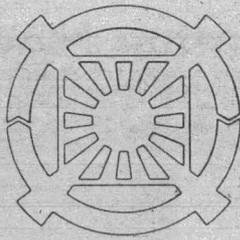


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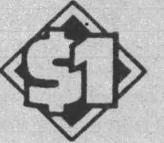
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Unification News



Volume 11, No. 5

The Newspaper of the Unification Community

May 1992

Following the Holy Wedding of 1200 Couples Mrs. Moon Speaks in Korea's Main Olympic Stadium Declares True Liberation of Women

By Dr. Tyler O. Hendricks

On a chilly day with the rain falling continually, over one hundred thousand citizens of Korea—almost all of them women—filled the Main Olympic Stadium in Seoul for the inauguration of the International Women's Federation for World Peace (IWFWP).

Women representatives from 120 countries attended the April 10 inauguration, including women from academic, political and social fields of life. The event required the mobilization of some 3,000 buses, and filled the Olympic parking lots to capacity.

Several popular singers, both male and female, entertained the huge audience from the playing field, wearing raincoats, with an American-style big band behind them covered with a tarpaulin. While many of the audience retreated to the shelter of the stadium's overhanging balconies, the spirit of the singers remained bright and cheerful as they belted out their Korean pop songs.

Surrounding this musical performance, the audience witnessed two significant Unification events, each with historical meaning.

Holy Wedding

The first was an international holy wedding, presided over by the True Parents. The ceremony was announced less than three weeks prior, yet 1200 couples from almost one hundred nations arrived in Seoul in time for the event. Among these couples were not only people of Unificationist faith, but also couples of traditional Christian and Islamic backgrounds. This was the first time that the Unificationist marriage blessing was

extended to non-members of the faith.

Such an inclusive fellowship, indicated Mr. Taj Hamad, one of the organizers, was always the Rev. Moon's intention. His desire was not to create a new religion but to bring unity of all religions through the love of God. This love is expressed and manifested most deeply in marriage and family life, which is held sacred by all religions.

Religious people, asserted Mr. Hamad, no matter what tradition they come from, must unite together to affirm the holiness of marriage, against the corrosive social effects of individualism, secularism and materialism. The purpose of the blessing is not to make the couples Unification Church members, but to establish the true tradition of family life, based upon living for the sake of others, centered on God.

The twelve hundred couples, ranging in age from their late twenties to early seventies, assembled across the Olympic

playing field, with raincoats covering their suits and wedding gowns. All of these couples were already married, in fact, but they had gone through a grace period of celibacy in preparation for the blessing. The ceremony, then, was to bless their marriages for the sake of world peace by the True Parents.

Women's Federation

The newly blessed couples reappeared for the day's second event, the inauguration of the IWFWP. In her keynote address, Mrs. Moon stated that she had determined to create this organization at the time of her husband's unjust incarceration in America. At that time, she held the reins of active leadership of the church worldwide.

The opening address was given by Mrs. Won Bok Choi, Principle of the Little Angels School of Korea. This school is renowned as the "Julliard of the East," educating exceptionally gifted Korean and international youth in the arts, and also housing the Universal Ballet Company.

Mrs. Choi's major claim to fame, however, is her role as Rev. Moon's interpreter during his early years in America, and her pioneering life as an early member of the Unification Church. A professor at Ehwa Women's University in the mid-1950s, the Methodist officials of that school demanded that either she renounce Rev. Moon or be fired. She held to her religious faith at the cost of her position on the faculty.

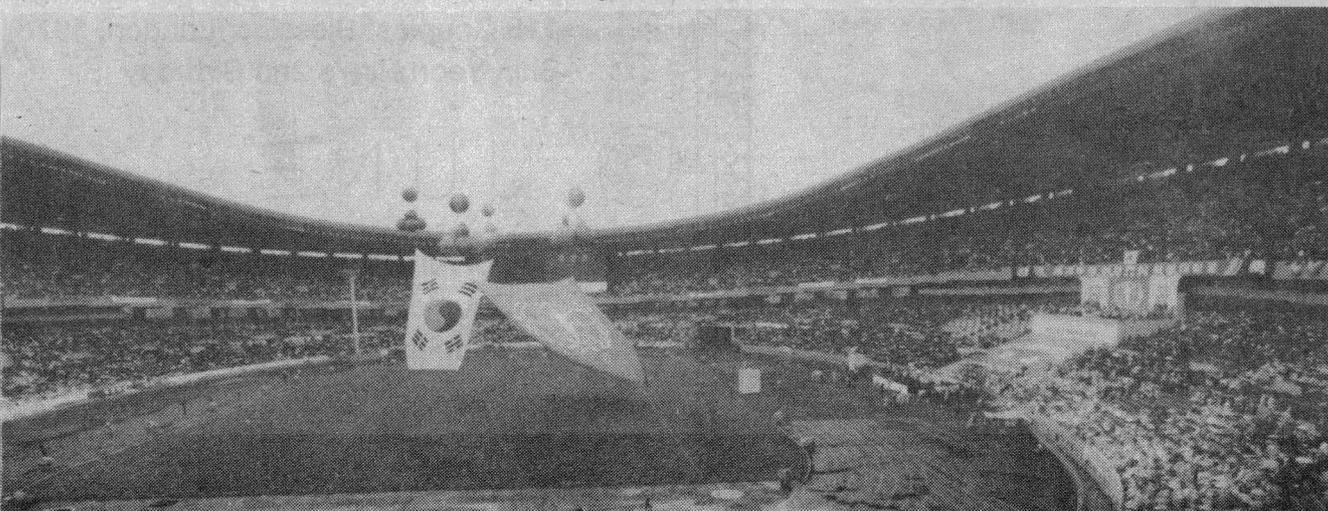
Mrs. Choi also suffered persecution by her own family, and lost contact with her own children for a period of time. Eventually her son—Dr. Joon Ho Seuk—came on his own to the church, later to become the director of the Collegiate Association for Research of the Principle in the United States and the supervisor of Unification

see KOREA on page 2



Mrs. Moon speaking at the Olympic Stadium in Korea.

NEW FUTURE PHOTO



★ WOMEN'S FEDERATION FOR PEACE IN ASIA ★

KOREA

from page 1

theology education in the C.I.S., his present positions.

Mrs. Choi's remarks were followed by those of Reverend Moon and then by Mrs. Moon's keynote address. Excerpts of all three talks are printed here. Mrs. Moon's speech was quite direct concerning God's providence, the role of key women historically and the responsibility of women today. At the close of the address, the

audience, which had filled the stadium despite continual rain downpour, affirmed Mrs. Moon's call for women to take the lead in creating world peace, by raising their arms in three cheers.

Mrs. Moon continued her campaign in mid-May, speaking in a dozen cities throughout South Korea. The organization was initiated in Japan last autumn, with a rally of 7,000 women in Tokyo. A meeting of 15,000 women in Seoul came shortly thereafter.

PHOTOS: New Future Photo



Congratulations



A new grandson for True Parents:
Shin Chul Nim—"grace and wisdom"—
by the grace of God to Heung Jin Nim and
Hoon Sook Nim on March 30, 1992 at 9:30 PM.



NEW FUTURE PHOTO

CHURCH CALENDAR 1992



MAY

- 1 Founding of HSA-UWC, 1954
43 Couples' Blessing
(22 Couples in Japan, 1969)
- 5 Shin Bok Nim's 10th Birthday
- 12 Hyun Jin Nim's 23rd Birthday
- 15 36 Couples' Blessing (Korea, 1961)
- 16 Day of the Love of God (1984)
Ye Jin Nim & Jin Whi Nim's Blessing (1981)
- 21 118 Couples' Blessing (London, 1978)
- 25 Shin Yeon Nim's 2nd Birthday



JUNE

- 1 Day of All Things (Est. 1963)
- 4 72 Couples' Blessing (Korea, 1962)
- 13 39 Couples' Blessing (Germany, 1981)
- 14 Jeung Jin Nim's 10th Birthday
- 17 Young Jin Nim's 14th Birthday
- 23 Day of One Heart (Est. 1989)

★ WOMEN'S FEDERATION FOR PEACE IN ASIA ★

Unification of the World and Our Responsibility

By Mrs. Hak Ja Han Moon

This is an excerpt from the keynote address delivered on April 10, 1992 to over 100,000 people—mainly women—at the Main Olympic Stadium in Seoul. Mrs. Moon is the president of the Women's Federation for World Peace.

Today is an historic occasion in which women leaders have gathered from around the world. I would not want to detract from this occasion by merely giving a few words of ceremonial greeting. Instead, I want to deliver a declaration centered on the teachings of Rev. Moon, which are based on the heart of God that transcends past, present and future. My words today are a declaration before Heaven and earth, with history as my witness. The words I am about to speak may seem unfamiliar to some of you, but they deal with the secrets of Heaven that all women today need to understand.

We live in a diseased world whose destruction is inevitable. Every day we hear the ugly sounds of its final death-rattle.

We can trace the origin of this disease to the original human ancestors, who lost their position in Paradise. Our original ancestors contracted a serious disease. In religious terms, this event is referred to as the Human Fall. History began in a diseased state. This disease and Satan have been the central focus of human history.

The tragedy of human history was that it originated with Satan, the lord of evil who stood in contraposition to God's ideal of creation, and the marriage of Adam and Eve as the children of evil. Inevitably, humankind inherited Satan's love, Satan's life and Satan's lineage. The human reproductive organs, by which husband and wife are intended to join together in virtue, were originally intended to be temples of true love, true life and the true lineage.

Love should be an experience in which a husband and wife join in a virtuous union to procreate children who will carry on the lineage. The center of life is love, and the human lineage is transmitted by means of the love and life of a husband and wife. The linkage of love, life and lineage is what gives history its continuity.

After the Fall, the human race has been held captive by satanic love, satanic life and a satanic lineage. Adam and Eve were in their youth when they sowed the seeds of false love, false life and the false lineage. Thus, when the Last Days come, we can expect the increase of moral decadence among young people to arise as a global phenomenon. In fact, we live in just such a time now.

Satan's love

Satan used fallen love as a condition to

create a lair of sin in which an eternal blow could be struck against God's ideal of true love. With the relaxation of standards concerning sexual behavior, the increasing moral decadence of young people and the plague of drug addiction in our societies, Satan has been able to work for the destruction of the family structure and traditional values in order to turn this world into an earthly hell. Thus, it has become impossible to find anywhere a true man, true woman, true brothers and sisters, a true husband and wife or true parents. Until now, there could be no hope of creating a true society, true nation or true world.

The world must understand that Satan exists and that he has brought about this reality we face today. With this knowledge, we can find the cause of the disease and

committed by Satan through the course of history. When he comes, it will be possible to expel Satan from this world. For the first time, humankind will be able to make a fundamental change in direction toward a world of hope, peace, happiness and freedom.

In order for humankind to make a total break from the false love, false life and false lineage that derive from Satan as their parent, it is necessary that we be grafted onto the true olive tree. That is, all people need to be grafted on to God and True Parents in order to recover true love, true life and the true lineage. This will make it possible for us to build Heaven on earth as well as in the spiritual world. This, in fact, is the final purpose of God's Providence of Salvation, Restoration and Re-creation.

Thus, the reappearance of the True

birthright of the first-born. Thus, the realm of the human age prior to 40 was still left without the condition of having won victory over Satan.

Once again, therefore, a dispensation was carried out for the purpose of gaining victory in the womb. Tamar, the daughter-in-law of Judah, had in her womb the twin sons Zerah and Perez. Although Perez was the younger, he pushed his brother Zerah aside in order to be born first. In fact, the name "Perez" is derived from this event (Gen. 38).

Step-by-step victory

At the beginning of history, the lineage of Satan was planted in the maternal womb. With Tamar, the womb was restored to the side of God. The side of Heaven took control over the first-son realm and the second-son realm so that God's original lineage could be established. It was in this way that the tribe of Judah came to form the foundation on which the Messiah would later be born.

As a woman, Tamar placed herself in the victorious position of having won over her father-in-law and his sons in order to separate the position of Eve from Satan. As a result of Tamar's separation of the womb from Satan, a basic tradition was established whereby God's children could be conceived and given birth without Satan's invasion. It was then up to the Israelites and Judaism to carry on this standard of victory in the womb until such time that the Messiah could be sent as the True Parents. Because Satan had already been able to establish his nations in the world, the sending of the Messiah had to wait until such time as the Israelites could establish a national base sufficient for indemnifying the other nations of the world.

God waited nearly two thousand years until there was a sufficient foundation and a woman who could stand in the position of Eve for Him to carry out His Providence. This finally took place through Mary, the mother of Jesus. When Adam and Eve committed the Fall, they were already engaged to be married at a later date. In the same way,

Mary and Joseph were betrothed to each other centered on God. As with Rebecca and Tamar, Mary was a revolutionary woman called by God to take part in the process of recreating Adam.

Mary risked her life to form an absolute unity with God, and placed herself in the position of having been victorious in faith more than father and son in order to accomplish the history of restoration through indemnity. It was in this manner that Jesus was conceived. During the time that Jesus was in Mary's womb, Satan could make no invasion in terms of his lineage. Jesus was born of the womb of a victorious woman as the first fruit of the first love which could be claimed only by

see RESPONSIBILITY on page 4



The spirit at women's rally was very high—in spite of the rain.

NEW FUTURE PHOTO

uncover the origin of the Human Fall. We must reveal to the world that Satan, Adam and Eve formed a trinity of evil, and that it is up to us to restore the trinity of God, Adam and Eve that is in accordance with the ideal of creation.

For this issue to be resolved, someone must testify to the fact that Satan committed sin, and clearly explain the fundamental truths concerning the sin committed by the original human ancestors. God and Satan have always known all the details about the Fall. There were many things that Adam did not understand, however, because he was still young at the time. In the Last Days, the restored and completed Adam will come and make all this information known. He will reveal the sins

Parents is an event of the greatest historic importance. The True Parents represent the conclusion and final fruit of human history.

The True Parents represent the completed form of human cultural history. They signify the victory of religion and philosophy within history. Prior to the emergence of True Parents, however, there must be a period of restoration through indemnity, that is, a period of re-creation. I would like to speak for a while about this historical period based on the biblical record to illustrate what a time of difficulty it has been. By understanding this, we can understand how important it is that we fulfill our responsibility today.

Jacob was more than forty years of age at the time that he took full control over the

★ WOMEN'S FEDERATION FOR PEACE IN ASIA ★

RESPONSIBILITY
from page 3

God. It was the first time in history that a child was born as God's only begotten son. For the entire period of his 33-year life on earth, Jesus invested every last ounce of his energy into the mission for national restoration. Finally, he was forced to leave it unaccomplished. As a result of Jesus' death on the cross, not only was the mission that should have been accomplished during the time of Jesus left uncompleted, but also the nation of Israel itself was lost. For this reason, the Christian Church sought to establish itself as a spiritual state during the course of its history.

In the time of the Second Advent, it is necessary to reindemnify the failures of Israel. To do this, the Messiah of the Second Advent must be able to accomplish victory at the highest point in the world.

The biblical record of Jesus' trial and crucifixion contains references to three

criminals: the two thieves who were crucified along with Jesus on his left and right, and the notorious prisoner Barabbas. These three represent three paradigms that came into being as a result of Israel's failure on earth. At the time of the Second Coming, the three paradigms can be identified as Christianity in the position of the thief on the right, Communism in the position of the thief on the left, and Islam in the position of Barabbas.

The Lord of the Second Advent is responsible for binding the left and right together to give them a common direction and then add the Islamic realm as well. He should make restoration through indemnity so that all things are resolved in a

common direction. He comes with the crucially important mission to have all humanity, now speeding toward Hell, make a 180-degree turn toward Heaven.

Thus, Christ of the Second Advent, who has come in the position of the True Parents of humankind, has devoted unending efforts to gather together the entire spirit world and realign the nations of this world centering on Christianity so that God's foundation of victory can be reformulated on a worldwide level.



Mrs. Won Pok Choi

New life

The Unification Church, which has victoriously crossed over the Hill of Calvary on the individual, family, national, world and cosmic levels, has given the

United States a new sense of direction. It has given new hope to Christianity, and is resolving the issues related to the communist and Islamic worlds.

Now is the time to attend the True Father who has established the victorious tradition in world history and the True Mother, the global representative of women, who has gained victory as the representative woman in history. By doing so, we must establish not only a true concept of manhood but also the true concept of what it means to be a mother, a wife and a daughter. In the context of new families, we must make a new beginning toward a new society, nation and world and become forerunners in inheriting the tradition of the True Parents and harvesting the victory.

Beloved women members, today's gath-

ering is being held by the Women's Federation for Peace in Asia for the important purpose of establishing the Women's Federation for World Peace. In the age of women that is now dawning, our members must embrace our husbands and properly educate our children so that we may be a model movement for practicing true love throughout the world. We must gain the active cooperation of our husbands and children for the development of the Women's Federation for World Peace.

Our women's movement is not for women alone. First, a movement of true love for our husbands and children must bear fruit in ideal families. The ideal families formed in this manner will come together to form ideal nations and an ideal world. For this reason, the Women's Federation for World Peace must some day develop into a federation of families for world peace.

For the sake of world peace, we women must take the lead in government, finance, culture and society. The basic values we should uphold in this federation of women are found in Headwing Philosophy and Godism. These values are what unite left and right and overcome atheist materialism. They are certain to be the guiding ideas of the world of the twenty-first century.

As women, let us remember our forebears Rebecca, Tamar and Mary, who fulfilled major responsibilities in the history of God's Salvation Providence. Let us inherit the strength of will by which these historic women overcame life-threatening dangers and difficulties. Let us establish our families as homes for true parents, true husbands and wives and true children so that we may join in the holy cause of changing this world of evil into a heavenly world. Let us march forward toward a world of peace centered on the True Parents, who are the center of True Love.

Opening Remarks

By Mrs. Won Pok Choi

The Women's Federation for Peace in Asia was founded by the Rev. Sun Myung Moon based on the profound ideas of Godism. In our inaugural rally and national rally, we received positive responses from many sectors of society and attracted a large number of new members.

Today's Seoul Rally marks the culmination of this effort. With the inauguration of the Women's Federation for World

Peace, we mark a new beginning for ourselves as a worldwide movement.

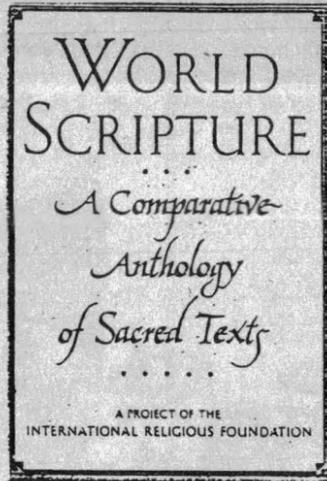
I ask you to let your hearts be filled with the wonderful words of President Hak Ja Han Moon, because these will contain the true purpose and meaning of this gathering. I hope that you will contribute to the successful conclusion of this rally with your active participation and support.

Finally, I would like to thank the many members of our federation who have come to celebrate the birth of the Women's Federation for World Peace and reaffirm their determination for even greater progress and success.

The International Religious Foundation announces

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This is an extraordinary reference work representing a new, holistic approach to understanding world religions. Commissioned in 1985, it required the labors of more than 40 scholars and religious leaders from every faith. *World Scripture* compares passages from the sacred writings of the world's great religions and all the significant issues of life: God, the purpose of life, sin, salvation, and the spiritual path, and demonstrates the vastness of spiritual common ground.



Anyone who wishes to comprehend the variety of the world's religions and their inner connectedness can benefit from *World Scripture*. Religious people should have a copy of *World Scripture* in order to understand how the teachings of the world's religions connect to their own faith. Through *World Scripture*, the world's religions can embrace and we can begin to build a peaceful family of humankind centered upon our Heavenly Parent.

"Completed after five years of cooperative effort among scholars of religion and after review and endorsement by heads of the world's religions, *World Scripture* will become a shining light, a volume of holy scripture that puts together the universally valuable contents of the world's religions. In particular, it will become a precious textbook for educating the younger generation who are to live together as one global family. It will teach them to overcome barriers between religions, between races, and between cultures.

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

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

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★ WOMEN'S FEDERATION FOR PEACE IN ASIA ★

Women are Called to a Great Purpose



Rev. Moon speaking after the Blessing and to the Women's rally.

By Reverend Sun Myung Moon

This is an excerpt from the Congratulatory Address to the WFFPA.

I am certain that today we are witnessing a great event that will have a profound meaning in the history of women not only in Korea but throughout the world.

Until now, men have provided primary leadership in leading the progress of history. This rally today, however, marks an historic turning point declaring the beginning of the "Age of Women" for the entire world.

The leadership of men has brought about a world filled with struggle and evil. Humanity continues to dream of a world of goodness, peace and happiness that will liberate us from this world of evil and struggle.

Throughout history, countless leaders and heroes have dedicated their lives to building a better world, but there has never been any fundamental change in the fact that we live in a world of wars and evil. Political and economic means are insufficient for bringing such fundamental change to the world. This fact is clearly illustrated by the superpowers and developed countries of today's world. The decline of morals has become a global phenomenon, and presents a serious threat to the future of humankind.

Immorality and moral decline has reached such a point that mothers and fathers, husbands and wives, and even children, can hardly recognize each other. The very foundations of our families are being destroyed. The correlation between the increase in economic wealth and the decline in ethical conduct and sexual morality, as well as the spread of drug abuse, has brought about a critical situation.

The world is faced with the question today of how to escape from the clutches of sexual immorality, for this is the most deeply rooted of all evils. There is no possibility that politics and economics alone can save the world from the threshold of the crime and decadence that we see around us today.

Religion forms the fundamental means by which God plans to save this world, and all the world's major religions have at their center an expectation for some kind of messianic figure. Christians believe in the second coming of Jesus. Buddhists, Confucianists and Muslims also await the re-appearance of the founders of their respective religions. All these religions believe that when the messianic figure appears, he will

place judgment on this world of sin and struggle and that the ideal world, that is, the Kingdom of Heaven, will be established in a short time.

Thus, all these religions teach that this world can only be saved through the second coming of the founders of their religions. This is referred to as the messianic ideal. The salvation of this world can only be accomplished by a leader who, by giving truth and True Love, is able to unite the fundamental aspects of the teachings of the major religions and perform in a unified manner the roles of the various messianic figures.

Such a leader will reveal how the original human ancestors committed the fall and brought about a history of struggle and evil. He will explain original sin, the root of all the world's evil, and shed light on the truth that will liberate humanity from evil. Because the original human ancestors Adam and Eve committed the original sin and became false parents, the returning Messiah will come as the True Parents, the original ancestors of good through whom all people will be reborn.

The True Parents will not make their advent on the clouds from the sky. Instead, they will appear in this age and on this earth, and lead the world into an age of peace and a unified world. During my life of more than seventy years, I have received much persecution. I have never been defeated, however. My wife, President Hak Ja Han Moon, has walked this path of suffering together with me as the representative of all women in the world.

During the time that I, in the course of following the path of righteousness in accordance with God's Will, received persecution by unrighteous forces in the form of imprisonment, Mrs. Moon made the decision to gather righteous women of good conscience to begin a movement for peace. This effort has borne fruit in this rally today.

In each religion, we can see that the women are more devout than men, and also far outnumber the men. The Bible says that true faith on the part of a Christian means to prepare oneself as a bride who will someday receive the messiah of the second advent as her bridegroom. This biblical teaching means that all religions have been prepared by God so that they may fulfill a female role, that is, the role of the bride, in the presence of the coming messiah.

The women of this age are the true workers who, in the presence of the True Parents who come as the Messiah, will cleanse this world of war, violence, suppression, exploitation and crime led by men. Women will build an ideal world

filled with peace, love and freedom. It is also up to women to see that the evil forces, primarily led by men, that opposed and persecuted the forces of righteousness and good, are now completely eradicated so that they cannot cause any more trouble.

We live in the age when the Messiah returns as the True Parents of humankind, when North and South Korea are uniting through love and truth and when all religions are to become one. This is the age in which all people of the world will rise

above differences of race and ideology to join in the building of a new world of peace. I am certain that God will give His boundless blessings to all the world's women as people called for these great purposes.

I pray that God's great blessing will be upon the Women's Federation for Peace in Asia and the Women's Federation for World Peace, which is to be inaugurated today.

HOLY WEDDING

Official Blessing Video

Approved by Reverend C.H. Kwak for International Missions

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In the near future, at the World Culture and Sports Festival the Reverend Moon will bless thousands of international couples in marriage. This video was produced to inform viewers about the Holy Wedding Ceremony.

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Testimonies from the Black Sea Seminars

These are testimonies from participants in the Winter ILS seminars in the Crimea, Ukraine.

Not just another seminar

Alexander Keimenov, Kiev State U., Journalism

You know, it often happens: you come to another seminar, and when the students get divided into groups, you think, "Oh, gosh, I am separated from my friend; oh, I don't like this guy and my group leader doesn't seem to be the best." But such a feeling passes very quickly. Actually, if you have ever been to any ILS seminars, you know that by the end of those seven, ten or fourteen days, you are sure that your seminar as well as your group was the best ever! That was very much my feeling when I was about to leave the Crimea, and I can tell you why.

Some of my friends were very skeptical about going to any winter seminar at all. We were standing in the street, next to the CARP office, thinking whether we should sign up or not, and we finally decided to ask God about it! I mean we asked: "God, if you want us to go to the Crimea, let it snow in five minutes!" Believe it or not, but just five minutes later a real snowfall turned everything white!

Since I had been to several seminars before, I decided to go to a 14-day advanced seminar. I got even stronger encouragement to go there, because in Simferopol I learned that the seminar site was Foros, and I thought, "Oh boy, are they going to put us in one of the communist party sanatoria?" I even thought (very selfish desire!) that we might spend a fortnight at our former president's famous dacha!

When we were gathered for the first time in our large auditorium, I found that I knew only one person from the staff and when I saw my group, I felt a little bit of what I mentioned in the beginning. I couldn't imagine that, some three or four days later, all those people—our great lecturer Nate

Windman, our coordinator Michael Brazil and our seminar mother Jacinta Krefft, the other staff members, my group leader and most of the students—would create such a special atmosphere that would draw everybody very close to each other.

I think there was something that made our workshop a little bit different: we had many new activities that we had never experienced before. Since this was an advanced workshop, Nate Windman (our prominent lecturer) had an opportunity to go deeper into the Unification Principle and to touch upon some intriguing details which we never heard at the seven-day seminar. Nate succeeded in clarifying many points but at the same time provoked many more questions.

We heard quite a few testimonies of our staff members, which helped us to get to know each other better. Unfortunately, the staff didn't get a chance to listen to our stories, due to the lack of time.

Another "new activity" was the medi-

I saw clouds covering a church up in the mountains, and every single moment I had that very special feeling of unity which comes when climbing a mountain, knowing that all the forces of the universe support you, except for one, that somehow makes you realize the importance of your moving forward, because otherwise you collapse.

Why don't you come to one of these seminars yourself? I can tell you that you'll have a great time.

Experience of God's Love

Irina Truppe, Inst. of Civil Engineering

What can be more exciting than the trinity of such beautiful things as a song, prayer and love! This was exactly what surrounded us for those 14 days! Our seminar was held at such a wonderful place where the mountains meet the sea. The fresh air and the sea of different colors helped us to feel God's love.

Our stay in Foros was enjoyable in many

snowballs at us, which made us move much more quickly. After such difficult climbing, we were rewarded with a lot of ice cream.

I want to say a few words about my group. We became true brothers and sisters. I think our seminar was—to use Nate's words—a real model or example of foundation of faith and foundation of substance. Now I want to thank God for having given me the opportunity to be there, to meet such kind and friendly people, and to experience that kind of love which in the Unification movement is called "True Love."

Don't be afraid to step through the Gates

Max Mashin, Donetsk State U., history

Insight in impermanence is the beginning of freedom," the Buddhist proverb says. Now we use the word "freedom" very often, but very seldom do we think about true freedom which results from True Love. It opens the "Golden Gates" of our own path in life. Please, don't be afraid of stepping through these gates. Address your friends who have already done it. Many of them took part in the ILS winter seminars.

I feel that these two weeks (seven-days Introductory and seven-days Intermediate seminar) will stand out in my memory for a long time. I'm very grateful to our American friends who, regardless of time and tiredness, sincerely shared their loving hearts with us. I doubt whether everybody liked some of the strict rules and the schedule. But it could be necessary for us to get accustomed to this type of difficulty, given the present and possible future reality in the Ukraine.

I'd like to praise our lecturers Joe Tully and Clifford Yank, thanks to whom we received the answers to many vital questions; our coordinators Ray Martin and Herman Drost, who made our workshop more vivid and fresh; many group leaders—Maria, Wanji, Rachel, Greg, Alain and others—each one of them gave their love freely and unconditionally.

How can we forget the splendid music which accompanied us many days, and the man who performed it so virtuously? I'm sure he'll be present in the recollections of many of us, especially sisters. Thank you, Claude and thank you, those who made friends, exchanged addresses and promised never to forget each other. For in this world no one can find more precious things than communication with people.

But the main thing is that we had to think about some problems we might never have thought of before in our life. Perhaps some people realized that man is not simply an individual pressed into his own niche by the concurrence of circumstances. Look into your soul—you will see there the richest goldfields unclaimed by this life.

The seminar gave a lot to remember, but the most striking day was the last one when we saw off our American friends at the Simferopol airport. We sang songs, tears in the eyes of the people separated by the barrier, we pressed each other's hands, for we didn't want to part.

Man can be deprived of many things but not of his memory. Let it remain with us whatever it would be because every man is a personality and before him—the Gates. Would it be possible to come in?

Reprinted from "Golden Gate: Newsletter of the Unification Family of the Ukraine"



High spirits at one of the Black Sea seminars.

tation time, during which everybody had a marvelous chance to concentrate and to reach out and share one's deepest thoughts at the same time. I had a person "meditation spot" on the edge of a pier, and sometimes it was quite a challenge to get there, because the waves were up to four meters high (at least they splashed up to that). So one day I could watch snow flakes melt on the surface of the sea. The next day

different aspects. We were given great care by all staff members. I want to emphasize our great "trinity"—the lecturer, coordinator and the mother-figure. Our lecturer Nate Windman was really a true man. He shared his deep understanding of the Unification Principle and his experience with us, so his lectures were informative, interesting and useful for the advanced level of our seminar. His skill in speech was so high that he could sometimes hold our attention for more than two hours.

After lectures we always had actionizing. During one hour we tried to put our knowledge of the Principle into practice. Our group gathered together and made cute presents for other groups and decorated the "social place" (bar). And one day we even gave back massages to each other.

But there was something that I had not experienced at the previous seminars: the meditation time. Everyone found a lone beautiful place for deep meditation where he or she tried to pray. My place was at the seaside, near the water. I stood on a big rock. I was surrounded by green pine trees, azure water was under me, and the high sky was above me. A nice place for meditation! I prayed. At first it wasn't easy, but gradually I began to feel God around me. I realized that God love me, for he gave me the opportunity to be there and experience love. During these remarkable days I learned to feel God in every leaf, in sun rays and in snowflakes.

Besides lectures we had a lot of pleasant hikes, joyful skits and special quizzes. It was really interesting to visit Gorbachev's dacha. How much pleasure and joy the hike up to the old church, on the top of the mountain, gave us! There we sang songs, prayed, and took pictures. When we went down, Mike Brazil and Garry Meyer threw

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Point of Division Between Prosperity and Perishing

By Hyo Jin Moon

This is an excerpt from the Belvedere Sunday Morning Sermon given on February 23, 1992.

We all understand why Heavenly Father needed religion, and specifically why Heavenly Father needs the Unification Church. It is because of the fall of our first ancestors, Adam and Eve. This world, which should have been Heavenly Father's ideal domain, the realm of the ideal family and world, became a den of thieves, a world centered on Satan.

Thus it is important because God must ultimately realize the perfection of His creation. That is why He must manifest some type of His reality within this fallen world. Therefore, religion has played a key role in establishing God's reality amidst this satanic, fallen environment. Furthermore, the reason that the Unification Church is so important is because it is God's true reality amid the confusion and disunity among religion itself, which is supposedly the medium by which God can bring His environment to the fallen world. The Unification Church symbolizes the ultimate manifestation of God's reality in the fallen world.

It is important that this be realized because we learn through our environment. We learn through observation and experience. Thus it is most important for us to create an environment where people, especially growing children, can see an ideal situation so that they can emulate that situation. Everything, including the essence of love, is based on the principle of give and take. If I am to receive certain things, there has to be an environment, some element that can give me those things which I need to understand and absorb in order for me to grow.

We need the kind of environment that can nurture these children who are growing up—spiritually and physically—in a healthy way so they can become productive children of God. This is very important since God has initiated this creation to manifest love. Man was to become the recipient of that love initiation and we were to reciprocate that love. We must create an environment where we can initiate this love process. That is very important. That's why we need religion, that's why we have, amid all the religions of the world, the Unification Church: to initiate the ideal love process, the environment that can motivate people, that can give direction to people to initiate love in a proper manner which God can receive.

Different reality

But the reality is very different. Everywhere you look, it is clear that the God-centered environment is lacking to a certain degree. It is not to the point where we can move people, affect people's lives on a day-to-day basis. Certainly that is our task, that is our homework for the future. How can we affect people of the world? Not just those right around the Belvedere area, but the people of the world—how can we affect their lives on a daily basis? That is our ultimate goal. Ultimately this whole world has to become God's environment, it has to become God's domain. Therefore, we have to be able to reach people on a worldwide level on a daily basis. We have to have absolute dominion over our spiritual destiny as well as our physical life. That is our task for the future. I worry about these things because my children are now getting older. My Shin Jung is seven now, she will be in third grade. Every time she comes home she brings all sorts of ideas which I never introduced to her. I have a terrible time explaining these things to her on a daily basis. It drives me crazy! On top of all the miserable things that I sometimes have to face, I come home and my children sometimes are behaving incorrectly! I can't

believe some of the things that they are saying. And I can't just prohibit them from speaking about these things. They dwell outside of my house at least half of the time each day. I can't control that. If the bottom line is for me to control them, then I am absolutely impotent. That is the reality. They play dress up and I observe them. They are not just putting on makeup and clothing. They are putting on a certain attitude, a certain understanding and mentality. That is what is frightening. This is just the beginning.

I feel very scared to see my children growing up. They grow up so quickly. I want to do more, not just for my children but because this is necessary for your children as well. Obviously. For the thousands, ten of thousands of the second generation. We are all faced with that harsh reality which we do not have complete control over.

Think about the difficulty of controlling the reality, think about the attentiveness that one has to give the task—at every moment. It requires absolute dedication. Somebody has to be literally alert at all times. Every step of all the procedures that go on in using these elements which can have control over the harsh realities of our environment.

Every step of the way, every single hour, moment, second. Now this is the reality that we must address, and if we are going to fully challenge and ultimately conquer this harsh reality, we need people who can actually take control over every second of their lives. And not just their lives but also the affairs of the Unification Church. And have the ability to do all of the things, to run all of the organizations, 24-hours-a-day without stopping the force of change and transformation. Only then can you control this reality.

Overcome difficulty

What happens to our desire when we encounter difficulty? Sometimes we are so lazy or selfish, that when we face something difficult, our desire to be the greatest can be compromised at that point. We can just completely give up that desire to be the greatest in the face of difficulty. And we call ourselves ideal men and women? Think about God, if He had changed His mind, compromised His goal of restoring humanity. At least you can dedicate your life within your short lifetime. Many times we feel that we are getting nothing out of what we do. I feel that the only thing being sucked from me is suffering and effort. It gives me suffering. You can only understand when you are in that person's shoes.

I don't want to give up these things. I have spent a great deal of time with Blessed children, a great deal of time at the Manhattan Center, and I am not going to lose all of that. Not going to throw it away. That is a practical point. I am not going to just throw away my life. What would I get in return? I must do more.

There is that Oliver Stone movie, JFK. It is forcing the American government to open up the files which have been hidden for over three decades. That is the power of the media for you. It is forcing it on this powerful government, which was going to keep the documents locked up for another 30 years, until 2025 or something like that. Now they are releasing them because of public pressure.

Changing things in America is simple, if you know how to do it. The people have the

power, theoretically at least. The thing is, we have to let them know that they have the power.

The MTV station has been carrying out a "Rock the Vote" campaign and has been tremendously successful. These people have absolutely no vision, no moral values whatsoever, yet they felt the need to get the 18- through 24-year-olds to register to vote. Hardly any from that age group have been voting. There are about 25 million potential American voters in that age group, but only 30 percent vote. New Hampshire is a very small state, but they were able to register 10,000 new voters there through the MTV campaign. Just think about the immense potential. That is a fact. We know these realities, but what are we going to do

course. I can't just completely dedicate it for education purposes.

We have to be self-sufficient, self-supporting. So I can only take a handful of people at a time. But as we expand, we will take more and more people. We will give these people knowledge to control these machines, learning to create their own programs. To make a difference in their own society and environment. As I said, if we are going to recreate this world, then we must have dominion over our creativity. I am going to give them the means to utilize all their creativity and then to create a product through their creativity. We will do that! That's going to happen.

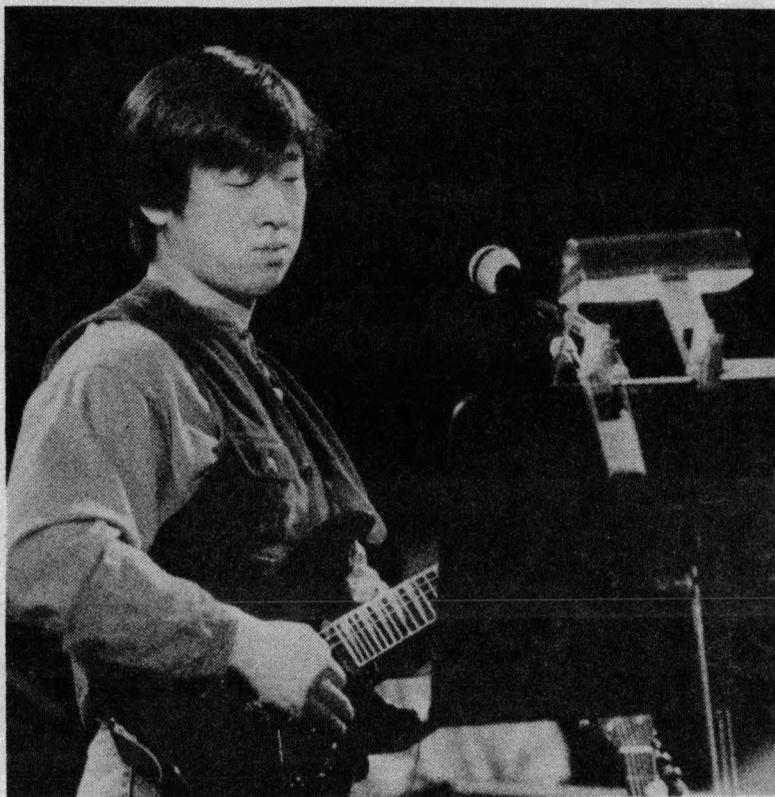
Many of the Blessed children, were just kids who had no knowledge, with no experience whatsoever. They are now up to the standard of professionals. They know how to run their own things, their own machinery. They know how to make proper sounds. They know how to do everything with the recording equipment. They know the procedures and all about sound engineering. They can do it on their own without anybody helping.

That is great! Giving them tools to make products that can make a difference. It will not be just one on one, but one making influence on the masses.

Here is one example. One person circulating tapes through his daughter gained 70 signatures to attend. People were shocked. It is very difficult to get that many signatures because when they sign, they also have to pay a fee. Our policy is for everybody in our facility to come, and once they come they have

to listen to Principle lectures. I'm happy to say we are sending three people to this summer's cultural event. They are our new engineers who came to work in our facility. They are very good-hearted. Through our staff's diligent efforts in conveying Father's words, being an example to them, they really inspired them to join, to make that commitment to be Blessed by Father. That's great! If that's not something to be proud of, what is? We should all feel that way.

Doing our work and, at the same time, witnessing. Just living with Father's words and becoming an example to others. That is good enough to change their lives. That's great! We've got to do this on an extensive scale, we've got to let everybody see the life and dedication of our members worldwide. We must have the vision of restoring this world centered on God and True Parents. Yes, we can change this world! What do you think?



Hyo Jin Nim at Manhattan Center Studios.

NEW FUTURE PHOTO

about it?

Our prosperity or perishing—it lies in your hands. Are you going to do something? We are at the point now where we can educate people, and achieve things in music and videos.

We need to have people in a newspaper and writing department—you know, for movies and newspapers, and all these things. We now have a basic foundation to start these education programs for the future.

Training ground

I am going to do that. We are going to start sending people from Korea for this purpose soon. Before July. We are going to take Blessed children initially, and second generation members, dozens at a time. We will increase the numbers as we go along, as we expand. But with our facility at this time, I can only accommodate a few at a time. Running everything, meeting all the financial demands and so on. It is a business, of

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★ REGIONAL DIRECTOR'S SERMON ★

True Parents' Birthday and Our Determination

By Rev. Chong Jik Woo

This is an excerpt from a sermon given at the church Washington, D.C. on February 9, 1992.

Today is the historical seventy-second birthday of True Parents. We have to celebrate with a truly sincere heart. What's more, in order to have a truly meaningful celebration, we need a strong determination to make a fresh start.

For 72 years Father has been desperate to do God's will. He cleared his mind of every other thought in order to accomplish God's will alone. Do you remember how you felt when you first heard about Father's life story? Did you feel a deep pain in your heart and conscience? Nobody could have that kind of deep experience without knowing of Father's suffering.

Twenty years ago he came to this country, bringing the Blessing in order to save America. But stiff-necked people misunderstood our Parent. They did not recognize who he is. Instead of embracing him they rejected him. Ultimately they sent him to Danbury prison. They made such a huge mistake through their ignorance. When I think about that, I just don't know how such people will be able to confess their sin and receive forgiveness from God.

It's like the Israelites, who endured terrible suffering for 400 years in Egypt. In spite of all the misery and suffering of their slavery, they still didn't understand the heart of God and their leaders. Because of that, the six hundred thousand whom Moses led into the desert were often faithless and stubborn. If they had understood God's heart, they wouldn't have turned against God and the leaders.

God loved the children of Israel so much, yet because of their faithlessness He was forced to abandon them in the desert. A whole generation died, wandering in the wilderness. How can we guess at the depth of God's sorrowful and painful heart? Yet God had no choice. With a sinking heart, and so much grief, he brought judgment on the first generation of Israelites. Centering on Joshua and Caleb he embraced the second generation.

God begged the second generation to be strong and bold. "Do not be afraid," He told them. "Take your courage and rush into the enemy camp." In order to accomplish God's will they must stand up to any kind of persecution and difficult test. If they can go over the indemnity hill, they will find

the land of Canaan at their feet. There, in the land of milk and honey, they can make peace and establish God's land.

At the beginning of this historical, hopeful year, Father gave us a great new motto: "Unification of the New Nation." We must establish a new America and a new world. This is a strong direction from Father. But is it an impossible mission? No matter how hard the direction, we have to have the heart of faith. We need new hope, new conviction, and new courage, and then we must go forward.

When the light of hope is extinguished, our vision is black as night. When the pillar of conviction is toppled, we are as weak as a patient in a sickbed. When the spring of courage runs dry, we are helpless to overcome or go forward. Let us consider these points now.



Rev. and Mrs. Woo with Region 3 leaders.

Let us go forward

What is the meaning of hope? It is the belief that something is possible, it is the faith of making progress, and it is having a dream of the future.

Martin Luther said that hope is strong courage and new willpower. An example is the people of Israel. For two thousand years, they have been wandering the earth, with persecution and suffering their only luggage. But they never gave up hope. And from their hope they made a miraculous new nation. They had strong concepts to guide them: the concept of being the chosen people, and the concept of a Messiah who will come and save them. That is their

secret: their strong hope in the Messiah.

Another example is Korea, under forty years of Japanese occupation. The Korean people always dreamed of the day of liberation. Through their hope and belief in this dream, many Korean patriots resisted the Japanese government. They had a terrible life but they faced it with a calm heart.

People who have no sense of vision will fail. The wisdom of the Bible teaches us, "Where there is life, there is hope." The foolish person will end up discouraged and disillusioned. Hope is the crown of wisdom.

We have to live with hope in our heart until the very moment of death. Without hope, the unification of the new nation is impossible.

True Parents came to the United States in 1972. They traveled to major cities in all

accomplish God's will and the establishment of the new nation. So, let us follow True Parents, and their basic formula course of indemnity, with an overflowing and hopeful heart.

New conviction

If hope means "I want to do," then conviction means "I believe I can do."

Conviction is the origin of incredible power. Power is the goal and purpose of conviction. The opposite of conviction is doubt. Wondering. Weak will. And indecision.

You cannot show me any wonderful thing in life that was achieved or built with skepticism. As I said, conviction means "I can do" something. I have strong confidence that my task will be accomplished. I have strong faith in that.

Without conviction, the Israelites could not have crossed the Red Sea. They could not have received manna and quail in the wilderness. They could not have obtained fresh water from a rock. They could not have brought down the Walls of Jericho.

Without conviction, how could we join this unpopular and persecuted church? How could you have kept following Rev. Moon with your difficult and tearful life?

This year, of all years, there is no time for wondering and doubt. With strong conviction, follow True Parents' direction and obey absolutely. To save America and the world, we have to try our best and have the utmost sincere heart and conviction. This year is completely different from any other time. Believe in True Parents without question or doubt.

We have to plant a mighty tree of conviction in the field of our heart. This tree won't grow strong roots in a day. That isn't something we can just plant. We have to fertilize and cultivate it with our sincere heart.

Conviction is just like a tree. We have to plant good thoughts and God's will inside our heart. Until the roots grow strong we have to try our best to cultivate it with love and concern.

People who like to take it easy, relax, they never plant their tree of conviction. So the six hundred thousand Israelites wandered in the desert. They lost their faith and strength. Finally they were judged by God and died in the desert. With your spirit focused on one point, trying with your utmost sincere heart, that's how you can plant a tree of conviction and have strong roots at the bottom of your heart.

We can also say, conviction is a big, beautiful flower on the tree of will. It is the substantial fruit of the tree of hard work.

If I believe I can do something, then I can do it. If I believe I can't do it, then I cannot. Let us not forget that God commanded Joshua and Caleb and the second generation to be strong and bold. He entreated them with a parent's strong desire. Please try to understand God's heart.

Where there is a will there is a way. With strong conviction we can accomplish anything. Stand on the rock of conviction to establish a new America.

New courage

What is the meaning of courage? Courage is strong and high spirit. It is the life of absolute spirit and absolute will. He who has courage is not afraid of anything. He challenges suffering, he overcomes difficulties, he wins over his indemnity course

see DETERMINATION on next page

To the True Family and the Unification Community worldwide

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fifty states with the New Hope Crusade. They defined the course and the responsibilities of Christianity and America. They showed us the way clearly, in order to rekindle the fire of hopeful new life.

Father had the same heart, in this historical revival crusade as Moses had when he asked the six hundred thousand Israelites to follow him with faith. Instead, the Israelites turned against Moses and tried to kill him. The same thing happened in America. Instead of listening to Father and following him, they sent him to Danbury prison. How miserable and sorrowful is this chapter in history.

Sooner or later, Americans will confess and repent with the deepest contrite heart.

In our life, when the sun of hope goes down, we wander around in a desperate situation. When hope rises, our life lights up. When hope sets, darkness falls.

But we have to go forward with new determination and hope. Instead of giving up, we have to try again and have new hope. Out of necessity the Korean people held on to a philosophy of hope. They couldn't accept a philosophy of desperation. Our path to achieving a successful and respectable life is through managing with strong and bright hope.

A Western philosopher once said, "I shall plant apple trees even if tomorrow is the end of the world." When we open the blinds to the sun of hope and let it shine into our heart, we can overcome our indemnity course. With strong determination and courage we can overcome all circumstances.

True Parents go to the frontline of suffering without complaint, because they want a hopeful tomorrow. They want to

★ CHURCH NEWS ★ REGION 3 ★

Rev. Woo Celebrates Special Blessing

By Cynthia Edwards

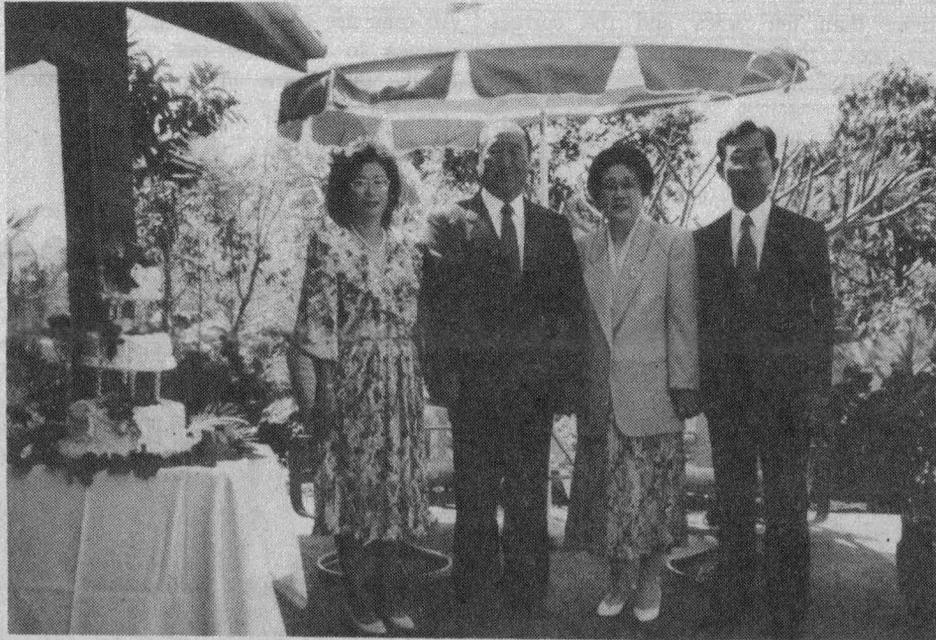
On Feb. 20, 1992, at 11:00 a.m., True Parents bestowed a special comfort Blessing on the Regional Director of Region 3, Rev. Chong Jik Woo, and Mrs. Jung Hee Yu (nee Koh).

The ceremony took place outdoors on a brilliant sunny day cooled by ocean breezes at the IFWP Training Center on Kona Island, Hawaii.

Rev. Woo is a member of the 72 Blessed couples. His first wife, Sue Kyung Woo, passed away three years ago. Mrs. Jung Hee Yu is a member of the 777 couples and was also widowed.

Father explained the meaning of the comfort Blessing to the couple. One's original Blessing is eternal, but in the case of early widowhood, God may grant permission for two families to unite, for the purpose of being able to help each other while on earth. This is especially important when there are children involved, who need parental love and guidance.

Rev. Woo has four children and Mrs. Yu has three.



Rev. and Mrs. Woo with True Parents after the Blessing ceremony.

The comfort Blessing ceremony was attended by the other Regional Directors

and leaders from Hawaii. After the Blessing ceremony True Parents spent three

days with the new couple. "True Parents understood the loneliness we had suffered," Rev. Woo told us later, "and they wanted to fill us up with their love, so we could make a new start together."

At the end of February Rev. Woo brought his bride to New York and Washington, D.C., to introduce her to his family and to the members in Region 3. There were two major receptions held for the new couple, one by the various business leaders in Washington, hosted by Mr. Joo, and one very joyful and inspirational family party with the members at Upshur House.

At the receptions Rev. Woo gave a profound testimony about the Blessing and True Parents, and in a rare moment he expressed something of the sorrow and longing he had experienced since his widowhood. The testimony brought many to tears and to a deeper realization of the love and personal care True Parents have for each one of us.

During the month of April Rev. and Mrs. Woo will travel through Korea and Japan for a "working" honeymoon.

DETERMINATION from previous page

and over temptation.

Centering on Joshua and Caleb, on the principle of one heart in one body, Israel gained the courage to conquer temptation. They defeated the priests of Baal and the seven tribes of Canaan. At last they could enter into their homeland, to resurrect it and make peace and happiness.

We can have the same victory if we follow True Parents' direction. If we unite together, and with them, from top to bottom, front and back, right and left, we will overcome in today's Canaan. We have to overcome secular humanism, materialism, and the hedonistic lifestyle. We will win with our new resurrected faith and our patriotic movement. Like the land of Canaan, this place is our hometown. We have to restore it, and according to the hometown providence, establish a glorious and splendid new nation.

This is the conclusion of God's providence of restoration, and this is our proclamation of what society needs. This is not a fantasy or an impossible dream. This is our destiny.

The courageous person challenges destiny. He makes it part for him, make way for him. That person subjugates his circumstances rather than being influenced by them. That person conquers himself before he tries to conquer others.

Our worst enemy is inside our own heart. The enemy is self-justification and regret. It is not taking responsibility, taking things easy, wondering, defeat, lack of confidence. It is desperation. Cowardice. Being upset. That's the enemy that lives in our heart. We have to fight back against that kind of enemy with courage.

Six hundred thousand Israelites failed in the desert because they did not fight these enemies. As a result their bodies became food for the vultures. Brothers and sisters, no matter how difficult our life, we don't have to be like Judas, who was cowardly and opportunistic.

Let us become true sons and daughters, and heartistic friends. In order to accomplish God's will, let us join in True Parents' joy and suffering, and share their destiny and fortune. Be heartistic helpers and respectable true children.

The measurement of a human being's greatness is courage. Beethoven said that courage is a faithful attitude in front of

suffering. When God tests our life with suffering, we cannot fail, we must overcome with an overflowing spirit.

When Father was in Danbury prison so many people came to visit him: scholars and politicians and religious leaders. He never revealed his worry lines. He always kept a holy attitude and gave them precious words of grace and truth.

Even though he wore the clothing of a prisoner, his attitude was like the golden raiment of a king. He ignored his own situation, he kept a normal countenance and encouraged others. So those who visited Father have an unforgettable memory of his personality and dignity and his true love heart.

So let's go forward with a new courageous mind, and inherit Father's wonderful attitude.

Splendid meaning

The meaning of our life is fighting against the enemies within. I have to win over myself. Life is a long obstacle course. We have so many indemnity fields to cross.

In order to cross over the hills of indemnity and rivers of suffering, we need courage. Without it we cannot reach our victory and happiness on the other side. Life is a tower built from our sincerity, care and heart. We have to keep building it higher and higher.

In order to have a successful, victorious, and happy life, one we can be proud of, we must go forward with new hope, new conviction and new courage.

You are the owner here. This church belongs to you. Therefore, if you pour your love and concern into it, sacrificing and serving with a thankful mind, we can make a miraculous result one day.

Let us wake up in order to have a splendid achievement. Don't be afraid of anything. Be like Joshua. Take your courage and your faith and resurrect America. We have to save America and the world from dying. With your most sincere heart and desire to make an historical achievement, invest your energy and go forward.

If we don't listen to True Parents' serious direction we will lose our blessing and ultimately we will fail. Even if we have to die, die with trust.

Anyone who does not have this kind of determination is not qualified to celebrate True Parents' birthday. Let us have a new determination and a new start. God bless you and your family.

Is this the place?

This note was recently found on the gate of the Boonville property in N. California.

Hello; I'm not sure but I think this is the place where I found love, happiness & God. The place looks a bit different but this can be the only place where I learned the "truth".

I'm just passing through. I had hope of seeing someone but I don't want to trespass ...maybe on my way back home I'll be more fortunate.

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The Blessing Prospects for Zaire

By Tom Bowers

Recently I had an opportunity to ask Mr. Yoshida of the World Mission Department what country has the greatest financial need for its members preparing to go to the Blessing. He said it is Zaire.

There are more members prepared to go to the Blessing there than any other country in Africa; many have been in the church more than ten years and the current prospect is that most will not be able to go to the Blessing.

Zaire, and find out what the reality of their situation is. In response he explained that Kenyans, Ugandans, Ivorians and other Africans are permitted to go to wealthy nations to fundraise, but "Zairians are totally unwelcome in any of the rich

(all candidates included). By the time of the August Blessing, 300 will be over 10 years in the Church—some, who joined in their late 20s, are already over 40 years, not even sure they can be included because of their age.

"At this time, I can say realistically that only about 200 candidates will be able to travel to Korea. I am preparing members so that the 80% remaining can offer the 20% going with a pure heart, no resentment, and faith in our True Parents."

Jacques told me in the spirit of repentance that there certainly are internal reasons for this financial barrier and they are determined to do their best to stand on their own. He concluded by saying: "I am very reluctant to make a plea for help because Africa already has a reputation to be a begging hand; and I want our Church in Zaire to take responsibility for its own problems."

On several occasions recently at Belvedere Father has emphasized the value of Blessed couples.

Surely we can demonstrate our appreciation for the value of Blessed couples and our support for our brothers and sisters in Zaire by helping them to get to the Blessing. The cheapest plane ticket to Korea from Zaire is nearly \$2,000. Won't you please join me in sending money to the World Mission Department, 4 West 43 Street, NY, NY 10036 for this purpose. Please make checks or money orders payable to HSA-UWC World Mission Department and make a note it is for the African Blessing Fund.

Zaire is not the only country in Africa that currently is unable to send qualified candidates to the Blessing. Rev. Lee in Zambia is the Regional Blessing Coordinator for Africa and will oversee the distribution of the funds collected to the candidates in need.



Twikatane Clinic members' 1st general meeting in 1988.

On Easter I went fundraising with a sister from Uganda who has been working in this country to raise money for the members in her country to go to the Blessing. She told me that there were teams in Germany, Japan and America raising money for the members in Uganda ready for the Blessing. They had been successful and all the members would be able to go.

What about Zaire? I decided to write to Jacques Marion, the national leader of

countries in Europe, Japan or elsewhere."

In 1991 because of political unrest their main business was looted and they have not been able to restore their foundation yet. Over the last 20 years the economy of Zaire has continued to decline. Nevertheless, in 1990 members started conscientiously to save for the Blessing. Late in 1990 there was a major economic plunge and their seed-money was lost. He added, "In 1991, we sent 150 members abroad mostly to Nigeria to fundraise for the Blessing—but results were largely insufficient.

"In 1982, about 60 members were candidates—only 12 went.

"In 1989, about 300 members were candidates—only 33 were blessed (30 by picture, and not the oldest ones).

"In 1992, we have about 1000 candidates

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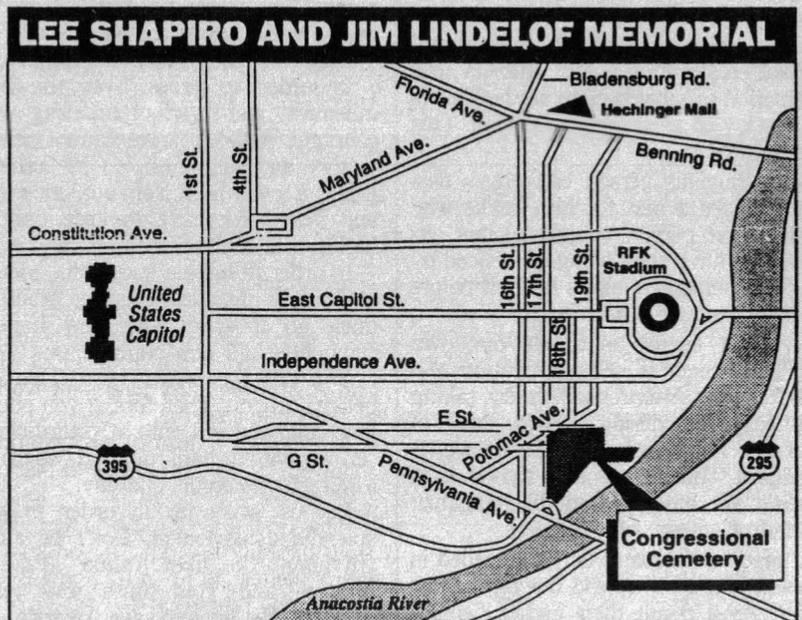
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LEE DITTMAN SHAPIRO 1949-1987 JAMES T. LINDELOF 1957-1987



Filmmakers Lee Shapiro and Jim Lindelof spent six months inside Afghanistan traveling with the mujahidin, documenting the plight of the Afghan people under Soviet occupation. On Oct. 9, 1987 they were ambushed and killed outside Kabul. In the summer of 1988 both houses of Congress recognized their sacrifice and unanimously petitioned the White House that they be awarded the Presidential Medal of Freedom.

★ CHURCH NEWS ★ REGION 8 ★

Houston Unification Church Dedicates New Facility

By Curtis W. Walker

Two decades ago, during the early part of 1972, Houston, Texas was chosen as the pioneer city for John Doroski, the man who brought Unificationism to "the Lone Star State." Immediately upon

After that, Rev. Lee took the podium. He officially invoked God's blessing upon our new sanctuary, and then delivered his stirring keynote address.

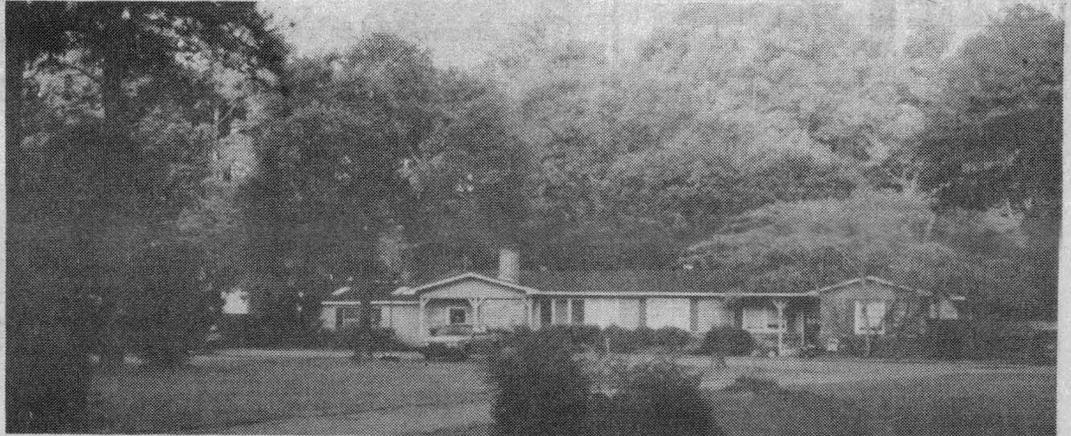
Rev. Lee emphasized the fact that, from 2000 years ago until today, the Christian church has spread to the ends of the earth. This is the result, he said, of the "enthusi-

district 125. Mr. Corcoran emphasized how grateful we all should feel to have influential people like John Culberson who understand the nature our church. "This has come about only because our Founder had the vision and the wherewithal to educate these kinds of people," Mr. Corcoran said.

Next, congratulatory remarks were offered by the Rev. Ernest R. Gipson, pastor

observations to sum up what he felt we all should take with us, internally, from this event.

Then came a surprise, as Rev. Lee took the time to give appreciation awards to those brothers and sisters who have demonstrated outstanding service for the sake of the Houston congregation. Certificates of appreciation were presented to Mr.



Rev. Chae Hee Lee, Regional Director of Region 8, dedicating the new facility in Houston.

his arrival here, Mr. Doroski underwent several rather surprising spiritual experiences. These events clearly showed him that "the Adversary" was determined to discourage him and prevent him from spreading the gospel of Divine Principle.

That attempted discouragement failed, of course, and after one month of foundational effort in Houston, Mr. Doroski switched his witnessing focus to the city of Austin, Texas. By the end of 1972, Austin had its first twenty-one Unificationists.

They would regularly travel to Houston in order to raise funds. Through that activity, more and more spiritual condition was set in Houston. By the end of 1973, a satellite Houston church was established. That set the stage for this city substantially to encounter the Unification movement.

Today, our Houston congregation comprises some 75 adults and children. On Sunday, Feb. 2, 1992, we held a ceremony for the dedication of our new facility at 1423 Upland Drive. It was the culmination of nearly three years of effort to relocate in an area which would really suit our congregation's needs, and thereby spark a new level of unity and cooperation among us.

Blessing

About 70 church members, friends and associates from around our region to participate in this dedication ceremony. Many of them have worked in Houston at one time or another. From 1984 to 1988 Houston served as Region 8 headquarters and was the undisputed hub of victory during many campaigns.

Seated on the rostrum were Houston church Pastor Ichinori Tsumagari and our regional director, Rev. Chae Hee Lee. Rev. Lee traveled from Dallas in order to participate in our event.

The program began with congregational singing, followed by two selections by the Houston choir.

astic witnessing" done by Jesus' disciples and the legions of Christian believers who have historically testified to the risen Christ.

Likewise, Rev. Lee stated, the Unification Church has developed via the enthusiastic witnessing of Unificationists the world over.

"What shall we do for God's will?" Rev. Lee asked. "Nothing but witnessing. By the testimony of your witnessing, your new church will be established."

Rev. Lee reminded us that the most precious thing we have is the new word of truth, the Unification Principle. He earnestly entreated us to recapture the initial inspiration we all experienced when we heard the Principle for the first time. With that spirit, we should make this new church facility the focal point of our intense effort to win new devotees.

History

Following Rev. Lee's address, a brief history of the Houston Unification Church was given by the assistant pastor, Curtis Walker. Of particular interest was the account of the ongoing relationship between the Houston church and the Austin church.

During 1977-78, under the directorship of Patrick Hickey, Houston served as the Texas state headquarters. At the same time, the Austin church was thriving under the leadership of Mike Jenkins. The two congregations worked very closely together. They eventually purchased a workshop site in Lufkin, Texas. There, a barn was converted into a lecture hall. Houston and Austin regularly held joint workshops at the Lufkin site.

Mr. Walker's history presentation was followed by congratulatory remarks from four people.

The first was Mr. Chris Corcoran, the Houston AFC director. He read a congratulatory letter from the Honorable John Culberson, representative of Texas state

of the Palestine Missionary Baptist Church. Rev. Gipson is an alumnus of ICC.

The third congratulant was another ICC alumnus, the Rev. Charles D. Jessup III, pastor of the Church of Divine Science. Finally, congratulations were offered by Mr. Bento Leal, the field coordinator for all of AFC here in Region 8.

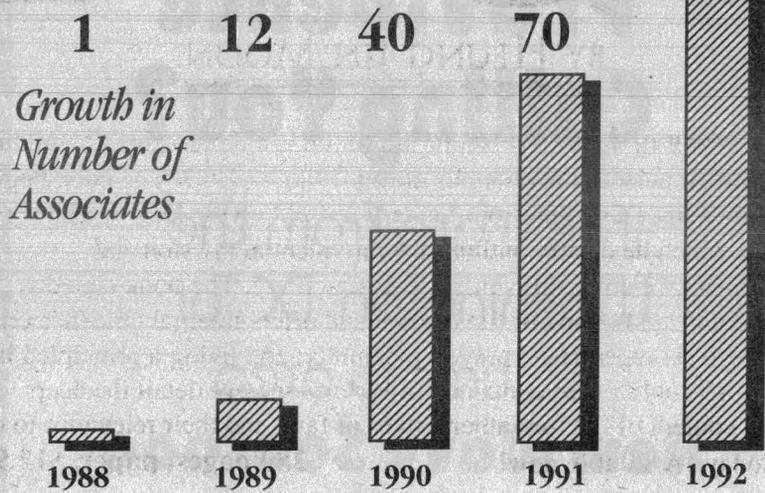
Following the congratulatory remarks, Pastor Ichinori Tsumagari offered some

and Mrs. Chris Corcoran, Mrs. Tina Rodriguez, Mr. Josef Oswald, Mr. K.B. Pak and Mr. Curtis Walker. A special award plaque was then presented to Pastor Tsumagari.

The ceremony came to a close with song and prayer. We then posed for a beautiful group photo. Finally, we partook of the sumptuous celebration meal prepared by our pastor's wife, Mrs. Vera Tsumagari.

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ERRATA

The March 1992 issue of *Unification News* (p. 28) contained a complete error in confusing the identities of Gary Scharff and Garry Scarff. The *Los Angeles Times* story was about Garry Scarff, who was not a member of the Unification Church in the past. Gary Scharff was a member of the Unification Church. The *Times* story, quoted in the *UNews*, was about Garry Scarff and the *UNews* comment was correct information about Gary Scharff, but the two are not the same person.

Apologies to all concerned.

INTERNATIONAL EXCHANGE PROGRAM

Romania: Beauty Amid the Depression

By John Willis

It's been about seven months since I flew from Texas to Vienna, then hurried across Hungary to the Romanian border to enter my 40-day mission country. Though I felt that I knew a bit about international travel, as soon as the journey began, I experienced several restless nights wondering what to expect in this one country of Eastern Europe where ample blood was shed in the "nearly bloodless revolutions of 1989."

My first stop was in Timisoara in the southwest part of the country, where other exchange program participants had preceded me months earlier. I went straightaway in the evening to pray at the crosses and monuments in the main square near the cathedral where the Romanian revolution began. In December 1989, scores—then hundreds—later thousands—of university students and townspeople had defended the church's openly anti-communist priest, and many were murdered by the regime's alarmed secret police.

That night after dinner in a hotel, members of the house rock-band that I introduced myself to told me the breaking news of coal miners marching on Bucharest. In the next couple of days as events unfolded in the capital, many people seemed ill at ease.

I watched on TV through a couple of shop windows and caught news in English when possible on a small hand radio I'd brought. Finally, though, wanting to get information more directly, I walked around the main plaza, stopping various people

and asking if they spoke English, before meeting a student, Silvio, who filled me in on all the news and told me some of his personal experiences. A few days later we met and spent the afternoon talking on a park bench in the botanical gardens, where I could witness to him as well as give him a copy of the Principle.

Timisoara

I had meanwhile fallen a bit in love with Timisoara, long considered the most progressive city in the country, and wanted to write something about my experiences there, especially regarding an anti-

government rally that I one day found myself in the midst of, and try to get it into an American newspaper. For background information and the use of their typewriter, I went to the local chamber of commerce and introduced myself. Over a couple of days' time I made friends with one official and again was able to witness and leave the Principle with him. I also spent my last three days in town in his parents' home. The story I wrote ran eventually in a suburban Dallas newspaper.

Wanting to see Romanian Family members, I decided to travel on to Bucharest. A first-class train ticket for the 350-mile,

get out of.

One of the most valuable practical objects I brought along (other than the many tubes of American toothpaste I passed out as much-appreciated gifts) was a small but strong flashlight that lit up pitch-black stairways and dark streets without street lamps at night. But I also saw a very beautiful country eager to make relations with the rest of the world and, among young people especially, delighted to have the opportunity to meet and talk on any topic.

Busy, busy

One of the best lessons I learned from these forty days was the value of staying busy. Being alone much of the time, I had to rely on my own wits for meeting people. Many ideas did come to me, some that worked along with some that didn't. When I had no other inspiration, I'd buy some bread and go feed pigeons in a plaza, which always led to meeting someone nearby watching who wanted to help feed them too.

In closing, I'd like to acknowledge a few people to whom I feel indebted. There were two Romanian restaurant owners in Dallas who helped me greatly in preparing mentally and physically for the journey. Also Misa Fukui who went ahead of me to Timisoara and my old Harlem fishmongering buddy of many years ago, Jim Edgerly, who paved the way for me in Bucharest without knowing it. Graziano and Christa Segato are wonderful examples of the true missionary spirit as leaders of the Romanian Family.

Many church members took excellent care of me, and several Romanian people afforded me the best witnessing experiences of my life. On the way back to Vienna to catch my return flight, I had a day to spend with Hungarian Family members, and I prayed at one of the most beautiful Holy Grounds anywhere—in the marvelous city of Budapest.

Very importantly, I want to thank the several members in Dallas and Region 8 who looked after my wife and children, but most of all I am grateful to our True Parents for making this opportunity for me and all American members to serve the world.



Robertina, Jaime, Vasile and John: Robertina and Vasile are the first two Romanian members of the church.

eight-hour ride to the capital cost less than three dollars, which shows how cheap prices can seem to Westerners but also how poor the economy is, since the average Romanian might have trouble coming up with the fare. One of the highlights of the 40 days for me was meeting and hearing of the lives of the long-term Austrian and Italian missionaries who had worked mostly underground in the country for ten years.

Now the Italian Family regularly sends members and financing to Bucharest since Father matched the two nations two years ago. It was a joy to be around them and in particular to run into an Italian member I'd worked with previously in the United States. The single best memory, though, is of the Romanian members themselves, most of whom joined since the revolution.

The church center is in the heart of downtown, quite near where the miners' insurrection had been beaten back while I was in Timisoara. It's in the general area of the national university, where students had declared a "neo-communist-free zone" to protest the government, and most of the guests and new members are students or recent graduates. I enjoyed many fine hours of talking with them about their lives and what led them to the Family and admired the way they and the Italian members got along well together.

I ended up renting a room near the church from a family with an English-speaking son and, before leaving Romania, went on a quick trip with the father by train and boat to where the delta of the Danube meets the Black Sea—in order to visit his childhood home. We could only communicate with sign language and the help of a bilingual dictionary, but had many fine experiences—one after another—together.

All in all, I saw plenty of signs of a substandard economy and the legacy of decades of fear and suspicion. There were a few troubling occasions while by myself taking photographs that I was mistaken for a secret police agent—situations that required patience and a few long moments to

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Parents too forgive our lot
Let's embrace together, then lost,
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Brian Goldstein

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DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume Six • Part 5

An historical parallel exists between the eras of the Old Testament United Kingdom and the United Christian Empire. Both periods lasted for a total of 120 years each.

The Old Testament monarchy started with Saul, who was anointed as the first king of Israel by the prophet Samuel. He was succeeded by his former armor-bearer and son-in-law, David, who made the newly-captured Jerusalem his capital. Henceforth, this city became the epicenter of Hebrew religious and cultural life.

David in turn was succeeded by his son, Solomon, who is credited with building the royal temple which came to serve as the center of Jewish activities. At the same time, however, Solomon took wives from foreign nations, allowing them to worship their own gods. From the standpoint of the Hebrew historian (I Ki 11:1-13), such tolerance was a heinous sin.

Divine Principle looks at the reigns of Saul, David and Solomon in terms of their dispensational importance. The ultimate purpose of this period was to build a Temple which was to foreshadow the coming Messiah. In a mystical sense the Temple, which was the center of Jewish life, was a symbol of Christ who was to come as the restored center of human society. That David was willing to build the Temple, and that Solomon finally achieved it, was of understandably significant import in the historical providence of God.

Corresponding to the Old Testament United Monarchy, the United Christian Empire also lasted for approximately 120 years, beginning in 800 A.D. Just as the Hebrew united monarchy was begun by Saul, who was anointed king by the prophet Samuel, so the United Christian Empire was inaugurated by Charlemagne, who managed to have himself crowned by Pope Leo III. With his coronation, effected at St. Peter's Church on Christmas Day of 800, Charlemagne became the ruler of the Holy Roman Empire.

Now a theocratic stamp had been placed on the empire, and Western Christendom was at last united in a kingdom of God of

which Charlemagne was the earthly head.

Divided Kingdoms

After both the Hebrew United Kingdom and the United Christian Empire had been established, both kingdoms became beset by conflict and division for periods of roughly 400 years. When Solomon compromised his devotion to Yahweh both by allowing his foreign wives to worship their own deities and by neglecting to fulfill his other obligations, the seeds were sown which destroyed the United Kingdom. The kingdom was subsequently divided into the northern kingdom of Israel and the southern kingdom of Judah.

According to Divine Principle, because Solomon had united with Satan, God split his kingdom in order to separate the good from the evil. The northern kingdom of Israel was in a position comparable with that of Cain, somewhat alienated from God, and the southern kingdom of Judah was in an anointed position similar to Abel's.

Accordingly, several notable ethical and spiritual advances took place in Judah. For example, great prophets arose who emphasized the moral and ethical components of religious faith, concern for the weak and the oppressed. Beginning with Amos, these men were the first to realize the place of morality in religion. Yet, in spite of the emergence of these Hebrew luminaries, the division of the United Kingdom continued. Just as Cain had failed to respect the status Abel apparently had in the eyes of God, so Israel failed to respond to the spiritual influence of Judah. The Lord's efforts were being rebuffed.

In the Christian era a similar disunity afflicted the Holy Roman Empire of Charlemagne, largely because of disagreements among his grandsons. Gradually, the kingdom was divided into three parts—the kingdoms of the East Franks, the West Franks and that of the middle-Italy. Italy

ultimately came under East Frank control, and so the division became one between the kingdoms of the East Franks or the Holy Roman Empire, and the West Franks or the kingdom of France. According to Divine Principle, the eastern kingdom, containing the seat of the Roman Catholic Church, now became the primary object of God's dispensation; it occupied an Abel position, as had Judah during the time of the Hebrew

periods of exiles, first of the Hebrews and then of the Roman pope, provide a further comparison between the Old and New Testament epochs. Because both the northern kingdom of Israel and the southern kingdom of Judah failed to repent, and thus failed to establish the foundation for the coming of the Messiah, they were taken captive into Babylon. This exile lasted for 70 years. Likewise in the Christian era, a corrupted papacy was moved to France, also for 70 years.

Let us first examine the Old Testament exile. The northern kingdom was invaded by the Assyrians and destroyed in 721 B.C. The southern kingdom was invaded by the Babylonians in 597 B.C. Mass deportations were ordered, beginning a whole new period in Israelite history. It is said that over 10,000 Jews were carried off to exile in Babylon.

Corresponding to the Babylonian exile, the papacy experienced a comparable captivity. When the medieval popes did not correct their errant ways, the papacy was exiled to France and remained there under the control of the French king. It was a period of confusion and humiliation for the Vatican and the Church.

When the period of papal captivity was over, the papacy was divided between Rome and southern France; later a further subdivision was made. These parties were finally integrated, and the papacy was revived in Rome. The papacy was thus reconstructed through a three-stage process. Including the times of captivity and return, the period lasted for 210 years.

After the Babylonian captivity, the Jews also returned in three stages, which developed over a period of 140 years. Combined with the 70-year exile, this meant that 210 years had elapsed after their Babylonian captivity began, matching the 210 years of the papal exile and return.

PARALLELS IN HISTORY

	400		400
PREPARATION FOR THE MESSIAH		PREPARATION FOR THE SECOND COMING	
JEWISH CAPTIVITY AND RETURN	210	PAPAL CAPTIVITY AND RETURN	
DIVIDED KINGDOMS NORTH AND SOUTH	400	DIVIDED KINGDOMS EAST AND WEST	
UNITED KINGDOM	120	UNITED CHRISTIAN EMPIRE	
JUDGES	400	PATRIARCHS	
SLAVERY IN EGYPT	400	PERSECUTION IN THE ROMAN EMPIRE	
	ABRAHAM	JESUS	

The historical patterns that preceded the first advent have been repeated in preparation for the second.

kingdom.

A significant further parallel between the Old and New Testament divided kingdoms is that generated by the rise of certain Roman Catholic monks and saints. These spiritual giants correspond to the Hebrew prophets mentioned earlier. As Israel and Judah were warned by the prophets to repent of their sins, so monks and saints of the Catholic Church attacked the vices of powerful churchmen. For example, Dominic, a Spaniard (1170-1221), founded the Order of Preachers (Dominicans) to reform the Church through preaching and teaching. Likewise, Francis of Assisi (1182-1226) formed the Minor Brethren to preach repentance to all and love for the oppressed.

Captivity

Following the Divided Kingdoms, the

Next Month • The 20th Century



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A series of Divine Principle educational tapes is being shown on the following Cable TV stations. [Please contact the UNews office if this schedule is incomplete or inaccurate.]

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	Freemont	TCl	Thurs 3:00p
	Pleasant Hill	19	Mon 10:30p
CA LA AREA:	Bell Gardens, Bellflower	Cont. 51	Wed 8:00p
	Beverly Hills	Century 3	Fri 8:00p
	Costa Mesa	Copley 68	Thurs 7:30p
	Culver City	Century 3	Fri 8:00p
	Downey	Cont. 51	Wed 8:00p
	Hollywood	Century 3	Fri 8:00p
	La Miranda	Cont. 51	Wed 8:00p
	Lynwood, Maywood	Cont. 51	Wed 8:00p
	Paramount	Cont. 51	Wed 8:00p
	Pasadena	Pas. Com 56	Sun 2:30p
	Santa Barbara	KCTV 19	Fri noon
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South Whittier	Chan. 53	Wed 6:00p	
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	New Orleans	47	Fri 8:00a
LA	New Orleans	47	Sun noon
	Chicago: Far West Suburbs	United 52	Mon 10:00p
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	Dover & Whippany	Sammons 3	Sun 7:30p
	Newark	Gateway 26	Sun 7:30p
	Buffalo	32	Mon 8:00p
	Poughkeepsie	32	Thurs 6:30p
NY	Rome	NewChannels 19	Tues 7:00p
	Staten Island	CTV 24	Thurs 4:00p
	Schenectady	11	Wed 9:30p
	Staten Island	CTV 24	Sun 9:30p
	Austin	32	Fri 8:30p
TX	Austin	32	Sun 6:00p
	Dallas	15	Wed 4:00p
	Dallas	15	Thurs midnt
	Dallas	15	Fri 10:30a
	Fort Worth	44	Mon 8:30a
	Fort Worth	44	Wed 1:30p
	San Antonio	34	Wed 11:00a
VA	Arlington	33	Wed 6:00p

★ INTERNATIONAL RELIGIOUS FOUNDATION ★

NEW ECUMENICAL RESEARCH ASSOCIATION

India & Africa: Conferences on God, People and Nature

By the New ERA staff

A New ERA conference on the theme "Religion and Society" was held at the Blue Diamond Hotel, Pune, India, Nov. 3-5, 1991. Adherents of different faiths joined together to evaluate the roles, both positive and negative, that religion in general, and individual religions in particular, have been playing in society, and to explore the constructive role that religion plays in the national and world communities.

In group discussions and plenary sessions, as well as in informal face-to-face contacts and exchanges, the participants critically evaluated their own faiths in both theory and practice. They sought to discover what was unique in each of them, while investigating the negative features which hampered their roles as agents of true humanization.

A conscious effort was made by each participant to appreciate the elements of value in other faiths and to go beyond the constraints of scriptures, dogmas and

rituals toward a new understanding of religion. This understanding would represent the best of a transcendent humanism aimed at creating a new society of women and men living in harmony with the

environment and the total cosmic order.

For this a new value system needs to be created that will inform all citizens from the earliest stages of socialization. The family, educational institutions, the media

of communication, religious leaders, public figures and elites in various walks of life will all need to be molded into a new consciousness that will permeate all levels of society in an ongoing process of transformation. Whatever makes us more human is true religion—whatever dehumanizes is not. When we learn to shed our superiority complex and claims of exclusiveness, and dialogue in true openness of spirit, we shall trigger a new thought process and create a new culture and models of communication.

Africa

The African Regional God Conference, sponsored by New ERA, was held May 8-12, 1991 in Kenya. It marked a significant step towards an expansion of the International God Conference to a regional level. Under Dr. Gilbert Olgutu's chairmanship about 25 participants came from the diverse countries and religions of Africa.

We first gathered at the Serena Hotel in Nairobi for an Opening Breakfast, after which we were whisked off by two small airplanes to our conference site, the Mara

see New ERA on next page



A prayer from Bishop Ajouga (right) began one of the group discussions in the Kenya meeting. IRF

INTER RELIGIOUS FEDERATION FOR WORLD PEACE

Religions as Resources for Peace-Making

By the IRF staff

November 20-24, 1991, a conference on "Religion and Culture" was held in Moscow, Russia, sponsored by the International Religious Foundation (IRF), the Inter-Religious Federation for World Peace (IRFWP), the Professors World Peace Academy (PWPA), and the Institute of Philosophy in Moscow.

The conference themes were on: The Unification of the Contemporary World and Cultural Values; The Role of Religions in the Modern World in an Ecumenical Perspective; Philosophy and Religion in Dialogue; and Religion and Culture: Prospects for a Future Unified Civilization.

The conference featured about eighty scholars from North America, Europe, Africa and the (then) Soviet Union.

Among those in attendance were Rev. Dr. Paulos Mar Gregorios, Metropolitan of Delhi for the Syrian Orthodox Church of the East;

Professor John MacQuarrie, Oxford University; Dr. Richard Rubenstein, Florida State University; Dr. Ursula King, University of Bristol; Dr. William Garrett, St. Michaels College, Vermont; Dr. Paul Mojzes, Rosemont College, Pennsylvania; Dr. Gordon Anderson, PWPA, New York; Dr. Paul Badham, St. Davids College, Wales; Dr. A.B.T. Byaruhanga-Akiiki, Makerere University, Uganda; Dr. Betty Rubenstein, Florida A & M University; Dr. Daniel Cohn-Sherbok, United Kingdom; Dr. Waldemar Chrostowski, Poland; Dr. Boris Gubman, Toer State University, Russia; Dr. Thomas G. Walsh, IRF, New York.

The following is an excerpt from an essay by Dr. Ursula King, University of Bristol, U.K., presented at the conference.

Global and Ecumenical

Using the word "global" is not simply a new fashion where what was previously described as "the world" (as in "world literature," "world history" or "world religion") is now called "global". On the contrary, the latter indicates primarily a new kind of consciousness which takes into account a new order of complexity where the particular and universal, the local, regional and international interact in a

share at least a sense of its wholeness and unity (which does not imply its empirical integration) and are conscious of the world as a single place with intricate patterns of connectedness and interdependencies. To encourage the development of a greater sense of unity Robertson has suggested examining existing images of world order in different cultures and religions.

In his own discussions Robertson draws largely on classical sociological theories, but conceptions of the world as a whole—and of the intrinsic, or at least intended, unity of humankind—are not alien to the world faiths, for such universality is often deeply enshrined in their original teachings. We remember the root ideas of the "cosmos" and the "oikoumene": an overarching sense of unity and totality embracing the entire inhabited world known to ancient thinkers.

As the early church grew larger, Christians spoke of the church throughout the world. When Christians from different localities met to discuss aspects of belief and discipline, these gatherings were

referred to as "ecumenical councils," i.e., gatherings with representatives from the whole world of their time and experience.

Ecumenism

In the twentieth century the word "ecumenism" acquired a new meaning. It was applied to a new movement born to heal the historic divisions between different Christian churches, to express the wholeness of the Christian faith and a common worldwide mission. However, the present ecumenical paradigm is larger than the Christian churches.

It has now grown into the idea of a

"global ecumenism," bringing not only the different forms of Christianity closer together, but all the different faiths found in our world. Interfaith dialogue between members of different faiths has increased the awareness of the global dimension in matters of religion. Leading Christian theologians, as well as religious thinkers from other faiths, have begun to address global issues, stressing our global interconnectedness in the realm of religious ideas and the spiritual life just as much as in the realm of economics.

There are many religious ideas worldwide which express through stories and myths the unity of human origin and destiny. There is the idea that humanity descended from a common pair of ancestors, found in many myths, or that of a common final goal, a "telos" for all humanity which is present in different religious soteriologies. There are also the ideas of many religious thinkers who have stressed the idea of one human family.

When looking at religions in a global, ecumenical perspective, awareness of their extraordinary diversity in terms of numbers, beliefs and practices is important. Most religious and non-religious people assess religions from the limited perspective of their own experiences without taking a global view. Few Christians realize the extraordinary pluralism within Christianity, and this applies also to Muslims, Hindus and Buddhist, or members of other faiths.

According to the statistics gathered by David Barrett (1982), there are seven major Christian blocs and 156 different ecclesiastical traditions, and an estimated 20,870 distinct and independent Christian denominations. Geographically, the majority of Christians will live in the so-called "Third World" by the end of this century.

The diversity of religions also runs into many thousands; yet twenty major distinct religions, religious systems or quasi-religions can be distinguished. Almost all have expanded numerically as well as geographically since 1900. In many countries significantly large communities of different religious groups live next to each other.



Participants in the Moscow conference 'Religion and Culture.'

previously unknown way.

Increasingly we come across references to the need for new global thinking: global perspectives, global consciousness, global ethics and global spirituality. These terms imply a new type of multi-dimensional, cross-cultural consciousness which did not exist in this form in earlier stages of human history and which takes ethnic, social, cultural, political and religious pluralism seriously.

Writing about the themes of globality and globalization, sociologist Roland Robertson refers to the large number of members in the modern global system who

Campus Activism for Public Service

By Rev. Sandra Stott

Ask not what your country can do for you but what you can do for your country." This famous challenge by John F. Kennedy may be more needed today than 30 years ago when it was first uttered. The past 30 years have seen the increase of crime, poverty, homelessness, violence, and drugs.

America, a nation founded with Judeo-Christian values, continues to deteriorate rapidly leaving each succeeding generation of young people with less and less. We must, therefore, stop and ask ourselves, "what am I doing for my nation, for my neighbors, and for my family now and in the future?"

Idealism of the '90s

Our future leaders need to begin to feel responsible for the community of which they are a part. Unfortunately, college and university campuses have traditionally been isolated from the community around them and have often turned a blind eye to what happens just on their borders. But it is hard for the university not to impact the surrounding community, for better or worse, because it relies on that community for so many resources while bringing a significant population increase to the area during the academic year.

While it is true that the mission statements of many universities express concern about the need for public service, the university may not have the staff or the office space to put that vision into practice. There are, nonetheless, many community agencies and organizations that help victims of rape, abuse, alcohol, drugs, homelessness, etc. These groups often desperately need volunteers to assist in fulfilling their responsibility to the community.

For students who will be the future leaders and educators of our nation, this need for volunteers affords a precious opportunity to get involved in the community. What better way for the student to contribute to the community than to volunteer an hour or two once a week? In this way, students can make a difference in someone's life rather than simply standing idly by or even contributing to the existing problems. This sacrifice of one's time not only helps others but also strengthens individual character as well.

Several campus programs are developing around the country which recognize the value of community service. Campus Compact, one such organization established by

the presidents of Stanford, Brown, and Georgetown, was founded to assist students in promoting community service organizations on campuses. *Campus Compact* is now active on 280 college and university campuses. Some of these schools even provide the opportunity to get college credit for community service work accompanied by a class report on the experience.

Vision for the campuses

What is the inspiration for United to Serve America (U.S.A.)? One hundred years ago Dr. Russell Conwell, the founder of Temple University, preached a remarkable sermon entitled *Acres of Diamonds*. In this sermon he told of a man who, though he spent his whole life searching for wealth, died in poverty. After his death, a fabulous diamond mine was discovered right beneath his shack. He had the means to fulfill his dreams if only he had known where to look!

Today, United to Serve America is honoring today's *Diamonds*. These individuals, an unlimited resource of human heart and spirit, are being recognized for their community service in 250 cities across the country. Each individual so chosen receives the prestigious *Diamond Award*, created by U.S.A. to celebrate the contribution of these unsung heroes to our nation.

The U.S.A. project has a three-fold purpose: to create a network of organizations, individuals, schools and businesses concerned about solving the problems; to recognize and support existing service organizations; and to educate the public in the spirit of volunteerism. All of these purposes can also be achieved on the

college or university campus.

For example, at the service organization fair held recently at the University of Texas at Austin (with 50,000 students in a city of 400,000 people), the idea for a volunteer center or clearinghouse was proposed. On other campuses, there may be several organizations, churches, or individuals that are interested in developing a network of communication in service.

There may be any number of student organizations worthy of this sort of *Diamond Award* status and support. Additionally, the vibrant educational process of the campus offers a wonderful opportunity to educate future generations in the spirit of volunteerism. This type of service will be beneficial not only for the community, but also for character development of each individual involved.

It is upon this foundation that CARP at the University of Texas, Austin, introduced United to Serve America to the campus community.

The first program was a symposium where Marie Jones, an Austin *Diamond Award* winner, spoke on "The Revival of the American Spirit" on May 5 1992 to a group of interested students. Many students expressed interest in further programs of this kind.

A momentum for this kind of activity is already building around the country. In Columbus, Ohio, the Circle K chapter at Ohio State University received a *Diamond Award*. Circle K is a college-age service group with chapters on over 750 campuses nationwide.

At the University of Wisconsin at Madison, the Greater University Tutoring Service and Help at Student Housing

(GUTS/HASH) also received a *Diamond Award*. GUTS/HASH is the largest peer tutorial program in the United States.

And, on Saturday, May 2, the fifth USA Awards event in New Jersey was held at New Brunswick Theological Seminary. Dr. Robert Grant, co-founder of U.S.A., spoke to 150 volunteers from thirteen organizations that were being honored.

Positive focus

For campus ministers of all denominations, the challenge is to serve the individual needs of their ministry. For many students, college is the first time they have left home and the first opportunity for them to clearly establish their own values and morals. Through organizing service opportunities, campus ministers can help students channel their idealism and energy in positive ways. This positive focus also helps to decrease destructive behaviors.

As the young woman who received the *Diamond Award* for the Circle K group in Columbus, Ohio, put it, "I don't have time to party or mess around. I'm too busy helping others."

There are several opportunities for future involvement of U.S.A. and the campus community. One is to create a clearinghouse to link the university service organizations and community needs. Each organization can adopt a community organization and commit to once-a-month involvement (adopt a *Diamond*).

Another is to encourage administrators to adopt a community service course for credit, where service is required along with a written report on the experience. This educational process of stressing the need to help others needs to be learned for the next generation to be able to take responsibility for the state of our communities in the future.

If America is to be renewed as a God-affirming nation, our young people need to be challenged to face very tough decisions about the quality of their life and future. For this reason, campus ministry has a vital mission—to capture the imaginations and to touch the hearts and minds of the youth of America. When this vital force is unleashed—there will be nothing that can stop it.

Rev. Sandra Stott is the Unification campus minister at the University of Texas in Austin. For more information about Campus Ministry programs, contact: Rev. Amy Cuhel-Schuckers at 4 West 43 Street, NY NY 10036—(212)382-1634. Reprinted by permission from the Unification Campus Ministry Newsletter.



New ERA from previous page

Serena Lodge. The Mara is adjacent to Serengeti National Park of Tanzania, and offers one of the most beautiful spots in Africa. The bird's eye view of the Mara plains was only a foretaste of what was to await us at our final destination.

The cheery hotel personnel of the Mara Serena Lodge greeted us at the airstrip near the hotel. In Land Rovers we wound our way up a small hill into the compound of the lodge. Here we were welcomed with refreshments and a most magnificent sight: far-stretching plains spotted with solitary trees and an abundance of wildlife. Our lodge was built of cabin-like rooms in the style of the native Maasai. As our cabins rimmed the hillside, we could watch from our windows all of God's creatures roaming in the valley below.

At 2:30 p.m. we gathered in the main conference hall for the opening addresses by Drs. Gilbert Ogutu (chairman), Franz Feige (New ERA director), Darrol Bryant (New Era senior consultant), Francis D'Sa

(current chairman, International God Conference), and A. T. B. Byaruhanga-Akiiki (organizing committee member).

Dr. Ogutu explained the background of the conference, impressing upon the audience that it felt like a continuation of the Seventh God Conference in Assisi, Italy. Not only did the dates coincide by the span of a year, but the choice of the venue captivated the spirit of St. Francis of Assisi, who prayed for nature while enveloped by nature's surroundings.

Dr. Ogutu most appropriately led off the discussion with an introductory paper on "In Quest for the Bond of Harmony: The Cosmic Covenant Revisited." The underlined that the relationship between humanity and nature must go beyond humanity's destructive tendencies thereby pointing to humanity's role in the cosmic covenant. A second introductory paper by Dr. W. Henry Mutoro took us on a grand tour of archeology, stressing the natural origins of humanity and evidence of humanity's roots in Africa.

The remainder of the papers were presented and discussed in two separate

groups. Participants' faces expressed concentration, contemplation and confederation, as one by one they "confessed" their faiths in a confluent manner. Rivulets and ripples of differences could be felt in the avid "debates" that followed after each presentation.

Nature in the raw

One of the highlights of the conference was the game drive on the second afternoon. It brought us into direct relationship with nature. The excitement to see the various "personalities" of nature—the relaxed cheetahs, the meandering lions, the galloping zebras, the snorting buffaloes—will remain a permanent and beautiful life experience for many participants. The questions that this immediate encounter with nature stimulated also enriched the process of the conference.

We also met for daily morning meditations centering on the different religious traditions. We started before sunrise on the terrace below the swimming pool. Thus, towards the end of our prayers we could watch the sunrise swiftly over the plains.

The closing day was spent back in Nairobi. Actually, a surprise was awaiting us. We were driven to the "Bomas" of Kenya where we were shown different traditional Kenyan homes and crafts. Then, after a festive lunch, we were entertained and educated by traditional dances.

Finally, the concluding meeting at Serena Nairobi was filled with emotions. The closing speeches emphasized the gratitude of all participants for this overwhelming blend of experiences, ranging from the challenging intellectual dialogues, the joys of our fellowship, to the sharing in nature's splendor. It was clear to us all that Dr. Ogutu and his planners and organizers had set the most distinguished example for future Regional God Conferences.

We left, changed in some way, sure that the "timeless" Mara was still with us. Our hearts were filled with Mara's touch, smell, taste, sound and its images.

Can you still hear the distinctive ring of "Nyasaye Nyakalaga" (the presence of God Almighty)?

Excerpted from IRF Newsletter

IRFF in Albania

BY RUTH ROBINSON

Albania is in the southeast of Europe, embraced by Yugoslavia, Greece and the Adriatic. It has about three million inhabitants—comparable to Ireland—yet is practically unknown to Europeans. For forty-five years it was under a strict communist regime, almost completely isolated from the rest of the world. People's creativity, free thought and feelings were oppressed. The only guidance allowed was that which reflected the Marxist-Leninist, atheist convictions of the former leader, Enver Hoxha. Even a slight deviation from the party line would end in imprisonment, death or a state of internal exile within Albania.

Knowing about such oppression from the news or secondhand information is one thing, but meeting people who have been imprisoned or exiled and hearing their stories is another matter. In 1967, all religious institutions, whether Catholic, Islamic, Orthodox or whatever, were closed down, destroyed, or converted into animal stables, movie theaters, cafeterias, even museums. Many priests and other believers were killed, imprisoned or tortured, and religious celebrations were



The IRFF-Switzerland Volunteers

My arrival on a cold February night (below zero) in Tirana, Albania's capital, was quite dramatic for me. My entry visa was supposed to be there, but it was not and my friends and the doctors from the hospital had to wait for over three hours in the closed-down airport until the Ministry of Defense had interviewed me and given the green light for me to go on. It was not so much the cold that worried me as the so-called "security men" who were armed with heavy machine guns and whose expressions were dark, tense and insecure. We could not tell if their intention was to protect us or to seize the right moment to take the relief goods we were carrying.

Albanian people are friendly and their hospitality touched me very much, but Albania is also a male-dominated society par excellence—in the streets, in the restaurants, and wherever a large crowd gathered, women were hardly ever to be seen. Nevertheless, I was assured by the hospital doctors that boy and girl babies are born in equal numbers.

In light of Albania's economic crisis, I was not surprised that stealing whatever was needed and the looting of relief goods were quite common, but I was alarmed to find that public institutions, other administrative buildings and even hospitals were not safe.

I had already lived in Africa for several years and had experienced war-stricken countries like Uganda. I thought I knew what poverty is, yet *Albania is even poorer!* I realized quickly that I was in a country where development had stood still since 1945: the children's hospital was missing windows (there is no longer a glass factory

operating in Albania), basic medical equipment was lacking, and electricity and running water were often unavailable.

Before World War II, Albania was a flourishing nation, exporting goods to other countries. In the past 45 years, Albanians have done their best to maintain machines, equipment, buildings, etc., by themselves. Today, those forty- and fifty-year-old machines are just too far gone. Doctors and nurses ask for disposable diapers for the sick babies, handicapped children and newborns because their fifty-year-old washing machines do not work any more, washing powder is extremely expensive (when you can find it), electricity is available only once in a while, and there is running water only for about an hour a day. Doctors can only perform operations if they have an eighty percent assurance from the power plant that power will be available to the hospital at a certain time. One can see the devil's wheel. . . .

I was invited to visit the Hospital of Neurosurgery and was introduced to the head of the pre-natal department, Dr. Maksim Cikuli, a man who once served three years as a mine doctor in internal exile in his own country. Today he is General Secretary of the Balkan



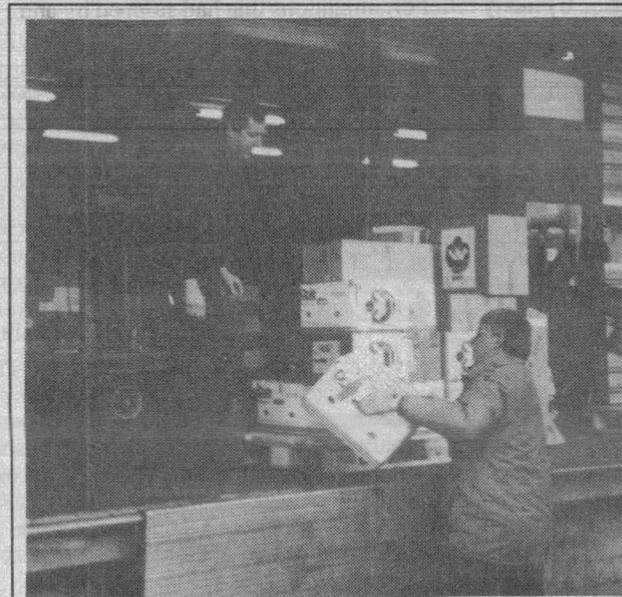
Ruth Robinson with a group of Swiss doctors

strictly forbidden. Until 1990, Albania was the most staunchly atheistic state in the Western world. Today, while the older generation is still holding on to its original belief and conviction in the heart of an all-merciful God, the young people are confronted and confused by the contrast between Albania's misery and the tremendous influence of the depictions of paradisiacal lifestyle coming to them through Italian television.

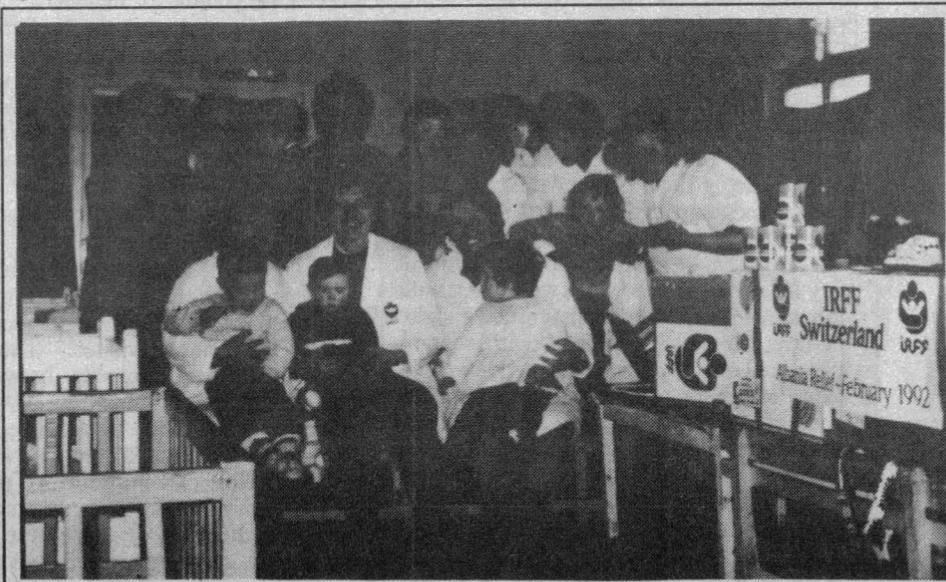
Factfinding Tour in Tirana

Belgium, Liechtenstein and Switzerland were assigned by Reverend Moon to be "sister nations" to Albania. This is one reason why IRFF Switzerland is researching possible relief projects there. IRFF Switzerland launched a campaign in all four ethnic regions of Switzerland to find donations of specific laboratory equipment, baby food, baby clothes, toys and baby shoes.

Swissair and Malev (the Hungarian airline) transported all of IRFF Switzerland's relief goods free of charge.



Preparing cargo at the Swissair terminal.



Donation to the State-owned kindergarten

Confronting the Legacy of 45 Years of Oppression and Despair



The official donation ceremony

Medical Union; he is also the *only* doctor in Albania who specializes in pre-natal examinations. I was planning to take some pictures in his hospital, but something in my heart was blocking me. . . the sad circumstances of the patients, doctors and nurses was not only expressed in their eyes but in their working environment. Their hopes had already been raised by many relief organizations that had stopped by and made promises, but until now nothing had changed. They still needed beds, mattresses, pillows and basic medical equipment.

I learned that before 1990 some Eastern European countries had helped, but now that their own communist regimes had come to an end, those countries were looking out for themselves and Albania had been left alone and forgotten. Economic reforms aimed at creating a free-market system have not been able to get off the ground because of the lack of infrastructure.



Beat Fuhrmann loading relief goods.

When the market was liberalized two years ago, the people in power more or less gave the farmers their land back to be cultivated according to their own needs, but in return they demanded the livestock from the farmers.

The farmers responded by killing the cows, thinking that this way they would at least have meat for their families for a year. Now there are not enough cows in the country and consequently no milk. Milk powder is urgently needed.

Donation Ceremony at the Hospital

Our official donation ceremony on February 25 with the director, doctors and staff of the Children's Hospital, journalists and television cameras, was tense and dangerous. We had had to bring all the relief goods (valued at \$30,000) to the hospital by ambulance that morning. The offices of the chief doctors and directors were not secure even for one hour. Even the short drive to the hospital area proved critical. The whole atmosphere was so dangerous and unpleasant that we were all prepared for any kind of attack or violence. Of course, we had some police protection, but I still felt as though I had my head in the mouth of a lion, not knowing when it might close.

Finally, we were able to have the ceremony in a small pharmacy room. I could introduce IRFF and its founder, Reverend Sun Myung Moon. Dr. Cikuli, the chief doctor for the pre-natal department, gave words of thanks, and we finished with an interview for the television and journalists. The event was featured on the national television news.

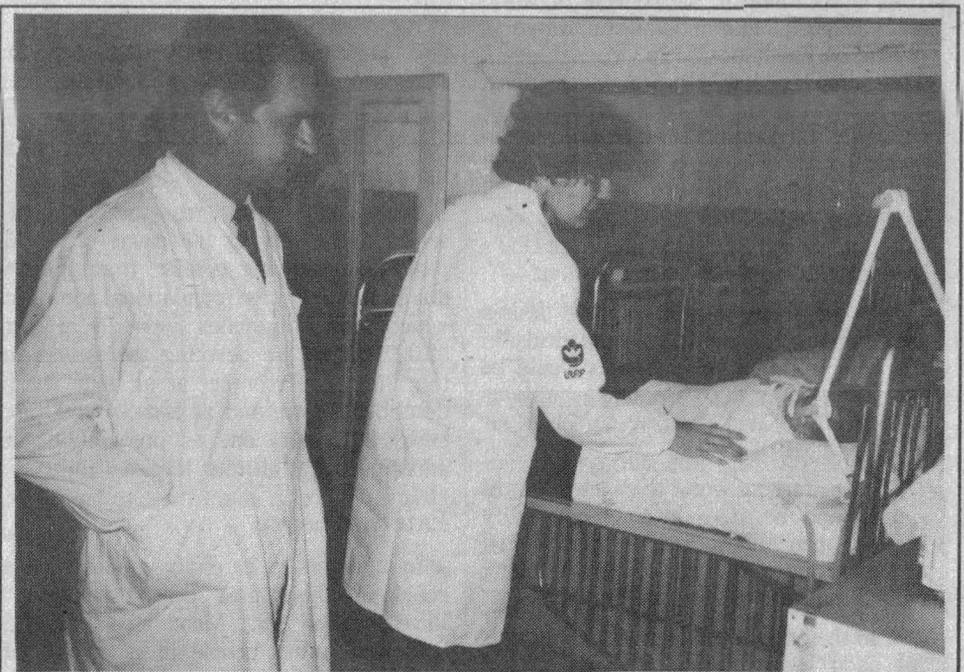
Mr. Jose Suarez, IRFF Switzerland's permanent representative in Albania, and myself were able to get first-hand information and impressions from the Albanian Red Cross, the World Health Organization (WHO) and the United Nations Development Program (UNDP). We are considering joint projects

with those humanitarian organizations already active in Albania. IRFF's status as a Non-Governmental Organization in association with the United Nations Department of Public Information gives us a good opportunity to work together with similar relief organizations. Also, Jose Suarez has been assisting in the weekly meetings for NGOs at the UNDP building.

We also donated a hundred pairs of brand-new jeans to the Albanian Student Association. The president of the association, Mr. Blendi Gonxhja, introduced us to the director of a kindergarten, where about thirty infants aged one to three are being cared for by ten employees in a very broken-down building. Speaking with the director of this state-owned facility, I could understand the poor environment that these children are in. The clothes, toys and baby food that we brought were received by them in great gratitude, with tears of thanks.

My stay in Albania was very short, only about one week, yet I could see so much and my first impressions are tremendous. I am very grateful to the director of the Hungarian airline, who offered me a reduced air ticket, to Mr. Beat Fuhrmann, president of IRFF Switzerland, who suggested that I go on this fact-finding tour, and to all the people in Switzerland who supported our emergency activities for Albania.

Albania is a country of great hope. It has the possibility to regain its national stability. Today the Albanian people need our help, above all our cooperation in helping them to rebuild their nation. The aim of IRFF Switzerland is to be a cooperative partner. Please help and support IRFF Switzerland in this noble goal.



The Children's Hospital: This baby needs oxygen but the power has been cut.

TO CONTRIBUTE TO THE WORK OF IRFF-SWITZERLAND, SEND YOUR CHECK TO: IRFF (SWISS APPEAL) 2 PENN PLAZA, SUITE 1500, NY NY 10121 DONATIONS TO IRFF ARE TAX DEDUCTIBLE



★ EMERGING UNIFICATION CULTURE ★

Rev. & Mrs. Moon's Program For World Peace

An Introduction to their Theory and Practice

By Dr. Frank Kaufmann

This is an excerpt from a paper to be presented at the God Conference this summer.

Sun Myung Moon was deep in prayer on a mountainside in what is now North Korea on Easter Sunday, 1935 when he claims Jesus appeared to him asking that young Moon take up the remaining dimensions of Jesus' own mission to create the Kingdom of God on Earth.

After two attempts to reject the call, the young Moon accepted the mission and set out on what he believed to be the first necessary step for the fulfillment of his promise. He sought to discover God's original ideal for human life, the precise means by which that ideal was corrupted, and the precise manner by which this ideal may be restored.

After ten years of intensive prayer, study of the Judeo-Christian scriptures, and research in the spiritual world, Reverend Moon secured what he believed to be the answers to these three essential questions.

In 1945 at the age of twenty-five he presented these insights to "prepared" Christian groups, but was rejected. From 1945 until the present Reverend Moon has sought to fulfill his promise to Jesus under the conditions of persecution from worldwide Christendom, rather than with the cooperative response from this expansive religious foundation.

In 1960 Reverend Moon married Mrs. Moon (Han, Hak Ja), who has participated intimately in what then expanded to become the mission of his family.

Original ideal

In Unificationism, the concept of world peace conforms to a notion of the Kingdom of God on Earth, or "God's Original Ideal." The pursuit of world peace is considered by Unificationists to be the process of removing the conditions which prevent the realization of God's original ideal, and providing means by which the original ideal may be fulfilled. Unificationists consider the present world to differ from God's original ideal in three essential ways:

1. In the present world, physical desires are often in conflict with spiritual ideals. In the ideal world physical desires would be extensions of our high, spiritual aspirations to love others, and sacrifice ourselves for the happiness of others.

2. In the present world there are traces of enmity and negative incomprehensibility between men and women. In the original ideal men and women would have harmony without conflict or estrangement.

4. In the present world, human society is "at odds" with nature, harming it and being harmed by it. Furthermore, estranged from it. In the original ideal the human world and the natural world would exist in harmony and mutual enhancement.

The Unification project then consists of repairing these three pairs of relationships, the relationship between mind and body, the relationship between men and women, and the relationship between humankind and "nature." Absence of conflict in these areas is what a Unificationist would regard as the necessary foundation for a peaceful

world, or "world peace." Conversely, "world peace" is not achievable if conflict persists as constitutive of these relationships.

Inner peace

In his introduction to *A New Vision for World Peace*, Reverend Chung Hwan Kwak points out:

"Throughout nearly seven decades of his life, Reverend Moon has suffered abject poverty, hunger, torture, persecution, and political and judicial harassment. The strength and perseverance with which he has borne these trials has been extraordinary. I have known Reverend Moon personally for more than 31 years, and I can say without reservation that the most important aspect of his life is his profound God-centeredness."

The Unification church has "inner" and "outer" expressions of its "peace program." The "inner dimension" of the "peace movement" has until very recently been undertaken only by "Unification Church members." This essentially consists of:

1. Following a path of spiritual discipline designed to train the body to behave in concert with the high, spiritual aspirations of love and self-sacrifice (known to Unificationists as "the formula course").

2. Removing the generative cause of the

"Unificationists consider the present world to differ from God's original ideal"

conflict between the body and spirit (i.e., receiving the "Blessing").

3. Perfecting the relationship between man and woman through marriage, and family-building.

4. Establishing harmony between one's family and "nature."

Committed Unificationists believe themselves to be serving the cause of world peace by removing conflict from human affairs in these three foundational arenas in which conflict originates. Currently, at least 50,000 people are devoting themselves to the removal of conflict at all four levels described above, and at least 100,000 are engaged in step one as preparation for participation at all four levels.

External peace

In addition to carefully guiding these people in this "inner peace movement," Reverend and Mrs. Moon have engaged these and other people in a myriad of activities designed to pursue world peace at an "external" level. This is a briefly annotated, partial list of the projects, foundations, and institutions founded by the Moon family for the sake of world peace.

INTERNATIONAL RELIEF FRIENDSHIP FOUNDATION (IRFF): a non-profit agency dedicated to eliminating poverty, malnutrition and disease. IRFF seeks to promote greater self-reliance in development aid projects. IRFF creates short- and long-term programs in agriculture and

rural development, education and technical training, health care, urban and community services, and emergency disaster relief.

INTERNATIONAL CULTURAL FOUNDATION (ICF) was founded in 1968 to promote academic, scientific, religious and cultural exchange among the countries of the world. In the face of global crisis, ICF fosters the emergence of a rich new world culture based on enduring common values.

INTERNATIONAL CONFERENCE ON THE UNITY OF THE SCIENCES (ICUS): an international, interdisciplinary forum of scholars and scientists organized based on their common social, intellectual and ecological concern.

PROFESSORS WORLD PEACE ACADEMY (PWPA) is dedicated to finding peaceful solutions to problems that pose the threat of war or violence. A worldwide network of academics with chapters in over 90 countries.

INTERNATIONAL LEADERSHIP SEMINARS (ILS): extensive education programs for intercultural and international awareness and commitment to global cooperation.

THE INTERNATIONAL RELIGIOUS FOUNDATION (IRF) is dedicated to fostering world peace through religious dialogue and harmony.

THE ASSEMBLY OF THE WORLD'S RELIGIONS (AWR) is a quadrennial gathering of spiritual teachers, scholars, lay leaders, artists and young people aiming to uncover, from within the world's great spiritual traditions, much needed resources and inspiration which might help resolve the many crises of our time.

COUNCIL FOR THE WORLD'S RELIGIONS (CWR) seeks to dissolve the bitter legacy of strife, hatred and rivalry which has plagued the religious world and has prevented believers from realizing the noble ideals of their scriptures and traditions.

RELIGIOUS YOUTH SERVICE (RYS) provides a forum for youth to put aside doctrinal differences and unite in activities of service. To make the ideals of compassion and charity real in our world, and to do it while simultaneously establishing the reality of inter-religious harmony and cooperation.

NEW ECUMENICAL RESEARCH ASSOCIATION (New ERA): an ever-widening conversation between theologians and scholars of religion from all nations, religions, cultures and disciplines. To encounter each other, articulate their insights, and uncover hidden sources of unity within the human family.

INTER RELIGIOUS LEADERSHIP SEMINARS (IRLS): extensive education programs for promoting inter-religious awareness and commitment to global cooperation.

CAUSA INTERNATIONAL presents a God-affirming perspective of ethics and morality as a basis for free societies.

THE INTERNATIONAL HIGHWAY PROJECT: Just as economic development requires a free exchange of labor and materials, the development of culture requires unhindered communication and transportation.

THE SUMMIT COUNCIL FOR WORLD PEACE is a private, independent goodwill organization existing for the promotion of friendly relations among the people of the world. Membership is limited to heads of government and former heads of state, as well as international personalities who have made recognized contributions to the cause of peace and the betterment of humanity.

ASSOCIATION OF THE UNITY OF LATIN AMERICA (AULA) works toward greater cooperation and integration of the Latin American nations.

WORLD MEDIA ASSOCIATION is an international consortium of individuals and

organizations concerned with advancing a high standard of journalistic ethics and furthering awareness of the responsibility of media to fight vigorously for freedom of expression.

THE LITTLE ANGELS and THE LITTLE ANGELS PERFORMING ARTS CENTER stand as symbols for Korean peace. The performing arts center serves as a central location for cultural exchanges between East and West.

ARTISTS ASSOCIATION INTERNATIONAL (AAI) is to advance idealism in the arts. The arts are spiritual resource — precious, noble, godly and fundamental

"A myriad of activities designed to pursue world peace at an 'external' level"

to human well-being. It is AAI's intention to encourage artists to use their unique talents to influence humankind for the ideals of peace and values.

IL HWA is a health company, designing products to promote good health and preventative and curative medicines.

WORLD RESEARCH INSTITUTE FOR SCIENCE AND TECHNOLOGY (WRIST) was founded in 1984 to develop new, practical methods of high technology for the improvement of human living conditions, in all nations.

GLOBAL ECONOMIC INSTITUTE engages in research and the establishment of structures designed to enable healthy and cooperative economic development in all nations.

INTERNATIONAL FEDERATION FOR WORLD PEACE (IFWP) is an international organization which functions as an instrument of cooperation between governments, scholars, industries and entrepreneurs advocating an international order based on a commonly accepted idea of absolute value.

INTER RELIGIOUS FEDERATION FOR WORLD PEACE (IRFWP) is a federation of religions, of inter-religious organizations, of believers and seekers, all dedicated to the cause of world peace.

WOMEN'S FEDERATION FOR WORLD PEACE (WFWP) is an international organization of women from over 70 nations devoted to cleansing the world of war, violence, suppression, exploitation and crime.

PERSONAL CONSULTATIONS WITH MIKHAIL GORBACHEV beginning March 1990: securing the pledge to dismantle the Marxist-Leninist totalitarian state.

PERSONAL CONSULTATIONS WITH KIM IL SUNG, beginning November 1991 securing pledge to abandon his nuclear weapons program, inviting the US Embassy to Pyongyang, inviting United Nations nuclear site inspection teams, establishing a program for the reunification of Korean families.

These enumerate only a portion of the "external" dimension of Reverend and Mrs. Moon's peace activities. It should be noted that each program listed has conducted extensive programs on a global scale, many for ten to twenty years, and many with a committed network of associates numbering in the thousands.

Dr. Kaufmann is the executive director of the Inter Religious Federation for World Peace.

California Dreaming: L.A. Nightmare

By Edric Debos

*What happens to a dream deferred?
Does it dry up like
A raisin in the sun?
Does it fester like a sore—
And then run?
Does it stink like rotten meat?
Or cake and crust over,
Like a syrupy sweet?
Does it sag
Like a heavy load?
Or does it explode?*

Langston Hughes

Nearly 30 years ago, a man named King suffered inexcusable injustice at the hands of racists in positions of power. His suffering reflected the experience of most Black people in this nation. The important thing to remember is that many others marched, prayed, took action alongside him and kept patience in faith that justice would be done.

A sniper's bullet ended his life and for many killed the belief that good will triumph over evil, that one can hope justice will be done. The sense of outrage could not be contained and riots broke out.

The important thing to remember in the case of Rodney King is that many people were shocked and angered by the scene of that "arrest" (other words come quickly to mind), but there was patience. Surely, justice would be done. This didn't even require belief in a dream. I mean, hey, just play the tape!

A sniper's bullet, in the form of a court decision—a bullet designed by clever at-

torneys and delivered by an "impartial" jury (dominated by whites who had moved out of L.A. precisely to be further away from "the crime element")—once again killed the belief that one can hope for justice. Uncontrollable outrage, riots once again.

Even Benjamin Hooks, the executive director of an organization as conservative as the NAACP, felt it was necessary to pronounce: "We say publicly to all men and women charged with law enforcement—do not take the verdicts in California to mean there is an open season on African-Americans. While we are firmly on the side of justice, we will not accept brutality as the price we must pay to achieve it."

Joseph Lowery, president of the SCLC (the organization Martin Luther King headed until he was shot down) nailed it for many when he stated:

"What this jury has done is to give license, affirmation and encouragement to every trigger-happy, brutal police officer in this country to brutalize, to savagely beat black people and expect impunity. We are calling upon President Bush and Assistant Attorney General John Dunne to take a serious look at this situation and to investigate the possibility of jury tampering in this particular case. We also challenge the minority community to not only react with nonviolence, but to react by

developing ways to strengthen our black businesses, organizations and institutions in the community, *since it appears we can't expect justice from the larger community.*"

Troubling Developments

For those who were taking notice, a very interesting thing became apparent during a Nightline/Ted Koppel broadcast. There is an increasing degree of unity between the Black Church (the most powerful agent of moral sanction) and the Bloods & Crips (paramilitary gangs with the will to use weapons) being developed in L.A.

Understand also that a strictly racial analysis of the riots and looting becomes blurry when seen from the perspective of the haves versus the have-nots. Issues of economic exclusion or inclusion are for the most part drawn along racial lines, but people are waking up to the reality that a larger game of greed, self-interest and profit-margins over people issues is being played out.

One other extremely unfortunate aftereffect of the L.A. episode is that it will serve to confirm the worst fears on both sides. Blacks feel that one cannot expect justice even when it's obvious that wrong has been done. Whites feel that Blacks are overemotional, dangerous, and need to be contained.

We are dividing up into different "tri-

bes", defending our territory against the Other. There is little faith (even in the churches), there is little hope (in the country, the economy), and as B.B. King once put it, "Ain't no Love in the heart of the city." The American Dream and the Dream of Racial Harmony will not become waking realities if we remain asleep and slip into a coma.

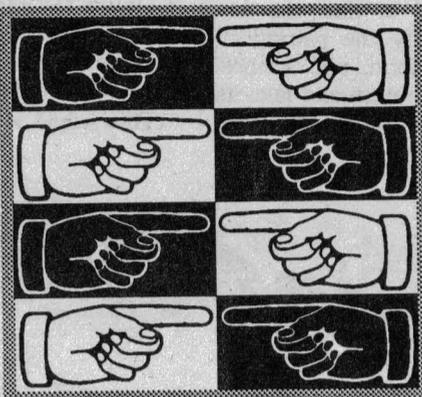
The Bigger Picture

If there was anything "good" about the Cold War, it had to be the lid that it kept on ethnic and nationalist unrest. The lid is now completely off and the new problematic worldwide dilemma is nationalism/tribalism/racism. Getting along on this planet is extremely important because there will be no getting off.

In big, broad terms, we need a newer, healthier sense of identity, belongingness, and an awareness of the fragility of our little planet that we are (even as we speak) destroying through our smallmindedness. In more exact, specific terms, it is time to recycle our own refuse responsibly. Our refusal to look directly and honestly at our world, our refusal to look directly and honestly at ourselves, and our refusal to look directly and honestly at racism: Individual Racism and Institutional Racism.

Institutional racism is a tough one for most people. To understand it requires a reexamination of all that "land of the free, home of the brave" stuff that we've been spoonfed for so long. It also requires a critical examination of the images and ideas that the media constantly float past us, and it requires some reading and some independent thinking.

What happens to a dream deferred? Langston Hughes described it all too well. What happens to a nation and world where too few take responsibility? I hope we never have to find out.



IN MEMORIAM

Carroll Ann Dobrotka Brooks A Brief but Personal View

Although best known for her "Booklook" (NYC Tribune/News World) and her lively interest when reporting on any of a number of current projects or other work, one would never suspect that Carol Ann would leave us so soon!

While it is natural to feel sadness after the surprise of her early departure from us to spirit world, a number of those who knew her—perhaps especially sisters—might recall that Carol Ann Dobrotka Brooks was *not* a sentimentalist!

In fact, on a number of occasions she seemed facetious, oddly humorous, or even somewhat irreverent—in a refreshing way! For example, while she was a team leader in Barrytown, NY (summer 1975, Rev. Sudo's 120-day workshop), she would comment, while thoughtfully viewing her team—perhaps during a playful moment before a morning discussion group—"kittens, kittens, cats!!" Or, after an outdoor summer-nighttime group prayer condition, she would moan, "Too long!"

Carol Ann was never afraid to be herself—stating her true feelings—even as a "team leader"!

And yet another time, after considering a personal problem that a team sister was experiencing, Carol Ann commented, "Mon-

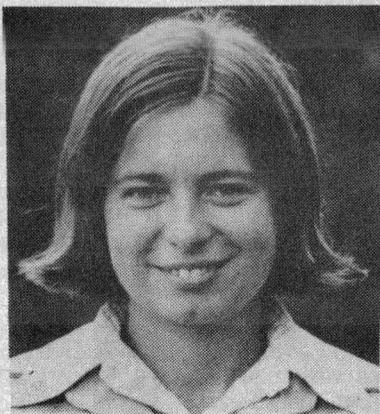
keys can get bananas, but you don't know how to take what you need!"

Later that same summer, when our teams ventured forth to small seaside towns for short-term fundraising efforts, Carol Ann's team found a little town and settled for a night in a charming rooming house. To add to the wonder of a little travel outside of the Barrytown grounds, the landlady of our rooming house appeared at nine o'clock at night holding a gigantic, gleaming silver samovar in her arms! She then walked into our crowded but cozy room and proceeded to serve us tea! (It is true that we had requested some hot water, but we never imagined that we'd be so close to such a treasure!

In fact, when we woke up that next morning, the samovar was still there, even more impressive in the bright morning sunlight!

Somehow I've felt, at that time and again now, that because Carol Ann's maiden name "Dobrotka" was Russian (which she had proudly noted when I first met her in New York City in the late sixties!) the samovar was *more* than significant in the general scheme of things—as was, most certainly, our lively and beloved sister Carol Ann!!

Diane M. Falk



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★ FAMILY ★ LIFE ★ EDUCATION ★

Heartwing: The Shimjung Way Of The Family

By Victoria Clevenger

Happy Mother's Age!

Human history seems to have begun with a dysfunctional family, in which Adam and Eve blamed each other for their difficulties, and neither could give enough love to their sons to prevent Cain from killing Abel.

Whether you take this story literally or figuratively, our current world certainly reveals that there is still a tragic insufficiency of the embracing, understanding and harmonizing qualities that we generally call feminine, and that especially characterize the kind of mothering our deepest hearts long for. Since we celebrate Mother's Day in May, I felt it was a good time to focus on our feminine aspect.

I begin with some material from a very insightful book, *Femininity Lost and Regained*, by Robert A. Johnson (Harper Perennial), in which he identifies humanity's need to "restore the precious feminine quality of humanity, which is so infinitely valuable to us" [p.98]. He points out that:

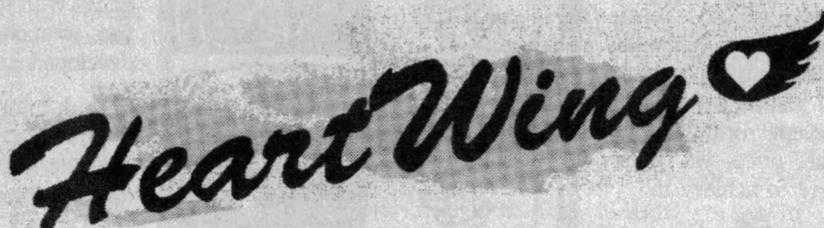
"The loss of feminine qualities and energy is an urgent psychological issue in modern society...[which]...for a woman forces her to question her femininity and for a man curtails the emotional depths of his personality and is the source of much of his discontent, loneliness, sense of meaninglessness, and moodiness.... It is only by understanding and embracing this femininity that he can clearly understand his

masculine nature. The loss or damage of inner feminine qualities affects our emotional well-being, directly modifying our happiness and contentment. If the feminine qualities are in good order, a person will feel safe and secure" [pp. 1-2]. "Femininity is so basic and fundamental a part of human personality that it cannot be disregarded for long. It may be set aside for a period of time, so that masculinity may solidify the patriarchal values of law, order, form, and science....But the feminine will return and take its rightful place as soon as the masculine

way that feminine energy can be returned to modern life"—for the benefit of both men and women.

Young King Arthur was caught poaching in the forests of the neighboring kingdom. He might well have been killed immediately, but the neighboring king was touched by Arthur's youth and winsome character. He offered Arthur freedom if he could find the answer to a very difficult question within one year. The question? What does woman really want?

This would stagger the wisest of men,



evolution is secure.... Adding the feminine insights to a conscious mentality is our next step. As truly modern people, we are at the crest of a wave where the best of both worlds can be achieved if we are wise enough to escape the modern prejudice of one-sidedness. To fail in this wisdom is to invite the worst of both worlds, which would set us back into the Dark Ages" [pp. 82-83].

What does woman really want?

I was deeply struck by the following legend of King Arthur, which illustrates, as Johnson says, "profound lesson about the

but it was better than hanging, so Arthur returned home and began questioning everyone he could find. All were approached, but none could give a convincing answer. Each advised, however, that the old witch would know, but she charged ruinous prices for her services.

The last day of the year arrived, and Arthur finally was driven to consult the hag. She agreed to provide an answer, but her price was marriage to Gawain, the noblest knight of the Round Table and Arthur's closest friend. Arthur gazed at the old witch in horror: she was ugly, had but one tooth, gave forth a stench that would sicken a goat, made obscene sounds, and was humpbacked—the most loathsome creature he had ever encountered. Arthur quailed at the prospect of asking his lifelong friend to assume this terrible burden for him. But Gawain asserted that this was not too much to offer for the life of his companion and the preservation of the Round Table.

The wedding was announced, and the old hag gave of her infernal wisdom: What does woman really want? She wants sovereignty over her own life! Everyone knew immediately that great feminine wisdom had been spoken and indeed the neighboring ruler did give Arthur his freedom when he heard the answer.

But the wedding! All the court was there, and none was more torn between relief and distress than Arthur himself. Gawain was courteous, gentle and respectful; the old witch exhibited her worst manners—wolfed the food from her plate without aid of utensils, and emitted hideous noises and smells. Never before or since had the court of Arthur been subject to such a strain. But courtesy prevailed, and the wedding was accomplished.

Over the wedding night we shall draw a curtain of circumspection, except for one astonishing moment. When Gawain was prepared for the wedding bed, his bride appeared as the loveliest maiden a man could ever wish to see!

Amazed, Gawain asked what had happened. The maiden replied that because Gawain had been courteous to her, she would show him her hideous aspect half of the time and her gracious aspect the other half of the time: which did he choose for the day and which for the night?

This was a cruel question to put before a man. Did he want a lovely maiden during the day, when all of his friends could see, or at night in the intimate moments of their life? The noble Gawain replied that he would let his bride choose for herself. At this, she announced that she would be fair damsel to him both day and night, since he had given her respect and sovereignty over her own life. [condensed from pp. 84-86].

Embracing Hero

Dr. Don Sills, co-chairman of the United to Serve America project (USA), was in Seattle in March to help recognize and stimulate cooperation among those exemplary individuals and groups who are working to benefit the community, especially youth and families.

A Baptist minister, he has worked extensively with many different people and has much wisdom and experience I wanted to learn from. I asked him about several things, among them his thoughts about racism, prayer, the USA project, and a catchy statement he made during a sermon that "We get so involved with the work of the Lord that we forget the Lord of the work."

Also Dr. Sills is an example to me of a kind of "embracing hero" such as Robert Johnson talks about, and I asked him how he came to be that way. Here I'd like to share his reply to that question, as well as his thoughts about how to deal with racism and his vision for the USA work. The recent events surrounding the Rodney King verdict dramatically highlight the urgent need for us to learn how to effectively heal and bring harmony. In future sections I'll share more excerpts from the interview I had with him.

Dr. Sills likes to hug, but more importantly, he really gives direct attention to whomever he is speaking. I asked him if he was always like that, or if it was something he had to work at. He told me that he was an introvert who loved to read, but also a rebel who liked creating problems, probably because he wanted attention.

He said he made a definite decision to get along with people, and he works at it. Also he said he didn't believe in coincidence. He feels that God is involved in everything that he does and the people he meets, so he makes a conscious effort to get the names of others. "There's so much in a name. I have become more honestly interested in people. I believe that everything is recorded in our mind, but we only use 2-10% of our ability, and don't stretch our capacity for remembering. I go over and over names. Each person deserves our full attention. We've lost the ability to listen. My name is important to me and I want others to get it when I say it. If people mumble their name, I say, 'Excuse me, will see HEARTWING on next page

R A I S I N G A B E L

It was after one of their fights. Sitting at the kitchen table, I said:
 "When the children are good, I am all right as a mummy, But when they fight, I want to give up."
 My five-year-old daughter spontaneously responded:
 "Me, I will never give up, Never, never, NEVER. Even in difficult moments, I will never give up! Never, Maman!"
 "Claire, what did you say?"
 I replied with astonishment.
 "I said that I will never give up. You may give up, but not me," with the bright, strong, decisive, shiny face.
 Who is raising who?
 Chantal Masuda

If you have an anecdote about raising the second generation that you would like to share with the Unification Community—try to keep it under 100 words—send it to: Unification News: Raising Abel, 4 West 43rd Street, NY NY 10036.

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HEARTWING
from previous page

you repeat that or spell it?"

Regarding racism, Dr. Sills told me that he recently has felt a very strong calling from God to help resolve the separation between black and white people. He feels that though many whites think that black people are descended from Ham, whom God cursed and therefore we should curse them too, this problem is contrary to *everything* God's word stands for.

Yet too many still accept that we are separated and that black and white won't get along—for example, look how many churches are still either all white or all black. Every segregated church allows hate to continue, and every organization that looks to blame the other race for the problem only prolongs the separation. He feels the root of the problem must be recognized *within oneself* as the sin it is, and great effort must be made to pull it out and heal the resentment and pain that have existed too long between God's black and white children.

"II Chronicles 2:14—first we must honestly and clearly recognize the problem: it's a sin against God and God's plan—and repent, 'Lord, I'm sorry. I and my prejudice are part of the problem and I want to confess it so I can be healed.' Then healing between races can begin to occur.

"It will take a lot of patience and open communication, and it starts with two people. There has to be a heartistic resolution of hate and resentment on a heart level between individuals. It helps to see an example. For instance, I see there's no animosity in Rev. Moon toward the Japanese and that becomes an example to follow. God has put in place people who have visibly overcome prejudices and I want to be one. People can talk good, but God wants a broken and contrite heart [Psalm 51] and the reality of repentance."

What is the purpose of USA?
"We're at a point in our history where we no longer have the option to put off talking to each other. The purpose of USA is to help us to understand and communicate on our community level, very specifically focused on our particular problems, and relating on a one-to-one level. We can only raise \$1 at a time. If we look too broadly, we get overwhelmed by the magnitude of the problems and don't attempt to do anything. USA wants to bring people together focused on those who have gone the extra mile to be a friend."

I asked if he had any other words or request. "I request the laying of a foundation of prayer for USA. Will you join me to help build a foundation of prayer?"

A helpful perspective

Quotes that I like:
"The darn trouble with cleaning the house is it gets dirty the next day anyway, so skip a week if you have to. The children are the most important thing."

—Barbara Bush
"Motherhood brings as much joy as ever, but it still brings boredom, exhaustion, and sorrow, too. Nothing else ever will make you as happy or as sad, as proud or as tired, for nothing is quite as hard as helping a person develop his own individuality, especially while you struggle to keep your own."

—Marguerite Kelly and Elia Parsons
Contributed by Vanessa Nishikawa, Troutdale, Oregon

Mother humor

Some thoughts on motherhood from *A Mother's Journal*:

Sentimental people keep insisting that women go on to have a third baby because they babies, and cynical people seem to maintain that a woman with two healthy, active children around the house will do anything for ten quiet days in the hospital.

—Shirley Jackson
A rich child often sits in a poor mother's lap.

—Danish proverb
The phrase "working mother" is redundant.

—Jane Sellman
The quickest way for a parent to get a child's attention is to sit down and look comfortable.

—Lane Olinghouse
Judicious mothers will always keep in mind that they are the first book read, and the last put aside, in every child's library.—C. Lenox Remond

There are three ways to get something done: do it yourself, hire someone, or forbid your kids to do it.

—Monta Crane
My mother had a great deal of trouble with me, but I think she enjoyed it.

—Mark Twain (Samuel L. Clemens)
Contributed by Timothy Lee Houston, Key West, Florida

Diaper covers

If you are considering cloth diapers (a great way to save money!) you might want to try wonderful diaper covers from Sweden called SNIBBS. They are flat pieces of very soft, *breathable* plastic—much softer than vinyl pants—which eliminate pins.

You just place the folded diaper on the SNIBB, put the baby on it, and tie it up. They cost about \$4 for ten and may be machine-washed and dried, though they last longer and stay softer if you air-dry them. Eventually they give out. But what a good thing for the baby, the environment and the budget! They open flat for changing, forming their own changing surface and eliminating the grief of pulling messy pants down over the baby's legs.

Our daughter's diaper days consumed perhaps six or seven packages of SNIBBS—I can't remember exactly. If you can't find them, contact Phillips Swedish Imports, Vancouver, WA 98663.

Contributed by Sylvia Norton, Seattle,

Washington

Questions

What are ways to bring out, or encourage, nurture, and support our children's talents and creativity?

What is your vision for your children and what they can become through greater true love and true discipline (as we search in our heart and mind for both)?

asked by Barbara Minett, Manurawa, Auckland, New Zealand

What is the best way to deal with "talking back to mother" from young children?

asked by Angelika Selle, West Lanham Hills, Maryland

Preparation for Dad's Day

The third-grade class of my 8-year-old daughter Edlyn was asked to write a letter giving advice on how to be a good dad.

...This is how you do it. You give her alot of atenchen. You teach her how to read. You teach her how to write. You give her toys. You don't get mad at her too much. You give her a doll that she likes to play with almost all the time. Ok be a good dad.

Your friend, Edlyn Clevenger
Please share your children's wonderful words!

To my grown-up sons

The following poem was sent to me by a dear lady who has four grown sons. It's certainly helped me joyfully give my children a little more time.

My hands were busy through the day
I didn't have much time to play
The little games you asked me to
I didn't have much time for you.
I'd wash your clothes, I'd sew and cook,
But when you'd bring your picture book
And ask me please to share your fun,
I'd say: "A little later, son."
I'd tuck you in all safe at night
And hear your prayers, turn out the light,
Then tiptoe softly to the door....
I wish I'd stayed a minute more.

For life is short, the years rush past...

A little boy grows up so fast.

No longer is he at your side,

His precious secrets to confide.

The picture books are put away,

There are no longer games to play,

No good-night kiss, no prayers to hear...

That all belongs to yesteryear.

My hands, once busy, now are still.

The days are long and hard to fill.

I wish I could go back and do

The little things you asked me to.

—Anonymous

We need your input!

Please send you item(s) to Victoria Clevenger, 14270 122 Ave. NE, Kirkland, WA 98034; (206) 821-0807

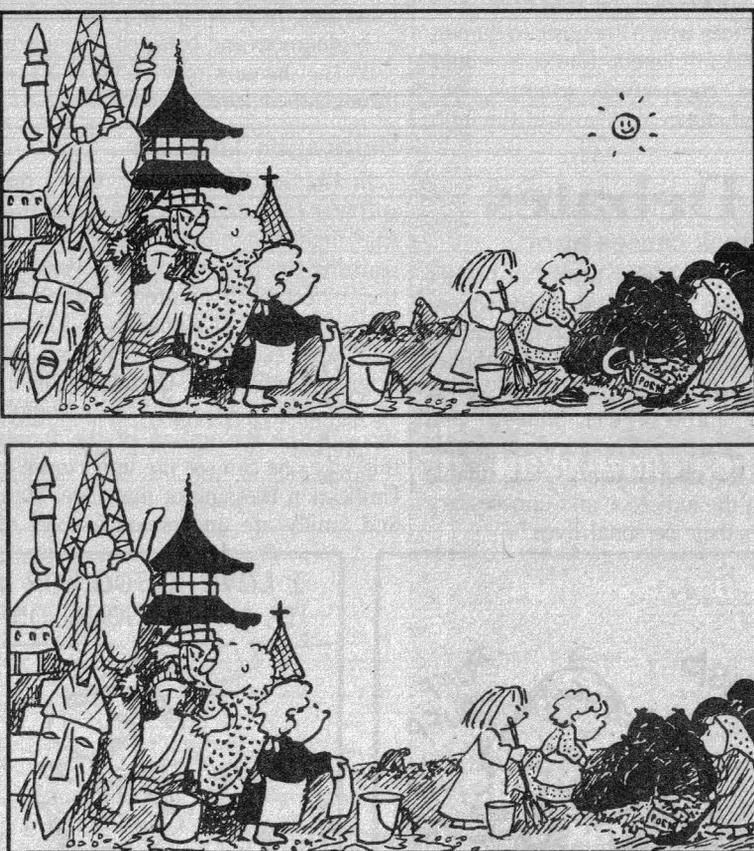
Indicate if you want it in the *Unification News*, or *HeartWing*, or if it's okay to put it in both and if I may print your name and address (city only in the *UNews*). Please also send pictures!

If you would like to receive the complete *HeartWing*, published quarterly, send a self-addressed, stamped envelope (SASE) along with your item so that I can return the next *HeartWing* to you. A year's "subscription" is material for at least one or two issues and four SASEs. Donations to cover the costs of publishing and distributing *HeartWing* are very gratefully accepted.

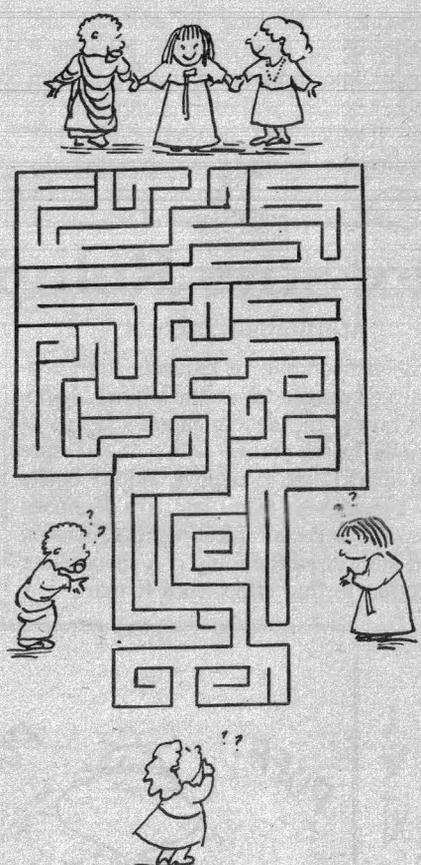
Please encourage your friends and relatives to share their insight, too. I look forward to hearing from you and thank you for your giving.

FOR KIDS

by Françoise



Find the seven differences between these two drawings of springcleaning the world.



Show the women how to work together

★ FAMILY ★ LIFE ★ EDUCATION ★

The Religious and Social Significance of the Family

By Dr. Thomas G. Walsh

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

Many contemporary Christian movements, seeking to address themselves to contemporary problems, have taken up social issues to advocate or decry. Liberation theology is a good example of an area of attention that has come to dominate the curriculum in theological institutions in North America. Also many Christian communities in North America identify opposition to homosexuality, known as "homophobia", as a serious problem. Some feminist Christians, seeking equality and justice for women, also tend to denigrate the domestic career for women, and some even denigrate marriage.

I contend that many feminists and the Christian gay/lesbian activists are engaged in a program which is as morally misguided as the liberation theology movement which adopted Marxist categories of analysis and the rhetoric of adversarial

"as morally misguided as the liberation theology movement"

anti-capitalism at the very moment when "the poor" living in Marxist societies were uniting in wholehearted rejection of the unfulfilled promises and the de facto oppression of Marxism's revolutionary socialism. Denigration of capitalism has been of limited value to the poor of the world.

Likewise, overlooking the necessity and centrality of the family, that is, viewing it as only one among many equivalent lifestyle choices, will only contribute to sexual disorder and, accompanying that, social disorder. Religious leaders, especially feminists, should recognize the central import and social significance of the family,

and make this part of their moral cause. How and why we join together as husband and wife, and why and how we have children, is the most important moral issue for humanity.

Government

Moreover, efforts by government institutions to take on duties previously covered by family management—day care, social worker intervention, etc.—will only contribute to the decline of the family and, at the same time, to the increase of a very inadequate substitution of government for family.

Just as government intervention into the affairs of the economy has been counterproductive, the same holds in the case of the family. When the individual and the state become the major players in social reality, alienation intensifies, as does authoritarianism. Roman Catholicism espouses the principle of subsidiarity, which prevents larger institutions from encroaching on activities which are better performed by autonomous mid-sized institutions.

Peter Berger and Richard Neuhaus have spoken about the centrality of "mediating structures" of family, neighborhood, church, and voluntary association. Christopher Lasch has argued that modernization has involved an increasing encroachment by school, helping professionals, the peer group, and the state, taking over roles previously performed by families. Families then remain as places simply for personal emotional fulfillment, a *raison d'être* that many families cannot always live up to.

Allowing the political economic system to encroach upon the family-life world leads to a demise of the quality of life. Justice replaces love as the primary norm of social solidarity, justice cannot provide either happiness or meaningfulness to human life. Furthermore, movements dedicated to social justice and enforced equality, admittedly well-intentioned and for the most part necessary, often contribute to the subversion of traditions and cultural practices which are basic to human happiness and fulfillment. Marxism would be the most conspicuous example, but liberal individualism also saws at the limb it sits on.

Family theory

We live at a time when philosophical and theological movements are espousing anti-foundationalism and opposing metaphysics. The family, however, if it is to sustain itself against the subversion of both bureaucratic administrative collectivism and liberal individualism, needs to be grounded in a metaphysical vision, a religious vision. That is, the family cannot carry the weight it is called to carry, without understanding its purpose in relation to ultimate reality.

The weight it is called to carry has both a horizontal and vertical dimension. Horizontally, that purpose has to do with the unification of man and woman in love. Vertically that purpose has to do with the production of children and educating children in a tradition of true love.

Liberal individualism understands marriage and family according to a contract model, and moreover a self-fulfillment model. Thus, under conditions of liberalism, difficult marriage problems can best and most easily be resolved through divorce. There is, then, no strong reasoning for upholding permanence in marriage; the only basis for permanence is the happiness principle. Consumer metaphors come to apply to the selection of mates and the disposal of mates.

If marriage and family are to take a position of prominence in human history, then that position needs to be understood theologically and normatively. Unification Theology offers a metaphysical foundation for marriage and family. Most basically, in Unification Theology the theory of incarnation, i.e., the manifestation of God's nature and God's love, is a theory of marriage and family. God, a unity of masculinity and femininity, is made manifest when the nature of God is represented historically, not in an individual, but in the unity of a man and woman in permanently developing love. In Unification Theology, even the Christian theology of the Trinity is understood as a kind of family, with Jesus and the Holy Spirit being understood as bridegroom and bride, in turn producing children, namely the reborn Christian, through their love.

Unification Theology

In Unification Theology, God's original will was for Adam and Eve to mature as a true man and a true woman, to marry, realizing the position of True Parents, and thereby establish a pattern of true love and true family for all humanity to follow. The Fall was essentially a violation of the original family ideal. Correcting the effects of the Fall can only be accomplished through the restoration of the family. In this way one can see the importance of the Unification Blessing or marriage. Marriage and family are understood as part of the

very purpose of our existence.

Love and sexuality are very powerful forces. Like any force, they can be very destructive if employed improperly. If love and sexuality are not integrated with divine reality, then they will be devoted to other, less benevolent gods. Connecting human love to God's love is the purpose of marriage and family in Unification Theology.

When I was married in the Unification Church in 1982, I was married with over 2,000 other couples. The marriages were in general very mixed, people of all backgrounds merging together, black and white, oriental and occidental. The motto for this marriage was "World Peace through Ideal Families," a motto which I thought somewhat pretentious at the time.

"How and why we join together ... and why and how we have children, is the most important moral issue for humanity"

I no longer consider that claim pretentious, but true. True not in the sense that I claim to have achieved an ideal family, but in the sense that world peace will require establishment of ideal families.

Why and how we order the relationship between man and woman is of paramount importance. In this respect Marxists who first identified women as the proto-proletariat are correct—namely, that the division of labor between men and women is the beginning point and foundation of society. Feminists, too, in form, are absolutely correct.

How and why we create and care for our children is another of the most important questions and issues confronting humanity today. In this light, it is imperative that we explore, as we are doing, the teachings of our various religions on this most important topic, and not simply as an intellectual exercise, but with full awareness of the profound significance our inquiry may have for the future of our world.

If we are to create a good society for all the human family, then we must become a human family. We become a universal human family step by step, family by family. It is only once we understand the universal, even metaphysical significance of the family that we can undertake the moral responsibility and the moral adventure with the piety and commitment that it deserves.

Sex Stirs Religious Debates

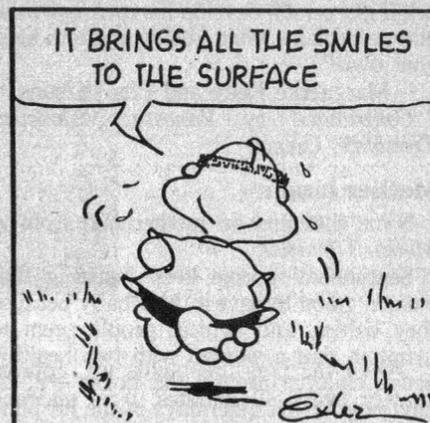
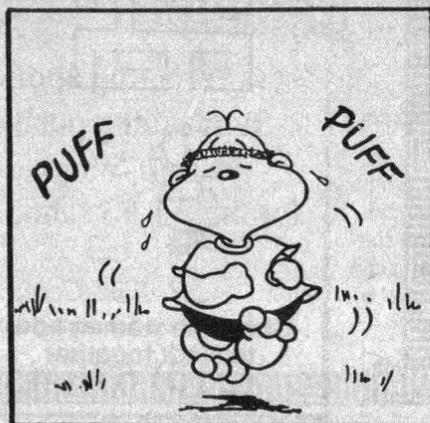
Methodists protest

(RNS)—Responding to requests from conservative evangelicals in the United Methodist Church, the denomination's Board of Pensions has approved action to pressure the K mart Corp. to remove "adult" books and magazines from its Waldenbooks stores. At a recent meeting, the pension board authorized the filing of a shareholder resolution to that effect with K mart.

Book causes furor

LONDON (RNS)—A new book that blames Roman Catholic Church teachings on sex for massive defections of church members has touched off a furor here. In "Catholics and Sex," scheduled for publication May 1 in England, authors Peter Stanford and Kate Saunders write, "Thousands of people are leaving the church every year, unable to cope with the ludicrous and unnecessary demands on their personal lives."

DARWIN
by Sue Exler



Lord of Harvest, Send Forth Reapers

By Erin Bouma

Russia and the Commonwealth are wide open. And into that opening God is pouring forth a taste of the Heavenly Kingdom and Principle lectures. Already, thousands of university students, parents and teachers have been swarming to be part of the action. Later in March, high school students and their teachers are scheduled to have the opportunity to taste God's wondrous love.

And, later this spring, thousands more in the Commonwealth of Independent States will be exposed to God's truth and love in the form of a popular edition of the Principle, with an introduction to True Father and our church, all in Russian, to be distributed in bookstores and advertised throughout the Commonwealth. The cover will colorfully portray the unification of all religions under one God.

In many ways, what is occurring here is that an attractive program, at the right moment in history, is attracting students to our church workshops in the absence of any real negativity. The thousands who come to participate have, at least, a good experience, and for many, a transforming rebirth.

So, by casting the net widely, although so far only including English-speaking young people, we are able to draw into the Principled sphere many people, their friends and family. Naturally, the most serious and prepared will continue on the course they have begun; they are already training to be lecturers in Russian for the workshops scheduled this summer.

Nation seeking

As a result, many people are coming to our church without the process we know as "spiritual parents." Also, because the former USSR is the largest "country" on earth, the Russian providence needs pioneers to reach the medium-sized and smaller regions. The soon-to-be-published Divine

Principle book will help prepare the way across the land.

All of this is happening, mind you, with only handfuls of members. But God is surely working to advance quickly during this most opportune season of harvest.

SOUL OF RUSSIA

My spiritual son and his wife last November put a small notice in the well-respected newspaper *Arguments and Facts*, which has subscriptions throughout the Commonwealth. They were recommending that people send for a free booklet on love and peace, "Six Steps to Inner Happiness,"

out to these prepared people, enclosed will be an announcement of the new Unification book. Without even meaning to, therefore, we tapped an overwhelming, deep hunger across the land for enlightenment and guidance.

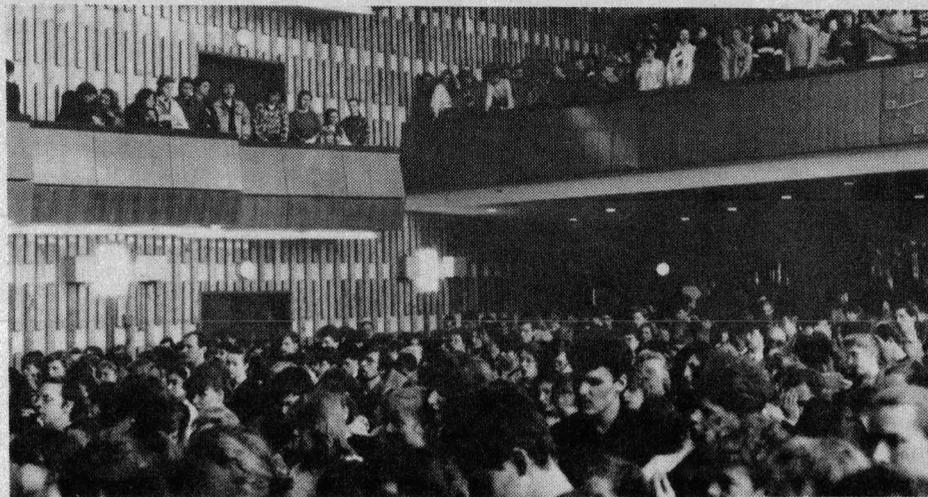
More and more I realize that Heavenly Father has so many prepared people here that, at the slightest opportunity, God will channel as many heavenly children through any opening our church creates. I know I have found this to be true with my simple, small English classes. With just a

hope. Then, last week, Mr. Jack Corley spoke on living a Godly life. He especially sought to explain to Russian students returning from the high of their Crimean Workshop experience that they don't need to go to the Black Sea to find God and experience the Heavenly Kingdom, but that they themselves can create a heavenly atmosphere wherever they are just by living an unselfish Principled life.

This Sunday, Jack spoke about developing a grateful heart, the cornerstone for sincere religious life. Following the service, the organizational plan for combining CARP and church work here—as well as the division of Moscow into five regional districts—will decentralize in order to begin to meet the spiritual needs of the ever-expanding response to the Principle, as well as to raise up, through small study groups, young members who will remain at home and try to reach their parents as well.

There is no doubt in my mind that Unificationism will bring great victories in this part of the world. It's hard to imagine, aside from the North Korean people, anyone who has borne a greater cross of indemnity for the world's sake. After Satan strikes, then God can surely claim a victory. This is truly a time of great harvest and an opportunity for church brothers and sisters to rejoin the front line. The situation is less of a battle and more of a time of genuine gathering in and education. The point is to work quickly and effectively with the precious souls sent to us and to continue to meet those who hunger and thirst after righteousness.

God's providence in this part of the world has had to wait so long to get started that, now that the ball is rolling, the momentum will force us to keep abreast of the miracle taking place here. The foundation for that victory is being laid today.



Sunday Service in Moscow ... more came later!

Paul Carlson

which had been helpful for their own atheistic mothers to get started on the path of spiritual awareness and discipline.

Amazingly, shortly after the Russian Christmas, their mailbox was filled with 10,000 spontaneous requests for the free booklet and, in the final count, nearly 20,000 people, some in crisis and many seriously searching for truth, poured out their hearts in writing for the booklet. When the "Peace Pilgrim" booklet is mailed

handful of people, there are many very serious about religion, interested in a broader understanding and with a heart of service and love.

Moscow church

For the past three Sundays, an overflow crowd of 300 has attended church services in Moscow in English and Russian. Two weeks ago Dr. James Baughman spoke on persevering with faith, love, patience and

Sunshine School: 'Legacy of an Ancient Volcano'

By Kristina Seher

When is the geyser going to erupt? When is it going to erupt? the children asked over and over again. They looked at the quiet pond, ringed with bamboo, nestled at the foot of Mt. St. Helena in the beautiful Napa Valley, with disbelief. A hissing geyser—350 F°, shooting 30 meters into the sky—here?!!

The Sunshine School students had been studying volcanoes in science classes. A dormant volcano under Mt. St. Helena is the cause of some very interesting natural phenomena, including the warm water in our very own Aetna Springs Resort spa!

The Napa Valley Old Faithful Geyser is one of only three "old faithfuls" in the world. An underground river runs over the hot lava (called magma) deep in the earth. The water turns to steam and rises up, gathering into cavities among the rocks.

When the pressure builds up, approximately every 40 minutes, it is suddenly

released through a vent, erupting some 30 meters into the air.

An eruption of the volcano 3.4 million years ago was so explosive that an entire forest of giant redwood trees was uprooted and fell down the mountainside in the direction of the blast. These were covered with volcanic ash from the eruption and gradually became petrified. They have



been so perfectly preserved that even the cell structure is apparent under a microscope!

This petrified forest has been excavated

over the past century. The Sunshine School students and staff visited both the geyser and the petrified forest on March 26.

The sky was brilliant blue, the sunshine warm with spring, the birds singing their joy in the renewal of life as we awaited the geyser's eruption.

Gradually the students became fascinated with some baby tadpoles hatching from eggs and getting chased and devoured by the minnows in the warm shallow pond surrounding the geyser vent. They forgot all about the geyser.

Suddenly, without warning, the geyser erupted! A hissing stream of ultra-boiling water shot up into the air, cooled, and gently rained down. Some of the students were so shocked that they ran into the surrounding bamboo thickets to hide.

As the eruption continued, even the shyest children crept out into the warm shower. "We're getting wet! Oh no, we're getting wet!" they shrieked delightedly.

After the eruption subsided, everyone dried out in the warm sunshine over lunch.

We headed up the mountain to the petrified forest. There we stood in awe, looking at and touching the fallen giants, magnificent even in stone, which had been uprooted even before the creation of Adam and Eve, in that fateful volcanic explosion. We tried to imagine the world those redwoods had known.

After our hike at the petrified forest, we refreshed ourselves with ice cream cones before heading back home.

Donations made to The Sunshine School are tax deductible and greatly appreciated. Kristina Seher is the principal of The Sunshine School, Berkeley, CA.

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Call William Cook President of the Sunshine School Board (510) 676-4539

Zending the Right Message about the New Physics

By Richard L. Lewis

Someone has to set the record straight! You might have noticed, over the years, a surge of books and articles—under the rubric of the Zen of Physics—asserting that modern physics is aligned with the core insights of oriental philosophy.

On the surface, this would seem like a Good Thing—cross-cultural interaction, inter-disciplinary pollination and all that—and just the sort of thing we might expect to happen during our millennial transition when the interminable rivalry of religion and science is destined to be amicably resolved.

While there are aspects of this East-West communion that are constructive—such as a reminder that, while science has succeeded by taking things apart, the whole is as important as its parts—there is a nasty blemish in this Aquarian synthesis.

The philosophical agenda

It is not the first time, by any means, that science has been used to promote a philosophical agenda, but the concord of the Tao and the quantum has been held up by a segment of Western society as a proof that the Christian concept of God is all bunk. In a nutshell, Christianity asserts that there is a standard of right and wrong because God created the world to function in a certain way through the physical and spiritual laws: follow the law and you prosper—health and happiness—break the law and you suffer—disease and misery.

For Christians, the Laws of God were equated with the laws described in classical physics which seemed to describe the way the material world functioned.

In contrast, Eastern philosophy—at least according to what might be called the West Coast school of interpretation—held that reality is flow-with-the-flow, everything is relative, good-and-evil are as natural as positive-and-negative, there is no rule of law, nothing is determined. This philosophy supports the idea that people have to create their own reality—I have to create mine, and who is to say that your preference is any better than mine—there are no rules, there is no God. (Yes, I know, I'm posterizing theological gray-shades into black-and-white monochrome but that's polemics for you.)

This conflict between "good and evil" and "do what thou wilt" has been going on for a long time: a masterly offensive in the struggle for the conceptual high ground was to co-opt the unrivaled authority of modern science. For, if modern science says that the natural world, at its very roots, is totally random and indeterminate, then who can doubt that there is no God directing things through His laws.

Thus has quantum physics been conscripted into the philosophical offensive against Christianity, for, at first glance, quantum physics maintains that, at a fundamental level, matter is indeterminate, there are no rules or laws at work. On closer look, however, we will see that this is actually a misrepresentation of the new physics—there are still Laws at work, they just aren't the ones the classical scientists thought they were.

Superficial quantum physics

From Newton onwards, science moved from triumph to triumph with the concept of Natural Law—everything, it seemed, obeyed a set of deterministic laws. The majestic movements of the heavenly bodies, balls falling from the Tower of Pisa, sound, light, electricity—all had their behaviors encapsulated in a succinct equation that described the Law.

It was no wonder, then, that as modern physics was emerging at the turn of the century, it was confidently expected that the newly-discovered bits out of which all matter was constructed would also obey their own set of laws.

So it came as a big surprise when it was realized that the particles found inside atoms, such as the electron, did not exhibit deterministic behavior and follow a set of laws; rather, the subatomic turned out to behave indeterministically.

The essentials of this can be illustrated

with a simple slit experiment: an electron is shot through a hole at an array of detectors. Which detector will fire? If it was a basketball being thrown at a set of hoops, the equations of gravity, wind, air resistance, etc., would do the job.

To summarize decades of struggle: it turned out that there was no set of laws at work; the best that could be done was to predict the probability of a particular detector firing. It is as firmly established as anything in modern science: it is impossible, in principle, to anticipate exactly which detector will ping as the behavior of all the fundamental particles involved in the structure of matter—electrons, quarks and photons—is inherently indeterministic.

Aha, says our West Coast guru, I told you so, at heart matter is fundamentally chaotic, there is no law running everything behind the scenes.

Unfortunately for our flow-with-the-flow friend, he has misunderstood—for while modern physics does say that nothing is determined about the externals of the electron, it has a whole different story about what's going on inside.

Inner space

One of the bedrock concepts of any scientific theory is the belief in an objective reality—there is something out there that is independent of the sense or observation that we can study and come to understand. Classical physics was very down-to-earth; it said that objective reality was the same as what we observed and measured—its position, its speed, etc. What you saw was what it really was.

While scientists are just as reluctant as anyone else to unnecessarily complicate their lives, over the last century they have been forced to reject this simple view of objective reality because it doesn't fit the facts. Currently, the accepted view is that the most

significant aspect of the objective reality of subatomic particles—and, by implication, all the things made up of them—exists in an internal space, not the external space that we can observe or measure directly. As Prof. P. W. Atkins put it in his recent book: "In a sense, the difference between classical and quantum mechanics can be seen to be due to the fact that classical mechanics took too superficial a view of the world: it dealt with appearances. However, quantum mechanics accepts that appearances are the manifestation of a deeper structure and that all calculations must be carried out on this substructure" (Quanta, 2nd ed., Oxford University Press, Oxford, 1991, p. 348).

It would be a mistake to think that this "deeper structure" is what electrons are made of, digging into the structure; rather it is deeper in a 'direction' that is not along familiar dimensions of space and time, the external spaces.

This internal aspect to objective reality is called the "quantum state" of the object and, just as the phenomena in external space can be measured, so can the quantum state. The measurement of this internal aspect involves complex numbers; the regular ones are just not up to the job. As the name implies, complex numbers are a lot more sophisticated than the familiar ones. There are many things I could mention about complex numbers and why they are perfectly suited to the description of the internal state. A particularly interesting one involves logic.

Internal desire

One of the cornerstones of logic is the law of the excluded middle: something either is true or it is false, but it is not both at the same time. Shooting bullets at targets rather than electrons, we can be confident that either the projectile will hit target three or it will not hit target three—both cannot be true at the same time. Real numbers are just like this: for instance, we can say that this number is the same as

that number or it is not the same—it is bigger or smaller than it.

The internal world, unlike the external world, does not follow the law of the excluded middle—it is quite possible to be two things at the same time. Anyone who has ever stood on the corner of 42nd Street and had a 100% desire to go uptown to Blooming's and downtown to Macy's at the same time will have no difficulty in understanding this aspect of the new physics.

The strength of the internal tendency of the electron to follow a particular path and hit a particular detector (in our slit experiment) is called its probability amplitude for that path. Think of it as the electron's internal desire to go uptown. It is this that is measured by a complex number. Complex numbers are not suited to the black-and-white world of the law of the excluded middle; it is just not possible to say if one number is bigger or smaller than another—there are an infinity of different complex numbers that can claim to be exactly the same 'size' as 1.

So the internal state of the electron moving through the slit is a mix of tendencies to hit the different detectors, the so-called "supposition of quantum states." The electron has a probability amplitude for each path it could follow—hit detector 1, hit detector 2, etc. This set of probability amplitudes is called the "wavefunction" of the electron.

The connection between the internal quantum state and the external observable state is described by the relationship between the complex numbers and the real numbers: complex numbers have a projection, or an extension, in the real realm (called by a variety of names such as the absolute square, the complex conjugate, etc.). The internal probability amplitude has an external

extension in the real world and this projection from internal to external is what we observe as the probability of the electron doing something.

The electron can remain in an internal mixed state only so long as it does not interact with anything. Interaction involves externals since all interaction is basically things swapping bits of themselves with other things. It's a bit like walking along 42nd Street: you can remain in a supposition state of desire for Blooming's as well as Macy's as long as you don't go north or south—once you've taken even one external step either way you're committed externally and, unless you want to look stupid by abruptly changing direction, it's either Blooming's or Macy's but not the excluded potpourri of them. The interaction of the electron forces it to 'choose' one external state or another and, in a process called "collapse of the wavefunction" the electron appears 100% at one of the detectors and not at any of the others.

So there is no 'law' making the electron hit a particular detector; rather it is the projection of its internal wavefunction as an external probability that's in control—if it sounds a little involuted, it is. It took dozens of people almost 100 years to figure it all out.

Inner reality

While the efficacy of quantum mechanics is not to be gainsaid, some scientists have a dreadful time taking it at its face value—perhaps a philosophical preference for materialism and a reluctance to put the internal world on a 'real' footing with the external world. As Roger Penrose noted in his provocative book—with his emphasis—about the mind:

"Unfortunately, different theorists tend to have very different (though observationally equivalent) viewpoints about the actuality of this picture. Many physicists, taking their lead from the central figure of Niels Bohr, would say that there is no

objective picture at all. Nothing is actually 'out there,' at the quantum level.... Quantum theory, according to this view, provides merely a calculational procedure, and does not attempt to describe the world as it actually 'is.' This attitude to the theory seems to me to be too defeatist, and I shall follow the more positive line which attributes objective physical reality to the quantum description: the quantum state" (*The Emperor's New Mind*, Oxford, 1989, p. 226).

What's wrong with the electron having a primitive mind, anyway? We're made of electrons and we've got one!

Now you've probably got the impression that the internal world of the electron is like its externals, all flow-with-the-flow and rather indeterminate—but nothing could be further from the insight of quantum mechanics. This is the bit that the "Do what thou wilt" interpreter usually omits to mention—inadvertently or maliciously—the development of the wavefunction, the way it changes with time, is absolutely and 100% determined.

There is an absolute law that governs the internal world of the electron, and all the other subatomic bits, that is described by what is called the Schrodinger Wave Equation. This equation describes exactly how the inherent directive nature changes and develops. Unfortunately, this equation is fiendishly difficult to solve with current mathematical techniques. Some relatively simple situations, such as an electron and proton interacting to form a hydrogen atom, are solvable and are in perfect agreement with experiment.

Of course, knowing everything about what is going on in the mind of the electron still doesn't reveal exactly what it is going to do—all you can calculate are the probabilities of what it will do.

Presumably God is equally constrained; He can solve Schrodinger's equation with ease and knows everything about what goes on in the mind of the electron as it dances its dance. Still, omniscience has its limitations: even God can only know the probability of hitting a particular detector.

Sound familiar?

Classical laws

What about all those laws that classical physics discovered? you might be wondering, and all the stable structures made of electrons such as atoms, molecules, cells, etc. The answer is simple and also very familiar: freedom but no choice.

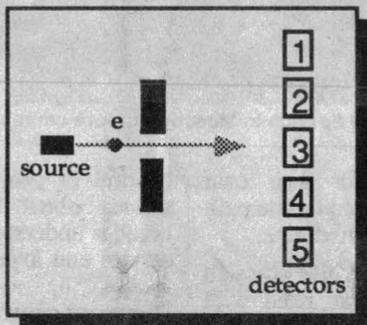
The electron interacting with a proton in a stable atom, for instance, behaves just as indeterministically as its unattached brethren, it's just that the influence of the interaction on the internal state of the electron is such that all the paths that lead the electron away from the atom have a zero probability while all the paths that keep the electron within the atom have high probability.

It turns out that all the deterministic external laws of classical physics are based on freedom but no choice—if something is 100% probable it appears, on the surface, to be determined.

If we liken the probability amplitude of the electron to the inner tendencies of more sophisticated entities such as ourselves, then we can say that the electron loses all desire to be alone—a striking resonance of the spiritual insight that all things are imbued with the desire to serve a higher purpose (fallen man excepted, of course).

Quantum physics does not disagree with Christianity at all; God does work through His laws, but it was a mistake to equate these with the laws of the external world (such as Newton's gravity or Maxwell's electricity). The laws of the Creator work on the internal world, the realm of the inherent directive nature and the mind, not the external world of the body.

While the mind is predestined, the body is probabilistic. So, to be consistent, I'd better reword the phrase at the start of this polemic to the "millennial transition when the interminable rivalry of religion and science is internally destined to be amicably resolved and will probably be so externally any day now."



Which one will the electron hit?
According to modern physics,
no one, not even God, can say.

★ EMERGING UNIFICATION CULTURE ★

Architecture and the Present Aesthetic Crisis

By Anthony J. Ferrantello

It is evident that the post-modern experiment to break away from ancient architectural rules of order has led us to our present dilemma in our built and natural environment: a dry spiritual wilderness, vacuous of beauty, meaning or pride.

Unification Thought Theory of Art (UTTA) offers an alternative to fragmented and subjective views within today's art and architecture community and to its closely related sisters: sculpture and music. As a relational theory, UTTA gives a vision of wholeness (organic), order and beauty.

If the universe is a harmonious entity and man is the integration of the whole universe—a microcosm or a contracted body of the cosmos—then we begin to realize that the study and practice of architecture is not so much about brick and mortar as it is about values such as truth, goodness and beauty. These values are much more comprehensive than Vitruvius' "commodity, firmness, delight."

Therefore, it becomes possible to generate harmonious and balanced forms in architectural design. Thus, there is utility in art and art in utility.

UTTA can provide inspiration toward finally building the "ideal city" or "utopia", which may indeed include aspects of social reform as posited by Ebenezer Howard in his Garden City concepts in England or may include concepts from Albert's Ideal City in Italy as well as incorporate successfully proven urban/suburban planning principles in the United States.

Buildings can exist in harmony with their surroundings where the values of our "restored" or "resurrected" culture (love, truth, goodness and beauty) are reflected in the built environment we create. With this vision, the built and natural environment can be a source of inspiration and, most importantly, the fulfillment and outer expression of our human potential.

Failure of Modernism

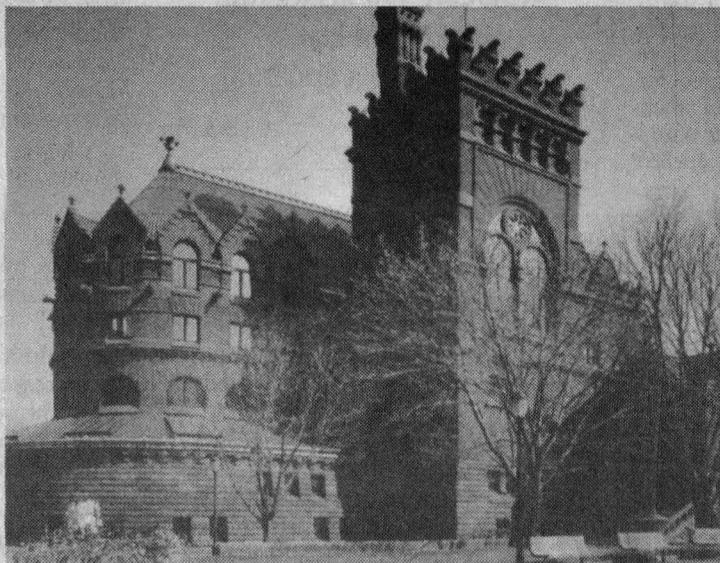
Modernism, or the Modern Movement in architecture, stood on one article of faith: modern technology. The inventions of reinforced concrete and steel framing have given architects creative opportunities limited only by their imagination. Some major representatives of this movement were Frank Lloyd Wright, LeCorbusier and Mies van der Rohe, who vehemently stressed "form follows function." Furthering this claim, in 1910, Adolf Loos contributed the concept that "ornament is a crime." He believed that unadorned Puritan plainness amounted to supreme virtue. This became a tenet of Modernism.

For some time now, Modernism has been discredited. In its effort to be pure, it produced sterile habitats that evoked no feelings of awe or inspiration. Peter Blake, in *Form Follows Fiasco*, documents the failure of Modernism. But what do we make out of its replacement? Postmodernism, a term first used by architectural historian Nicholas Pevsner to describe new

attitudes in architecture going counter to orthodox Modernism, does not, in spite of its glitter and newness, ennoble, uplift or inspire man's spirit.

In his book *A Vision of Britain*, Charles, Prince of Wales, laments the lack of order and meaning in Postmodernism. He documents the "dreariness and heartlessness of so much urban planning."

According to Prince Charles' analysis, it took 300 years to rebuild the city of London after the Great Fire of 1666 and only 15 years to destroy it by the haphazard



Quality—the library at the University of Pennsylvania—and chaos—a new showroom in Houston, Texas.

erection of skyscrapers that wreck London's skyline and spoil the majestic view of Christopher Wren's famous Saint Paul's Cathedral.

Our world of 20th century architecture often depicts disharmony, rootlessness and disorder. In fact, it often seems to be based

“Challenged them to a royal duel of viewpoints so as to uphold the virtue and dignity of Beauty herself”

on a universe characterized by the new "science of chaos".

Inherent order is being discovered in disorder. In other words, patterns that make sense can be defined within chaos, and these have their own geometry. Within the asymmetry and seeming nonlinear randomness of nature, there are constant, repetitive themes. For many thinkers outside the world of physics, chaos has become a science of process—a state of becoming rather than one of being.

(Russell, 90)

Heartless

In architectural terms, this "science of chaos" fosters an almost neo-Marxist idea which maintains that without contradictions there can be no development. Urban planning, then, follows an anti-Classical model in which order, balance and unity are de-emphasized.

Prince Charles affirms that for too long architects have been creating monstrosities and have forced people to live in "concrete shelves" (high-rise residential buildings or "projects") devoid of ornamentation, but full of theoretical functionalism, solely to justify some dogmatic Modernist concept at the expense of those people who must work and live in them. At the same time, architects and developers work in 18th or 19th century mansions along with full ornamental splendor, and historic forms and motifs—the very same forms and embellishments upon which they have waged ideological warfare. This can easily be translated as hypocrisy:

Architects have been burning all the rule books and, purveying the theory that man is a machine, we have ended up with Frankenstein monsters, devoid of character, alien, and largely unloved, except by the professors who have been concocting these horrors in their laboratories (Schools of Architecture). (Prince Charles, 27)

In keeping with historical precedents where great innovations, and leadership in architecture, have been commandeered by non-architects such as Paxton, Eiffel and others, the Prince of Wales has been instrumental in speaking out against uncontrolled and disharmonious growth in Britain. The prince has taken on developers and architects and has challenged them to a royal duel of viewpoints, so as to uphold the virtue and dignity of Beauty herself—and he is winning.

Most serious students of architectural history have an understanding that order was the essence of Renaissance art and architecture where geometrical proportions were based on mathematical relationships—perhaps influenced by Pythagorean theories on the harmony of the universe.

The prince has formulated a set of design principles based on classical historical order, harmony and balance, which are in accord with UTTA but do not in themselves provide the philosophical underpinnings of a theory of art/aesthetics and value as does UTTA. Through UTTA, the matrix for a new theory of value is formulated; it is a comprehensive worldview with a praxis geared toward giving solutions in all areas of human life both theoretical and practical.

Theory of Architecture

In proposing a new theory of architec-

ture, one must propose an "aesthetic of everyday life." That is, theory must be based on life itself; and life depends on order.

We demand order because we are inherently an ordered entity of spirit and matter, of idea and form. Hence, an apologetics for ethics will be a necessary outcome of a new theory of aesthetics/architecture. If art and morality can be related, we can conclude that there is a theistic purposefulness in art. If the essence of art is beauty, and the essence of beauty is morality, then the essence of morality is love, and the essence of love is God.

Thus, a bridge has been constructed that relates art to God—a Renaissance concept that I'm sure will singe the ears of non-theists. Nevertheless, to regain meaning from our rich cultural heritage, it will be necessary to expose nihilistic relativism as vacuous. Unification Thought provides the philosophical arguments to do so convincingly.

Anthony Ferrantello is a registered architect licensed to practice architecture in the states of New Jersey and New York. In addition, he is a licensed professional planner in New Jersey. He and his spouse, Donna, are certified lecturers by the Unification Thought Institute.

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★ EMERGING UNIFICATION CULTURE ★

Arts Providence Expands to Russia and the Ukraine

By David Eaton

Since becoming the Music Director of the New York City Symphony in 1985 I have had the blessing of meeting and working with many talented musicians throughout the world. Because of New York's unique cultural life, musicians come from around the world in the hopes of participating in the city's rich musical atmosphere. Musicians from Europe, Asia, South America, Canada and the former Soviet Union come to New York with great expectations of fulfilling their artistic visions.

During the past seven years I've become friends with many musicians from Russia and the Ukraine, and eight musicians from these countries regularly perform with the New York City Symphony. Because they have experienced first-hand the brutalities of the former Marxist government, they have always displayed a great deal of interest in our church's anti-communist views. Witnessing has always been easier when speaking to those who have suffered under the dictatorships of communism.

It was through my witnessing relationships with several of my friends from the Ukraine that I met the directors of the Ukrainian Institute of America, which has its headquarters in New York. After attending a New York City Symphony concert at Carnegie Hall in the spring of 1991 (where *Ancestors* performed with the New York City Symphony), the directors of the Institute extended an invitation to me

to appear as a guest conductor with the National Ukrainian Symphony at the Kiev International Music Festival last October.

It was at this Festival that I met Maestro Victor Zdorenko, chief conductor of the National Ukrainian Orchestra and his wonderful family. Mr. Zdorenko's daughter, Olga, acted as my translator and guide through much of my stay in Kiev.

A gifted piano student at the famed Moscow Conservatory of Music, Olga shared many of her testimonies about growing up in a society where basic human rights are regularly ignored and often violated. I was moved to tears as I heard about the difficulties which young people must face in dealing with an oppressive government and the daily struggles for basic human decency. In spite of their problems, Olga and her family made sure I was not in need and completely opened their humble home to me.

I was able to invite Olga to our center in Kiev and I taught her several parts of Divine Principle. After my concert in Kiev we went to a reception at the center where we vowed to keep in touch and continue our pursuit of the truth, both in music and in spiritual life.

It was very clear to me that meeting Olga and her family was no accident, but rather *in yung*, which is a Korean term meaning our encounters with people are not accidental or coincidental but, rather, due to a spiritual onnection.

Father recently spoke about *in yung* at a Belvedere service and since that time I have tried to be more aware of the spiritual connection to my witnessing contacts. It

seemed that *in yung* was definitely a factor in my encounter with the Zdorenko family.

Shortly after my return to New York, I received a fax from an orchestra in Moscow inviting me to appear as a guest conductor at the Great Hall of the Moscow Conservatory. This came as a complete surprise to me, but I was to learn that Olga had made contact with this orchestra and persuaded

“Our encounters with people are not accidental or coincidental but, rather, due to a spiritual connection”

the orchestra's artistic director to extend an invitation to me.

For a relatively young American conductor to be invited to perform at the most prestigious hall in Russia was for me a great honor. I felt so much that God was working through my relationship with Olga. Obviously because God's providence in Russia is so important now, spirit world is very much alive in that part of the world.

It was also very obvious that my visit to Moscow was not primarily about music. I felt very deeply that witnessing must be the subject purpose for going there and to that end I asked my hosts to organize a lecture at the conservatory where I could present a Divine Principle-Unification Thought lecture.

The lecture was very successful because many students gathered in the school's chamber music hall for my presentation. Among those attending was Svetlana Gorbacheva, director of the Great Hall of the Moscow Conservatory and one of Moscow's most prominent cultural dignitaries, and Sophie Neri, artistic director of the orchestra that I had been invited to conduct.

A central premise of my lecture was the importance of absolute moral and ethical values and how they pertain to the creative process. Another premise of this lecture dealt with the synthesizing of many diverse musical elements into a style of composing that transcends individual or nationalistic styles—real Unificationism in the arts.

To demonstrate this view, I played tapes of some of the music that I have written and recorded at Manhattan Center Studios. Young Russian musicians are especially fascinated by what is taking place in the West as computer technology has an ever-increasing impact on composition and performance.

The Russian people are very heartistic and many of the students commented that they feel contemporary art needs an infusion of heart, emotion and beauty. For many of them, music that is primarily intellectual rather than inspirational provides little satisfaction. (Many young

musicians like American pop music so I gave some students tapes of *Ancestors*.)

My concert at the Moscow Conservatory was completely sold out and for the most part very successful artistically. The all-Mozart program, consisting of two overtures, the Symphony No. 25 and the Concerto for Three Pianos and Orchestra, was videotaped and digitally recorded for future broadcast in Russia.

I was very inspired by the fact that the concert was videotaped and recorded. Since Hyo Jin Nim has been emphasizing the need to use the electronic media as a way to witness and convey our views, any opportunity to document that which we accomplish in the arts goes a long way to accomplishing that goal.

Yevgeni Mogilevsky and his wife and 14-year-old son were the soloists in the triple piano concerto. Mr. Mogilevsky is currently one of Russia's most acclaimed pianists and he will make his American recital debut at Carnegie Hall in October.

I was able to witness to his family about God's desire for creativity to be used in the most responsible way. A devoted family man, he was very inspired to hear a principled view about art and creativity. He will contact me in October when he comes to New York so that the witness will continue.

Though I was only in Moscow for a week, I was profoundly affected by the difficulties that the people must face on a daily basis. People must struggle to obtain the basic necessities of food, clothing and various sundries. (I was reminded about Father's comment about how Russia, which had advocated materialism, has no material goods, and how America, which has a spiritual foundation, has no real spirituality anymore.)

In addition, the physical condition of the city is very dilapidated. It is as if nothing has been cleaned, repaired or painted in ten years. The drabness of the city contributes to the atmosphere of gloom and despair that one sees on the faces of the people. I could somehow feel the anguish that God must feel when looking at these wonderful people who have been spiritually abused by the former system of government.

Though there were many political demonstrations taking place, many advocating the return of the old communist regime, I could feel that God has great hope for Russia. As an American, I had to repent for America's tepid response to the desperate pleas for assistance by the people who hunger for a more just and caring society.

I received invitations to return to Moscow and Kiev in September to conduct four more concerts. As an American Unificationist, I intend to return to continue the witness through the arts in the hopes of bringing True Parents' message of True Love. Above all, the Russian people need to know True Parents.

David Eaton is the conductor of the New York City Symphony.

Graham hopes Korean visit may lead to peace

HONG KONG (RNS)—Evangelist Billy Graham said here April 6 he hopes his five-day visit to North Korea might have made some contribution to peace. The 73-year-old preacher was the first evangelist to preach publicly in the Communist country since

the Korean peninsula was divided in 1945. During his stay Thursday through Saturday, he preached in the only two churches in the capital of Pyongyang—one Protestant and one Roman Catholic.

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★ OPINION AND COMMENTARY ★

The History of Drugs and the Future of America

By Paul Carlson

The worldwide history of drugs is a vast and complex subject, far too much to fit even in a large book. We will concentrate on times and places where "drugs" became an instrument of large-scale commerce, or of governmental foreign policy. As we shall see, there are far too many of these. Some of these incidents are well known, others obscure, and a few are still highly controversial. Almost no one comes out with "clean hands," unfortunately. But, as they say, "the truth must be told."

One of the earliest documented incidents of a drug-centered policy comes from the Middle East. From 1090 until 1256 A.D., the "hashisheen" flourished in several towns and fortresses in what is now Syria and Lebanon. They were known as the "Sect of the Assassins" in the West. They used hashish to woo their converts, and their "fedayeen" warriors aimed to overthrow the Muslim states. They reached some agreement with their neighbors, the Crusader states, but were destroyed by invading Mongol forces. Some authors trace their remnants to the notorious "thuggee" human-sacrifice cults in India.

Opium has been cultivated in India since ancient times. In the early 1700s the Mogul dynasty held a monopoly over the opium trade, and profited from the sales and taxing of opium. This pattern was to be repeated many times. Eventually, these operations were taken over by the British East India Company, centering at Ghazipur on the Ganges river.

At the same time, Dutch traders introduced the habit of smoking opium for its narcotic effects into China. From ancient times, it had been used only as a medicine. The Manchu government saw the threat of this spreading addiction and issued edicts against it in 1729 and again in 1780. But these were only weakly enforced, and the Portuguese gained a monopoly in trading opium for Chinese goods and silver.

The British continued and expanded this trade. They pressured the Manchu rulers, and this resulted in the Opium Wars of 1839-42. By 1858 they transported 10 million pounds of Indian opium into China. However, domestic cultivation and processing had also taken root in China. By 1906 some 44 million pounds of opium was produced.

Dr. Sun Yat Sen's early Republic of China government moved to stamp out this production. With some international help, the "trade" was seriously impacted by 1913, and by 1917 it had declined to almost nothing. However, due to political instability, local warlords regained power, and sought the easy profits possible. By 1924, production had rebounded.

Early America

In early America and England, drug use was quite legal. The original "Coca Cola" contained actual cocaine. In England, children's "quieting syrup" contained laudanum, another opium derivative. However, the terrible health effects became known, and in "the first drug war" these were made illegal, and the public turned against their use. One of the later efforts was the much-maligned film "Reefer Madness"! Eventually this awareness faded, paving the way for another surge of drug use in the 1960s.

In the ancient territory of Vietnam, the fierce and independent hill tribes had long

cultivated opium poppies, while the "civilized" lowland peoples grew rice. In 1884-88, the French moved into Vietnam in force, establishing a "protectorate". Following the British pattern, they taxed and profited from the opium trade, through "stations" below the hills. They were to continue this system for some 50 years.

During the 1930s and early '40s, the Japanese were taking advantage of the disarray in China, gradually expanding and annexing further territories. The warlords continued opium cultivation on their territories, while the trade was expanded further by numerous itinerant Chinese and Korean traders. Japan's Kwantung army, along with their "kai" secret societies, decided to weaken China, as well as enrich themselves, by taking over this trade and expanding it to an ever-increasing number of Chinese addicts. They pioneered the practice of "psycho-chemical warfare," operating heroin factories through their puppet governments. They bragged that "the superior race" of Japanese was "above drug addiction," while the "decadent Chinese, East Indians and Europeans" were going to serve them, weaken and disappear.

During this period of ever-shifting battle lines, divided loyalties and complex politics, each group sought advantage by whatever means were at hand. Both Chiang Kai-shek's Nationalist Chinese and Mao Tse-tung's Communist Chinese traded opium products on the black markets. Soon, the victorious communists were to make good use of this industry.

By the 1950s, the French were losing the war against Ho Chi Minh's communist Viet Minh. With little understanding of the hilly jungle landscape, and with waning support at home, the French generals lost a series of hill country garrisons. Finally, they planned to "draw out" the Viet Minh, and fortified Dien Bien Phu as the "bait". One reason that the French selected it was that the lucrative opium trade centered there made it an attractive target. Older readers and history buffs will recall the stunning French defeat there in May 1954. The victorious Vietnamese communists were able to inherit this trading system intact! They were to put it to effective use, as we shall see.

By the 1950s, the resurgent Chinese government was to adopt a lesson learned at the hands of their Japanese occupiers. Their understanding of this type of strategy actually goes back over 2,000 years to the famous military writer Sun Tzu. About 400 B.C., he wrote: "All warfare is based on deception," and "Those skilled in war subdue the enemy's army without battle."

The 1960s

In 1965, it is reported, Chinese leader Chou En-lai bragged to Egypt's Pres. Nasser that they planned to "demoralize and subvert" the U.S. soldiers in Vietnam. They actually hoped that as many troops as possible would arrive and be stationed there as long as possible! He claimed: "We are preparing the highest grades of opium for them."

By 1970, hundreds of thousands of U.S. troops were in Vietnam. Heroin was being sold on the streets, even by children, for as little as \$20 per ounce (under one-twentieth of its normal value)! Many U.S. soldiers became heroin addicts, as well as heavy users of hashish, etc. The number of new addicts was very possibly 60,000 or more. Upon their return home, they were to spread drug use, and drug trade, to every region of America. Apparently, the Chinese further hoped to alienate these Americans,

with an eye towards future "revolutionary" activities. They were not alone in this, either.

The Soviets followed a similar pattern. The KGB ran a drugs-for-arms operation, through a Bulgarian subsidiary. They traded Middle Eastern heroin for a variety of armaments, in order to gain much-needed hard currency, arm their allied governments and terrorist groups, and flood the West with heroin and other drugs. Heroin is still produced in Lebanon's Bekaa valley, now under nominal Syrian control.

In the 1960s, drug use became popular again—in America. By the '70s cocaine was the "glamour" drug of choice. The South American growers, especially in Colombia, flourished and prospered, evolving into the now-infamous cartels. They have had plenty of ongoing assistance from Fidel Castro's communist regime in Cuba—again for the same twin reasons: money, and subversion of the "enemy".

However, it is not only the "enemies" of the West that engage in drug trade. In the 1950s, some French units—from both their military and intelligence communities—were accused of opium trading. This was to support their own ongoing operations after aid cuts from their unsupportive government in Paris. During the Vietnam conflict in the '60s and '70s, a number of American soldiers were court-martialed for engaging in drug smuggling, using U.S. facilities and both military and civilian transports. These activities reached into some of the higher levels of American government, it appears. Certainly, the CIA at least "looked the other way" when an anti-communist hill-tribe leader engaged in the trade. Even today, these hill tribes continue their activities in the infamous "Golden Triangle" area of Indochina. There are several ethnic groups involved—even remnants of Nationalist Chinese armies which fled south across the Chinese borders in the '50s.

While it is well known that this region of Burma, Thailand and Laos remains the world's top heroin-producing area, for unknown reasons it is "officially denied" that opium is grown and processed in China's Yunnan province, right across the border. In fact, while ruthlessly stamping out domestic opium/heroin sales and addiction, their export had become an important hard-currency revenue source, as well as a foreign-policy instrument—and a means of revenge for the humiliating Opium War defeats of a century and a half before.

Insight magazine has reported that U.S. civilian satellite Landsat data, for Yunnan

province, cannot be obtained—although shots of the nearby "Golden Triangle" area clearly depict opium cultivation. Many speculate that this is part of a policy to save the Chinese government from "embarrassment".

We have seen that the "big money" involved in the drug trade has again and again proved an irresistible temptation. Virtually every government, army, tribe and organization that has had the opportunity has taken it. And the official corruption, and public health effects, have in every case been horrendous. This has been true whether or not the drugs in question were legal at the time.

Legalization of such drugs, in America or anywhere, would only increase their use, make them even more pervasive, and leave them "lying about" and available even to children. And the intended "demoralization" of America and the West would continue—and at a faster pace.

Certain groups in American inner cities have claimed that "the racist U.S. government" has been "using crack cocaine to destroy the black race." While they may have the wrong villain, they may indeed have been correct!

The simple answer here is *not to use* drugs. It is the only real and effective solution to the "drug crisis." To end the demand would end both the criminal and ideological activities centering on the multi-billion-dollar drug trade.

There is a positive and hopeful solution! It is based in religious values, and in our own *self-image*. Rev. Moon and Drs. Sills, Godwin and Grant have recently initiated the U.S.A. campaign in order to revive America, especially our young people. We Unificationists do carry the answers, and this is indeed the time to "tell all the world"!!!

This will be the subject of our next article.

Further Reading

"Psychochemical Warfare" by A.H. Stanton Candlin; "The Opium War" by Peter Ward Fay; "The Art of War" by Sun Tzu; "Hell in a Very Small Place" by Bernard B. Fall; books on the Vietnam war; books on the KGB and "narcoterrorist" operations; articles in *Insight* and *National Geographic* magazines.

With thanks to: Charles Spacek and Dale Milne. I would welcome any comments, criticisms, compliments, crossfires, curses or corrections. You may reach me, Paul Carlson, at: P.O. Box 74, San Lorenzo, CA 94580.



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BOOK REVIEW

Some Insight into the Culture of Korea

By June Orland Kiburz

Year of Impossible Goodbyes, by Sook Nyul Choi, Houghton Mifflin Company, 1991, 169 pp., \$13.95

Heartening and hopeful is the story of Sookan, a ten-year-old Korean girl growing up in northern Korea during the turbulent period at the end of the Second World War. A story rarely told, the author's lucid, narrative style along with vivid descriptions of daily life in Korea allows the heart to embrace the Korean people and their unique history.

Choi depicts what it was like to endure courageously the Japanese military occupation of Korea. She portrays family life with her younger brother and mother, aunt and grandfather while all her older brothers have been taken captive by the Japanese and her father has escaped to Mongolia. Most interesting are the simple word pictures of the food, dress, school, work, natural surroundings, and bits of the Korean language.

Amid the celebrations with the war's end in 1945, Sookan watches as the Communist Russian troops take control of North Korea,

cleverly infiltrating the society with the Communist teaching and lifestyle. Dangerous as escape to the South is, Sookan's family decides that their only hope for a bright and free future is this tremendous risk. This book is hard to put down as the reader is led through the experience of Sookan and her younger brother, separated from their mother, fleeing northern Korea alone.

Sook Nyul Choi, who lived through this time as a child, creates this compelling novel of adventure, suspense and historical richness. One can feel this story is indeed similar to her own per-



sonal escape story. Written with grace and freshness, *Year of Impossible Goodbyes* conveys both the atrocities of occupation and war along with the depth and richness of the human spirit able to overcome hardships and achieve a dream.

One aspect that moved me is Choi's study of family relationships within Sookan's extended family—the honor and respect Sookan shows to her grandfather and the tender, enduring quality of love that embraces all family members within a Christian and Buddhist context. Without these strong bonds of heart, the underground net-

work that guided people to the south of Korea would have been impossible.

Also moving is the relationship of Koreans to nature as depicted in the beautiful tale of the grandfather and the pine tree. This touching family story can capture even a child's interest and uplift the spirit.

Ms. Choi mentions why she began *Year of Impossible Goodbyes*: "Having lived through this turbulent period of Korean history, I wanted to share my experiences. So little is known about my homeland, its rich culture and its sad history. My love for my native country and for my adopted country prompted me to write this book to share some of my experiences and foster greater understanding."

The author conveys a deep sense of the little understood character and lifestyle of the Korean people during the historical time period that parallels Rev. Moon's time in northern Korea and the early Unification movement.

I highly recommend this book to any Unificationist or student of Unificationism in order to understand in greater depth the historical and cultural background out of which our faith sprang.

News About Religion in America

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

Survey: Americans don't believe in absolutes

Most Americans say they want guidance from God or the Bible, but few believe in moral absolutes, according to a new survey by the Gallup Organization. The survey was taken by the Gallup Organization in Princeton, N.J. for Americans United for Life, an anti-abortion group in Chicago. It also found that while 50 percent of those questioned expressed concern about the influence of "religious fundamentalism" in American life, only 36 percent were concerned about the influence of "secular humanism."

Survey: More Americans say religion is important

At a time when many of the nation's major religious bodies are facing crises of declining membership and finances, Americans in increasing numbers are saying that religion is important to them and claiming church membership. Meanwhile, the number of Americans who report attending religious services has remained relatively constant since 1967, raising doubts about popular notions that bad economic times

bring people into the pews. Those are some of the findings scheduled to be reported in the Gallup Organization's roundup of 1991 data on religion, slated for publication in May in the volume "Religion in America 1992."

Prayer groups seen paving way for revival

An increase in ministries focusing on prayer in recent years could lead to a Christian religious revival in North America before the end of the 1990s, according to church growth expert C. Peter Wagner. "There's a prayer movement sweeping the country today that goes far beyond anything in human memory," said Wagner, in a recent telephone interview from Charlotte, N.C., where he was speaking. Wagner, a minister of the Conservative Congregational Christian Conference, a small evangelical denomination, defined revival as "an extraordinary outpouring of the power of God which results in the conversions of many individuals and the spread of the values of the Kingdom of God through society."

Graham says America isn't a Christian nation

Evangelist Billy Graham, contending that committed Christians are in a minority

in the United States, said he doesn't consider it to be a Christian nation.

The 73-year-old evangelist said that "the Judeo-Christian tradition rooted in the Bible has influenced our ideals as a nation, but far too often America has not lived up to its ideals. While America is known as a land of freedom and opportunity, it is also well known as a land of crime, violence, racial prejudice and many other social problems."

Graham shared these and other observations about his country before an audience of about 400 students at Kim Il Sung University in the North Korean capital of Pyongyang. He had been invited to lecture about the influence of religion on American society at the university during a visit to the communist country.

Describing the United States as "a pluralistic country, with people of many diverse backgrounds and beliefs," Graham said that "our nation is not a Christian nation, in spite of the influence Christians have had in the past, and those citizens who are committed Christians would be in a minority."

At the same time, Graham noted that Christians were leaders in the battle against slavery in the 19th century and the civil rights movement in the 20th century. And although the evangelist often criticized opponents of the Vietnam War when that conflict was being fought in the 1960s and '70s, he declared in the lecture that "many of those who questioned the rightness of the Vietnam War were people of deep moral and religious conviction."

Methodists see little impact from national meeting

Leaders of the United Methodist Church are gearing up for a national meeting of the denomination in Louisville, Ky., next month. Their charge: to hammer out policy on key theological and social issues, to shore up the denomination's ailing financial base and to decide the future location of an international mission agency, the Board of Global Ministries, now based in New York.

The meeting, to be held from May 5-15, occurs once every four years at considerable expense—\$36,904 an hour, or \$3.1 million for the full 11 days this year. As the denomination's highest legislative body, the gathering, known as General Conference, provides framework and guidelines for the work of 37,000 congregations and 13 national agencies.

And in theory, the actions of some 1,000 delegates will be critical to the lives of 8

million church members around the country, who put about \$3 billion annually into the collection plates.

In theory. But a new Gallup survey of those United Methodists shows that the theory may be wrong. Despite the fact that some of the issues to be debated, such as homosexuality, are regarded as highly complex and emotionally unnerving, survey respondents said they expect delegates' decisions to have little impact on local churches they attend.

Furthermore, the survey shows that United Methodists are far more likely to rely on newspapers and television as resources for opinions than they are to look to religious institutions or the Bible.

Nearly half of those responding, 48 percent, said newspapers and television were most influential in shaping their views, while 23 percent cited the Bible. Another 17 percent cited friends and relatives, and very few, 5 percent, cited religious leaders.

United Methodists also said they value community service over proclaiming the gospel as the church's primary mission. And they assign a very low priority to changing social structures to achieve a more just society—a goal for Christians that some liberal theologians have stressed in recent years.

Church members also show little interest in filling church pews, a top priority, even though membership in the United Methodist Church, as in all mainline denominations, has plummeted over the past three decades.

The study was conducted by the Gallup Organization in Princeton, N.J., for Religious News Service, a daily interfaith wire service based in New York, and United Methodist Reporter, a weekly newspaper published in Dallas.

According to an expert in American Christianity, the Rev. William McKinney, the responses signal larger shifts underway in the nation's religious institutions overall, particularly a shift away from national bureaucracies.

McKinney, dean of Hartford Seminary and author of the 1987 book "American Mainline Religion: Its Changing Shape and Future," said, "We're at a period in American history where denominations are having to reconstruct and reform themselves because the world is not turning to them as providers of commodities as it used to.

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Recent Happenings in the World of Religion

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

Priests banned from site linked to Mary messages

A Roman Catholic bishop, dismissing claims that the Virgin Mary communicated with a Wisconsin man, has banned his priests from traveling to the site where the Virgin reportedly wants a chapel built in her honor. In a March 27 press conference, officials of the Catholic diocese of Duluth, Minn., read a statement from Bishop Roger L. Schwietz in which he says, "Based on the evidence presented to me as of this date, I seriously doubt the divine origin of these messages." The messages reportedly were spoken by the Virgin to Steve Marino of Green Bay, Wis., who wrote them down and circulated them in five pamphlets that have been widely distributed.

Graham urges trust between U.S., North Korea

While denying that he had come to North Korea as an emissary of the United States, evangelist Billy Graham called for "trust and friendship" between the two countries upon his arrival in Pyongyang March 31.

Graham is in the communist country as the first evangelist invited to preach publicly there since the Korean peninsula was divided in 1945. On his five-day visit, he is scheduled to preach in the only two churches in the capital of Pyongyang—one Protestant and one Roman Catholic—and to lecture at Kim Il Sung University, the nation's largest academic institution.

On his arrival at the Pyongyang airport, Graham praised his hosts from the Korean Christian Federation, saying that he had been encouraged by the "forward-looking approach" the organization's national leaders had taken "in negotiations between the north and south." He added that he has appreciated reading statements by North Korean President Kim Il Sung, who has been in power since 1945, "calling for reconciliation and peace."

The evangelist said he has "learned to appreciate Korea's long struggle to preserve its national sovereignty in the face of challenges from its powerful neighbors." He noted that "in the last half of the 19th century, many foreign nations came to Korea to exploit its people and resources and that domination continued into this century."

Describing Korean unity as "the first victim of the Cold War" through the decision to divide it at the 38th parallel, Graham said he shares "the concern of many Americans that my nation was one of those which had a part in those Cold War decisions, and I pray that the Korean people will soon be reunited peacefully."

Black church leaders: Link economics to religion

The recent economic downturn in the United States prompted black church leaders to stress links between fate and economics—links that leaders say must go beyond theory to practice.

Joblessness, combined with poor housing and slashed social programs, have had a severe impact on blacks and convinced theologians of a dire need to urge pastors to preach and teach about economics from their pulpits.

While some of these efforts have been made before in black churches, what is new is the insistence by black theologians and others in the academic community that economics should be made a part of church life.

Theologians say pastors and churches need to react to the economic crisis nationwide by establishing model programs designed to reduce social injustice. This new emphasis on grassroots to global economic issues was demonstrated by speakers, theologians and preachers who attended a recent conference of black seminarians and scholars in Dallas. The participants emphasized the need to blend spirituality with economics beyond the church walls.

In telephone interviews last week, experts who took part in the conference urged greater attention to housing for the poor and elderly, credit unions, computer literacy programs, baby-sitting and nursery programs and recreational and educational programs for youth.

"Black seminarians and theologians are reemphasizing economics because of oppressed people in this country," said Lonnie E. Woods, president of the National Association of Black Seminarians. "To be truly liberated, African-Americans must be actively involved in economics," he said.

Unfortunately, for many of these churches the economic crisis is compounded by lack of money and knowledge to implement needed programs, the theologians said. But despite these drawbacks, they say churches have devel-

oped creative ways to bring about economic stability in the black community.

Cecil Gray, director of the Church and World Institute of Temple University in Philadelphia said the Unity Bank of Philadelphia was opened a few weeks ago to serve African Americans, Native Americans, women and other minorities. The bank got started after a group of denominations and wealthy celebrities pooled \$5 million in resources to establish a bank to meet the needs of the poor.

"This is an example of a national effort where the black church played a major role," Gray said. "Many of our churches have credit unions designed to cut out the middle person to meet the needs of parishioners."

Local churches have played primary roles in meeting the needs of the community, Woods said. For example, the St. John Missionary Baptist Church of Dallas operates a church-run apartment complex for disadvantaged residents, Woods says. Also, the church feeds hundreds of poor people on a weekly basis.

The Concord Baptist Church of Dallas has an estimated 20 ministries, added Woods. The church has a social concerns ministry which provides clothes and food and temporary housing for the poor.

Other churches in Dallas have church-operated credit unions, nurseries, educational and community centers and children and youth programs.

"Everything we do has economic and political implications," said Darryl M. Trimiew, assistant professor of ethics in society at Brite Divinity School of Fort Worth, Texas. "The concern is—all people are created in the image of God with basic human needs. It's an affront to God to live in an economic system in which people's human needs become impossible for them to obtain."

Head of Ukrainian Orthodox Church resigns

A historic five-day meeting of Orthodox Christian church leaders in Moscow took a dramatic turn April 2 with the resignation of Metropolitan Filaret of Kiev, leader of the Ukrainian Orthodox Church.

Filaret, along with 17 other Ukrainian bishops, had been meeting with 70 Orthodox bishops from Russia.

The meeting, which ended April 4, had been expected to approve the uncoupling of the Ukrainian Orthodox Church—the largest Orthodox Church in the world—from its parent church, the Russian Orthodox Church, which has its headquarters in Moscow.

Such a split would reflect the new socio-political realities that became apparent last August when Ukraine declared its independence, a move that its citizens affirmed in a referendum in December.

But that split—a financial as well as a symbolic blow to Moscow because Kiev is considered the cradle of Russian Christianity—will have to be postponed in light of Filaret's sudden resignation. According to a statement sent April 2 to the Russian College in Rome, the church leader will cease functioning as head of the Ukrainian Orthodox Church pending a formal announcement to Ukrainian Orthodox bishops.

Bishops' pastoral on women reflects Vatican input

WASHINGTON—In the latest draft of a disputed statement, a panel of U.S. Catholic bishops condemns sexism, while defending the church's tradition of a male priesthood.

The statement reflects intervention by the Vatican, which has tried to get the bishops to adopt a more conservative tone. At the same time, the document condemns what it calls "the sin of sexism" in both church and society.

"This is not a revolutionary document. It's a modest first step," said Bishop Joseph L. Imsch of Joliet, Ill., who heads the drafting committee. He called the document a step toward "listening to the concerns of women and including them more and more in church affairs."

The 81-page document, after three drafts and eight years of preparation, will be debated by the full body of bishops when they meet in June.

"Even at the risk of seeming to oversimplify the issues... we are convinced

that sexism is so deeply rooted in the fabric of society that it tends to permeate human relationships," the bishops say.

Yet, on the question of women's ordination, the document affirms the view of Pope John Paul II that Christ called only men to the priesthood. "This constant practice constitutes a tradition which witnesses to the mind of Christ and is, therefore, normative," the document says.

The new draft came in for immediate criticism from a leading advocate of women's ordination.

"It's just unacceptable," said Ruth Fitzpatrick, national coordinator of the Women's Ordination Conference, which claims 4,000 members.

Fitzpatrick said her organization would like to hear the bishops say, "Women are called by God to minister fully in the Roman Catholic Church." She added, "If they can't say that, they should say nothing."

At the same time, Fitzpatrick praised a section of the document in which the bishops say that seminarians who cannot deal with women "as equals" should not be ordained.

"There are small steps here, but the bishops are still calling the dance," she said.

The document, titled "Called To Be One in Christ," has an eight-year history of contention.

Conservative women's groups in the church have faulted the bishops for buying into what they call feminist themes and rhetoric. Yet Catholic feminists have been even more vocal in their criticism. They say the bishops have caved in to the Vatican's hard line against women's ordination.

For its part, the Vatican has warned the bishops against straying from the conservative approach to women's roles in the church. American church leaders got the message during a May 1991 consultation in Rome, where Vatican officials and bishops from several countries took exception to certain aspects of the second draft.

The new draft appears to tone down some passages that offended church conservatives.

For instance, in the second draft, the bishops had said that a Vatican study on admitting women to the permanent diaconate—an ordained ministry now open only to married men—"should be undertaken and brought to completion soon." The earlier draft also sharply questioned the Vatican ban on altar girls, a policy widely ignored in the United States.

In milder terms, the new draft simply calls for "continued dialogue and reflection" on various ministries such as the diaconate.

Methodists and Catholics discuss Palestinians

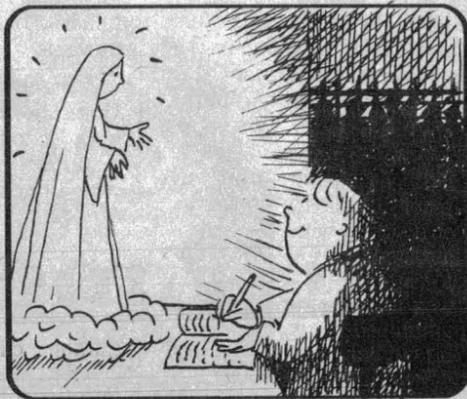
LAKE JUNALUSKA, N.C.—Methodist leaders from around the world and Vatican officials discussed their common concerns for the suffering of Palestinians at a recent high-level meeting at the Holy See. The plight of the Palestinians under Israeli occupation was one of several topics discussed by leaders of the World Methodist Council and Vatican officials during a week of meetings in late March that included a conversation with Pope John Paul II March 26. Other topics taken up at the meetings included the challenges facing both Roman Catholics and Protestants in Eastern Europe following the downfall of communist regimes there and persecution of Protestants in Mexico by Catholics.

First Baha'i executed in Iran since 1988

A leader of the Baha'i faith was executed in Iran last month in the first such incident in the Islamic republic since 1988, according to an announcement April 9 by Baha'i officials in the United States. The execution of Baha'i leader Bahman Samandari in Teheran on March 18 "belies the position repeatedly affirmed by the Iranian government that Baha'is are not being persecuted for their religious beliefs," said Techeste Aherom, a Baha'i representative to the United Nations in New York. More than 200 Baha'is have been executed in Iran since the government proclaimed the nation an Islamic republic in 1979.

Denver prepares for pope with joy and lament

After months of hopeful lobbying by as many as six American cities, Denver has been chosen for the honor of hosting a visit by Pope John Paul II in August 1993. While newspapers and airways in Denver were filled April 13 with the comments of jubilant Roman Catholics and public officials proud that their diocese and city had been selected, one small group of Catholics took a different view. The group, calling itself the "Matthew 10:26-27 Movement," sees the visit as a time to renew criticism of John Paul's papacy and of the leadership style of Denver Archbishop J. Francis Stafford.



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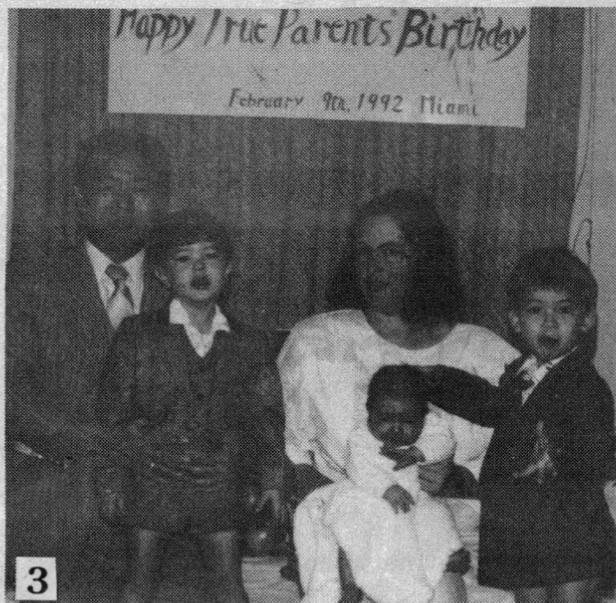
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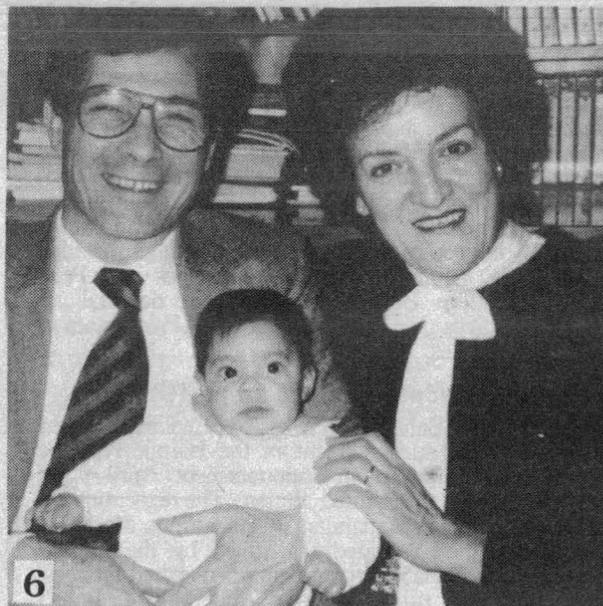
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- 2. Rev. & Mrs. Jean Augustin Ghomsi (Cameroon) with Francis Gabriel Shin (3/6/82)
- 3. Yashiro & Laura Taylor Hayashi (Miami, FL) with Mathias, Yoshika & Sammuel
- 4. Gerald & Hiroko Trass (Auckland, New Zealand) with Soohwan Winston (9/26/89)
- 5. Simon & Danielo Voelker (Giessen, Germany) with Emanuel, Lara & Dorothy (12/18/90)
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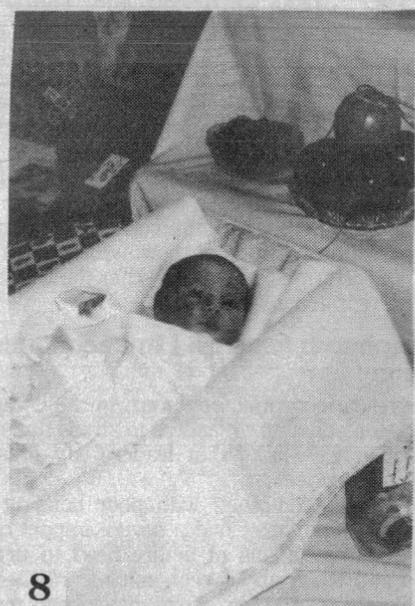
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EDITOR
RICHARD L. LEWIS

PROOFREADER
RICHARD RAMRAS

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Fax: (212) 768-0791

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