moon is doing a good job and going the right way. He testified to the Woo family, in a John the Baptist position, to me and Rev. Moon. The 80 Woo family members signed Unification Church membership.

It is our responsibility to fulfill our Pledge Number Five, to restore one sovereignty, one land, one language, and culture, and tradition. God's desire for 6,000 years has been to make one country. God's providence and True Parents belong to whoever is looking for them. We have to liberate our people. When I testified to my family, they accepted. If you testify to your neighborhood, explain to them, they will accept.

This year our slogan is the Unification of My Country. Why did Father have to use this motto again? We have to think about God's situation and Father's situation, not just my situation. Without Father, God can't fulfill. We have to have a more public mind and look more deeply, not think too much about our individual problems.

Without a spirit that is crazy for God, we can't follow Father's direction, can we? If we think about many details of living, we cannot follow Father. Don't compare yourself to other people. Do you fret that they are rich and we are poor, because we have been Gypsies since joining the Church? We have to let the enemy in Canaan surrender. We have to penetrate and influence. Unification of My Country means my family level, my neighborhood level. Start from my concept, my habit, my desire, my dream. We have to separate and start again.

anything.

Father showed us clearly what we have to do. God didn't give us one lifetime to practice and another lifetime to do things the right way. We have to make a true life and more valuable life. We have to watch carefully. We are under heavenly law and have to clearly divide good and evil.

Why? God has suffered 6,000 years. God is the king of suffering and indemnity, so we have to liberate God. In order to give Father comfort, we have no choice. Whatever difficulty there is in our life, we have to trust Father. Is it true? I think there is no other way. Trust Father, even though we don't understand many things. Following his way is the best way to manage all over the world. Father said this decade is a bright decade, a different level of indemnity course. This is our time. 1991 is a different time from 1990. I believe our life is guaranteed. Father said our future will be guaranteed. Even though we don't have money, our future is bright. I think we would choose this life over an outside life. We have to show them the hope of our Blessing, our family.

Even though we pay indemnity, our children's generation doesn't have to pay unnecessary indemnity, right? We have to show the world what is a true life, successful life. That is my desire. I want to be number one regional director, make Region Three the Number One region all over the world. But without your help I cannot do anything. Fortunately I have a great community, so I have confidence to reach that level.

★ CHILDREN'S EDUCATION ★

New Garden Home School: A Place To Grow

By Linna Rapkins

This is one in a series about the educational facilities being developed around the nation. Mrs. Rapkins is the director of the Children's Education Department at National Headquarters.

Sharon Goodman has opened a daycare facility in her home, where she takes care of 10 - 15 children under six years of age. The Goodman's home is located on New Garden Road, so she named her daycare "New Garden Home School." While, legally a daycare facility, in practice she runs it very professionally like a full-fledged preschool and kindergarten.

Sharon has been working with the Children's Education Department at HSA-UWC National Headquarters to help develop a Unification educational system. As she goes about her daily routines and activities, she is constantly trying things out and evaluating, "Should this be part of our Shimjung educational system? Should that be? Just what is *shimjung* education? How should I handle this situation to bring out the *shimjung* in this child?"

Shimjung is a Korean word which means something like heart, or soul, or Inner True Heart. There is no word in English that quite captures the true meaning. Therefore, we often use the word *shimjung*.

Because she has so well captured the essence of Shimjung Education, we have asked her to serve as a master teacher and have been recommending to teachers in all our schools that they try to go to her place for 3 to 5 days—or more. Parents are also welcome to attend these seminars.

Anyone interested in attending, can register by calling Children's Education Department, New York, (212) 997-0050. The charge is \$30 per day, or \$100 per week. For those who can stay longer, lower fees may be arranged. We guarantee that this will be money and time well spent. This summer, she will also be offering seminars for mothers.

Mrs. Goodman shares below some of her thoughts on schools and Shimjung education.

From Sharon Goodman

As the mother of five children, I see parenting as a most challenging, time-consuming, and fundamentally important profession. And I have found that being a teacher is actually an extension of parenting, and is just as important. A child's future is dependant and critically affected by the influence of "mother" and "teacher."

Therefore, I am seriously committed to creating the very best possibilities for a child's growth. If someone were to ask, "What do you teach at New Garden Home School?" my answer would have to be "Shimjung Education."

Long ago, through the fall of man, we lost our "bonding" with our original parent, the very source of love, of everything. It is as if we and the world at large suffered birth trauma—separation from the parent. The world lost True Heart, and with it the ability to live, learn, and love. Education, as well, was fragmented—shattered. Therefore, our most critical concern today in educating our children has to be the education of heart.

Since the coming of True Parents, we can once again bond with the source of True Love. Now that a True Family exists, we can work on establishing true education. We have a model *shimjung* family and can expand that to the next larger family environment, the *shimjung* school.

Now, the role of the true educator is more clear. It requires the educator to be a model. The educator is a serious gardener,

like a laborer, who is working the soil, providing the most ideal elements needed for growth. The children are potentially the mighty oak trees of the future, even though they may now look like little sprouts. Heart Education is the most basic and fundamental soil.

When teachers come to be trained, I often talk about how our task as educators is to create "The Safe Place," or "The Garden." Then what is this Safe Place? It is a place where sensitive children can feel safe to express themselves, to try, to make mistakes, to be respected by all for who they are and are becoming. If children feel spiritually, emotionally, and physically safe, and if love bonding—*shimjung*—is present, their hearts can be opened. Like good soil, they are readied to soak in truth, beauty and goodness.

And that is the point where *real* education begins. Without this critical element, we can never hope to open their original minds and hearts. I have seen many bright children whose hearts have been stunted due to the fact that many schools allow name-calling, labeling, and attitudes that are a quick-kill to new "sprouts." Once we succeed in capturing their original minds and hearts, learning is only natural. To have the chance to explore with an original heart and mind—that is the beginning of true genius!

The Divine Principle talks about the principle of growth. I have found this to be the most powerful motivator in teaching and training my little students. If you want to give the ultimate compliment, tell children that you have noticed that they are growing. Once you have convinced them that they possess the power to grow, magical things can happen. The desire to grow will motivate a child to try something new, change bad habits and can change a "no" into a "yes," because the original minds says "yes" to growing. I find few discipline problems, once the children are motivated to grow.

However, no gardener can *make* anything grow. It is the same for us as parents and teachers. We will never be able to force anyone to grow. Not even Heavenly Father can do that, because we are persons of free will. We educators must help the children know how to make choices. We must be vigilant in watching their relationships; guiding them and helping them to see the

consequences of *loving* behavior (joy, acceleration of growth, *shimjung* intact or regained), as well as the consequences of *unloving* behavior (sadness, alienation, loss of *shimjung*). As we guide our children, giving many opportunities to experience victories of Heart, I believe, in the end, they

but Kristin had walked away.

It would be easy at this point for a teacher to simply reprimand Kristin for hitting and tell her to apologize. But it is important to realize that both girls' hearts had been hurt; *shimjung* had been interrupted.

Clairin then began to explain that she wasn't crying because she got hit, but because she had said she was sorry and Kristin just walked away. At this point, we called the girls together, and Clairin explained to Kristin, "You hurt my heart because you walked away." (In the beginning, the teacher has to suggest what to say. "How do you feel?" "She made me feel bad when she walked away." "Tell her she really hurt your heart when she just walked away like that.")

Then I explained to Kristin that, I understood how hard she had worked on the necklace and how proud she was of it. "However," I said, "her friendship is even more important than the necklace. You love Clairin, and she loves you. You hit her because you were frustrated, and not because you don't love her."

At this point, both girls embraced. They felt the heart of *shimjung* once again (the heart of wanting to be together). Both girls worked together to repair the necklace. As a touching conclusion to this incident, Kristin spontaneously took the necklace off her own shoulders and silently placed it over Clairin's head.

Every day is full of growth for me, as well as for them.



will choose the *shimjung* way.

Shimjung in action

Allow me to conclude with a beautiful *shimjung* story about two five-year-old girls who attend my school. Kristin had just proudly completed making a beautiful necklace for herself during her art lesson. She put it on and began playing with her friend, Clairin.

By accident, Clairin got tangled in the necklace and broke it. Immediately, Kristin, feeling frustrated, hit Clairin over the head. Clairin understood that by breaking the necklace she had hurt Kristin's feelings and apologized several times, but Kristin just walked away angrily.

Clairin came to her teachers, crying. When asked what was wrong, she explained that Kristin had hit her over the head and that she had tried to apologize,

Summer Parenting Seminars

Many times mothers ask, "How can I deepen my relationship with my children based on *shimjung*? How can I feel more clear about how to discipline? How can I set up a program for my child's (or students') growth based on their individual needs? I wish I could get together with other parents who are as serious as I about the future of blessed children.

This summer, in conjunction with our National Children's Education Department, I plan to offer a series of three seminars for blessed women to address these very issues and to share the *shimjung* style of childrearing. (See advertisement.)

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BOOK REVIEW

Inquisition Documents Injustice of Danbury

By Dr. Howard Hurwitz

Inquisition. The Persecution and Prosecution of the Reverend Sun Myung Moon, by Carlton Sherwood. Regnery-Gateway, Washington, DC. 705 pages, \$29.95.

Almost a decade has gone by since the Reverend Sun Myung Moon was convicted of tax evasion and sent to prison for 18 months. Memory of this persecution of a religious leader is not likely to fade because it is a prime example of how the government's determination to "get" someone can succeed, especially when it is emboldened by bigotry.

What is intriguing about this well-written, heavily documented history of the Moon persecution (for it was a prosecution only in the technical sense) is the initial intention of the author. Carlton Sherwood, a Pulitzer Prize-winning reporter, states candidly that he took a job with the largely Moon-financed *Washington Times* for the purpose of gaining access to the inner workings of the Unification Church. He planned an expose of the organization.

Sherwood concedes that taking a job with the *Times* for the purpose he had in mind "may seem a bit unethical," but "working inside an organization for the purpose of exposing corruption... is a time-honored journalistic practice." It is not that Sherwood approached his job with an open mind. He had almost no doubt that his investigation would justify widely held beliefs about the "Moonies" and "their bizarre cult practices...brainwashing, kidnapping, etc., etc."

It is, therefore, all the more enlightening that this experienced investigative reporter, knowledgeable about the proved corruption within established churches in America, not to mention the depredations of Jim Bakker and Jimmy Swaggart, and others, whom he styles "scumbuckets," accords the Unification Church, its leaders and followers were and continues to be the victims of the worst kind of religious prejudice and racial bigotry this country has witnessed in over a century.

Moreover, virtually every institution we as Americans hold sacred—the Congress, the courts, law enforcement agencies, the press, even the U.S. Constitution itself—was prostituted in a malicious, oftentimes brutal manner, as part of a determined effort to wipe out this small but expanding religious movement.

Political pressure

It might seem that after his planned expose came to naught, Sherwood had only to resign from the *Times* and seek other employment. Not so. Inadvertently, he learned from Department of Justice employees that the Moon prosecution had been undertaken although tax experts in the DOJ held that the government had no case. Nevertheless, "huge amounts of political pressure all aimed at running the Reverend Sun Myung Moon out of the country" resulted in prosecution "over the repeated oral and written objections of the department's most experienced criminal attorneys."

Sherwood concluded that he had a story worth telling, albeit not the original story. We have here, then, an exciting history of "the corrupting effects that ignorance, hatred and ambition can have on a free and democratic society."

Bigotry is a minor stream in American history and books have been written about it. Quite rightly, Sherwood disclaims any desire to discredit American democracy, but his chapter on the witch hunt, led by

The following unsolicited book review discusses a publication which all conscientious Americans will find both intriguing and shocking. Unificationists are in the awkward position. Here is a book which reveals an appalling vacuum of moral decency in the treatment which the Unification Church and particularly its Founder have received in the United States. If this were all there was to it, I would be embarrassed, in fact, to trumpet the book. I would avoid the "I told you so..." syndrome; the susceptibility to an image of self-pity. But this is not all that there is to it. The important point at this time is not the specific injustices done to Rev. Moon. The important point is the sickness in American society which this injustice reveals. The important point is that this book reveals that eminent, "respectable" American leaders, the "best" our society has to offer, threw into the garbage heap everything that the United States stands for, everything that has made America great. Certain American leaders were willing to prostitute America's own values and political system for evil. In other words, they lacked the courage to be Americans; for to be sure, to create this nation required moral courage, and to sustain this nation demands the same. And Americans of even greater stature stood by, like Pilate, watching silently. This is why this book is important. It is not just about the betrayal of Rev. Moon; it is about the betrayal of America.

Senator Bob Dole (Rep., Kan.) leading to the Internal Revenue Service hounding of Moon, is one of the more shameful episodes in our history.

He sees the prosecution of Moon as a "legal lynching" with the Federal mob headed by a young attorney, in New York Federal District Court, "consumed with his one great case and one ambition: nailing Sun Myung Moon." Department of Justice opposition to the prosecution was muted because Moon had seemed pro-Nixon and the Republicans, returned to power in 1981, did not wish to appear pro-Moon. Thus, there were wheels within wheels and Sherwood drives the tricky roads with uncanny insights.

So thorough is Sherwood's study of the Moon prosecution that he devotes a chapter to the incompetence of the translator assigned by the court to translate from English into Japanese for Takeru Kamiyama, a church member and financial adviser to Moon. The charges of perjury against Kamiyama were devised by Martin Flumenbaum, the federal prosecutor, who sought thereby to strengthen the case against Moon. The strategy worked.

Tainted Trial

The trial itself was so dull, filled with tax esoterica, that after the first few days of the six-week bore on, the press deserted the courtroom. The trial and the tainting of the jury are, however, anything but dull under Sherwood's examination. All of the participants—the judge, the two defendants, the Federal attorneys, the defense attorneys—are portrayed so that beauty and warts are balanced.

And so too with the appeals and prison experience of Moon and Kamiyama. Moon served 13 of his 18-month sentence and Kamiyama four of his six-month sentence. The prisoners called Kamiyama "half-Moon." Moon, himself, became a much-liked prisoner, as revealed in letters by prisoners, quoted by the author.

One inmate at the Danbury, Conn. prison wrote to *Hustler*, which had published an article unflattering to Moon. *Hustler* printed Justin Ignizio's letter. "I work side by side with the 'Rev' in the kitchen," he wrote, "and have seen him do all that has been asked of him, smiling and without complaint...including washing toilets.... He never puts on any airs and is just one of the guys. I have my visits on the same day as the Reverend and see him to be a devoted husband and a loved and loving father. Maybe this country wouldn't be in the sad shape it is in if we had more men like

Reverend Moon around."

As further evidence of Moon's belief in his innocence, Sherwood observes that "Moon and Kamiyama could have simply boarded a plane and left the U.S. at any time, up to and including the day they both surrendered themselves.... No questions asked. Indeed, there were officials at the Justice Department who fervently hoped and expected Moon would do just that: leave the country. And, of course, he did. Many times before, during, and after the trial the Reverend Sun Myung Moon flew

other things why Moon could regard prison in Danbury as "country club," compared with the torture he endured in North Korean prison.

Sherwood's admiration for Moon is most evident in his dramatic account of Moon's experience as a prisoner in North Korea at the time of the Korean War, when he had reason to be "grateful to...the American Eighth Army."

There is abundant detail to support Sherwood's assessment: "Sun Myung Moon had proved at least one thing by the end of January 1951. He was a survivor, a brilliant survivor who showed an amazing ability to save himself, as well as others, under the most extremely adverse conditions imaginable." And all this before the Reverend Moon had the disciples he was to gather from Christian churches in South Korea.

It is in this biographical chapter that Sherwood seeks to explain the theology of the Unification Church. I would not presume to judge its accuracy, although it is unquestionably sympathetic. Of particular interest is the author's understanding that "The church is close to Judaism in the sense that its view of the messiah is non-trinitarian. It is Christian in that it recognizes the messiahship of Jesus of Nazareth. Unlike many Christian churches, however, the Unification Church is eclectic. It teaches that there is truth in each of the world's major religions and that God works through those religions." An explanation of the Reverend Moon's relationship with Jesus and Moon's visions is also undertaken by Sherwood.

From theology Sherwood wanders into the businesses built in Japan that have provided a financial base for the church's missionary efforts in the U.S., begun in the early 1970s when "the Reverend Sun Myung Moon was ready to take his message personally to America." Readers may wish for more detail in this section. Curiosity about church finances remains persistent in the U.S.

To anyone casually familiar with the reception given the Reverend Moon in

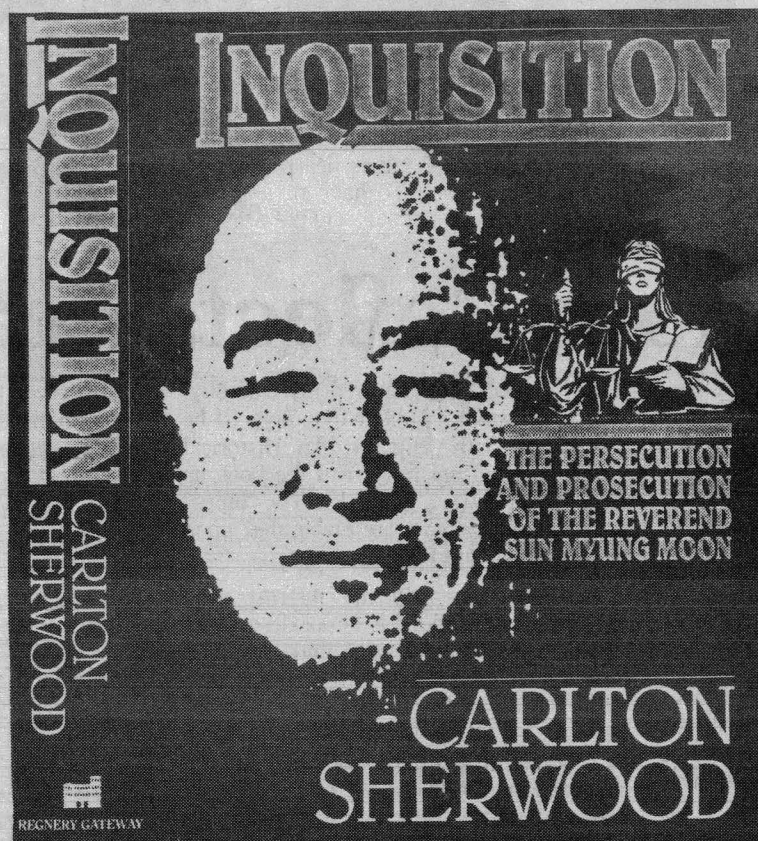
the U.S., Sherwood's report on press treatment of "Moonies" will not raise an eyebrow. It is, however, of significance that so distinguished a journalist (he thinks of himself as a newspaperman) has analyzed the reporting on the Unification Church from the early '70s to the present and concluded "that Nazis would have gotten more sympathetic treatment."

Why the attention?

He is modest when he enters a disclaimer, "I don't quite have the answer to: Why should a small-membership movement (30,000 adherents in America is the biggest number ever claimed) receive so much attention?" He most certainly has the answer, and he sets it forth in a way that will not endear him to the newspaper and magazine publishers who employ him.

Among the factors that contributed to the assault on Moon were his desire to unite the country, as it was being torn apart during the events that led to the resignation of President Nixon. The Moon link to Nixon was explained as the intelligence arm of the South Korean

see *Inquisition* on page 10



to Korea and Japan. But he always returned to New York, much to the surprise and dismay of his persecutors."

About a third of this valuable volume is given to matters that spin off from the "persecution and prosecution" that stimulated the author to undertake this work. A chapter on "The Deprogramming Cult," not pleasant reading, includes the effort to "deprogram" members of the Unification Church. One of the deprogrammers, Ted Patrick, "is now a convicted felon, sentenced to do time in a California jail for kidnapping and false imprisonment."

History

There follows a biography of Moon, given historical perspective by an account of life in Korea at the time of Moon's birth in 1920, the war years during which Moon lived in Japan where he attended college and studied electrical engineering, and his development as a religious leader in North Korea.

Readers who know little about the Reverend Moon and the Unification Church would do well to start reading the book with this chapter. You would learn among

RELIGIOUS YOUTH SERVICE

Globe-Trotting RYS in Harlem

The RYS has had tremendous success in bringing together leaders of different religious groups as well as committed young people from diverse cultural backgrounds. Through social service projects initiated in countries throughout the world, RYS has brought a very positive appreciation of the Unification Movement and its capability to bridge religious and cultural differences and initiate positive change.

Starting out five years ago with large scale annual projects, RYS has now broadened its outreach to sponsor several regional projects each year. Even though these activities do not always draw from as diverse a religious and cultural cross-section as the main annual projects, they do have much greater potential for continuation, since they primarily involve local religious groups and the local population.

Recent experiences in Poland and Peru also point to the additional potential of leveraging local resources such as manpower, materials and expertise. In addition, the young participants inevitably take back good reports to their religious and civic leaders.

Gorgeous Mosaic

Given the diverse religious and

cultural groups that make up what Mayor David Dinkins calls its 'gorgeous mosaic,' New York City is ideally suited for an RYS program. Every race, nationality and religious group is represented in New York, yet the people have never really united with one another.

Cultural and racial differences have increasingly led to violence and tension and, while people of good will seek to build harmony, their efforts are often frustrated by extremists and the extensive publicity given to hostile actions. In this context, the RYS emphasis on compassion, reconcili-

ation and shared action for the public good can make an important positive contribution.

Harlem has been chosen as the site of New York City's first RYS project which will take place from June 7 to 21 this year, sponsored by IRFF. Forty participants, young people from 18 to 30 years old, will be recruited from religious and cultural groups city-wide. The construction project will be the creation of a 'tot lot'—a playground for inner city preschoolers.

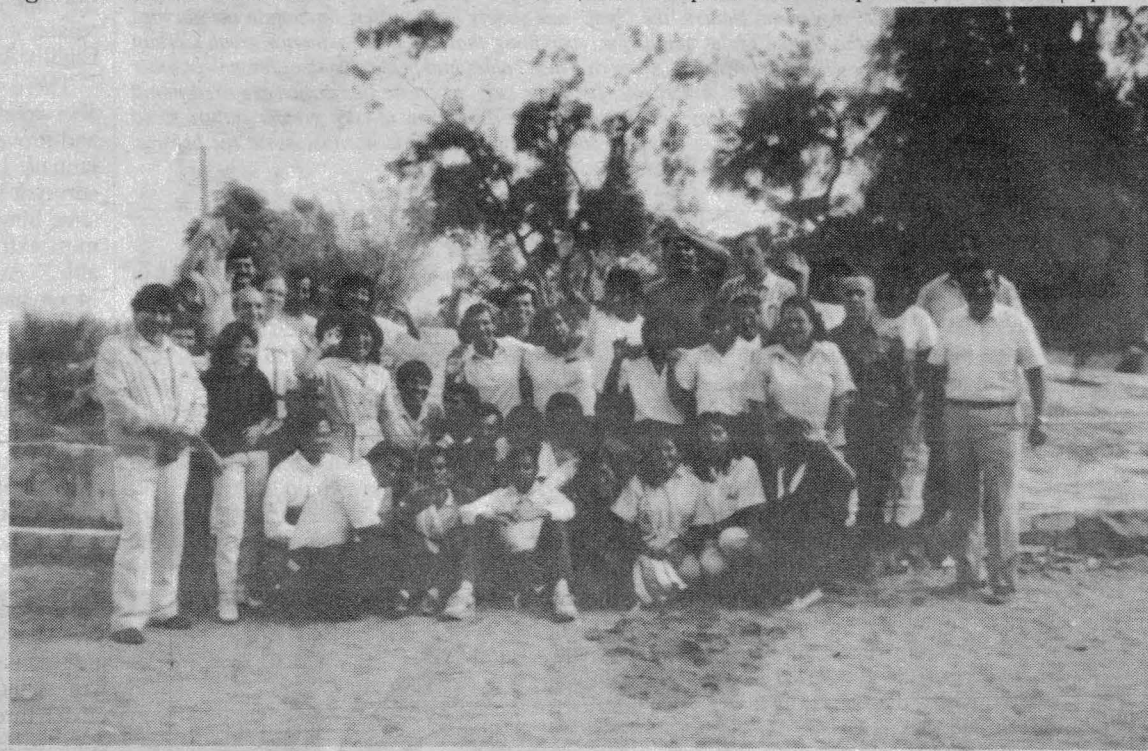
As usual, periods of work will be broken up with cultural activities, visits to religious and historical sites, and lecture presentations. Local politicians, civic groups and churches have already indicated their interest and support.

Prospective participants should send a stamped, self-addressed envelope to:

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A donation toward the costs of the project would also be most appreciated.



IRFF/RYS in Peru this February.

'Inquisition' Reflects Zeal to Find Truth

By Andre Jenkins

Carlton Sherwood's *Inquisition* impressed me beyond my expectations. At first I thought that such a long book—639 pages plus notes—would contain many facts, a lot of opinion, and little appeal, even for a not-so-casual reader like myself. The information, however presented, is certainly of great importance to all Unificationists and others. Even without knowing the specifics of the court case, many felt that Rev. Moon's trial and conviction was a case of selective prosecution (and persecution). Still, I considered non-fiction books of great length to be, well, boring.

By opening with "The Secret Tapes," the

author immediately captured my curiosity. I read *Inquisition* in about five days. (If he had begun with "Bigotry: An Historical View," I would not have read the book as quickly). So it was a good idea. The "tapes" and their real import are elaborated upon much later in the book.

Mr. Sherwood held my interest in a variety of ways, which I cannot describe in literary terms. But I'll give two examples. First, he balanced facts with opinions very well—with the emphasis clearly on the facts (the book has 43 pages of notes). More than opinion, the author used perspective. He emphasized throughout his treatise on the trial that Rev. Moon's rights under the First Amendment were dreadfully misinterpreted, if not altogether violated, during the proceedings.

Second, the author brought the feel of the

legal proceedings home to me, the reader. He dramatized the grand jury hearings of Mr. Kamiyama—the overextended and underqualified translator; the less than totally honest prosecutor did procure a review of the translated testimony but did not disclose it; and the tragedy of an indictment founded on misunderstood questions and incorrectly interpreted answers. Yet, Mr. Sherwood's concern for "due process" under the law is coupled with his respect (based on the evidence) for Rev. Moon.

His zeal to find the truth of the matter pervades each chapter of *Inquisition*; and I believe that his disposition and professionalism enabled him to uncover what could not or would not be exposed by other investigative reporters.

Finally, it is refreshing for me that a fellow American would spend the time and energy to begin setting the record straight on Rev. Moon and, by implication, the Unification Church. America's future greatness is assured when we look at our sins and endeavor—again—to improve our legal system for the benefit of all.

INQUISITION
from page 9

government. This fantasy is described in a chapter called "Koreagate."

In "A Matter of Selective Persecution," Sherwood returns briefly to the Moon trial as a take-off for his lively review of the Elmer Gantys who give religion a bad name. Of Moon, he writes, "Not only was he tried and convicted for operating his church in much the same manner as mainstream U.S. religions do, he was also persecuted by federal officials who refused to investigate less-publicized religious scandals involving blatant criminal misuse of tens of millions of dollars in charitable funds."

Appropriately, Sherwood concludes a massive but engrossing history of the Unification Church, especially as it relates to the persecution of the Reverend Sun Myung Moon, with "Bigotry: An Historical View." The case he makes for bigotry as motivating persecution of the Reverend Sun Myung Moon is unassailable, in my opinion. Nor is Sherwood alone in documenting this lengthy brief that has taken shape in a big book.

Early on in the prosecution of Moon for

tax evasion, the charge was seen to be "trumped-up" by "dozens of religious people and organizations." These ranged from the American Civil Liberties Union to the Catholic Church and from Jerry Falwell to the Southern Christian Leadership Conference.

Does Sherwood believe that his mountainous research, begun after he abandoned his role as mole in the *Washington Times*, will dam the stream of bigotry that has run through American life from colonial times to the present? No way. Although he sees that "barriers to religious discrimination have been built over the years," they "hardly guarantee that bigotry won't find other victims."

It would certainly seem from the mass of evidence compiled and made eminently readable by Sherwood that the Reverend Sun Myung Moon and members of the Unification Church have spent enough time in the purgatory designed by the media in America. Simple justice should decree, "Enough is enough."

Dr. Hurwitz, who is not a member of the church, is the author of 11 books in the social sciences, including *An Encyclopedic Dictionary of American History*, and is a syndicated national education columnist.



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RELIGIOUS YOUTH SERVICE

Waters of the Heart Mingle in Thai Village

By Jack L. Hart

RYS Thailand held its third national project last October in Ubon Ratachathani in the northeastern area of E-sarn. This part of Thailand is only a few hours' drive from the Laotian-Thai border and, because of past inaccessibility, much of the tradition of the area has remained intact.

Thai people are playful and amazingly able to produce smiles even in the most tragic situations. I saw that this national characteristic of Thailand, the 'land of smiles,' seemed to be still present in E-sarn, which literally means 'the land that is dry and produces nothing,' but there was also a certain sadness which I had never perceived in other parts of the country.

The northeast is traditionally famous for its *nam-jai* or 'water which flows from the heart.' Over the years I have visited from time to time and always found that the people met me with a rare sensitivity. In the deep countryside, the people are poverty-stricken because their rice crops are not easily harvested. The heat is extreme and the cold, when it does come to E-sarn, is severe for Thailand. I heard the children singing songs about the joy of a shirt wet from the rain which would bring relief from the heat and nourishment to the rice crop.

It would seem that because of the land which is dry—producing nothing—the people's hearts produce much. Thus, the water flows from the heart.

The 39 participants arrived in Ubon from Bangkok on October 15. We stayed together in a dormitory at the Ubon Teachers' College. The head of the Home Economics Department had prepared for our arrival and cooked and served delicious meals for all of us.

RYS Project

We gathered for the opening ceremony at 9.00 a.m. The representative of the governor of Ubon province, Mr. Somai Somsean, made opening remarks and welcomed the RYS volunteers. Mr. Ajan Kirti Bunchua spoke to the attendees about the purpose of RYS and gave a moving account of the life of Reverend Moon.

As well as the project itself, visits were made to Catholic and Protestant churches, a Sikh temple and Buddhist worship services. One of the Buddhist monks living at the Teachers' College accompanied us to



From top; Religious leaders at the opening ceremony of the RYS project; participants visit a local temple; and the RYS donating uniforms, books and sports equipment to the school at the end of the project.

the work site. This monk was truly prepared by God. He gave short and concise guidance, and he never told people to become Buddhists. He only told them to become better Christians or Muslims or whatever religion they already were.

On the morning of the 17th, we travelled by bus to the project site, the Ban Nong Hai Elementary School. There are five teachers there who not only teach but do the gardening, cooking and janitorial work. Their salary is very small. The teachers and 50 students loved us and gave to us unconditionally during our stay. When we departed from each other on the 25th, everyone was crying.

The construction project was the restoration of an old, dilapidated building into a community hall. When I was first taken there, the hall was only a roof with rotten wooden pillars and beams. Village workers replaced the roof and used cement blocks to make walls. The RYS participants put a cement sidewalk around the hall, added a

stage and cement floor inside, and painted the entire building. Five bamboo trees were donated, symbolizing the major religions.

After dinner each day, we had a few songs and then divided into four groups to discuss such topics as: 'Which Teaching of Your Religion is Most Meaningful for You?'; 'Why Do Families Break Up and Which Principle in Your Religion Can Restore this Situation?'; and 'How Does Your Religion Teach You to Understand Yourself and Others?' After the discussions, the four groups would come together again and each group leader would report on the results of the discussion.

Expressing Heart

The night before the closing ceremony, the villagers really expressed their *nam jai*. They gave us a traditional northeastern dinner. Both the closing ceremony and the final banquet were held in the community hall which the RYS volunteers had completed. The final banquet consisted of dinner, songs and dances by an E-sarn band and performances by the participants.

There was a 'Bai Sri Sukwan' ceremony in which strings of *sai sin* thread symbolizing friendship and blessing were tied to our wrists, and we were asked not to take them off for three days. The circles of thread are said to help you retain your good power and protect you from harmful spiritual influences. I found that my arms were covered with these *sai sin* threads from my wrists up to my elbows. In this way, the villagers were offering all that they had. They gave us small gifts, toys and even certain insects which they consider to be delicacies. The *sai sin* threads were their way of giving their hearts.

When we left, we were all in tears; we had been touched by the *nam jai* of northeastern Thailand.

Even for Thais, deep friendships are not quickly made. They recognize the truth of the proverb: 'A friend to eat with is easily found, but a friend to die for is hard to find.' In the midst of our daily work together, our nightly discussions, and the process of making relationships with the teachers and students at the Ban Nong Hai Elementary School, 'friends until death' were found. Almost all of the participants still meet with each other and most receive letters from the school students.

The *nam jai* of RYS brought four religions together, and people who would only have been friends to eat with became friends to die for.

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Touching a Nerve in the Homosexual Community

By Richard Cohen M.A.

On April 4, 1991, 3:00 p.m., at Georgia State University, in Atlanta, Georgia, I presented a talk entitled "Freedom To Choose: Transitioning From Homosexuality To Heterosexuality." Over 170 people were in attendance at this event, which was jointly sponsored by the Unification Church, CARP and the International Healing Foundation.

Members of *Queer Nation*, *ACT-UP* and the Gay and Lesbian Student Association of Georgia State University were in attendance with one common purpose; to disrupt and intimidate. From the first words of CARP President Charles Hyon and CARP regional director Tom Wojcik, the protestors went into action. It was more than clear that they came to violate our rights, and that they were deeply fearful of the message that men and women *can change* from being homosexual to heterosexual.

In fact, they had removed our posters and flyers around campus which read: "Freedom to Choose: Transitioning from Homosexuality to Heterosexuality." Instead, they replaced them with one small alteration: "Freedom to Choose: Transitioning from Heterosexuality to Homosexuality!"

On the day of the talk they put up new posters which read: "Choose Your Freedom: Homosexual? Bisexual? Give the Moonies a chance to 'straighten' you out. You wouldn't want to be queer for the rest of your life, would you? This presentation is sponsored by CARP at GSU." The university received many angry calls regarding this flyer. Just another cheap ploy of the homosexual groups to discredit our platform of transitioning.

Heckled!

From the moment I stood up to speak, to the moment I walked out of the hall, one and a half hours later, the opposing groups lauded me with repeated obscenities, rude comments and furious chants. I felt as if I were being emotionally and spiritually abused by these hurt, angry and lost children. They seemed like vultures. But that was OK with me for several reasons.

Firstly, I know historically that homosexuals have met with rejection, discrimination and condemnation by those who should have given them hope and unconditional love. I'm not talking about condoning the sinful behavior, but embracing and assisting the individual in solving his or her real problem. Therefore, in the course of restoration, I know that the homosexual community must rant and rage before they will be able to rationally and calmly listen to the message of truth and love.

Secondly, I had an outline of my presentation projected on a very large screen. Even though my words were drowned out by the screaming, chanting and theatrics of the protestors, everyone could see and read the message. And lastly, it was more than evident to any rationally thinking person that the ones who looked foolish were the homosexual protestors, not myself, CARP or the Unification Church.

event. They had handed out flyers on campus and around town. Some of them were met with furious homosexuals who grabbed their flyers and smashed them to the ground. It was a very deep experience for many brothers and sisters.

The evening before the public talk, Rev. Park gave me an opportunity to speak at the Church to members and guests. My presentation was entitled "Are Gay Rights

before the national congress of Episcopalians in America.

On Saturday, April 6, Bruce Gordon, a brother from CARP, and myself attended a very important meeting at St. Philip's Cathedral in Atlanta. The bishop and delegates from over half the state of Georgia sat before an audience of 250 parishioners. They were present to deliberate over the aforementioned issues.

Members of the various congregations from around the state came to express their concerns and opinions. Bruce and I were deeply moved by their attitudes. They showed respect, compassion and concern even though most of them were against the proposal to ordain and marry homosexuals.

Members of Integrity, the Episcopal homosexual organization, were in attendance and quite prolifically expressed their opinions. One man stated, "How can you tell me, after the Holy Spirit has touched my heart, that I cannot be ordained as a minister?" He spoke of the pains and heartaches growing up "gay," being called names and discriminated against his entire life. Other homosexuals also gave heart-wrenching testimonies, pleading for the church to acknowledge their relationships as holy before God.

Finally, I stood up to address the bishop, delegates and parishioners. I prayed deeply, asking God to speak through me. Here is a brief recount of what I said.

"The cornerstone of the Gay Rights Movement is that homosexuality is inborn, genetically determined. But this is not true. That it is an acquired condition has been documented by scientific research. The homosexual community has taken a moral issue and turned it into a political issue. It is not an issue of discrimination, but one of behavior. Why have things gotten so far out of hand?

"Basically, because of five reasons: 1) We tried to ignore the problem in hopes that it would go away; 2) We resorted to name-calling, putting them down to make ourselves look good; 3) We compromised our values and principles, turning the other way, just as long as it didn't affect us personally; 4) The homosexual movement has had an unrelenting, persistent fervor to obtain equal rights, at any cost; and 5) Most importantly, we failed. Religions have been strong on judgment but weak on solutions. We failed to provide them with a clear plan for the healing restoration of homosexuality.

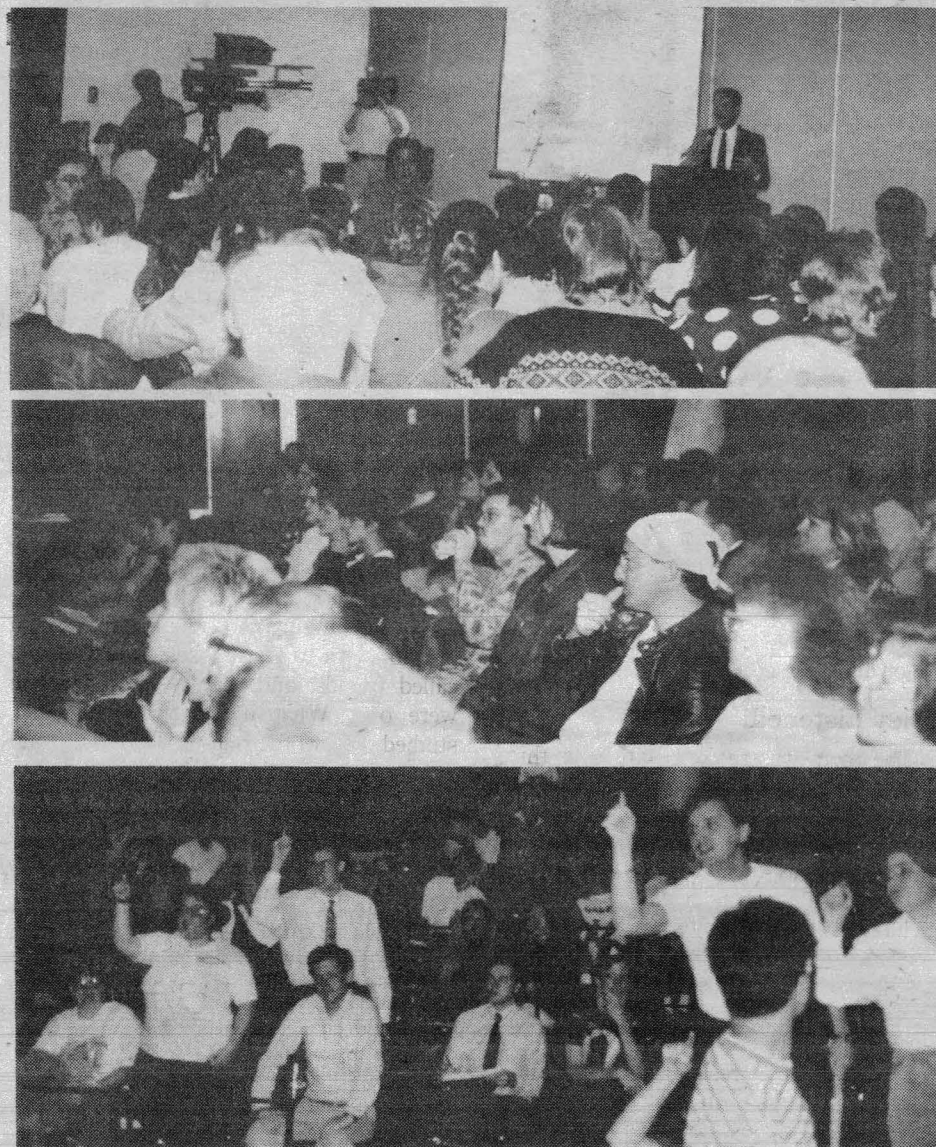
"I know the pain of being called a 'faggot,' 'queer,' 'fairy,' 'homo.' You see, I grew up 'gay' too. So, I know the pain of my fellow homosexual brothers and sisters. But after living as a homosexual man, I realized it was not what God wanted of my life. And I learned that homosexuality originates in many unresolved childhood traumas. It was so painful and nearly impossible to change. What I needed was your love and support. But instead you called me names. I sought help and healing in my own church, but they too didn't know what to do for me.

"I desperately sought the help and guidance of God. I called out in screaming tears for His help. And through many years of suffering and heartaches, finally, tremendous healing came into my life. And today, I am married and have two beautiful children. It can be done. I found what I needed was true parent's love. I needed you to love me, with God's heart. And that is what you must provide for these men and women.

"Please, do not throw out the baby with the bath-water. Do not ordain nor 'marry' people who are in desperate need of true love. Please take responsibility and offer them a higher form of love. We must be true parents for one another. Thank you."

In tears I returned to my seat. And as I did, almost everyone in the room rose to

continues on next page



Top, Richard speaking in Portland to an audience, center, that was relatively attentive compared to the ruckus in Atlanta, bottom.

Rev. Do Hee Park, the Regional Leader, had invited me to speak in Atlanta. He realized the growing problem of homosexuality must be faced. After the presentation, he and his wife commented that they never saw such an event in their entire lives. The rude behavior of the homosexual groups simply boggled their minds!

Rev. Park had brought the Church and CARP members together to prepare for this

Right?" I gave a brief history of the homosexual movement in America, as well as their strategies, accomplishments, goals and objectives. I concluded with some suggestions, what we as concerned citizens can do to reverse the direction of moral corruption throughout our country and world.

The day following the speech at Georgia State University, I was interviewed by the Moody Bible Christian Radio Station in Atlanta. They tried to have me join with them in a sort of homosexual-bashing attitude, but I would not. I spoke the truth with compassion and true love.

The interviewer confided in me afterwards that she really appreciated my loving attitude and that too many are just trying to condemn homosexuals without demonstrating true Christian love. She said it was the best interview she had ever conducted, and that many listeners called in expressing gratitude and support.

Episcopal Conference

One listener contacted me. She asked if I would participate in an open discussion the next day at her Episcopal church. The debate was over whether or not to ordain homosexual ministers and marry homosexual couples.

She further added that even though there were lawyers, doctors, professors and such in their congregation, they could not unite to form an effective platform to veto this proposal which is now being brought

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National Speaking Tour Stirs Much Debate

from previous page

their feet with a standing ovation. And the applause was not for me. It was for Heavenly Father, True Parents, Jesus, my wife, my parents, my counselors, my friends, all those who invested in me and helped me get this far, and the millions and billions who came before me and died, struggling to be free.

After the program was over, many people came up to me shaking my hand, embracing me and saying wonderful things. I would like to share a few of their comments. "After you spoke we could have all gone home. You said it all." "You don't know how deeply you touched my life. I have two sons and they are both homosexual. One is dying from AIDS and the other one is a priest. It has always been my prayer that one day they could change, get married and have children. After meeting and hearing you, I know that that is possible. Thank you."

One former priest said, "What church are you from?" I told him, "the Unification Church." He said, "You're a Moonie. My God, look at that. A room full of Episcopalians, and it takes a Moonie to bring the solution!"

Some wonderful elders and middle-aged men said to me, "If you ever need someone to talk to or share with, just give me a call." And they embraced me with God's love.

"Several recommended that I write a book and tour the country, telling everyone about this possibility. Amen, that is the plan. I just need your spiritual and financial support to do it."

My heart was moved to tears. And several recommended that I write a book and tour the country, telling everyone about this possibility. Amen, that is the plan. I just need your spiritual and financial support to do it.

It was a remarkable experience which I shall always cherish. It showed me the power of God and the power of the truth. If each one of us can break through in our own personal struggles, and stand proudly before God and the world, what mighty witnesses we shall be.

Religions Confused

The Presbyterians are facing the same dilemma in their church, as well as other denominations throughout America and the world. Here is an excerpt from an article in "The Seattle Times" taken from "The Washington Post," April 22, 1991:

"A national committee of Presbyterians has shaken the church of John Calvin by recommending the denomination rid itself of sexual taboos and view sexual relations as a God-given gift to be enjoyed by all, including single men and women, gays and lesbians and responsible adolescents.... The majority report attacks the sexual attitudes of the church and this country as patriarchal, homophobic and biased toward heterosexuality. It questions the importance Americans place on marriage, affirms masturbation and petting among teenagers and says that maturity, not marriage, should determine when teens engage in intercourse. It says the church should

endorse new family structures including same-sex couples with adopted children. Homosexuals should be able to be ordained into the ministry, the report says, and gay and lesbian couples should enjoy the same rights as heterosexual couples."

This is real, and it is happening here, not in the backyards anymore, but right on the front lawns. And we must take a stand, with His truth and love.

On April 10, 1991, 7:00 p.m., at Portland State University, in Portland, Oregon, once again I stood before a full house, over 130 present, to speak the message that "Once Gay Always Gay Is Not True. Transitioning From Homosexuality To Heterosexuality Is Possible For Those Who Wish To Change."

This time, CARP President Sheila Kyung, and CARP Minister and Unification Church State Leader Jerome Carroll, introduced the meeting. Even though *Queer Nation*, *ACT-UP*, the Gay and Lesbian Student Organization and other protestors were present, they were not as loud and offensive as those in Atlanta. In fact, it was the best presentation to date.

They Listened!

The room was packed, with over thirty people standing in the rear and sides of the room. Two major network TV stations were filming, two or three radio stations were recording, and more than three newspaper journalists had pen and paper in hand. It was a major media event for Portland. The day before, I was on one of the largest talk-radio shows in Oregon for a one-hour interview. It provided us with wonderful advertising and coverage.

The day of the presentation, Rev. Carroll organized a press conference and in attendance was the biggest newspaper in Oregon, public broadcasting radio, and a major network TV station. Oregon definitely heard the message that homosexuality is an acquired condition and can be changed. They also heard the message that the Unification Church is doing something constructive about it. Another great victory for God and True Parents, thanks to Rev. Jin Hee Yu who encouraged the Portland Church and CARP to sponsor this program.

Throughout my talk that evening the homosexual protestors spoke out in disapproval. However, there was a qualitative difference between them and the opponents in Seattle and Atlanta. They listened to what I had to say, and then responded to the subject material, which implied that they took me seriously.

After the talk was concluded, several protestors came up to me and asked some very meaningful questions. But the most moving and powerful event that happened that evening was when a homosexual man came up to me and said, "I just want to thank you for your presentation and let you know that I am gay and I do not align myself with those who provoked you. I think what you are doing is great and valuable." He since wrote me a letter. Here are a few lines:

"I felt inspired to write you a letter in regard to your recent trip to Portland State University. I want to reiterate that I am very proud of you and your stand to help people who are in turmoil and seeking

transition. I personally fail to see why gay groups find you so threatening, other than that they are obviously not content with their own lives. I found it ironic that a group who claims to be seeking compassion and acceptance was unable to demonstrate the same. Regardless, I want to offer you support, gratitude, encouragement, and friendship. I fully understand

your pain, heartfelt burden for gays, and the pride you must feel in your own healing process."

Why Do It?

Following the talk that evening, one elder from our Church approached Jerome Carroll and in all sincerity said, "Why is he [Richard Cohen] doing this?" He couldn't understand the purpose of the presentation. To him and

others who may be wondering the same thing, I would like to say this:

What if you had been suffering all your life from a disease that people laughed at, called you names for, and told you you were the worst of the worst, that even God couldn't love such a person? What if you had to listen to "fag" jokes from your so-called friends, and they never knew you were one? What if you prayed, fasted, studied the word, begged God over and over and over again to take this burden and

pain out of your heart, mind, body and spirit, and no matter what you did, it just wouldn't go away?

What if you sought guidance from your leaders, pastors or ministers, year after year, and united with every direction they gave you, but that still didn't help either? *What Would You Do?* Well, I know what God has called me to do. I have battled with this problem most of my life, and finally, after years and years of suffering, sacrifice and almost going crazy too many times, I am still standing, and have won the battle, thanks to God, Jesus, True Parents, my wife, and so many others. It is my historical responsibility to reach out and save, even just one, who wants to find peace and true love.

Won't you please join me in this quest? I have just put together a grant proposal to write a book on *The Process of Transitioning from Homosexuality to Heterosexuality*. I am trying to raise at least \$45,000. The book will provide hope and a door out of hell for so many of God's hungry and desperate children. It will also explain to those concerned friends, family members, counselors, and pastors about the homosexual condition and what can be done to assist them in the process of transitioning.

If you (or you know of anyone who is financially able) could donate to this crucial project, I would be deeply grateful and happy to acknowledge the benefactors in the book. No donation is too small, every gift will contribute to this important project (from \$5 to \$50,000 or more).

I am also planning to travel to other

see IHF on page 19

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★ CHURCH NEWS ★ CHURCH NEWS ★

Regional Meeting Captures Spirit of Spring

By Steve Kille

From April 8 through 11, Region 8 members met at beautiful Camp Cho Yea, a Presbyterian camp located in Sam Houston National Forest in southern Texas. Cho Yea is an Indian name, meaning "where the tall trees grow."

This was the first time that our Regional Director, Rev. Chae Hee Lee, had organized a regional meeting in an outdoor setting. Everyone agreed: it was a great idea.

The camp had ten cabins with bunk beds, which were assigned to brothers, sisters and mothers with children. Two families decided to bring their own tents and camp out. There was a huge central lodge for our meeting, and a kitchen for us to use. Our meeting began Monday afternoon, after everyone had arrived, settled in, and had lunch.

Rev. Lee gave the keynote address, explaining the motto for the meeting: New Spring, New Spirit, New Start.

Rev. Lee told us that a new spring has come. It is the cosmic spring, the providential spring restored. He said that in order to change ourselves, we have to receive a new spirit. In order to receive the Holy Spirit we have to pray. Prayer is a necessity in our life of faith. Rev. Lee encouraged us in this new spring, with a new spirit, we should have a new start for the development of

region 8, and remind ourselves of these three S's in our life of faith. He challenged us to make our meeting time like the gathering of Jesus' disciples in Mark's upper room at the time of the Pentecost.

Inspiration

The four days were filled with activities and a very full schedule: speakers, testimonies, singing, entertainment, sports, fellowship and prayer.

Rev. Lee lectured on Father's course, the meaning of prayer, Jesus' lineage of restoration, and the meaning of the Blessing.

Bento Leal spoke about Father's course and our responsibility in the Children's course. Steve Kille spoke about the internal source of spiritual power in our lives. Testimonies about family life were given by Richard Oben and Kimiko Leal. Fundraising testimonies were given by Atsuko Yamamoto, Chihiro Muto and Michael Okawa.

Testimonies about the 40-day IEP condition were given by Jillian Corcoran (Zaire) and Brian Stott (USSR). Testimonies about witnessing were given by Hajime Kato and Sonia Ando.

Morning services were given by John Morris, assisted by Curtis Walker; Charles deWatteville, assisted by Ichinori Tsumagari; and Akihiko Shirotori, assisted by Gary White. Each evening was closed by a midnight candlelight prayer service led by

New Spring, New Spirit, New Start
REGION 8
April 8-11, 1991



From top; North Texas members perform; volleyball pitted state against state; Gary White and Norma Shirotori take the kids for a canoe ride.

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Rev. Lee.

Members enjoyed sports and fellowship every day: a volleyball tournament, canoe races, basketball and a challenging ropes course event thirty feet in the air. Each state prepared songs and a skit, and on the last evening, we had a big campfire, much to the delight of the children. We sang songs, roasted marshmallows, and just sat and talked. No one wanted to leave.

When the meeting concluded, all members wrote their reflections. Rev. Takeshi Ito, our Regional Coordinator, said, "I could see many members started to open their hearts to receive God's words, especially from Rev. Lee's lectures. I really felt we are all truly Unification brothers and sisters under our precious True Parents." Lola Somemoto, a Dallas member, said, "It was the best regional meeting I have attended." Curtis Walker, a Houston member, said, "It was indeed refreshing to hear Rev. Lee issue his clarion call for a new Upper Room encounter."

In all, 71 adults and 20 children attended. We all had an unforgettable time, and strengthened the unity we have in Region 8.

Church Women's Club

On March 24, the Women's Club of the Dallas Church met at the home of Mary Oben, the chairperson of the group. Mrs. Chae Hee Lee, the Regional Director's wife, was the special guest.

The main topic was blessed children, their care and education. North Texas members now have 24 blessed children, and coming to Sunday School is an important weekly event. Mrs. Lee emphasized that blessed children are all our children; everyone should feel responsible for the children. In this way, our children will learn to have respect for other adults besides their parents.

Mrs. Lee said that we need to educate our children how to act in public situations so they can be examples to other children. Blessed children should be well behaved not just for the benefit of adults, but for their own benefit and self-esteem, so they can be role models and receive praise from others instead of criticism.

At the meeting, plans for Sunday School classes were made, teachers assigned, and lessons discussed. On Sunday, we now have two children's classes and an adult class at 10:00 am, before the Sunday Service.

DIVINE PRINCIPLE STUDY

God's Ultimate Goal for Human History

Volume Four • Part Eight

While not expressing exactly the viewpoint of Divine Principle, Professor Lewis Thomas, a biologist and researcher at New York's Sloan Kettering Institute, has expressed from the perspective of science a similarly optimistic view of the destiny of man:

"There is nothing at all absurd about the human condition. It seems to me a good guess... that we may be engaged in forming something like a mind for the life of this planet. If this is so, we are still at the most primitive stage, still fumbling with language and thinking, but infinitely capacitated for the future. Looked at this way it is remarkable that we have come as far in so short a period, really no time at all as geologists measure time. We are the newest, the youngest and the brightest things around." (*The Medusa and the Snail*)

For Divine Principle also, the consummation of human history is a positive one. God's kingdom will come on earth. The task, of course, is to realize this promise, to do our part to enable the transforming power of God to bring about the realization of the ideals we all seek. God needs our help. He needs us to do our part in realizing those ideals for which we are "infinitely capacitated."

Decisive Moments

Throughout history, certain men and women have been privileged to live at decisive moments. Certainly the advent of Jesus was such a time as was, no doubt the period of Martin Luther's Reformation. At such critical moments as these, one's existence takes on a larger than life significance; and the effects of his deeds ripple far further than in ordinary times.

Had Saul of Tarsus lived at any other time than he did, history may never have known his name. Had the early disciples not followed Jesus at all, his life and love would never have inspired and illuminated Western civilization.

We are in a time now of parallel significance. In the period of the Last Days the significance of one's life is multiplied. By uniting with God's new dispensation, by seeking His will, by helping His work, a person can live a life of special, eternal impact.

But first one must know precisely how God is working. Ralph Waldo Emerson once wrote that his chief goal in life was to find "someone who shall make me do what I can." In terms of realizing our divine potential, the need expressed by Emerson is the need of every person. We need a facilitator to stimulate us to be the persons we were meant to be.

For Divine Principle, this universal figure is

the Messiah. Since Christ is to return in the Last Days, we must thus discover how that event is to occur. We must also learn when and where it will happen. Such vital questions are among those addressed in the fifth section of the Divine Principle Home Study Course which will be started next month.

Quiz

Test your knowledge of the Consummation of Human History section of the Home Study Course with the following questions—check your answers below.

1. Which of the following statements is true?

- The world God created was originally intended to be just, loving and harmonious.
- The world God created was originally intended to be conflict-ridden and painful.

2. According to Divine Principle, the Last Days are the time in which:

- The earth and all its works are destroyed.
- The satanic history is terminated and a heavenly history is begun.

3. In order for God's will to be accomplished, what two elements are required?

-
-

4. According to Divine Principle, biblical apocalypticism is generally best understood

- Literally
- Symbolically

5. Why does Divine Principle argue that fire consuming the earth should be understood as a purifying judgment?

- Apocalyptic material in the Bible is generally best understood symbolically.
- Fire is used in the Bible to signify the Word of God, which has a purifying effect.
- If God destroyed the earth He could never fulfill His original ideal.
- All of the above.

6. According to what indicators does Divine Principle assert the modern era is the Last Days?

- The discovery of the atomic bomb.
- The insights of such men as Toffler, Niebuhr and McLuhan.

DIVINE PRINCIPLE

In addition to the Old and New Testament of the Holy Bible, the theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. This study is from the six-volume Home Church Study Guide which was written as an introduction to the Divine Principle and is available from HSA Publications

4 West 43rd Street
New York, New York 10036.

- The emerging fulfillment of all the three blessings.

7. That the first blessing is being fulfilled is suggested by which of the following phenomenon?

- The advent of new religions.
- Such movies as "Dr. Strangelove" and "On the Beach."
- The increased communication with the spirit world.
- The Lord coming

on the clouds.

8. The realization of the Second Blessing ultimately involves a unified international community.

- True
- False

9. Which of the following statements is true?

- For Divine Principle, fulfilling the third blessing embraces the proper use of technology in accordance with God's purposes.
- For Divine Principle, fulfilling the third blessing means man should return to a more pristine state, renouncing technology and all its accompanying abuses.

10. One word answers:

- The original meaning of the Hebrew

word for Eden is....

- Which prophet suggested the Word of God was like a fire?
- According to Toynbee, what is "vision of God's creation on the move?"

Answers

- a
- b
- a. God's effort and b. Human effort.
- b
- d
- c
- a & c
- a
- a
- a. Delight (or joy); b. Jeremiah; c. History



DP on TV

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TOWARDS AN IDEAL ECONOMY

The Ideal: Free Market or Planned Economy?

By Graham B. Simon

This is the first in a three-part series. It may seem, to many readers, a bit too technical, but it is the foundation for some very fascinating content in the next two parts.

Economics is the study of how people and society choose to employ scarce resources in order to produce goods and services and distribute them for consumption, now or in the future, among various persons and groups in society.

The above definition, or one very similar, will probably be familiar to students who have taken a basic course in economics at a western university. It is the textbook definition of economics.

Central to economics is the notion of *scarcity*. In daily life, for example, we do not have to pay for the air we breathe. It has no marketable value. However if we go deep sea diving then air, or at least the oxygen component of it, suddenly becomes a commodity for which we are willing to pay dearly.

People who live in the desert regard water in a similar fashion. In the Alhambra, the splendid Moorish palace in Granada, Spain, one finds an abundance of fountains and pools, indicative of the value that its architects, who came from the arid lands of North Africa, placed on this substance.

But scarcity alone is not enough to ensure that something has value. Car maintenance manuals printed in Chinese

may be exceedingly hard to come by in Africa. Even if they were available, they would be of little use to Africans except perhaps as a combustible material with which to heat cooking pots. Therefore, in order to have economic value, resources must be useful to people. Moreover, because scarce resources have alternative uses, choices have to be made.

The making of choices involves the ordering of preferences. We do this as individuals when we decide whether to spend our hard-earned income on food, clothing, a summer vacation or gas for our car. Managers of corporations do so when they decide whether to invest in research and development or to distribute more of the profits to shareholders. Government leaders do so when they decide whether to use tax revenues to build a new road or a second airport. Within an economic system, myriads of choices are being made from moment to moment. Broadly these choices can be grouped into three categories:

Production choices.

As a society, do we produce agricultural products, manufactured goods, or do we focus on providing services such as banking, insurance, transportation, and fast-foods? Traditionally, agriculture and the extractive industries account for the major part of the national output of poor countries, while in the rich countries service industries account for the lion's share. In the United States, for example, over 60 percent of total output is generated by the service sector.

Not only do we have to decide what to produce, we also have to decide how to

produce it. Usually the same item can be produced using one of several different techniques. In countries with large populations and a lack of capital, clothing, for

“Choices have to be made, but who is to make them?”

example, is likely to be produced by armies of employees with scissors and sewing machines, or even just needles and thread. In industrial countries where labor relative to capital is less abundant, clothing is manufactured in hi-tech factories with small workforces.

Consumption and Distribution.

Consumption patterns differ between societies, sectors of society and individuals within society. This is due to differing income levels, tastes, and relative prices. The latter are going to be affected by local and national endowments of resources as well as climatic conditions. Fresh fish will be more readily available in coastal towns than further inland. Citrus fruit will be cheaper in the U.S. where it grows naturally than in Japan where it has to be imported.

Implicit in choosing what to consume are decisions about deferred consumption. By not spending all our income today, we are, by definition, saving—setting aside resources to be used to augment the capital stock of a society. Assuming our savings are invested wisely, by foregoing consumption today we will be able to consume more tomorrow.

How should the things we produce be distributed among the members of society? Should farmers as a whole receive more and factory workers less? Should producers be protected at the expense of consumers? Which factor of production should carry the major share of the tax burden—land, labor, or capital?

In order to speed up the process of industrialization, governments in developing countries, through a variety of policies, frequently tax the agricultural sector and subsidize the industrial sector. Meanwhile, among industrialized economies one finds major differences in policy, reflecting contrasting cultural attitudes and the relative political strengths of various groups within society. Japan is recognized as being producer-biased while the United States is consumer-biased.

In addition to the sectoral distribution of the national income, a society makes choices about personal levels of income. Is a society to allow some of its citizens to earn over one million dollars a year while others take home less than ten thousand?

Who Makes the Choices?

Choices have to be made, but who is to make them? It is at this point that planned economies of the communist nations diverged historically from the so-called market economies of the western world.

Tacit in the argument for economic regulation—of which the centrally planned economy is the limiting case with the government attempting to regulate all economic activity—is the belief that left to their own devices individuals make decisions that are sub-optimal from the viewpoint of society. That is, in pursuing the fulfillment of their own desires, individ-

uals can act in ways that are “harmful” to their fellow man and the environment.

Such actions result in price gouging, sub-standard products, false advertising, pollution, and exploitation, to name but a few of the uglier manifestations of unchecked human avarice.

Marx, who displayed a keen ability to chronicle such weaknesses, was able to construct a compelling argument for revolution and the building of a new economic and social order. Whether or not the political and economic systems that emerged after 1917 were what Marx had in mind, the historical fact is that his thinking spawned societies in which the individuals' right to choose was abrogated in favor of select and enlightened groups of leaders who felt better suited to decide what was best for people than the people themselves.

The Soviet Model

The Soviet Union set about the task of developing its command economy with an ideological passion. A complex administrative hierarchy emerged, in which the formal planning institutions were intertwined with the communist party organs at the union, republic, and local levels. Prices and production targets were set for state enterprises. Factory managers were told what items to produce, how to produce them, and where and at what prices to distribute their output.

While statistics indicating superlative progress were touted in the fifties and early sixties, in recent years a different picture has surfaced—one of an economy that has ground to halt. An economic system in an industrialized country is just too complex to be run by plan.

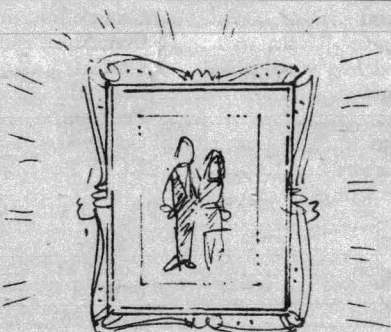
In the Soviet Union, to do the job thoroughly, the prices and output of an estimated 20-30 million different products would have to be monitored! Even with the most advanced computer system in the world this is an impossibility.

In the Soviet Union, the system started to run on automatic. The activity reports submitted by the enterprises to the planning authorities often bore little resemblance to what was actually being produced. Planners, unable to keep track of shifts in patterns of demand and supply applied a straight percentage increase in enterprises' production targets from one year to the next. Some goods ended up being stocked to the ceilings of warehouses, while others—usually the necessities of life—were perpetually in short supply.

Soviet and Eastern Bloc leaders have long looked at the performance of the western economies with envy. In this new era of *glasnost* and *perestroika* the superiority of the market is now undisputed.

The ideological battle has been won and Adam Smith's two hundred year old “Invisible Hand” is the victor. Consumers make their choices, voting with their dollars. Producers make their choices, continually adjusting to the signals of the market in their search for higher profits. Providing there is free entry and exit of producers and consumers to and from the marketplace, price competition will ensure that scarce resources are allocated in an efficient manner.

Graham Simon is on the staff of the Global Economic Action Institute and holds a Masters Degree in Economics from New York University.



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All Those Photographs Of Reverend Moon!

By Dr. Tyler O. Hendricks

I suppose we have all heard those whispers: "It's a personality cult, these Unificationists; they worship this man, Rev. Moon." Oh yes, they worship his wife, too. Hmmm, maybe his children, too. Aha, a personalities cult!

In any case, there is a deep-seated prejudice against worshipping a person, whoever it is. This prejudice is based upon tried and true evidence: the rarity of wise leaders, and surfeit of leaders who took advantage of people's trust. It's a fallen world, and it's to be expected that power corrupts and absolute power corrupts absolutely.

In fact, 2,000 years ago people were so careful not to fall into the trap of worshipping a mere personality that they executed Jesus Christ, who hadn't done anything to hurt anyone.

The solution Christian society opted for has been: worship the law. Create an abstract outline of how a person of goodness should live (for example, never park within 30 feet of a fire hydrant) and demand that everyone obey the law.

Be honest and think about it: mindlessly obeying the law means you are worshipping the law. Of course, privately you can worship any god you like, but as far as the American public sphere goes, we all belong to the religion of the law books. Lawyers are the priests of this religion. They receive our confessions and advise on how to justify ourselves (for a modest donation). The judges are its bishops. They hear our appeals and pass judgement.

The Spirit

The good Samaritan was not following the law when he stopped to help the injured stranger. His action had nothing to do with law; he was a good person; he grasped the spirit of the law. Some people call it "a higher law." What is a "higher law?" It's another word for personal goodness.

The law will never order you to stop to help an injured person. This is because the law cannot take responsibility for the possibility that the injured person may be a criminal. The law doesn't take any risks. If there is a problem, it is the person's fault, not the law's fault.

Jesus, St. Paul and other great religious people have taught us that what is important is not the letter of the law but the spirit of the law. The spirit of the law is personal. A spirit is a person; the spirit of the law is the personal morality expressed in the law. And here's the key point: a machine can follow the letter of the law. It takes a person to follow the spirit of the law. That is because to discern the spirit of the law requires intuition, a quality of personhood, and to fulfill the spirit of the law requires responsibility, another quality of personhood.

Our American society is depersonalized because it is fixated upon law. The USA is the result of the worship of the law. It is a functional society, at best; is it a happy society? . . . No. A happy society doesn't run according to law; it runs according to love. Which person is happy: the one who gets up in the morning because he loves his work, or the one who gets up because if he doesn't get to work on time he will be fired? Who is content: the person who married because he has found eternal love in his partner, or the person who married because the law required it?

In the USA, it's fundamentally law that governs society, and law is becoming more and more dominant. Therefore people are unhappy. Alexis de Tocqueville observed that although Americans were generally

much more prosperous than were Europeans, Americans were an unhappy, worrisome, anxiety-ridden nation of people.

Don't get me wrong: I agree with Winston Churchill's statement that democracy is the worst government possible, with the exception of every other form of government man has invented. We don't want to jump off the ship of law unless we really are sure we have arrived at the port



of true love. Just remember: law deals with the lowest level of human behavior. Above law is morality and ethics. The next step up is religion, and the highest is heart.

Can you love your husband because the law enforces it? Do children love their parents because of policemen forcing them to? Do you eat dinner because it is against the law not to? The fundamental realities of life as we experience it have nothing to do with law. Law can never control the desire for love.

The United Nations, based upon a World Council of Churches spirituality, tried to save the world based upon the perfection of law, back in the 1940s. They did not succeed and they never will. The United States tried to make a nation based upon laws, in the period of the Articles of Confederation. It failed, and succeeded only when people on the national level had the guts to take one step beyond the law and take responsibility for the nation.

What to Worship?

So either we give up on ever finding a happy world, or we look for something better than law to worship.

OK, let's worship GOD! Great. Hmmm. What's God? Well, God is either something that we decide, which means God is just some version of our own concepts, or God is revealed to us. But how is God revealed? Through nature. OK, but who has the smarts to fathom nature, or to distinguish between that which is nature and that which is being revealed through nature? Scientists are good for fathoming nature, but they come up with what? Laws. Poets can also take a stab at fathoming nature, but what do they come up with? Personality.

Second option: find God through words, as in a book. There are lots of candidates. But these books boil down to several bottom lines: they contain laws; they contain stories; or they contain inspiration and exhortation for how you can put down the book and take responsibility in your own life.

The law part we already dealt with. How about the stories? The stories, if we separate out the inspiration, leave us with persons of greatness for us to emulate. Hmmm, back to the personal. The inspiration part: well, that's personal too, because it is telling us how we, as persons, should be.

So the revelation of God leads to laws and personality. We've already seen the limitations of the law option. What about personality? How is personality revealed? Personality can be revealed only through persons. OK, nature can reveal personality, but you've got to be a person to perceive it,

talk about it, get inspired and learn from it. Can't get away from it: personality is the highest reality.

That's right. The highest reality is not "space and time." It isn't some planet or galaxies millions of miles away. It's your human personality. After all, why does Captain Kirk fly trillions of miles off to where no one has gone before? He's looking for something like himself, a personality—no matter that its purple scales and external stomach are a little strange to look at.

OK, let's find a nice wonderful person who lived 10 million years ago and worship him! or her! I wonder what he was like . . . Well, one thing is for sure, he had the same color skin as me! And he looked very kind and gentle and would definitely be nice to me and help me out all the time. And he basically thought the way I think the ideal person should think!

We're back in the self-projection trap. Irrelevant. Or, I should say, only as relevant as the present—day person who is resenting him.

That is, Jesus (or Buddha, or Muhammad) is relevant to the extent that people living today make him relevant. But the problem is that none of these people living today are going to take Jesus' (or Buddha's or Muhammad's) responsibility for saving the world. That's the problem with worshipping a nice wonderful person who lived 10 million years ago.

Cosmic Good Samaritan

The only possibility left is for a person of goodness to enter into the world today. A cosmic good Samaritan, who goes beyond the letter of the law and practices the spirit of the law.

We need a perfect person, not perfect laws. So what if we have perfect laws, even if such things were possible? If there are no perfect persons, who is going to obey the perfect laws? Who is going to be good enough to enforce the perfect laws? Come to think of it, if there are no perfect persons, who is going to create the perfect laws? And if there are perfect persons, then we don't need laws, because perfect persons naturally will live and act for the public good, fulfilling the spirit of the law.

What is perfection, anyway? Read any of Rev. Moon's speeches: perfection is living one hundred percent for the sake of others; it is giving everything and forgetting about it. It is taking all the blame and the punishment upon yourself and not complaining at all.

Which is all to come down to say: if the world is to be saved, there must come in the present moment a perfect person, a person living absolutely for the sake of others, for the sake of all mankind, with no thought for himself, for his family, for his race or nation, or even for his religion.

I nominate Rev. Sun Myung Moon.

This person would represent God. This person would incarnate God, because God naturally would work through him completely. This person would not be the servant of God (for a servant's trait is obedience to the rules). This person would not be a policeman of God, nor even only a teacher about God. This person would be the son of God. Oh yes, and it would be appropriate, since God created man and woman, to let this person be the daughter of God as well.

One of the most enlightening points I

learned from Dr. Young Oon Kim is that personality is the greatest and most beautiful existence in all creation. To understand God as a person is to attribute power, heart, love, intelligence and meaning to God which cannot be surpassed.

I mean, what is greater than personality? A mountain? A river? A great machine? A computer? A spaceship? Remember E.T.? The great breakthrough of that movie was the revelation that the extra-terrestrial had a human personality! And the more human he was, the more we loved him! He was even more human than most of the other characters in the movie, right?

And why do we love the creator of E.T., Steven Spielberg, so much? We love him because he is the person through whom this great expression of personality was revealed.

Why do we love Shakespeare? Because he reveals so deeply the depth and range of human personality.

What about Einstein? Do people love Einstein because he discovered mathematical principles which no one can even comprehend, or because he is a cute fuzzy headed lovable old man whose eyes express such an intelligent and innocent personality?

Why do we love Jesus, or Buddha? Because big buildings are erected in their names? No; because they reveal such a profound beauty of human personality.

Then who is the greatest personality? The greatest personality is the creator of personalities, God. What could God possess which is greater than (true) human personality? A million suns? Which would you value more, a million suns or one loving son? Ten trillion species of insects? Like you, God would much rather enjoy a day with His children than watch ants carrying pieces of feces around for eternity.

God, as the personal creator of personalities, is also the creator of law: in fact, law is a natural expression of God's personality. Law is a by-product of true love.

I think that if one were to discover a couple who truly incarnated God's personality—His true love, to be specific—one would want to celebrate one's whole life long. And one would want to protect such people, and let other people know about them, and try to emulate such people.

Oh oh, sounds like a personality cult.

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Developments in Unification Thought

By Dr. Sang Hun Lee

Dr. Hendricks' Paper, "Equality and Order in the Unification Ideal Society," raises the question "How can we establish the good society?" then compares Locke's equality superiority theory and Filmer's order superiority theory, and points out that both views are one-sided, that both equality and order are needed to establish the true good society. The paper concludes that Unification Thought (especially its theory of ethics) is the theory of the two principles (equality and order) standing together, or the theory of harmony.

When we look back on the past forty years of world history, democracy, which is based on individualism, and dictatorship, which is based on totalitarianism, have divided the world in two and ruled it: the former operates on the principle of giving priority to equality, while the latter has the principle of giving priority to order. The representative example of the former is the democratic nation, the United States, while the representative example of the latter is the communist nation, the USSR.

In the past, the United States has been proud of the equality of democracy, and the USSR has also been proud of the order of communism. But today these principles' defects have become exposed; neither democracy nor communism can cure their social contradictions and vices due to the collapse of their views of value.

Unification theory, which has the structure to harmonize Locke's theory of equality and Filmer's theory of order, is the solution.

Economics and History

Dr. Ward's paper, "The Unification Thought Critique and Alternative to Adam Smith's View of Morality and Ethics," deals with economic ethics and business ethics, and shows a moral and ethical model for the fundamental solution of the many chronic ills of capitalism.

This model is based on the Unification Thought view of ethics. The author first criticizes Adam Smith, after introducing the main concepts in his books, *The Theory of Moral Sentiments* and *The Wealth of Nations*, that are directly connected with business ethics and morality.

Next, introducing the major concepts in Unification Thought, the author maintains that Unification ethics is a family-centered ethics, that family ethics is the foundation for all ethics, and that business ethics must also be based on family ethics.

Through a comparison of the two ethical views above, it becomes clear that past economies have been either individual-centered economies (capitalist economy) or whole-centered economies (communist economy), and that both have failed in the sense of establishing economic ethics.

Dr. Masuda's paper, "Secularization of Modern Human History from a Unification Thought Perspective," deals with the direction of human history; also "Secularization or Sacralization?" and the Unification Thought view on this matter.

The Unification theory of history is a

The Unification Principle is a powerful tool for the development of theoretical and practical analysis and constructive synthesis. With the decline of Marxism as the dominant ideological structure, the academic world is inundated with "deconstructionist" thinking, critical analysis, and secularist, value-free thought. In terms of providing constructive direction, the classical religious traditions are worn out. Further, they are unable to transcend cultural, racial or even gender limitations. Unification Thought has developed over the past decades and is in the position to stimulate a new era of human philosophical development. It is a constructive, world-embracing structure of axioms and principles. It awaits thoughtful application by future generations of thinkers. The 1990 Tokyo summer conference was a beginning, and these excerpts from Dr. Lee's comments on the papers presented at that conference are published here to indicate the potential for the development of this new, universal worldview.

systematization of the contents of the Principles of Restoration within the Unification Principle.

Theories on the view of history belong to the category of social science, and atheistic historical materialism has been recognized as social science. However, in the case of the theistic providential view of history, it has been regarded as shameful for a scholar to submit it as an academic or scholastic treatise. This is because no laws of history were established in conventional providential views of history. Therefore, Arnold Toynbee's famous theory of history, which introduced God's providence into the study of history, was frowned at for a long time by the academic world.

I feel assured that the Unification view of history will be included in the category of social science in the same way as other views of history, in that it establishes a series of laws corresponding with objective historical facts, and because it can offer clear, logical solutions to the points in dispute concerning the view of history.

Dr. Mickler's paper, "Unification Thought and History," analyzes and examines the two schools of modern historical theory: the critical and the speculative philosophies of history. They have few points of agreement and are in opposition.

The author points out that both critical and speculative philosophies of history are in a dilemma concerning their methods of explaining history. The speculative philosophy of history reduces phenomena to universal rational laws, showing a reductionist inclination to look at history in a deterministic way, and therefore is unable to explain phenomena that cannot be covered by those laws. The critical philosophy of history, opposing this view, asserts the diversity of laws, diversity of patterns, and denies the existence of universal laws behind history.

The author introduces the Unification theory of history as one that can save both theories of history from their dilemma.

Ethics and Family

Dr. Walsh's paper, "Ethics in Unification Thought," examines and criticizes conventional Western ethical and moral views, pointing out their problems and defects. After that, it shows that the Unification

Thought theory of ethics can solve those problems and defects, testifying to the superiority of the Unification Theory.

He points out the weaknesses of the major Western ethical theories, namely, Kantian deontology, consequentialism, teleology, relativism, pluralism, foundationalism, etc., and testifies that the Unification theory of ethics can supplement the weaknesses of these ethical theories.

Dr. Seidel's paper, "Understanding the Philosophical Foundation of the Family: Hegel and Unification Thought Compared," states that traditional morality and ethics have been relativized.

Concerning the family system, the author studies Hegel's theory on family in *Phenomenology of Mind* and *Philosophy of Right*, compares it with the Unification Thought view of family and makes an appraisal.

Marx inherited the dialectic from Hegel, and inherited materialism from Feuerbach, thereby establishing a view of history based on the materialistic dialectic, namely, historical materialism. This theory of historical materialism predicted, through its laws of material historical development, that in the future the ideal society, which would be a communist society, will come without fail. Rev. Moon predicted thirty years ago that since communism (communist theory) is wrong, it will inevitably fail in realizing the ideal society. I learned Rev. Moon's Unification Thought and confirmed that the communist theory is erroneous. In fact, today we are watching with our own eyes that communism has failed to realize the ideal society.

Dialectic and Substance

Dr. Wilson's paper, "Unification Thought, Traditional Dialectical Philosophies, and the New Spirit of Harmony," analyzes the similarities and differences between the give and take law of Unification Thought and the dialectic of Marx' and Hegel's method, centering on ontology.

He shows that natural phenomena are not proof of the dialectic, but proof of the quadruple base. The Hegelian dialectic holds that in the development of history, only inevitable laws are at work through contradiction and negation, but the give and take law of Unification Thought recognizes the occurrence of accidental phenomena based on the determination of human free will, thereby explaining historical events more comprehensively.

The Hegelian dialectic (logic) does not recognize the fall of the first human ancestors; therefore, it does not see the difference between the original image of a human being and the non-original image of a human being deriving from the Fall of man. Unification Thought clearly distinguishes between the original image and non-original image of actual human beings and, therefore, the direction and the way to solve all kinds of problems concerning

human beings can be established.

The methodology of Unification Thought is not only superior to Hegel's and Marx's dialectic, but also covers and includes the nuclear points of all cultures, thought systems and religions; Unification Thought is not an ideology in the sense of a dogma.

Dr. Shimmyo's paper, "The Problem of the Western Philosophical Notion of Substance: A Solution by Unification Thought," deals with the concept of "substance," the philosophical basis for Western individualism which has its foundation in Aristotle's notion of "primary substances."

The author points out that, in contrast to the Aristotelian concept of substance (eidos and hyle), Hegel's dialectic of being, non-being and becoming, and the Buddhist idea of being, nothing and emptiness have something in common with the Unification Thought concepts of Sung Sang and Hyung Sang and the Quadruple Base. They may be considered to have been alternatives to the Aristotelian concept for their time, but since they contain too much of a negative aspect, such as "non-being" or "emptiness," they could not become plausible alternatives.

Religion and Sex Education

Dr. Carlson's paper, "Denial of Self as a Religious Principle: Toward a Unity of Religions" explains that self-denial is common in different religions, and in this commonality he finds the possibility of the unity of religions.

That is, he bases his argument on the premise that in the concept of "self," there are three dichotomies: "daily self and the higher self," "selfish self and selfless self," and "the self of the lower mind and the self of the higher mind." The nuclear teaching of all religions is that concerning discipline and training. All religions are identical in that they teach the denial of "one's daily self, the self of selfish mind, and the self of lower mind" and the realization of "the higher self, the self of selfless mind, and the self of the higher mind." In other words, the writer declares that self-denial is a universal religious principle.

Up until today, the necessity for the unity of religions has been heard in various corners of the world, but only Rev. Moon's movement for the unity of religions has attained great practical results in the unity of religions. This movement for the unity of religions has been approached from various aspects, such as the theoretical aspect, the practical aspect, the aspect of religious belief, and so on, but through this paper, it has become clear that there is also an approach from the aspect of self-denial.

Mr. Breland's paper, "A Unification Thought Perspective on Sex Education in American Public Schools," examines the way sex is taught in America, and explains from the Unification Thought theory of education in what direction sex education should proceed.

The greatest problem is the fact that the schools are only teaching knowledge about sex, and not the views of value that enable one to control one's sexual impulse.

The author's paper is the appeal of a righteous person, written with a sense of excruciating pain. I feel that the American people and their leadership should listen to the author's appeal, and pay attention to the Unification theory of education as soon as possible in order to resolve the American sex education problem.

Epistemology and Language

Dr. Tanabe's paper, "Developmental Psychology: The Need for a New Epistemological Foundation," criticizes the conventional epistemologies, which have been engaged in antagonistic relationships. She points out, from the standpoint of developmental psychology, that the one-sided views among these antagonistic epistemologies

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The complete text of these papers can be found in a recently published book, "The Establishment of a New Culture and Unification Thought." This book will be especially useful to those who either teach Unification Thought or are generally interested in Unification Thought outreach. You can order the book from:

**Greg Breland, UTI Executive Office, 4 W. 43rd St.
New York, NY 10036 for \$15 + \$3 shipping & handling.**

PROFESSORS WORLD PEACE ACADEMY

British-Bulgarian PWPA: Building One Europe

By B. Wijeratne & T. McNeill

The first British-Bulgarian meeting of PWPA was based on the foundation of two successful events: a PWPA East-West meeting in Varna, Bulgaria in October 1988 that tackled the subject *Pan-European Approaches to Pollution*, and the vast gathering in August 1989 in London of the Fourth Congress of the Academy, which discussed the issue of *Liberal Democratic Societies: Their Present State and Their Future Prospects*.

Both of these conferences had greatly enhanced active participation by British scholars, thereby boosting the quality as well as the quantity of Academy associates in Britain. A body such as the British Academy for World Peace (BAWP), it was thought, had confidence, experience, and enthusiasm to rally scholars in Bulgaria and in doing so to foster and engender the founding and subsequent development of a Bulgarian chapter of the Academy.

It was BAWP President Christie Davies who first drew the game plan with a proposal that was both polished and comprehensive. Professor Davies considered the fourfold plan of nationality/ethnic perspectives, industry, society, and traditional culture. Following a preliminary meeting in Bulgaria in March 1990, it was decided that the nationality/ethnic problem had to be withdrawn because of the sensitive and controversial nature of the topic in relation to the Balkans, and that the meeting should focus on the moral, religious, cultural, industrial, environmental, socio-political, and socio-economic problems that beset society in Eastern Europe in general and Bulgaria in particular.

Sofia meeting

Terry McNeill, who had played a key role in the Second Congress of PWPA in Geneva in 1985 entitled *The Fall of the Soviet Empire*, was soon to become the convenor of the Sofia meeting following the magnificent proposal he conceived: *Building the One Europe: Creating the Moral, Political, Economic and Security Structure*

of *Post-Cold War Europe*. A total of twenty speakers from Britain were recruited and a similar number from Bulgaria were to match them in strength. However, several potential speakers from both countries were to withdraw due to a variety of reasons.

Finally, a plane-load of 21 British

The other encounter was with the artifact which was the conference table, a wooden monster symbolizing the recent Marxist-Communist-Socialist thinking that governed the Warsaw Pact countries. The table was designed on the notion that persons should be in a straight line from one end of the room to the other, each with

national in terms of composition. Eminent figures from Britain and Bulgaria played a leading role in the proceedings. The Bulgarian Academy of Sciences was strongly represented, as were the leading academic institutes of the country. British participants were for the most part imminent figures in their fields and were drawn from more than a dozen institutes in the tertiary educational sector. In all, some forty papers were delivered over three days.

The general theme and its sub-components were addressed from a variety of perspectives, with particular emphasis placed on the question of how to get from here to where we want to be. In other words, the issues were investigated with both academic and action questions in mind. The proceedings were divided into five sessions dealing with Eastern Europe in the Aftermath of Communism, the Shape of a Future Europe, the Free Market Solution to Economic Catastrophe, and considerations of the impact of culture and the environment on the quality of life.

The day-to-day work of the conference took place in both plenary and workshop sessions. Each session had an approximate balance between British and other participants. Chairmanships and discussant roles were rotated so that virtually everyone contributed at each of the different levels of activity. Discussion was vigorous and penetrating and often continued into the small



Thomas Cromwell, Secretary General of PWPA-Greece, and Dr. Gordon Anderson, Secretary General of PWPA International, presenting a Korean bell to representatives of Bulgaria's Banner of Peace organization at the first PWPA conference there in 1988.

participants departed from London on November 24. The final number of speakers from Britain was 19, while the Bulgarian number too had dwindled somewhat noticeably to about 12, mainly because of the fluctuating political climate which kept most politicians on their toes with the fervor of revolution.

Following a very smooth session of arrivals, the meetings got underway promptly on Sunday, November 25, but not before the conference body had confronted two essential ingredients of Bulgaria's living past: One, the Alexander Nevsky Cathedral, which demonstrated the spirituality of Bulgaria's Christian heritage and which stood as a guiding beacon light in Bulgaria's traditional society and culture, its morality and honor, its identity and integrity.

HIV/AIDS-related issues, etc.

Throughout the workshop, we worked on general marital issues, individual issues and the homosexual problem. All experienced deep healing, liberation, and hope. They went home with new tools to employ in their continued process of healing restoration.

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their ear-piece and mouth-piece with which to communicate with one's fellows.

Such an arrangement had no visual contact, no transaction of feeling through body language, no real human voices in chorus except through earphones. This was the quintessence of the materialistic theology that spawned the Marxist-communist-socialist worldview. God was not at the center of all things. Instead, atoms were to be atoms, the indivisible expression of the material world. And, if God was personal, atoms were impersonal.

Our conference table was the epitome of the impersonal, carrying with its design an inbuilt suspicion of the personal. In the course of time, all of us did adapt ourselves to that table, but not before most of us had spent a few agonizing hours prior to the beginning of proceedings thinking how we might dismantle the monster to modify the seating arrangements.

The conference was multidisciplinary and cross-national in theme and inter-

hours of the night.

Although the program was packed and very demanding, there was excellent attendance throughout. The afternoon and evening excursions came as welcome moments of relief from an otherwise extremely intensive and serious program. Feedback from participants suggest that the whole experience, even in its more fraught moments brought on by the vagaries of electricity supply and the political tensions outside, was something that everyone will cherish for a long time.

The Bulgarian academics are immensely keen to have the full proceedings in a published form as soon as possible. They say that their students and colleagues are crying out for this kind of material.

Brian Wijeratne is Secretary General of BAWP. Terry McNeill was Conference Chairman.

IHF

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states, standing up and speaking out God's truth and love. Here in Seattle, I will be sponsoring three public presentations in the month of May. The three talks will be: 1. "Freedom To Choose: Transitioning From Homosexuality To Heterosexuality," 2. "Are Gay Rights Right?" 3. "One Man's Story And The Possibility Of Change."

And recently, we completed the first counseling workshop of the International Healing Foundation. It was a great success. Several couples and one individual from around the country came to deal with this and other issues of the heart. It is important to note that the International Healing Foundation deals with a variety of counseling issues, i.e. survivors of sexual abuse and dysfunctional families, couples and marriage counseling, compulsive behaviors,

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are insufficient, and that in order to develop a correct epistemological understanding, these antagonisms must be integrated. She concludes that the epistemology that can harmonize and unify these antagonisms is the epistemology of Unification Thought (Unification Epistemology).

Mr. Perry's paper, "Linguistic Evidence for the Validity of Unification Thought," discusses the possibility of a universal language, which is related to the unification of cultures. The author examines the theories of Noam Chomsky, the possibility of the universal language, and the theory of Ferdinand Saussure.

The author reflects historically upon examples of the unification of cultures in which the language of the suzerain in that unity became the universal language in the unified world. That is, he points out that Latin, Greek, Northern Mandarin, Hindustani, Arabic, French, English, Spanish, and so on, were used as universal languages in specific periods of time due to their role in the unification of cultures.

From the viewpoint of God's Providence, the issue of the unification of languages and of the universal language can be solved very easily, but from the viewpoint of the academic, this conclusion must be objectively based on cultural and historical facts as well as referring to the views of other scholars.

★ INTERNATIONAL EXCHANGE PROGRAM ★

Teaching and Learning in Moscow

By Dr. James A. Baughman

I went to the Soviet Union in mid-October right when IEP was to begin. I learned a lot being in the Soviet Union. I learned a lot about Russia itself, reminding myself that as a conservative Catholic from a family of 10, in the middle of Kansas, the Soviet Union was my enemy.

For me to overcome personal feelings about this country was also a great education for me. Father sent us out, not just to go out and help but also to be educated. We went out there to learn something about the rest of the world and to learn something about America. Also to learn something deeply about my own self, certain limitations I had to overcome in my own character—attitudes, perceptions. I learned a lot about Divine Principle also.

I stayed in a family's home while I was there—almost like Home Church and was able to really experience the everyday life of a family in Moscow by doing this. What really disturbs me tonight is that these people are from Lithuanian decent; and, so I can imagine the concern they have now with the recent crackdowns in Lithuania. There is just so much that is bearing down on the people that you can't imagine what makes them survive. That is one thing Father said about these people, they are very hearty.

Something which disturbed me, on one of the five T.V. channels, generally it shows MTV—some of the worst stuff you can imagine with all their raunchy antics. And the thing about this, though, was that in all the cafes, common restaurants, airport waiting rooms, all these kind of places, the thing they had on was MTV. It was almost like a numbing feeling. This kind of numbing, mesmerizing feeling. Why they chose that channel to entertain, or keep people mesmerized, maybe to get their mind off of things, but definitely it was hard to talk to people when you're in that environment. But, it didn't hit me until near the end of my stay, that this was a common thing that you could see.

Actually, the conditions in the Soviet Union are very much like the 60s in America. I felt it was just like the 60s. Young people have basically rejected all the values of their older generation which means Communism, it means their atti-

tudes towards racism, or prejudice. But, there is a lot of hope in that rejection. But, also the rejection is sort of a radical rejection and so they're trying every little thing.

So, drugs, free sex, all these kinds of things are fair game there now. In fact, you didn't see it the first three days I was there but soon after, pornography started to appear just on the outside of the metro station. People would unfold their little tables, and set it up. And, people were always interested in reading something. So,



Dr. Baughman with his Russian students and IEP assistants at Moscow State University.

people were always going by curiously looking at these book tables that people have. This one was pornography. Everyone was crowding around wondering what it was because there was no law against it, at this point because they didn't really have a problem. But, now it has started becoming a problem and while I was there, the Soviet government put a ban on pornography.

For 73 years, the Soviet Union had a state religion; and this was not impressed upon me so much as when I finally went there to see this with my own eyes. Marxist-Leninism was a state religion. It was mandatory to teach this state religion in all schools. Every student had to take a course in it. Every young person had to be a member of the pioneers in the early days and eventually be a part of a student movement called the Consomol—for 28 years. At the age of 28 years, then they could decide what they wanted to do. But, if they wanted to get into a university of any calibre, they had to belong to this organization. If they didn't (and they had a choice, which none of them usually opted for) if they chose not to belong to these things, they would not have the privileges of being able to work in the society and be

a normal citizen.

I'll give you a few more examples of this state religion. On November 7 and 8 was the anniversary of what they call the October Revolution. This is the high holy day. It is even more important than May Day. And, it's like Christmas actually. It was cold, there was snow on the ground. They had these decorations on all the lamp poles in the shape of stars with little Christmas tree lights flashing on and off. These stars were red, by the way. It was a holiday for 3 days. The colored lights, the

parades. It was really like a state religion and the worshiping of the holy day.

Let me say something about Christianity in the Soviet Union. As you know, they have a club, The Golden Circle. Especially during the Olympics there they gave money to all the monasteries which are like fortresses. The monasteries at the time of the invasion of the Tartars and the Mongols, they would create these monasteries so that people could use them as sanctuaries and protect themselves. They are like castles in a way, fortresses. And they circle Moscow. And what the Soviet government did is give these monasteries money some years ago to start renovating. So now these have been renovated and many of them have been open to actual services again. They're called Living Churches. And, so the Orthodox Church really is focused on reestablishing its presence in the Soviet Union.

There is a curiosity towards religion, especially from young people and as they are investigating many of these religious groups, many of them are concerned with their efficacy, how can it really be applied to their lives. The Soviet people have been trained for 70 years to think in very rational, logical, ways. There is a very rational, logical, scientific side to them, and so religion that cannot relate to that is a difficulty for them. Unification Principle is actually able to give a perspective on a religious lifestyle from a logical and rational point of view and from a passionate point of view, from a heartistic point of view. Keep in mind that the Russian people have a very passionate piety. When you look at their art, or listen to Tchaikovsky's music, or some of the others, you realize the passion that some of these people have. Well, it's the same with their religion. I can imagine a tremendous spiritual revival centered around the Principle with these young people; it is very possible.

As I would ride the buses and the metros, I would look at the people, the old people, the young people; and on the one hand, you see a kind of a rugged, worn look. You could see that they've been through a lot. You could see that there is some personal histories there. A lot of those

people suffered through the war, maybe through the blockade of Leningrad, where over four years the Nazis completely surrounded Leningrad and nearly starved out the population. All those people went through that. Some of the students' parents would talk with us about it. So, people lived with the real, live experience of war in their own country, in their own land, and I met a lot of those people. The first thing that came to my mind is, these people are tenacious, they are very hearty, persevering. It was interesting when I heard, while I was in Moscow, that Father mentioned at the meeting on the 18th, that the Russian people have four qualities that they were naturally raised with—discipline, devotion, loyalty and sacrifice. It is their daily diet.

I realize these people are patiently waiting for something. I saw it when I sat there. I felt they were waiting, but not just waiting, they were waiting with dignity. In spite of all these long lines, you know you go to A&P or something on a Saturday and you've got 7 people in front of you and you say, "God, will you hurry up," but, standing in a line with 50 people in front of you and in

the line, people just stand there. They don't like the situation. They talk about it, but there is very little complaint. I heard very little complaint. I was shocked actually because I thought I'd hear more disgruntled attitudes, but I didn't see much of it. And, it made me realize that these people are patiently waiting. I don't know how long their patience will hold out, but waiting; and I feel like they are really waiting for someone to save them from the situation. I realized something else while I was there.

I asked myself, why are the people suffering so? Why has it been the case that millions of people suffered under the yoke of Communism? Why did was the Soviet Union go on Satan's side? Keep in mind that the Soviet Union—which was not the Soviet Union but Russia—was in the Adam position on God's side in the first World War. God loved that nation very, very much. One of the most pious, passionate, religious nations in the world—a Christian nation. Somehow, Satan invaded. Obviously God loves those people a lot. And, because God loves them, Satan tries to take them, Satan tries to invade them. That was the feeling I got. Somehow, though an enemy nation all my life, I realize these are God's precious people. Somehow, God is preparing these people in their lifestyle, in their sacrifice and suffering, probably very similar to the Israelites in Egypt, the Christians in Rome, even the Koreans under the Japanese occupation, I had a feeling that this is a forging period for these people to become very great. They have the potential now, if they can just turn the direction of their loyalty and their devotion, their sacrifice and discipline to our True Parents and to Heavenly Father, they'll really go far and fast.

I'll give you something else about the people. I had dinner with some of the deputies who eventually came to the ALC meeting on the 15th in Washington, D.C.; and Dr. Seuk was mentioning that Rev. Moon loves Russia and that he would do anything, even to come here to go to prison just like he went to prison in the United States. And they all rose up and said, "We will not put Rev. Moon in prison!" "We'll never put him in prison." I was shocked, they were really very defensive, almost like they were in competition with the United States. And they were very serious.

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★ INTERNATIONAL EXCHANGE PROGRAM ★

Manaus: Finding God in the Bottom of Hell

By Cindy Pfeffer

Before Father announced the 40-day condition, my husband and I had been talking about what we could do to make an impact in our own area. Since I am the American, we volunteered my name and waited to hear of the country which would be drawn.

I received Manaus, Brazil by the Equator in the Amazon Forest area! In my life the hardest thing to endure was the heat! Maybe Heavenly Father wanted to see an uncomplaining attitude from us. We had heard from Father's speech about the 40-day condition being for the purpose of uniting North and South Korea and so that America

could be saved. I wanted to keep the internal purpose in mind, as the external circumstances proved to be quite hard for me.

During the 40 days the average temperature was 115 degrees Fahrenheit, with the low being 90. One day after a rain it went up to 123 degrees! The poor were very poor, and there were rows upon rows of wooden shacks with hardly a window. It was the rainy season and often part of the homes were open to the air. The people, of

course, were suffering, yet probably didn't feel it as much as someone looking in from the outside who had an idea of something different.

In the beginning I felt as if I were in hell: it was hot, dusty, dirty, poor and there was no fighting spirit left! There is a middle and upper class, yet the feeling of oppression was strong.



Looking back on this time, when the feeling was so hopeless, I feel grateful to have gone through it. As Father teaches: In the bottom of hell we can shed Heavenly Father's tears, not in a glorious situation. Tears came easily in Manaus because of the external situation as well as being homesick for my two children. Father's lifelong course came to my mind.

Sometimes I wanted to give up, but then I thought of him. If he gave up all the times when things were not easy, there would be

no Unification Church. All he has done has been in arduous sacrifice. It was young, 28-30-year-old, Father who was in the North Korean prison.

I also thought of True Mother. A mother always wants to be with her children. It is a natural tendency to have them on your mind, yet all their life, even now, True Parents have given up their physical family

reception to Americans. The people did not have any resentful nature. My result was not so big, but I told about 60 people directly about Father through teaching at the English schools. I told them all about Unification Church, Father, the matching, Principle, etc. These were the basic English lessons. The professors (even two born-again Christians) acted as translators as I told their students about these topics.

The people had dignity and humility. Now I am trying to say little prayers that Heavenly Father can connect some of these good people to True Parents. About 15 positive people and I exchanged addresses, some government people, the born-again Christian professors, a rock singer and one young, 18-year-old boy who studied the Principle tapes at the center.

I hope all Americans can offer their 40 days with a loving heart to our True Parents.



for the world, not just 40 days. How sad their true parental heart must be.

Here in Northern Brazil, children 4 years and up are working on the street. The average life expectancy is 58-60 years old. For example, someone 50 will look like they are 70. These young children's parents must feel sad that their children suffer at such a young age to support their existence itself.

In this area there was no "Yankee Go Home" attitude. Everywhere I saw a warm

IEP Had a good experience?
Then write it up and send it along with photos for publication

Likasi: Rebirth in the Heart of Africa

By Richard Zinke

During March of 1991 I lived and witnessed in Likasi, a small city in the copper-rich region of Shaba, Zaire, Africa. Likasi is 60 miles north of the major town of Lubumbashi. Looking on the map one would think that it is somewhere in south central Africa, in an exotic remote place far from the "civilized" world.

Actually, compared to the "wild" image portrayed by the media and guidebooks, I found that this area is quite developed with fairly adequate roadways and buildings. The Shaba region is one of the most developed areas of Zaire, due to the copper and cobalt mining activities in several locations. Likasi is on a plateau and has a pleasant temperature, in the low 80s.

The main problem is the rapid inflation of the economy, such that the money, called the "zaire," went from 500 to the U.S. dollar in Feb. of 1990, to a current rate of 4000 or more to the dollar. This makes any imported good terrifically expensive, and savings worthless. It's very sad to see the poverty forced on the people by this lack of stability.

In Likasi I witnessed to people mainly right in front of the church center, a house on Route Panda, a fairly large road, newly asphalted. By witnessing repeatedly in front of the house every day I tried to build up that location in the minds of the people who passed by. I made a small witnessing letter with a photo of my family on it, with the text in French.

The response to my efforts was very good and some days as many as 20 people would come. Although many would come only once about 30% came back repeatedly to continue hearing the Principle. Sometimes we would have as many as ten different classes going on simultaneously to cover the different chapters of the Principle. I made a chart with their names and the dates upon which they completed each chapter of the Principle.

Three of these guests completed their study and came with me on March 31 to Lubumbashi to attend the 7-day seminar there. The other guests continue to study at Likasi.

Good Hearted

I was struck by the good comprehension level of the guests who attended the lectures. They understood the Principle clearly and immediately grasped its logic and sentiment. I saw that even though people were poor and having economic difficulties, they still had a hunger for truth and knowledge. They are open to hearing a new truth and not closeminded.

Although their schooling takes place in schools that may not look very good, they do have a fair level of knowledge. Consider also that a Zairean person will probably know at least two languages, the official language of French and their native tribal language, which in Shaba is Swahili. The discipline of learning other languages may have helped many Zaireans to have quick and facile minds, which enabled them to grasp the Principle.

At the Likasi center, I received the loving

support and assistance of the center members, who despite their busy schedule of fundraising, baking, and other duties, still took the time to teach my guests from 4 to 7 p.m. everyday. Simultaneously, a 40-day workshop with 30 members was

"I was struck by the timeliness and genius of Father's direction"

going on in the same medium-sized house!

I began doing the Pledge every day as I felt the need to have a condition of meeting True Parents every morning. This enriched my day and focused my rest at night on the preparation for the Pledge.

There were numerous other occasions that will always be in my heart: The day the 40-day seminar and I walked up the mountain to pray after they had finished the first 21-day cycle of Principle (We sang holy songs all the way there and back!)

The loving heart of brothers and sisters that made it so hard to part after being together. Also, the joyful and enthusiastic response of my spiritual children was especially gratifying and made it all worthwhile.

Through study and the constant challenge of conversation, I was able to learn

some French and even begin to teach parts of the Principle. I also taught some English lessons.

I return to the U.S. changed and enriched in many ways and determined to help the providence in Zaire and Africa from America until next year, when I will return. The American members can help the Zairean movement continue their growth in membership by giving money, sharing their experiences with Father, and by being there!

Monetarily, we should realize that the U.S. dollar has ten times or more its normal buying power in Zaire and that even our small donation of 100 dollars is a large sum to them. I would like to coordinate with other members who are assigned for the forty day condition to Central Africa so that we may work together.

I also became aware of the magnitude of Father's investment in America and in myself as I was one of the only people among the hundreds of members in the Shaba region of Zaire who had met Father and received the blessing. I reflected on my sometimes lukewarm response to True Family as compared to the enthusiasm of these members just in meeting someone who had been with Father!

I was struck by the timeliness and genius of Father's direction for this International Exchange Program as it has surely awakened and stimulated me. Thank you True Parents!

A Foundation of Musical Substance

By Johannes Climacus

1 The teenager's heart always jumped as soon as he entered the Landing Control Zone of his great grandfather's cabin. Tahoe's heart throbbing was increased especially today because he knew that he was late, and that his friends undoubtedly would begin without him. As his Good Go Kubokazi landed he grabbed his ancient Fender and made it for the cabin. The old guitar had been such a find, hidden away among the crates of old evangelical materials and Moonie memorabilia (that's gonna be worth plenty someday, his grandfather counseled him). Such a relief not having religion around anymore, since the declaration of the day of Consummation of All Things in 2083, four years ago. No more Moonies, Mormons, Muslims, Christians, Krishnas, Thetans....now we all can finally focus on the original mind's desires. We are artists, we are engineers, we are entrepreneurs... all God's children, celebrating His creation as we are guided by His Spirit....

Tahoe's reverie ended with the jolting blast of his guitar being plugged into the thousand watt Hyo Giant amplifier.

"So, the Vertebrae Channel let you out of school a bit early today, eh?" asked Sierra, Tahoe's best friend, radiating rhythmic kindness from behind the galaxy of percussion—real, skin-bound, non-programmable drums.

"No, man," Tahoe answered as he tuned his instrument. "I got the best grade on the Ancestor Liberation project, and turned in a whole branch of fourth degree fallen spirit persons two weeks early. I'm clear as a bell and ready to rock!"

"OK," said Nevada, the acknowledged leader of the four man ensemble, "but before we get into it I want us to listen to this." Turning on an ancient sound machine (the almost-faded label read "Nagovoy" or maybe "Magnavoy:" Tahoe couldn't tell, nor did he really care—the sound it produced was so...so pure), Nevada took from his briefcase a flat, raggedy cardboard container. He pulled out from it a shiny black disc, and handed Tahoe the container for his inspection.

"Amazing! I can't believe it! Where did you get this?" Tahoe's eyes bugged out of his multi-racial head.

"I got it at the Vertebrae Home Channel, Levi Jean Nim's place. Levi Jean says this is the only copy of this record in existence. But dig this: Levi Jean's got hundreds more form groups like this..... and they're ALL FROM the 1960s!"

The teenage guitarist was so overwhelmed that he disconnected from all but

his sound sense, and let his ears shape his spirit into oneness with Heavenly Father, centered on his legendary great grandfather. A pulsating rhythm of earth swung into synchro with his ancestor's time-trans perfection staging vibrations, and the tough beautiful words of long, long unused English pierced into Tahoe's stratosphere:

"We're so glad to be here tonight," sang the singer, "And we're so glad to be back home/And I gotta message for every man,

SCIENCE FICTION

***** woman and child tonight who ever needed someone to love....."

"Wait a MINUTE!" Tahoe's indemnity center snapped him back to attention. "These guys....," he grabbed the record jacket, "I thought so! This is the Rolling Stones; man, they're still in the pit! They're not restored; we can't mess around with this!" Tahoe focused his concentration to release himself from the captivating rhythm, but it did not seem to affect Nevada, who was with just as much focus picking out the bass part of the song. Sierra was no help; his maracas only added to the seductive power of the primitive music.

Nevada walked across the sunlit room and embraced his friend. "It's no problem, Tahoe. Just unite! Father is really happy. Levi Jean Nim loves this music, and he's a direct true son of the bone and blood. What he loves, True Parents love." Seeing the guitarist's countenance soften, Nevada continued. "It's all been cleansed, and it's opening up whole new realms for restoration. And man," Nevada whacked at his bass, pranced and jerked his head back and forth, "man it sounds so GOOD! It is so IDEAL WORLD! The words, man, if we don't like them, we'll change them, we'll subjugate them, but anyway, with this music you can't understand the words." Tahoe relaxed, and as he practiced with his friends these new, treasured riffs, his spirit rose. As the afternoon progressed, the band—The Deluxe Models, by name—added several new numbers to their repertoire.

2 At Vertebrae Center: Performing Arts Division the Director of Musical Offerings, Ye Ye Yeah, stood perplexed over the Tonal Impulse Communicator, unable to fathom its strident signals. "All the sophistication," she meditated, "all the transmutation, the transmigration exchange symbiotics.... the scalar elevation symphantasies, the physical host incarnations....my life of dedication to the restoration and resurrection of sound...."

The Impulse Communicator lapsed into a series of violent static bursts, its delicate hair sensors, formed of spiritual vibration-locked substance bound in the synapses of human brain cells, dissolved useless, broken. Ye Ye Yeah unfocused the Communicator. No longer would it serve to transmit the powerful motifs of the ancestral scales; no longer would the intergalactic tides, filtered through the spirit-minds of Mozart, of Brahms, of Vivaldi, make fire and ice impressions upon her sensograph, to be transmitted from there to the True Parents at Vertebrae Control, and thence out to the ends of the cosmos. Her genuine tears washed the blown machine's surface as her assistant entered the chamber. Words were not necessary upon the meeting of eyes and wrinkling of brows.

"This rather clumsy instrument," Mobolo informed her, "should enable us to bring the intruding vibrations into the form of sound."

"Heaven help us," the Director said, examining the heavy wooden box, "it seems to be centered on transistors."

"Yes, my love, and it runs on a very low grade of electricity. Please put on this shielding." Mobolo placed the ancient receiver on a table, attaching to it by screws a long, plastic-coated wire. The

Assistant continued, "The emanations—I hardly dare to call it music—seem to be coming from somewhere in northern California. The Oakland Center should have the exact location within a few hours. Reverend Yeah, I suggest that you be seated before I turn this on."

Reaching for a knob under the word "volume," the Assistant to the Director turned it in a clockwise direction. Wincing as the sound entered the chamber, he

turned apologetically to his superior. Over the speakers came the embarrassing sounds:

"Lord I swear, the perfume you wear/ Smells like turnip greens...." Ye Ye Yeah grimaced, and subjected her body's signal to vomit. The music moved up a notch: "Even though you're wearing those, citified high heels...."

"Have the bowels of hell been loosed?" shouted the Director, clutching her arms.



"I can tell by your giant steps, you been walking through the cotton fields..."

"Enough, enough!" she shouted, and Mobolo quickly turned off the offending apparatus. "Do the True Parents know of this yet?" she voiced in an exhausted whisper, "We must find the source of this....this...."

"It is called 'rock music,' Reverend Yeah," her Assistant assisted.

"We must find its source and restore it; it must be restored immediately!" The Director of Musical Offerings became vehement, the strength of her direct lineage waxing forth. "The Day of Great Purification and Renunciation...what year was that? 2009? I thought all such gross vibrations had been liberated into the celestial harmonics. The Performing Arts Department....it was Reverend Wilhelm, when Reverend Wilhelm was in charge, all the substantial manifestations of such vibrations were offered up, in a great bonfire. Yes, every school child knows, the culture of the planet was saved; everyone around the world, all the blessed families and great clans, all the restored nations, they all voluntarily offered such animalistic, lust-infested artifacts to be consumed, consummated to the eternal protection of the planet and of our lineages into infinity. The memory was erased. Everyone participated! Everyone!"

"Everyone," Mobolo agreed, "from the Clans of the 36 on down."

"Of course," said Reverend Yeah, "The House of the True Parents presided with great dignity."

3 The world was swirling around The Deluxe Models in an ever-increasing energy. Their "radio station" (such an archaic expression, now finding its way back into the Valley's vocabulary) had generated an unsuppressible enthusiasm among the old folks and the young ones in the country and the towns, and even the Regional Coordinator had been won over to the new

beat. And there was to be a "dance." One of the elders had suggested it; the children had never heard of such a thing. A DANCE! Who would have thought that in this kingdom of trans-spacial vibra-liquids, of oceanchoir orgasmusic, of angelvegie silence sounding, that such excitement would be generated over a rock'n'roll dance in an old National Guard Armory—and this without even any publicity. Levi Jean Nim, ever sensitive as to the Vertebrae Media, asked for a simple, clan-level event.

Only a few hundred were present; mostly teenagers and young blessed couples, a few parents with concern on their faces, and—now this was surprising—there seemed to be quite a few old folks, old folks with sly grins, grandmas and grandpas fondling each other's hands, curious grins on their faces and gleams in their eyes. Tahoe couldn't recall having seen such before.

The band began the show with few warm-up instrumentals: "Forty Miles of Bad Road" (that one got the old folks moving), "Telstar" (ancient space-history for the junior high set) and "Driving Sideways" (could cars with tires that touched the ground really do that?).

The crowd danced, jumped, did the twist and shouted, and the lead singer had not even appeared on stage, when suddenly all heaven broke loose. The walls of the Armory vaporized into a cool blue fluorescence, the ceiling flew away, the music expanded, was seen visible for a few second as it raced after the ceiling spinning upwards, and then all was quiet, all was still, a hush descended. The people were calm, still happy, but no longer excited, and everything was silent. Some fell to their knees, in prayer. Others took deep breaths. The band didn't know what to do; their music had been swallowed into a vacuum. Swiftly out of the shining darkness into the throng came several young men and women dressed in elegant yellow, red and blue, as they do in the capital. Behind them, surrounded by three others, entered Reverend Ye Ye Yeah.

Her eyes were not angry; they were questioning, incredulous; she seemed not to be breathing, and yet she was dominating the hall with her metabolism, as if she were breathing not the air but spirit. Her presence was a demand for an answer; she spoke no words. Whether for an instant or an eternity, she waited, and the answer was known by none at all.

Then, on the stage, came the crashing response. "ALRIGHT! ALRIGHT! WELL ALRIGHT!" Husky shouting, victorious hilarious, brilliant emotional shouting of the lead singer struck the silent space like a diamond bat striking a golden cymbal.

"WELL COME ON!" The crowd turned toward the stage. "LET'S GET IT ON!" The beat returned out of the void, came back to Tahoe, to Nevada, to Sierra. Now The Deluxe Models were complete. Their lead singer, Levi Jean Nim, stood in their midst, bathed in purple light, white smoke swirling around him at the center of the stage which seemed the center of the cosmos. Smooth licks flew from Tahoe's Fender; crisp snare shots rang off Sierra's polished tight skins, and as the bass and keyboards entered the fray the Master of the Music brought the mike to his mouth.

"We're so glad to be here tonight," Levi Jean talked his song to the people, "And we're so glad to be back home. And I gotta message for every man, woman and child tonight who ever needed someone to love."

The rhythm picked up. The singer sang. The people danced. And Ye Ye Yeah proceeded to the stage, closest to the singer, closest to his song, and she bowed to her younger brother. And the True Parents.... the True Parents were right there, right there with it, and they were.

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SOUL OF RUSSIA

Films Mirror Crisis of Soviet Youth

By Erin Bouma

Just as the Soviet Union itself is in a grave identity crisis, torn by historical currents, economic disaster, and an uncertain future, the young people of the largest nation on earth are disoriented, and sometimes troubled and ruthless. This generation, which came of age during a period of great confusion, disillusionment and despair are at a crossroads without road signs.

David Satter wrote recently in the *Reader's Digest*, "Young Russians have seen their national idols smashed, their textbooks rewritten, and their country torn by strikes, riots and nationalist revolt. But for the first time, Soviet citizens have also been able to learn the truth about democracy and higher living standards in the West, as well as the grim reality of poverty in the Soviet Union. The result is that the faith in the socialist ideology has collapsed with astounding speed."

Mikhail Gorbachev spoke a couple of years ago that young people were the "creative force of revolutionary renewal." He went on to ask that they be given space for personal development and freedom from surveillance. But Gorbachev does not approve what he sees in Soviet young people today. He and the country with him is wondering, where young people today are at, and where they are going.

Objectively speaking, Soviet youth problems differ from those in the West, in that 1) political controls have until now been strong and pervasive; 2) scarcity in the consumer sector has created extensive illegal black and semi-legal gray markets; and 3) economic stagnation, at least, guaranteed young people jobs and a kind "rice bowl" security, while radical market reforms will surely bring widespread unemployment.

Frustration and Deprivation

Soviet analyst with USIA, Richard Dobson, explains: "urbanization, rising educational levels, increasing affluence and leisure time, the spread of the mass media, and a weakening of traditional social controls have created the soil for the growth of youth subcultures and the problems associated with them." As Soviet young people more and more demand interesting jobs, satisfactory housing, cars and consumer goods still unattainable, they are filled with a sense of frustration and deprivation.

Dr. Richard Stites, historian of Soviet popular culture paints an even darker picture. He claims that Soviet youth are today in a deepening crisis, stemming from their experience under declining visible and moral authority. Today, young people see their state and society full of hypocrisy, and, as a result, are filled with apathy. There is a clear vacuum where discipline and purpose should be: The local police, KGB, Komsomol and censors have all been weakened by the reforms.

More and more, young people are drifting away from any social purpose. This has also produced an extreme generation gap, with no common values to bind young and old together. Added to this are increased contacts young people are having with foreigners. This experience has proved to be both exhilarating and degrading; some rock lyrics are filled with shame at the poverty in the midst of wealth. Youths are also bewildered: how did it all happen? what can we do about it? One shocking and cynical lyric goes: "Let's catch up with and overtake AFRICA!"

There is also a powerful rejection of taboos. As a result, there is today an explosion of sexuality, including best-selling sex guidebooks, explicit novels,

European-made pornographic videotapes. Contemporary Soviet films, including, "Little Vera," have quickly moved from full frontal nudity to group bedroom scenes. Prostitution is also becoming a serious problem, for today very young women, ages 15-16, from the countryside are traveling to the major cities where they can make 900 rubles in one night rather than only 90 rubles a month as a salesclerk.

Young are Hijackers

People's Deputy Yuri Shchekochikhin, who is youth editor at *Literaturnaya Gazeta*, spoke in January at a Smithsonian forum. He told how, in 1985, he believed "if only we could continue this process of openness for another seven years, then a new generation could be born."

He revised his thinking when he realized that the air pirates in the rash of hijack attempts within the USSR in the next years, were aged 17-20. "When the younger generation finally had a chance to experience hope and truth," he related, "many used their new freedom to try to escape the country. On the other hand, on the nationalist fringes of the empire, young people, filled with hatred, are now taking up arms."

Dr. Stites explained that today there co-exists several layers of Soviet youth culture. In the major cities, 5-10 years ago there were hippies and punks creating the "Urban Rock Counterculture." Meanwhile, many working class, "red-neck" youths, filled with anger, want revenge against Marx and become bodybuilders, sports "fanatics," and "skinheads." Then there are others, more political, who become neo-nazis. Also part of this age group are the returned Afghan veterans who join together as vigilante groups practicing gang law.

One year ago, he reported, young people were more politicized and eager to participate in reform groups. But now, he observes, political apathy has set in where there is not a unifying idea (such as nationalism).

Shchekochikhin is very concerned about the overwhelming youth crime today, which is often related to an obsession with the acquisition of consumer goods and material possessions. Not surprisingly, alcohol and drug abuse (primarily hashish) are on the increase along with a taste for irresponsible personal "freedom." And gang violence, sometimes linked to organized crime rings, now ranges from extortion and theft, to gang battles and wild public rampages.

Today he sees many young people who are either criminals or businessmen (dedicated to earning and stealing, often closely related) or Marxist propagandizers promoting, sadly, equality under poverty. These types, he believes, are as interesting as they are dangerous.

Again, the generation gap emerges: "Adults feel empty," Shchekochikhin says, "with no values to pass on. As a consequence, there are no models for the young, since all their elders came of age and only understand the totalitarian state. If the young are forced to follow their parent's advice, they can only learn to avoid the same mistakes. The older generations are totally unable to teach them NEW THINKING. There is no social force which can lead the youth."

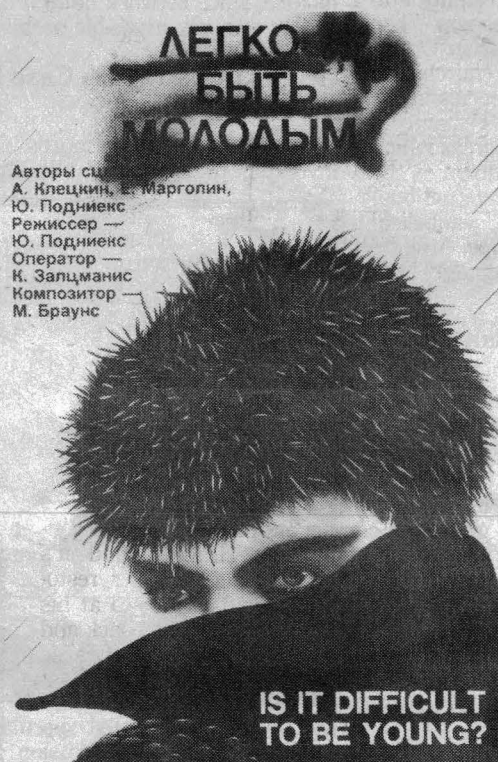
A popular Soviet poem asks, "Where are you flying to, children of perestroika?"

Hunger for More

According to Shchekochikhin, the "chil-

dren of perestroika" take pluralism calmly, but glasnost was the only real fruit of perestroika. Soviet parents experienced glasnost as an unprecedented "holiday" and so can bear other discomforts in the present as long as they could speak their minds. For the young, however, glasnost is the only reality they knew, and they couldn't appreciate either the drama and freedom of it all.

As a result, Shchekochikhin says, they



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are not impressed with the publishing of once banned authors in the Soviet Union and they believe that ideological reforms are not enough. They have become apathetic toward "isms," coupled with cynicism and disappointment over the inconsistency of leadership.

This, he notes, is the first generation that has entered Soviet life unafraid. In reality, every Soviet generation carries their stamp of the leader in power. The young today, instead, are consumed with a thirst for freedom and truth and their message is carried by popular singers and rock groups.

In 1985, the young became Gorbachev's most fervent supporters since he seemed to discover genuine human values and made possible for Soviets membership in the world youth culture. Gorbachev also acted to save young men from dying in the shameful Afghan War, brought more pluralism to education and media, which ended old lies and half-truths.

Shchekochikhin comments: "It used to be that teenagers' biggest complaint was that they didn't have enough jeans or rock groups; now, the young are appalled at the empty shelves and long lines for basic necessities. They see this development as more criminal than their parents, who always saw the future as more important than the present."

But, for young people, he says, a "potential future" is not enough. They have now learned a truthful recounting of Soviet history and know that depending on the future is not reliable. The 20-year-olds hear nothing but irony in political arguments and believe life will not get better.

Evolution on Film

Four recent films have progressively revealed this "lost generation." First came, "Is it Easy to Be Young?" by Yuris Podnieks a breakthrough documentary out of Latvia, more honestly recording in 1986 what was happening with young people. Opening with the actual vandalization of a

suburban train after a rock concert, it follows assorted young people in their search for meaning: zoned-out punks, "heavy metal" fans, drug addicts, a crippled Afghan veteran, break-dancers, a young mother, and a Hare Krishna convert.

Given to graffiti and "hooliganism," the comments of the interviewees reveal disturbing alienation cutting across a wide swath of Soviet youth. One spiked-hair young man with pocked face gives his philosophy: "I don't think about what will happen to me. I don't particularly want to know ... Hey, you just gotta enjoy yourself!"

A similar documentary film, "This is How We Live," by Vladimir Oseledchik made in 1987, looks more closely at the schools, through the eyes of students and a teacher with some integrity, and at the appalling young, homegrown fascist groups who wear swastikas on their sleeves and talk openly of sterilization and selection.

Then in 1988, came "Little Vera" by Vasily Pichul, with a small town working-class family drama centered on an alienated, bored 18-year old, Vera ("faith" in Russian). According to one critic Vera has perfected a moody slouch and wears "frosted punk hair, black leather mini and fishnet stockings" and "looks as if she was born with a butt hanging out of her mouth."

Vera clearly has an attitude problem, but so does everyone around her friends, boyfriend and family and their conflicts often burst into domestic and public violence. This is a cold world without trust or affection, where each person grabs at what pleasure or control they can accomplish in the moment. The father, a vodka-soaked truck driver is in groggy conflict with his rebellious nihilistic offspring and tries to kill her live-in boyfriend. Everyone muddles along in their own personal misery and dissatisfaction, powerless to break the inertia and achieve some satisfaction. In the end, the taste left in the viewer's mouth is also one of hurting emptiness.

Violent and Shocking

But the strongest expression yet seen in the West depicting Soviet youths during this period is Nikita Khūbov's "The Body," which came out two years later, in 1990. It was written by a 26-year old screenwriter whose story is both violent and shocking. If "Little Vera" represents a weakening of faith, then "The Body" signals a decline into cynicism, materialism and deceit.

The opening scene is at a half-ruined country church, symbolic of Russia's rich spiritual traditions now eroded by neglect, two young people picnic outside by the light of two holy candles. Already the body has been chosen over the spirit, with disastrous consequences. The other image of spiritual decay is the ever present local toxic waste dump site, with ecological disaster an external expression of the interior corruption of the soul. Both the land and people have been poisoned by selfishness.

Yet, for all of this heaviness, this film begins as a story of two unmarried couples just out of school. The once joyful youth of this foursome is soon twisted in a macabre tragedy. At age 20, with their whole lives ahead of them, once full of promise and hope, that wasted potential now taunts the

see RUSSIA on page 25

Recent Happenings in the World of Religion

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

Religion Increasingly An Ally, Not An Enemy, Of State In U.S.S.R.

A meeting of religious leaders called by Soviet President Mikhail Gorbachev and a massive Scripture distribution project are the latest pieces of evidence that religious freedom is continuing in the U.S.S.R. "There has been a complete reversal of the Soviet government's attitude toward religion," Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, reported in New York March 19 following a week-long visit to Moscow. According to Schneier, the meeting was the first one called by Gorbachev in which Catholics, Jews, Protestants and Muslims joined with Russian Orthodox leaders. The Scripture distribution project has brought Russian Orthodox, Pentecostal and independent evangelical churches in the Soviet Union together with parachurch agencies in the West to distribute four million free New Testaments throughout the U.S.S.R., including remote rural areas which have not had Bibles for decades. The effort, known as the Moscow Project, is being coordinated by the International Bible Society of Colorado Springs and the Evangelical Christian Publishers Association, based in Tempe, Ariz. Its first shipment of 500,000 of the Russian-language New Testament has already arrived in Leningrad.

U.S. Muslim Scholars Plan New English Translation Of Koran

A project to translate the Koran into English has been formally launched by a group of Muslim scholars in the United States, according to the president of the Islamic Society of North America. Ahmad Zaki Hammad of Bridgeview, Ill., said that other English-language versions have been translations by individuals, who were sometimes highly idiosyncratic in their choice of words, verse numbering or arrangement of the Koran's books or chapters, called suras. "These efforts have fallen far short," said Hammad, whose Islamic Society duties have been reduced to allow him to spend the required time as principal translator.

Saudi Government Takes Tough Stance On Defiance Of Ramadan Laws

Saudi Arabia announced plans to crack down on non-Muslims who defy the strictures required for the holy month of Ramadan but did not mention the half million western troops left in the Islamic kingdom following the war against Iraq. In a statement carried by the official Saudi Press Agency, the government said, "Those who do not abide by the law will have deterrent measures taken against them by the authorities concerned, including termination of their work and deportation from the kingdom."

86 Percent Of Americans Say They Are Christians

NEW YORK—Over 86 percent of Americans asked to identify their religion claimed to be Christian, while only one out of seven said they had no religion at all, according to a new study that is considered significant because of its unusually large sampling. In the survey directed by two researchers at the City University of New York, 113,000 adults across the continental United States were asked, "What is your religion?" The results of the study detail how people perceive their religious identity in relation to where they live, and 17 other categories, including education level, age, race, marital status and political persuasion. According to the survey, the largest block of Americans, 26.2 percent or 46 million of the 175,440,000 Americans over 18, say they are Roman Catholic. About 60.3 percent, or 105.7 million, identify themselves as Protestant, with most of those respondents further specifying a particular denomination.

Jewish Sect Expecting the Messiah by Sept. 9

For Rabbi Menachem Schneerson of Brooklyn, the leader of the Lubavitcher sect of Hasidic Jews, the "miraculous" allied defeat of the Iraqi army is more than just a military victory. It is a sure sign that the long-awaited Jewish Messiah will reveal himself before the Jewish New Year, September 9, sending the Jewish people back to Jerusalem "on clouds of glory." Schneerson based his prediction on an 1,800-year-old Jewish prophecy that in the year the Jewish Messiah appears, "the nations will challenge one another. The King of Paras (Persia) will challenge an Arab king...and the entire world will panic and will be stricken with consternation... Israel will also panic and be confounded." According to a recent Gallup Poll, 15 percent of Americans view the war in the gulf as the fulfillment of Bible prophecy, mostly Christians who see the war heralding the Battle of Armageddon and the second coming of Christ.

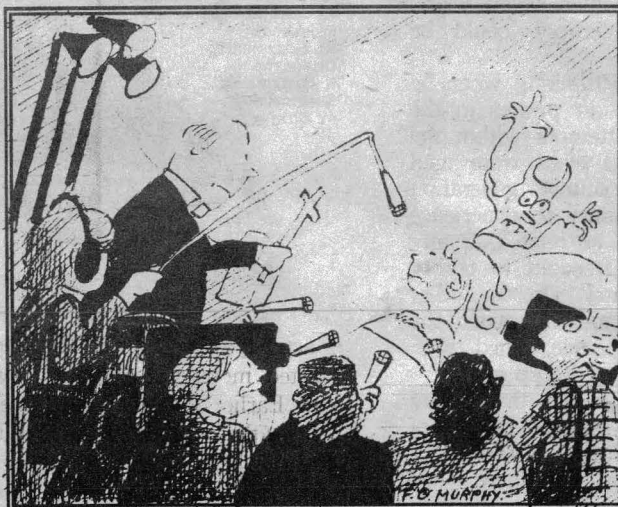
Catholic Church Said To Be Often On 'Losing Side' In News

NEW YORK—A survey of coverage in four major U.S.

media outlets has found that the Roman Catholic Church came out "on the losing side" in stories about controversies involving the church. But the study, sponsored by the Knights of Columbus and the Catholic League for Religious and Civil Rights, also found that official church teachings "were frequently presented, most often without refutation by critics" and that on some issues church teaching was endorsed by a majority of sources cited. The 93-page report, titled "Media Coverage of the Catholic Church," is based on research conducted by the Center for Media and Public Affairs in Washington. It involved content analysis of 1,876 news items reported in the New York Times, Washington Post, Time magazine and CBS News. For the print media, the analyses covered news coverage from 1964 to 1988, while the CBS analyses covered stories from 1974 to 1988, since network news broadcasts were not collected in any publicly available archive until the late 1960s.

Graduation Prayers Case May Revise 20-year-old Religion Test

The U.S. Supreme Court's decision to review a case involving prayers at public high school commencement



exercises has generated speculation and concern that the court may use the occasion to revise its 20-year-old standards for dealing with establishment of religion cases. In its 1971 ruling in the case of Lemon v. Kurtzman, the court said that a government policy or practice does not violate the establishment clause of the First Amendment if it has "a secular purpose," if "the principal or primary effect" neither advances nor inhibits religion, and if it does not foster "excessive government entanglement with religion." In a brief filed in the new case, Lee v. Wiseman, the Justice Department says the Lemon test has been "the source of widespread confusion and deep division among the lower federal courts." Although the Wisemans are Jewish, they objected to the offering of graduation prayers by a rabbi on the ground that any prayer at any public school ceremony violates church-state separation. Two federal courts ruled that the practice violated the establishment clause, and the case has now been appealed to the U.S. Supreme Court.

Religious Leaders Divided On Propriety Of Televised Exorcism

Religious leaders and other observers were divided on whether the depiction of an exorcism ritual on ABC-TV's "20/20" program April 5 did more harm than good, with defenders saying it demonstrated the reality of Satan in the world today and critics saying it could create anxieties in some viewers and divert attention from world problems. The program, which featured highlights of an exorcism performed on a 16-year-old Florida girl identified only as Gina, was apparently the first time such a ritual was shown on network television other than in fictional presentations. The filming had the express approval of Bishop J. Keith Symons of Palm Beach, in whose diocese it took place. In a statement Symons said he hoped the broadcast would help "counteract diabolical activities around us."

On Cardinals Agenda: Abortion And Losses To Fundamentalists

Vatican City—Entering a highly charged political arena, the world's Roman Catholic cardinals moved beyond the usual church statements opposing abortion to call directly on politicians to enact legislation outlawing abortion and euthanasia. The cardinals, who met April 4-6 at the Vatican, also asked Pope John II to issue an encyclical reaffirming church teaching "on the value on human life" and told priests that they must stir the consciences of Catholics on the issue.

Harvey Cox: Do Churches Have Answers For Ills Of U.S. Society?

GARDEN CITY, N.Y.—Amid growing poverty, illiteracy, racism and a lack of ethics in the United States, there are significant questions about how much churches in this

country can do to alleviate social ills, a leading theologian and author said here. Harvey Cox, professor of theology at Harvard Divinity School, said the current state of religious practice in the United States raises doubts about "whether religion can provide an answer to current problems." He delivered the annual Chaplains' Center Distinguished Lecture at Adelphi University here April 3.

1 In 3 Brits Don't Know The Meaning Of Easter

LONDON—A MORI poll, released by the Sunday Express on March 31, found that more than one in three Britons had not idea why Easter is celebrated. The poll discovered that:—34 percent did not know what happened on the first Easter Sunday.—39 percent were unaware of what happened on Good Friday.—50 percent were unable to state outside which city Jesus was crucified. MORI interviewed 1,101 adults in 55 representative parliamentary constituencies throughout the United Kingdom. The interviews were conducted on the street on March 22.

Proctor & Gamble Wins \$75,000 Judgment In Satanist Rumor Case

James and Linda Newton of Kansas have been ordered to pay \$ 75,000 to the Proctor & Gamble Co. for perpetrating the false rumor that the firm's trademark logo is a Satanic symbol. The corporation, based in Cincinnati, has a trademark featuring a circle enclosing a crescent man-in-the-moon looking on 13 stars. Rumors of the alleged Satanic significance of the symbol began circulating 10 years ago and have persisted despite the company's repeated denials and statements by Roman Catholic and evangelical leaders denouncing the rumor as false.

Conservatives Want To Keep Women Off Baptist Theology Faculty

FORT WORTH, TX—The largest theological seminary in the country has no women on its theology faculty, and conservatives on the school's board of trustees want to keep things that way.

At their recent meeting here, trustees of Southwestern Baptist Theological Seminary postponed a vote on a five-year plan for the school because they feared it would include an effort to recruit a female professor for the theology faculty. Of the seminary's more than 4,000 students, about 800 are women.

United Methodist Reporter Launches A Monthly Newspaper

The United Methodist Reporter, the nation's largest circulation religious newspaper, has added the first monthly to its stable of publications with the launching of the United Methodist Record. The new monthly periodical joins a family of publications based in Dallas that not only includes the weekly United Methodist Reporter but also the National Christian Reporter, and interdenominational weekly, and the biweekly United Methodist Review.

Projected Museum Hopes To Create Interfaith Dialogue Via Art

ST. LOUIS—St. Louis University is planning to open what it believes will be the first museum in the United States with the specific aim of creating an interreligious dialogue through works of art. The Rev. Terrence E. Dempsey the Jesuit priest who proposed the project, said that although there are more than 100 museums in the country that concentrate on religion, all are either denominational or historical in focus. He is planning to call the project the National Ecumenical Museum of Art—NEMA for short.

Washington Catholic Priest Pleads Guilty To Child Sex Assault

The Rev. Thomas Cheleboski Jr., a priest of the Roman Catholic Archdiocese of Washington, pleaded guilty March 25 to seven felony charges of sexual assault of a 13-year-old boy. The 30-year-old priest will be sentenced April 12 in Arlington County Circuit Court. He faces a maximum penalty of 35 years for all the charges.

Protest, Fire Disrupt Services At Church That Fired Lesbian.

BOULDER, CO—Gay rights activists and an apparent arson fire disrupted a March 17 worship service at First Presbyterian Church here, where a lesbian choir director recently was fired. Some activists shouted "Amen" and "Bless You" during Pastor Deane Hendricks' sermon. "This is not a public forum," he responded.

RELIGIOUS YOUTH SERVICE TESTIMONY

From Britain To Poland With Love

By Marshall de Souza

In early June 1990, the organizers of the Religious Youth Service International project in Poland requested assistance from the Unification Churches in Europe. They needed three minibuses and drivers. The British Unification Church responded immediately.

On 20th June, I started my three-day journey to Poland. What an adventure it turned out to be—driving through six countries alone in an eleven-seater minibus: seeing different scenery roll by; having to change currency several times in order to purchase diesel for the van, and food for myself.

Actually, I was not entirely without company because I gave several hitchhikers a ride. I could not talk to them at all! I simply asked them, "How many kilometers?" and they illustrated with their hands. It was not so much a problem except on one occasion. Late in the evening of the second day, I picked up two elderly ladies, and asked them my standard question. I totally misunderstood their reply and what I had taken to be a request for a lift of 20

km turned out to be 200 km.

It was late and I was tired and I really could not go that far. I drove for about an hour and dropped them off at what seemed to be a suitable place. I had managed to gather that they had left East Berlin the previous day and were on their way to Warsaw. I could hardly believe that two elderly ladies were actually making such a trip with just a few small bags. I felt really sorry for them, but I was much too tired and sleepy to continue.

Made It

The next day, Saturday, June 23rd, I made the final 200 km and, after some difficulty, I finally located the orientation center outside Warsaw around noon. I felt truly welcomed by the RYS staff, who found it hard to believe that I had driven alone, all the way from England. Over the next two days, I drove to and from the airport, meeting and picking up participants attending the project. On the following two days, I drove the site-leaders to the various work sites where I was able to meet an assistant to the mayor,

several hotel managers and some important community leaders.

From June 28th until July 1st, I worked as a general-affairs person as well as attending some of the orientation programs. I particularly enjoyed the presentation on "spiritual development" in which



sites of the Nazi concentration camps.

On the 5th and 6th of July, I spent the time with the participants working at Karniowice, where they were digging in a pipeline that was to be connected to tanks containing water pumped in from an existing well. This was going to be the direct source of water for the farming community for the very first time. It was really a joy getting all muddy and shovelling mud over my head.

July 7th, sadly but surely, I had to begin my departure from Cracow. I started the long journey back to London after first cleaning the minibus (which had now changed its color) and then doing some shopping. Reluctantly, I forced myself and the van onto the right highway.

Reflecting on the whole trip, I gained several insights. First of all, driving the thousands of miles was a tremendous way to serve the youth of the world. Secondly, I could see for myself how the RYS was a great way to overcome cultural and religious barriers through understanding, dialogue and, most of all, service. I cannot

recall the number of times I heard praise of the Rev. Moon, whose initiative started the RYS project.

Finally, the British Unification Church, I believe, will be long remembered for its swift action in supplying a minibus and a driver for twenty days in order to assist world peace and harmony. When the spirit of God moves, the power of love is far greater than the distance between London and Cracow!

NOT NICE

Think about it. How many times have you heard Father give speeches in which the emphasis was on having friends? Having people like you? Being known as a nice person? "Thou shalt not be strong with people. Avoid being misunderstood at all costs." Doesn't sound like the guy I know.

I've been pioneering Tribal Messiahship for eight years now. The core motivation behind all my words and actions these last eight years has been to build the Kingdom. One other constant, something which surprised me at first but which I now take for granted is that, with this motivation in mind there

is very little one can do, and still be effective, without being, at least initially, misunderstood and repulsed.

Oh sure, there are exceptions. Some individuals are like ripe apples just waiting to be picked off the tree. Their ancestors have already done the dirty work. Paid the indemnity. But I find these individuals to be more the exception than the rule.

One time, when I was on MFT, I had a vivid dream. In it there were these really high spirit people. Beautiful. Anyway, they had informed me that it had been decided that I had to die. They had this box which they opened. Inside were many different kinds of arrows. They asked me to pick one, the one they would use to kill me. I looked at those arrows. I could feel what it must feel like to have one of those suckers searing through flesh and bone. I looked at those guys like they had to be kidding or something. I kind of slowly backed away and ducked around a corner. They were not the least bit interested in pursuing me. The decision was all mine. I think we potential architects of the Kingdom sometimes mis-

By Tim Folzenlogen

understand our mission. We go around telling people the truth, telling people they should come and hear a lecture, telling people what they should do with their lives. For all our effort, the result has been slim at best. I believe the reason is because it is impossible to tell anybody anything that they do not already want to know. Our real mission is to get them to ask.

To get them to ask, to wonder, we must be able to show them something different.

Something substantial. Something they have probably never seen before and thus something which will quite naturally make them curious.

For a long time I had one of Father's quotes hanging on the wall. It said, to paraphrase: "The Kingdom of Heaven begins with you. The restoration of the in-

dividual is most important."

Common sense. How can you tell somebody something you don't understand yourself? If you truly understand it, then you become it. An absolute truth body. Unchanging. Uncompromising. Become it and you won't go unnoticed. There are not a lot of absolutes out there at this time.

But you should know, becoming a true son or daughter does not mean the world is going to rush to embrace you. Oh sure, we love Father. But, thus far, does the world?

Father, by his very existence, causes people to feel, come to know, that they are wrong. They don't like that. They attack. Big mistake. The more give and take that one has with the truth, the more one realizes how much one does not understand. Questions, questions. The boundaries expand. More land to build on.

But if you want to change people; tell them, show them the truth.

This is restoration time. There will be plenty of time for friends and acquaintances once the Kingdom is intact.

RUSSIA
from page 23

three survivors as a cruel joke to endure, somehow.

While only 35 percent of the young Russians polled by *Reader's Digest* (1,050; ages 18-25) said they believed in God, another 40 percent said they are not believers and another 25 percent said they "don't know." Given 75 years of official atheism, that is pretty encouraging.

There is growing alarm about the coming generation in the Soviet Union. For those college elite in major cities that CARP can reach with Unificationism, there is hope. For an estimated 100,000 Hare Krishna devotees throughout the Soviet

Union, there is some inspiration.

A surprising testimony came out of the Smithsonian forum on "Soviet Society Today", when the panelists began talking about their own children. Keynote speaker, Soviet Fedor Burlatsky related that, while his older children were in college and on mainstream career tracks, his 16-year old daughter came to him (a non-believer) and requested permission to go through baptism, saying she "wanted a direct channel to God."

Then, Shchekochikhin volunteered that his 14-year-old son, unlike the rest of his family, hangs many religious icons in his rooms and sings in a church choir.

The next chapter could well be written by them.

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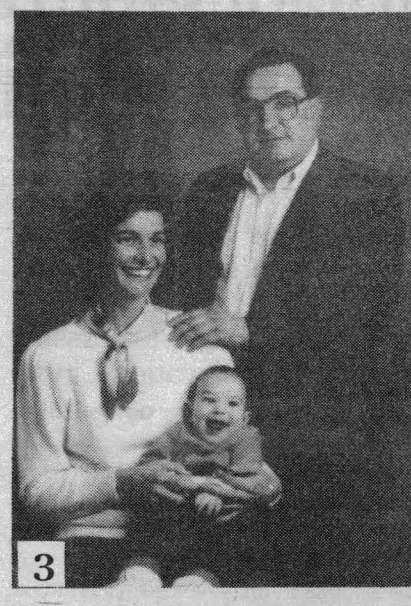
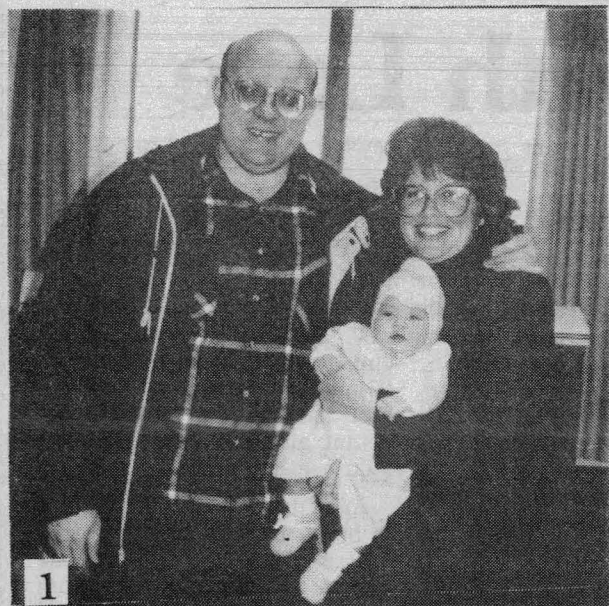
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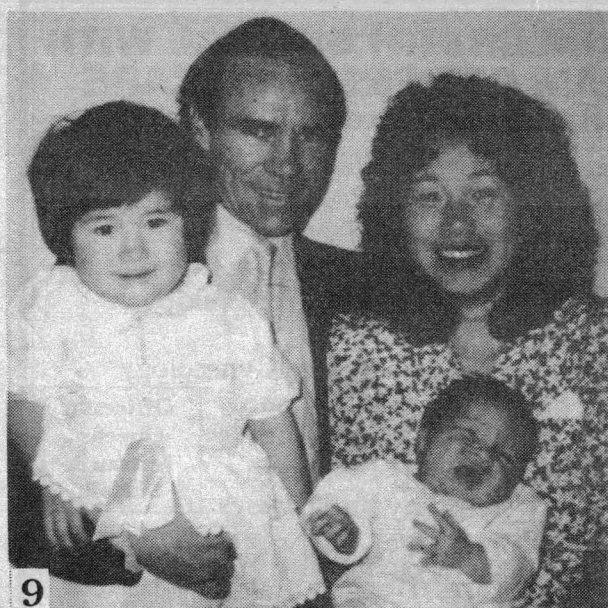
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To be included, just send us a photo of your family (with optional donation; color is fine except for those indoors-without-flash orange-colored prints which will look like mud) with all your names plus the birthdate of the new arrival to: **Unification News Arrivals, 4 West 43rd Street, New York NY 10036.** (Returns with SASE.) This month we are proud to present:

● 1. Dale & Joy Garratt (Seoul, Korea) with Samuel Daejo (1/26/91) ● 2. Regis & Nancy Hanna (Cuernavaca, Mexico) with twins Moira & Jennifer, Francis, twins Regis Jr. & Hope, Peter & Faith (12/22/90) ● 3. Gennaro & Priscilla Migliore (Irvington, AL) with Henry Heung Kook (8/1/90) ● 4. Alireza & Christiane Roghanian (Honolulu, HI) with Sarah Ranso (10/24/90) ● 5. Peter & Mary Holden (Washington, DC) with Angela Sarah (4/22/90) ● 6. David & Momoyo Miller (Hayward, CA) with Naomi Angela and Martin Koji (4/23/90) ● 7. Ernesto & Hiroko Gomez (Sioux Falls, SD) with Youngkwang Dario (12/30/89) & Youngsoon Yuri (2/14/91) ● 8. Peter & Kim Brown (Richmond, VA) with Tymon, Grace & Yong Shin Ranin (2/11/91) ● 9. Ken & Kazumi Murray (NYC) with Amy Kim and Canaan Lee (4/15/91) ● 10. Rainer & Yoshimi Schmiedel (Katmandu, Nepal) with Martin Naoki & Thomas Kohei (3/12/91) ● 11. Jack & June Kiburz (Westchester, IL) with Mika Lily, Karina Suhaila & Jace Andrew Chaesan (3/14/90)



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