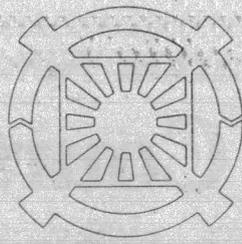


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# Unification News



Volume 11, No. 8

THE LOCAL NEWSPAPER OF THE UNIFICATION HOMETOWN

August 1992

## WOMEN'S FEDERATION FOR WORLD PEACE

# World Peace Through Ideal Families

## Proclamation of God's Ideal Continues in Korean 60-City Tour

By Hyo Jin Moon

*This is an excerpt from the Sunday Morning Sermon at Belvedere given on July 7, 1992.*

Some of you might know that Mother finished the additional 40 city tour. As you know, she had completed 21 city tour, and the additional 40 city tour she just completed, and Father asked four of the True Family members, Ye Jin Nim, my elder sister and In Jin Nim, my wife, we also participated in the rally. Father wanted the four of us to give the main address, so we did.

Ye Jin Nim did six cities, In Jin Nim did seven, I did five and my wife did two. So, my personal testimony, since I was attending these rallies, and I was giving the main speech on behalf of Mother at the Women's Peace Federation.

It was very unusual for me, but it was very inspiring to see so many people at the rallies, and actually sitting through the whole speech, and this is practically a Divine Principle lecture, I mean, we talked about the Chapter 2, we talk about what has to happen in order for men to redeem themselves, restore themselves to an ideal position, and the only way that it can happen is through true life, true love and true lineage.

And all the rallies were overflowing with people, most of the rallies were like 1,000, 1,500, 2,000 people, some places 4 or 5,000. Over 1,000 people in each rally, practically. Some places where the cities were small, practically half of the women, in that small town showed up, but 500, 600 people, still it was very successful. Everywhere we went, we projected this amount of people to

show up, but people were overflowing, even the rallies that we attended, that we were directing, were overflowing with people.

Every rally there were over 1,000 people gathering and more than the amount of seats available, people were coming. So, it was a complete success in terms of the rally itself, but the most important thing, people were really listening, people were feeling the need for the importance of family values, importance of woman taking a role in the society, because practically everybody agrees, men have failed in their responsibility to guide this world into a God-centered direction.

### Rally's theme

So, all the women that were gathered at the rally were feeling the theme of the rally, which is, since man has failed the responsibility of leading this world toward God's direction, that woman must take control, woman must take charge in restoring the world to a God centered world. And it was truly successful and I was truly moved to participate in it, because everywhere we went, it was such a sincere embrace, I guess there wasn't any hostility and certainly there wasn't any kind of ill feeling or any mistrust in any ways.

People who were attending truly felt Father's accomplishment, and through his accomplishment, they truly felt close to Mother and what the Woman's Federation



Rev. and Mrs. Moon after the rally in Choon Chun, May 12 and, below, the overflow audience at the rally in Kwang Ju.

Photos courtesy Rev. Zin Moon Kim

stands for. So, I really felt welcome. I was very well received, all of us.

Most of the people who attended the rally were women who were holding a certain position in society, some teachers,

people associated with woman's movement, a lot of house wives, of course, a lot of people who were active in society, and to a certain degree, they are the leaders of their

see Hyo Jin Nim on page 4

## True Mother's Speaking Tour

By Dr. Tyler O. Hendricks

Mr. Peter Kim, personal assistant to the Rev. and Mrs. Sun Myung Moon, was requested by Mrs. Moon to give a report on her recent speaking activities, Sunday, July 26, at Belvedere International Training Center.

"The leaders of Korea are aware of the importance of True Mother now," he began, "even in their political decisions."

Mr. Kim reviewed the history of True Mother's career as leader of the Women's Federation for World Peace. It was in July 1991 that Father hinted about this idea at East Garden, and then in Alaska later that summer he asked Mother to plan a speaking tour of Japan. This resulted in a rally of 7,000 in Tokyo in September, plus several speeches in other Japanese cities. Through these events, the Women's Federation for the Peace of Asia began, centering on Chairman Hak Ja Han. (Note: in Korean

tradition, the wife maintains her family name.)

There followed two rallies in Seoul, Korea. The first was a gathering of 7,000 women for the WFPA in November. The second was the large rally at the Olympic Main Stadium on April 10 of 1992, with an astounding attendance of 150,000. There was heavy rain, and a temperature hovering just above freezing, but the stadium was jam-packed. The major banner was translated by Mr. Kim as "Women! Let us work together for the re-unification of Korea and to improve morality and ethics."

"Many Christian groups thought that the event would fail because of the rain," Mr. Kim commented. "It took the government four years to prepare that size of an event, but we only took two months. So both the traditional churches and the government were skeptical. But everyone stayed to the end. In a way, the heavy rain was a blessing. Everyone months later vividly remembers the day. They don't remember

see PETER KIM on page 5



# Individuality and the Course of Restoration

By Hyun Jin Moon

*This is the second excerpt from an unofficial transcript of the speech given on Parents Day 1992.*

**Y**ou who are already married have to really take this seriously—whatever foundation you as parents have, your children will ultimately receive. The subject initiates relationship. As a parent, you are initiating the foundation that your children will have.

When I see Blessed children, many times I can tell right away what kind of standard their parents have, just by meeting them, just by seeing what kind of standard they have.

Your original mind tells you that the love of parents is the strongest love. Your children are your blood, a part of you, the product of your love, the fruit of your love, the give and take that you have as wife or husband.

Because you have that strong love, you want them to have everything that you didn't have. You want them to feel better than you.

When Father talks about his own children, he says: "I want them to become better than me." That's God's impulse, the natural impulse—I want my son to become better than me. A husband should be in the position of: "I want my wife to become better than me." Wife: "I want my husband to become better than me." That is the way.

Through understanding vertical love, you should be able to perpetuate that. Once you establish the position of parents, you understand vertical love, you experience it. Oh my God, the love that I have for my children is so immense." You should be able to take that experience and translate it into the love that God has for mankind, that True Parents have for each and every one of you.

Therefore, as I look around, if I truly want to be the truest expression of my parents, if I want to be a reflection of my parents, then I have to be able to love everything, my brothers and sisters, the way my parents do. I have to be able to love my wife, as a representation of the example set by my parents.

In that same way, if you create True Parenthood, all Blessed couples and Blessed children looking upon you will see the ideal example of parenthood. Your sons can look: "Oh, this is the way my father relates to my mother." You will create the foundation for your sons when they get married, teaching them how to

look at their wife, and for a daughter: "Oh, this is how my mother loves my father," so you will be setting a condition through which your daughters can learn how to love their husbands.

For the sake of your children, you have to create that. What gives life to tradition? It is the example set by others. When you are Blessed and you have children, the

example that you set, they will follow. The same principles apply. If we want to really make a change, if we want to really give them the greatest future that they could possibly have, you have to create that foundation now.

## Renewal

Heung Jin came to give you a new beginning, to cleanse you of all your fallen standards and perceptions, so you could have new conviction to True Parents. So, in the eyes of God, in the eyes of the spirit world, in the eyes of your own ancestors, you made a new commitment to Heavenly Father and True Parents. That's why he came.

Satan's course is that of guilt. Heung Jin didn't come and say: "You did this, you did that," holding that against you. If you don't make a new beginning, when you go to spirit world, you know what will happen? Your ancestors will come to you, especially if you didn't fulfill your responsibility here on earth, and say: "Look, I gave my whole life for you, we sacrificed our lives so you could stand there to serve True Parents, to serve True Parents at this time of restoration, this crucial hour of human history, and you didn't do right." They will accuse you.

I'd rather get hit and start a new beginning than have thousands of years of accusation. He did it for you, for your sake. You have to realize, you are not an individual. You understand individuality, because you realize that what you do will make a difference. However, you are connected. Before you came, before your parents came and bore you, they had parents, and their parents had parents, and you will ultimately become parents, and will have children, your blood.

So, in a way, you are at the pinnacle point between all your past and your whole future. You are standing at this pinnacle point, this crucial junction in history, with the course that you set, the tradition that you set for the family. That's why, if you want to be an ideal son, and you want to live for the sake of your True Parents, the future will be safe, the future will have promise.

If you don't then we will not be able to bear true fruits. For example, when you plant a tree, the amount of nutrients that you put into the soil that surrounds that tree determines the quality of the fruit.

In your life; Father has planted the seed of true love, the seed of restoration through love, and you are the soil surrounding that tree. We have to nurture and bear fruit, true fruit.

Make that conviction inside yourself. I know that the course that we are setting is difficult. We are going against the stream of man's fallen history and creating a new history of man; we are going against man's fallen history. Everything that man has failed to do, we will restore.

Don't fail. You have that strength, you have that most ideal example, our Parents. You have to walk the course over which Satan cannot have any condition. We shouldn't worry too much about Satan. You should worry more about your ancestors; they will be more critical. Make that conviction. Father had great victory in Japan, and Father will have great victory in Korea. Father has invested here, how many years? Eighteen years, more than that. Eighteen years into this country, bringing many German members, many Japanese members to this country, to make a change in this country. The foundation that is out there right now; I can see it.

## My family

Many times, when Heung Jin came to you, he asked you to have relationship with the members of my family, didn't he? How many of you have done that? You know, I have many brothers and sisters walking such a lonely path. They need encouragement, too. They feel strength from you.

You know, ideally, that Father gave us life, for the sake of man's fallen children, the world should have been in the position to totally dedicate themselves to Father's family. That's how it works. But what was the reality? The reality was you cared about your own families and your own problems. Father's family is taking on Father's tradition. We are dedicating our whole life to your children, the Blessed children. You have to give them strength. As an older brother, I feel so sorry because I cannot be with them all the time because of my other responsibilities.

That is the power of love. And that is why, even in the outside world, people understand this; that's why they always have support groups and all this kind of stuff, for that very sake, because human beings were not made for themselves, for their own individual self—they are made to be the object of love. Therefore, they always strive to connect with others, always.

That's why Father says to many of you Blessed couples to have many children. That is great. Why is that? Through your children, you can find that diversity of humanity. You see any human characteristic and you can say: "Oh, I know that kind of characteristic, it reminds me of this son or this daughter; OK, I'll embrace you." God made the family as a textbook of love.

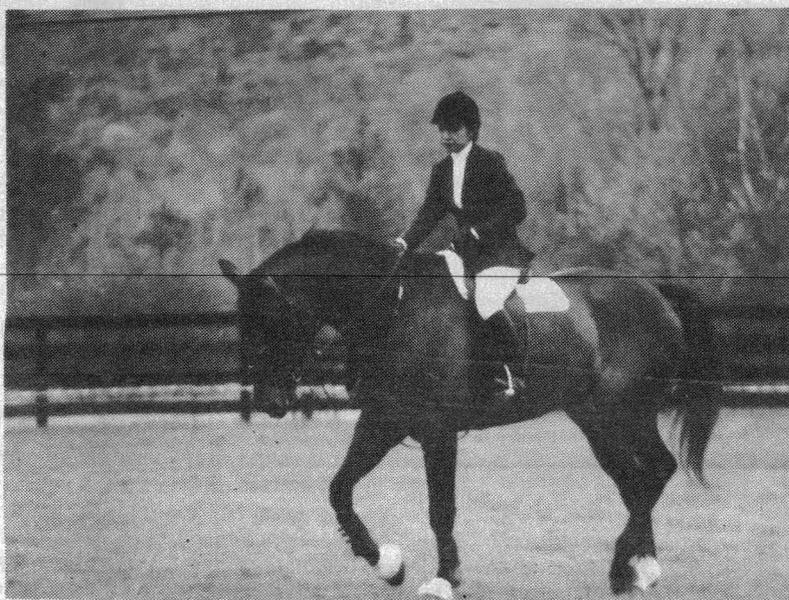
That's why you have to understand the value of parenthood, the fulfillment of every husband and wife. So, when you see that kind of blessing, it should bring you joy. When you are first born in the world, the first thing that you have is perception as a baby. Based upon that perception, you look at your father or your mother for guidance; you need them for support. Ultimately, when you grow up, you have to be able to take your own individual course. Finally, perfection is the time of unity. Upon seeing your own individuality come in union, you will see the most ideal form of God. That's why we have the understanding of the duality of God's existence. That's why we have the position of True Parents.

You can make a change; one person can make a change. We see that example in Parents, in Father. How about you? As a son, as a daughter, you stand as one, but you have been given the Blessing to stand as a couple. You can make the change.

## OLYMPIC HOPEFULS

Hyun Jin Nim and Un Jin Nim are shown here at New Hope Farms while competing in the Selection Trials for positions on the Korean Olympic team for the 1992 Games in Barcelona. Six Korean riders in total met the stringent international requirements for eligibility to compete at the Olympics. Un Jin Nim and Hyun Jin Nim finished first and second among the six riders with nearly perfect scores and will lead the Korean team in the Olympic Show Jumping events. Their first day of competition in Barcelona will be on Aug. 4.

Photos courtesy Mark Turegano.



## FOUNDER'S SERMON ON UNIFICATIONISM

## Completion of the Dispensation of Salvation

By Reverend Sun Myung Moon

*This is an excerpt from the Sunday Morning Sermon given at Belvedere, June 7, 1992. The translator was Sang Kil Han.*

**A**s Unification Church members, we know what the will of God is. It is very simple: God's will is to complete His purpose of creation. We agree on that, don't we? Then we must ask the question, "What is the purpose of creation?" We know that it is simply the completion of the four position foundation of Adam and Eve. That means Adam will be completed in love, and Eve will be completed in love—perfected, that is—and both will become united in love and give birth to good children. Those children will grow in love and form a perfect family centered on love. This is the purpose of creation. Do you agree with that?

The will of God, simply speaking, is to complete the four-position foundation.

Then comes the question, what is the fall? The fall was something which negated that purpose, something which made the four position foundation impossible. Therefore, God's will became that of re-establishing His original purpose of creation. It has taken six thousand years of history to do it again, to indemnify and liquidate the problems. To clear it up. To indemnify—tangam—means to liquidate or clear up. Indemnity is the only way for God to restart.

One of the most difficult concepts for people in the Western world to understand is this concept of indemnity. They ask, "Why, since God is supposed to be only good in every way, does He make people pay the price of indemnity?" They say, "We are all right. We don't need indemnity. We are strong, we have an advanced culture and we have always been that way. I don't agree with indemnity." But whether or not you agree, success in this world means success within the satanic realm. If people continue to disregard indemnity and its value, then the only way they can go is down and to perish.

**Make amends**

The remedy is to go backwards. If you have done something wrong, you have to correct it. If you have been using drugs, you have to stop using drugs; if you have been engaging in free sex, you have to stop free sex. Indemnity is the reverse way, and it is something which America and the Western world needs very badly. This world cannot go on the way it is going now. How to deny, to negate the way it is today, is a very important task for us. Otherwise, we cannot accomplish the will of God.

First we must know what happened during the six thousand years of God's dispensational history. Then we must desire to indemnify it and return back to God. Without that, we cannot return to God's schedule, God's track. Therefore, we have to deny. The result of the fall was that Satan came to be in the top position, and God came to be in the bottom position. How can God go back to His rightful position? It is only by going through that zero point. Without going through the zero point, one cannot be restored to the right position.

Here is the reason for that paradoxical statement of Jesus that if you want to die,

you will live. But if you want to live, you will die. He said that your own enemies are the members of your own family. The ones you love the most are your enemies. Why? Because of them, many times, we cannot go the way of Principle. This is precisely what has happened to many of us: the ones who stop our advancement toward God are our own family members. Our own relatives kidnap us to take us away from this church because, in this church, we come to belong to God's family. Because they do not understand, they do these things. The purpose of this church is to liberate the sons and daughters of God, as well as all beings.

Within one person, our mind and body also struggle; they always disagree. The mind is drawn to the satanic side, also, but the mind has more of a desire to go closer to God. Whereas the body is further away from God. Both the mind and the body of every individual belong to the satanic side, but they should have been on God's side, as we know.



Father addressing the church elders in Seoul on Day of All Things.

Photo courtesy Rev. Zin Moon Kim

So, for the mind to go to God's side, you have to go through here (drawing on blackboard)—that original center point. The body also wants to go to God's side. In order to do that, the individual man must first deny himself. By the same token, if a woman with conflicted mind and body gets together with a man like that, they will conflict with each other, just as the mind and body conflict. That is because they are in the satanic realm. They disagree and lack harmony. In order for such a family to pay indemnity and be restored, each individual must deny himself and stop fighting with the other. No matter what happens, he or she must not fight. Each sacrifices himself in that way.

**Without conflict**

When an individual is able to harmonize his own mind and body, he will be able to form a family without conflict. That is a family in which husband and wife do not fight. In order for an individual to be able to return to God's side, he must realize this unity not only individually but also in his family. Centering on that family, the clan must achieve the same kind of harmony and unity. Therefore, unless the family attains this unity, the clan can never attain it.

So there are three steps: individual,

family, and clan. Through those three steps, we can come completely into God's side. After the clan, we know that the next higher unit is the nation. And the nation can be turned into God's side. We understand the general concept, what steps we have to follow.

We have to fight against evil within ourselves on the individual level, family level, clan level, and nation level. We advance to each higher level as we fight and win over the evil within. At each step, we have to fight and win. These are not just my own words. This is history. History can be described as the succession of this action. Finally, after the national level is won, the world level must also be won.

The world is the same. We already know why the right and left wings came into existence in the world from the very beginning. In order for them to be restored, they have to go the original point, the zero point. They too must deny themselves first in order to pass through this zero point. Whether it is democracy, right wing, or left

matter how hard you try, you cannot win over me. I am stronger." You all think about yourselves first, don't you? That is Satan. You should think, "My way of thinking about me first is from Satan." Then we have to ruthlessly contain ourselves, "No, no, don't think about myself." We have to deny ourselves, turning ourselves upside down. It is like standing on our head, with our feet in the air. Nobody is comfortable with such a drastic change. Nobody wants that, especially when they don't understand it.

How difficult, how agonizingly painful it must have been for God to pursue these different levels of unity, turning them into heaven. We are in that kind of situation today; God too is in that situation today. Over and over again, we tried and struggled against Satan, with God hoping for us to succeed, but we never did. And God is right beside us to witness that, so when we understand that, is God a God of glory and comfort, or is God a sad and miserable God, even more miserable than we are? He is more miserable than we are.

Think about it this way: each person lives only one generation and then he dies. After that time, we are relieved of the pain of this life. But God has existed and lived through one generation after another, over and over again, endlessly engaged in this terrible war. Therefore, God has been in terrible pain. How miserable has been God's situation! Nobody has known that throughout history. If someone could have understood what God was doing, God may have felt better. But nobody could figure out why God was doing the things He did, or understood God's will. How much more miserable was God.

**Purpose of religion**

And God's task was the desperate attempt to educate people. During the historical time of the individual level of the dispensation, God introduced religion to educate the individual and family. After that, the time of the clan and the national level came. Accordingly, God introduced new religious concepts, and through religion God attempted to educate human beings, paying all the price of educating man.

So America is a nation within the Christian cultural realm, correct? And American people have been proud that they were part of that Christian culture, not knowing what position they are in. Did you know that today Christendom is controlled by the left, by those who used to be the communists? That element is controlling Christendom, but the Christians do not even know it. Now, unfortunately, as we see, this Christian culture has been reduced to individualism, free sex, drug abuse and so forth. Is that God's original ideal—free sex and individualism? Is that Jesus' idea? No, clearly not. Those are enemies to Jesus. That is Satan's idea.

What good will it do if the individual is saved while the family, clan and nation are being lost? Nothing is gained because the individual has no place to go. The individual is not a unit in Heaven.

What is the way to solve this problem? It is by denying everything at one time. At the same time. After that, all we remember, all we care about is this: God and the completed four position foundation of Adam and Eve. That is all we advance toward.

wing, it doesn't matter. Without exception, they must follow this formula and go through this zero point.

**Liberate hell**

To liberate hell, we must go the same way. To solve the individual problem of good and evil is difficult enough, but to move hell itself, and liberate it, is so much more difficult. It is easy to say the words, but how difficult it is to do it!

People talk about the Last Days, they draw pictures of what they think it will be like. What will it be like in the Last Days? One way to discern that the Last Days are here is that everyone will be enemies with everyone else. Even within the family, the husband and wife will be enemies, children turn against parents. Then you can say, "This is the End Time." Since this is the case between individuals everywhere, then no two families will unite. Families will be enemies. Nations, also, will be enemies everywhere, pursuing their own interests. So in that kind of situation, imagine how difficult it would be to turn from that hellish world into heaven. It could never be a simple task. Just imagine.

In that kind of hopeless world, someone bigger is reigning over each person. That is Satan, striding right above each person, telling him what to do, "Do this, do that. No

★ 60-CITY SPEAKING TOUR OF KOREA ★



## HYO JIN NIM

from page 1

own town, village. So in that sense, it was truly successful, and even the government, they projected that this rally would not last over 20 days, but it went through over 2 months and this rally is being going on, and everywhere we went, we were packing the places and it was overflowing.

So in that respect, it was a tremendous success, certainly a tremendous signal to the politicians that certainly what Father is doing is legitimate, is being accepted, and what Father is tapping, they must wake up and realize the value of what he has initiated. So it is a tremendous political statement, as well as a social victory. Also it is a very strong religious signal.

One of the main theme within the main address is letting the Christians know their failures, and Father has written in the main address the most important thing to the Christians, the value of sacrifice. Sacrificing even for the sake of the enemy should have

been the main Christian value, main religious value within Christianity, and Christians have failed, but in respect to that value, which should have been the main stream Christian value: sacrifice for the sake of other.

After revealing what Christians should have done, Father states that the way this world can be restored is through accepting True Parents and by being engrafted into True Parents' lineage.

### Godism

Father talks about the importance of true love, Godism, head wing, basically, the importance of Godism which is True Parentism. In that respect, it was a very close and almost intimate pronouncement to Korea that the Messiah is here. So, it's not just a symbolic thing, it's a very intimate thing, and Father, literally, centered on Mother, in a time of transition, time of restoration, this is the end of time, centered on Mother, Parents are going into all different regions of Korea and touching people individually, gathering people in a

very crowded auditorium and talking to them very personally.

It's just a tremendous experience, of course, this event is inspiring all the membership, a lot of people are giving testimony that they have now rekindled their fire, the fire which they had in the beginning, that unfortunately got lost, due to I don't know what, but they are giving testimonies that they are feeling the fire, they are really inspired, they are eager to go out and really keep this movement going. It's not just going to just die away, but it's going to continue on.

Mother is scheduled now to go to Japan and do the tour also, and speaking in Japanese, and Mother will give the main address in Japanese. So, there will be another tremendous occasion, so, it's really happening. Of course, the fire has to be also lit in America, too, but I don't know how much you are ready, I don't know whether you are ready or not, so it's up to you, if you want to bring the fire to America, if you want to make something happen in America, all the Americans who are here,

then it's up to you, you have to prepare yourself for that day and for that time to come soon.

So, those of you who have been just thinking about "what I can do", well, that's certainly one of the direction, specifically for American woman, that's one direction that you can take in the future, to prepare for this world-wide woman's peace movement to be flourishing all over the world, and why not in America? It's big, but it can be done.

For me it was a great experience partaking in a woman's movement, rally, and before I started, I said: "As a man, being obedient to Mother, I have come to this rally to take on her vision, to be united with her vision and to support her and to assist her, to serve as best as I can, her vision, that's why I'm attending these rallies, so please, bear with me". That's a good thing, Father ultimately wants to develop the woman's movement into a family movement.



★ 60-CITY SPEAKING TOUR OF KOREA ★




No. 000511

### 세계평화여성연합경남대회

입 장 권

- 일시: 1992. 5. 15. 11:00 ~
- 장소: 마산종합운동장 실내체육관
- 주최: 아시아평화여성연합 경상남도지부

본지부가 인쇄하고 제작하여 10시 30분까지 입장권도착함.

**PETER KIM**  
from page 1

the content so much, but we remember the rain and the difficulties. Furthermore, there were 1,000 representatives of the Japanese Federation there. They couldn't leave because they were the guests of the Koreans, and the Koreans couldn't leave because the Japanese weren't leaving!"

**May and June**

Two whirlwind tours commenced from that time. From May 11 to June 2, Chairman Han spoke in 21 cities throughout Korea. Her leadership was recognized by the entire country through this exposure. The theme of this series of speeches was "The Women Who Will Play the Major Role for the Establishment of the Ideal

World."

Immediately there followed the 40 city tour, from June 10 to 30, with the same theme. This series of speeches featured the elder Moon children—Ye Jin Moon, Hyo Jin and Nan Sook Moon, and In Jin Moon, as well as Chairman Han, which added another 20 cities to the itinerary, making the total 60 cities in the June crusade.

These speeches had to be held during the day, because of most women's schedule. Most days had two speeches scheduled, in two different cities. Mother would have to quickly change clothes, as her dress would be drenched with sweat due to the hot weather, jump into a car, have a quick lunch and be off on a 2 or 3 hour drive over slow, winding roads to another town.

Each meeting concluded with the recital of a four point pledge, and a great cheer of

*mansei*. The cheer was always led by a local woman leader. However, in some of the villages these women were very unfamiliar with standing in front of a large audience. Some took public speaking lessons beforehand, even for something as simple as leading a *Mansei!*

"The final organization which Father will make," Mr. Peter Kim told us, "will be the Family Federation for World Peace. This is why the children always accompanied the True Parents at the speeches. They were introduced and they bowed before everyone. Especially there was a great response welcoming Kook Jin Nim, who had just completed his degree at Harvard University.

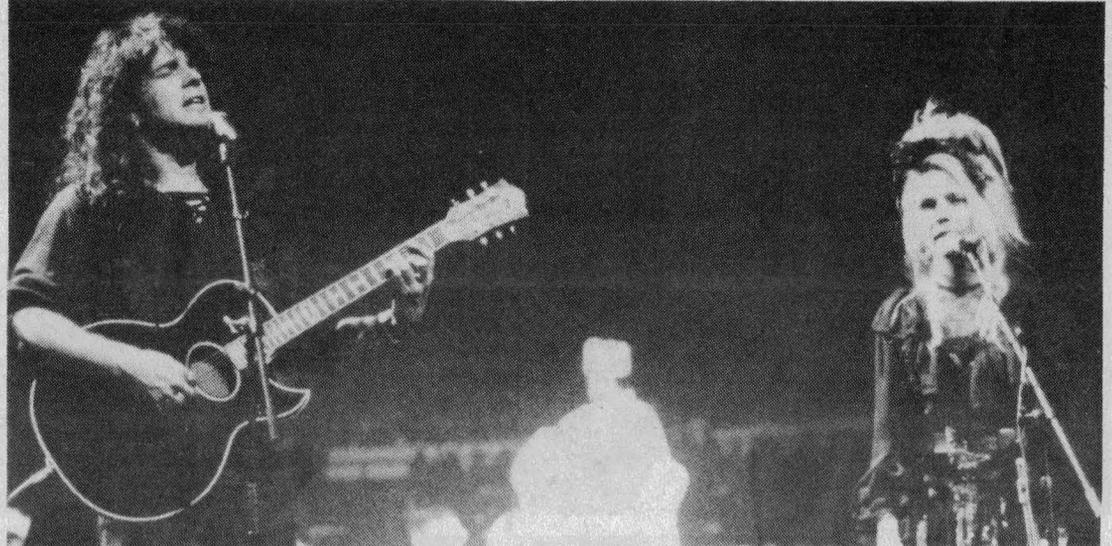
"By the end of the tours, Mrs. Moon became a very confident and polished speaker, even though she didn't start out

that way. She learned how to deal with audiences, and how to stimulate applause. I counted 43 interruptions by applause in one 45-minute speech. According to the time schedule, she could control for more or less applause, by her timing and emphases. Her voice was clear, as the Korean saying goes, like a perfectly spherical diamond rolling on glass—that kind of pure tone. This was despite the fact that she was speaking day in and day out for weeks on end, which has very bad effects on most people's voice.

"Also, her smiling face was featured prominently on the posters which appeared throughout each city. Many people said that they attended because of the beautiful face on the poster."

★ NEW UNIFICATION HOLY DAY ★

# American National Celebration of the Second Satellite broadcast to members nationwide



Dr. Hendricks giving the Morning Address in the WMC and Joe & Felicia Longo performing at the evening celebration at the Manhattan Center.

NEW FUTURE PHOTO

By Dr. Tyler O. Hendricks

**D**uring the past four years, Reverend and Mrs. Moon have added two major Holy Days to the Unification liturgical year. On October 3, 1988, the Foundation Day for the Nation of the Unified World was established, and on July 1, 1991, the Declaration Day of God's Eternal Blessing was established. Both Holy Days are celebrated by the solar calendar, and both

were established in Seoul, Korea.

The Day of God's Eternal Blessing centers upon the proclamation of the "Royal Family," that is, the family which substantiates True Love between husband and wife, parents and children, and brothers and sisters. With God as the eternal King, blessed families are members of the Royal Family, in the position of princes and princesses. Thus, in Rev. Moon's words, "We no longer belong to any nationality—Irish, German, American, Japanese or Korean, nor denomination—Christianity, Catho-

licism, Judaism." Through love within the family, the barriers obstructing world peace are broken.

The Day of God's Eternal Blessing also celebrates the foundation of Tribal Messiahship, the foundation for blessed families to represent and manifest this degree of love to their physical families and hometowns. There are no spiritual barriers preventing the society from receiving this new level of love and the accompanying sensibility of the rightness of religious and racial unity and an international family of nations.

The only barrier remaining, and it is an old one, is our own disunity of mind and body (our ideals and our practice) and our failure to practice sacrificial love on the level of the family. Thus with a new Holy Day comes a new standard to attain and a new level of judgment.

Reverend and Mrs. Moon, having pioneered the path of True Love on the individual and family level, are standing as a unifying central point on the world level. They have created environments within which traditional enemies can dialogue and become friends. Scientists and religionists, leaders and followers of all religions, and leaders of many nations have established relations of harmony in a God-centered vision for world peace.

This is the work of God through Messiahship, which Rev. and Mrs. Moon are accomplishing and which he is now declaring a birthright of all people. Based upon his course, we can establish peace at least within our hometowns. This is God's eternal blessing, which the July 1 Holy Day celebrates.

The 1992 celebration in New York, representing the national celebration, was unique in that the elder members of the True Family were away, for the most part in Korea. With grace and to the delight of our elder members, the eldest Moon daughter born in America—Sun Jin Nim, age 15—presided over the Main Ceremony. The hundred members attending that family celebration in the Bamboo Room of the World Mission Center truly were honored to witness her dignified inheritance of her parents' role, through such simple actions as prayer, cutting the celebration cake, and sharing rice cakes with the other members of the family. We are truly confident of the multiplication of spiritual power and authority through all the lineage of the True Parents.

Meanwhile, in the Grand Ballroom, Rev. Wayne Miller, Manhattan Church pastor, led some 800 local members in the general prayer service, spiritually inaugurating the national celebration.

At 9 am, Dr. Tyler Hendricks gave the

Day of God's Eternal Blessing address in the Grand Ballroom. His speech summarized the main points of Rev. Moon's speech describing the significance of the Holy Day, given September 9, 1991 (for reference, see Rev. Sun Myung Moon, "Sunday Sermon and Conference Memo," published by HSA-UWC).

All again were honored by the attendance of Jun Sook Nim and Soon Ju Nim, wives of Hyun Jin Nim and Kook Jin Nim. Master of Ceremonies Dr. Hugh Spurgin created inspiration for all by calling Jun Sook Nim and Soon Ju Nim to the stage to represent the True Parents, receiving flowers, a card and gift, and cutting the second celebration cake.

Following the speech was, as usual, the celebration lunch and afternoon conversation, renewal of acquaintances old and new, and relaxation. As usual, many frequented the Bamboo Room for individual prayer and dedication of the day. At 7 pm the curtain was raised on the Holy Day Evening Performance at the Manhattan Center. Produced by Hyo Jin Nim and Joe Longo, and directed by David Eaton, this July 1 program was a truly wonderful exhibition of the expanding capabilities of the Manhattan Center and the Unification culture of which it is the cutting edge.

Simon Kinney, a well-known orchestra conductor in Australia, opened the program with piano selections by Claude Debussy,

continued on next page

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### "Journey" by In Sup Park

Standing on this lonely passage  
I wave to you a lullabye  
I hope we don't turn into strangers  
'Cause memories can fade with time.

From now to ever hold me closely  
Don't let me go don't say goodbye  
Live a dream don't waste a lifetime  
Upon your wings forever fly.

When the sun awakens, look to see the light  
I'll be there for you, my brother.  
On the edge of heaven, we will be alive,  
You and I, high.

Until we're there I'll take this journey  
I'll travel there along your side  
Through all of this life's tribulation  
And you will never see me cry.

When the sun awakens, look to see the light  
I'll be there for you, my brother.  
On the edge of heaven, we will be alive,  
You and I, high.

★ NEW UNIFICATION HOLY DAY ★  
**Declaration Day of God's Eternal Blessing**

from previous page

Isaac Albinez and himself, played continuously as a suite. Perhaps I am conditioned by Debussy's *Claire de Lune* to associate that composer with the sweet and lyrical, and thus I was a bit unsettled with Mr. Kinney's energetic and fast-paced rendition of another of Debussy's corpus. The Albinez piece was a vigorous one more suited to Mr. Kinney's spirit and style.

The greatest unity of mind and body in the performance was attained in Mr. Kinney's presentation of his own composition. It was a gentle and pretty tune, a bit new-age-ish, with which the performer/composer was confident to settle down and let the music and instrument speak. He seemed most comfortable with it, and so did the audience, and his reprise of the Albinez theme at the conclusion found him in a much more subjective position and as a result the suite ended with quite a good feeling.

Next we had a song entitled "Journey," written by In Sup Park (son of Regional Director Rev. Joong Hyun Pak) and performed by Mr. Park with the Blessed Children's Ensemble. Dedicated to David Ang, this song was goose bumps from the word "go". Matthew Jones (son of emeritus UC President Farley Jones) sang the opening verses in a superb voice. OK, the kids are amateurs, but this song and its performance were a complete knock-out, all the way to the final chorus sung in three-part harmony by the girls' back-up quartet (Tweeran Verheyen, Lomi Schauffler, Mary Hose and Hwa Yun Chun). As a song writer, Mr. Park has a special gift from God. This song brought down not only David Ang but the entire heavenly host, for myself and many in the audience. (See song lyrics in side bar.)

There followed the best play I ever viewed in the Manhattan Center. "The Prince" was written and directed by Steven

Honig, with music (eight or nine songs) by Kevin Pickard.

The story, suitable for all ages, had all the necessary ingredients: the prince's quest for truth and manhood, a love story (involving a triangle and arranged marriage, no less), the defeat of an evil

conspiracy to take over the kingdom, mysterious messages, and the revelation of a secret identity.

The actors are all to be commended, in particular the beggars (Rob Schwartz, Reggie Woolridge and Scott Avery) and the bad guys (Victor Moore, Josie Hauer and

characters and thoroughly entertaining the audience. And, by the way—the costumes and make-up were splendid.

The Good Thieves, a local rock band, brought the performance back from the 1890s to the 1960s through the use of the old "light-sound dimension" style world-consuming light show (the throbbing blobs of colored oil, big city photo images and heavy duty strobe).

I like this band, 'cause they like rock'n'roll and they play it and are always evolving. Two songs mean and tight, and then the lead personae—Joe and Felicia—brought us from the mid-'60s into the early '80s with their third and most moving song, "Everything Receives." A real "atmosphere number," this ballad of cosmic love was sung to the backdrop of photo-images from the 1982 Marriage Blessing officiated by Rev. and Mrs. Moon at Madison Square Garden. July 1 was the tenth anniversary, for those who have time to count, and although the official celebration will be October 11, this one moment in time at the Manhattan Center took us right there.



Sun Jin Nim (right) and Yeon Jin Nim cutting the celebration cake. Below, Simon Kinney playing at the evening's celebration.



Raoul Joseph). Sheila Vaughn's cameo appearance as the conniving mayor's daughter was very impressive. The lead performers, Mark McEwen and Seiko Lee as the prince and princess, demonstrated their primary strength as singers, featuring their duet, the beautiful Pickard composition, "How Can I Know?"

A challenge for the future: we must inject more fascinating life in our heroes and heroines than we do into our villains and comics. As the old king, John Juster, a veritable walking mountain range of white beard and hair, and Richard Lewis, the friendly and quite proper narrator, completed the outstanding cast.

Kevin Pickard served as a one-man orchestra, with computers and multi-keyboarded synthesizers supporting and enhancing the plot. His songs were pure Broadway—light, catchy, short and funny. Gilbert and Sullivan could not have surpassed his songs' effectiveness as instruments for telling the story, developing the

ago, were blessed with many of us in that ceremony. Behind the song, we saw each other, brothers and sisters, young believers that True Love can really save the world. The '60s dream—the throbbing lights—and the '80s breakthrough Blessing bear fruit as the '90s reality. It was there on the stage—a theatrical/musical *tour de force* by Manhattan Center on behalf of us all. Thanks for the memories...

Back to the future: the whole cast closed the show with a reprise of "How Can I Know." How can you know? By opening your eyes. The evening performance, and the day, was an eye-opener for everyone who had eyes to see and ears to hear. Gratitude to all those whose long volunteer hours once again surpassed the past, and to brothers and sisters nationwide who were in large part the producers of the show.

And a word to the wise nationwide: pick up a satellite dish and tune in. The next Holy Day is October 3—same time, same station.

**CHURCH CALENDAR 1992**



AUGUST

- 10 Shin Goon Nim's 9th Birthday
- Shin Kwon Nim's 3rd Birthday
- 16 In Jin Nim's 27th Birthday
- Day of Total Victory (Est. 1985)
- 20 Declaration of the Providential Age of Salvation by Love
- 31 Day of the Settlement of the Eight Stages (Est. 1989)



SEPTEMBER

- 2 Hyung Jin Nim's 13th Birthday
- 12 Soon Ju Nim's 20th Birthday
- 18 Foundation Day (Est. 1976)
- 27 Day of Dispensational Reversal Toward Unification (Est. 1989)

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## ★ REGIONAL DIRECTOR'S SERMON ★

By Rev. Jin Hee Yu

Rev. Yu is the Regional Director of Region 9.

# Fire of Heart

On March 1, 1919, the independence movement in Korea rallied against the Japanese occupation. Thirty three people were chosen representing all the major religions—Christian, Buddhist, Confucian, shamanistic, etc. So at that time, the religions united in the face of Japanese persecution. That movement was brutally suppressed, but based on that foundation God could send His Son to the earth. Immediately following that rally, Father's mother became pregnant with Father and gave birth to him nine months later on Jan. 6 (lunar), 1920.

When Father began his work, he looked around and for 360 degrees all he saw was total darkness. Now Father said, "Everything is done." Now it is up to us what kind of foundation we can build as tribal messiahs. We must check ourselves every day. Am I resurrecting or not? After resurrection, we can create everything—spiritual children, victory in U.S.A. activity.

We must have fire of heart. If we lose fire of heart, then we will have a miserable lifestyle. Heart is the means of communication between God and me.

In 1961 when I was state leader of two states in Korea, I sent one woman to a small town 150 miles away to pioneer. When I visited her, I walked for three days to get there. She received me most graciously and even though she had no money, she cooked a meal for me. I noticed her hands were swollen from knitting all night in the cold to raise money. In my heart I was crying. I cannot forget her. I want to visit that place again.

Recently, when in Korea, I found an old Divine Principle book given to me by Father. Inside the cover I had written in blood: "Sincerity, love, practice. Jin Hee Yu." Thirty five years later the blood had not changed color. Pen or pencil would probably have faded. Unchangeable blood—this moved my mind. I could find heavenly value in the unchanging quality of the blood.

Suppose there are two sets of parents A and B on a roof. They ask their respective sons A and B to pull a cow up a ladder onto the roof. Son A tries unsuccessfully for an hour. Son B says, "It's impossible—what a waste of time!" and walks away. But as both parents watch the eyes and face and skin feeling of son A, they see no complaint. Son A says, "I want to touch my father's heart." Son B uses science and logic and knows everything and so gives up immediately. Son A likes religious life.

The pragmatism of B can lead only to individualism. He will worry about money all the time. Son A doesn't care about money—only about religious life and living for God. He has a completely different living style. He will have a beautiful home. Son B will have a terrible home. Let's be like son A. Let's make a great love story.

## Western Way

Western members tend to live a horizon-

tal lifestyle and so it is difficult to adopt the vertical way. When in difficulty they turn to science, psychology and humanistic solutions. Oriental members seek a solution vertically with God in prayer. Then True Parents can appear to them in a dream and give guidance.

Jesus talked about the sheep and the goats in the Bible. When I was an I.W. in Australia, one brother joined the church. He was a professional sheep-shearer. He could shear a sheep in five seconds. He said sheep have a soft mind, not wild, and so remain still. To lead a religious life we must be like a lamb. If the regional director says something, and you say, "Oh, no way!" then you're like a goat. You need to be like a lamb—meek, pure, obedient.

If you have purity, then you can touch the spiritual world. The 36 blessed couples and the second generation have purity. If you have many chapter two problems, then many thoughts will come to you during your prayer. You need to fast and take cold showers.

When Dr. Lee was fasting, on the final day of his fast he saw the trees crying. He also cried—this was communication of heart. This is how God speaks to us.

In 1957 when I met Father for the first time, we would sing each holy song over and over again. The spiritual atmosphere became very high. There was a strong

spiritual power in the room. I felt an electric sensation in my hair like spiritual lightning. One new guest fainted. His spirit went to the spirit world. He lay there for one hour during the sermon, then got up and sat there peacefully. Such spiritual phenomena took place at that time.

In Korea when I was a young member I would jump in a freezing pool in the mountains, then pray to the spirit of the mountain. Afterwards I met my spiritual son. I was taking a nap and a spirit man called my name. At that moment my future spiritual son came to the door.

We must have spiritual children. If we have no spiritual children, then in the spirit world it's like imprisonment—like someone who has committed suicide—very, very lonely. We have no position, no territory, no sovereignty. Without a spiritual son or daughter, then one side of your body is in darkness. It's very difficult to walk. Your blessed family will fall down. Your home will be a home of darkness. Spiritual children are protection for us. So please witness and find spiritual children.

In 1956 when the first pioneer witnessing condition took place in Korea, I was only 20 years old at the time. We made trinities and pioneered 120 cities. I sold my watch to buy rice and potatoes. Three times a day, breakfast, lunch and dinner we ate rice and potatoes.

Father later said that because of this condition there was an ideological split between China and the Soviet Union. Father has also said that through USA activity we can solve the racial problem in America.



Rev. Yu.

# Tug of War at the Sportsfest '92 in Seoul

By Martin Carmody

A spectacular "union game" or tug of war will be held at Hyo Chang Stadium on Aug. 23. Eight teams of 100 people (50 men and 50 women) will participate in this historic event. We, the USA sports committee, are looking for a few good people.

Blessing candidates: are you pretty big, fairly strong, and willing to give your best along with 99 others to pull your way to victory?

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## Sportsfest '92

From 1984 to 1990 there have been exciting and spectacular festivals of sports at the World-CARP Conventions.

This year in Seoul the festival moves beyond just CARP participation to a movement-wide event. Before I go on to explain about this year's events and whom we need to compete with, let me tell you what has happened during the last seven games.

We call them the Han Ma Dang games, and for many US-CARP members they have been the highlight of our annual World-CARP Conventions. The coveted Han Ma Dang flag is presented each year

by Hyo Jin Nim to the winning team, following a fierce but heavenly battle on the soccer field, the volleyball and basketball courts, and on the track. Points are awarded for 1st, 2nd and 3rd place and these points, when totaled at the end, indicate which country has won.

Korea won the flag in Seoul in 1984, and then Japan won in Tokyo in 1985. The USA won in New York in 1986, and in Berlin in 1987, and Thailand won in Bangkok in

1988 and in London in 1989. Then in 1990 the USA again won in Paris. So it's clear that US-CARP has done well, having won three of the seven years' games.

We intend to win again this year, but the level of competition has been raised considerably, which means that we have a lot of work ahead of us. Nevertheless, with the discipline and high team spirit which is always part of the USA team, we have a great opportunity to win once more.



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Preparing for such a major festival is quite a task, especially on the financial side. We have ordered a very nice red, white and blue uniform for the USA team to wear in the opening and closing ceremonies.

The cost for these outfits is over \$6,000 and we, on the Sportsfest committee, are asking for donations of any size to help cover this cost. We have many other costs which we are covering ourselves, but this \$6,000 is what we need help with.

Please send checks to:

Martin Carmody, General Director, USA Sportsfest Committee, 1153 Bush St., San Francisco, CA 94109.

## ★ REGIONAL DIRECTOR'S SERMON ★

## On Education and the Correct Tradition

By Reverend Zin Moon Kim

*This article is based on the Belvedere Sunday Sermon on July 19, 1992 and a talk given at Jacob House on July 20, 1992.*

The purpose, direction and content of education is sung sang. The method or technique is hyung sang. Sung sang is in the subject and causal position.

Sung sang begins with the question of purpose. Why do we need education? The answer must come from the Principle of Creation. The purpose of creation is the fulfillment of the three blessings. The result of the fulfillment of the three blessings is joy and happiness.

1. The perfection of the individual. To accomplish this, we must know our origin, God. We are resultant beings; therefore, without knowing our origin, we cannot act properly. We may accomplish many things, but the result of our accomplishments will hurt us. America is a good example. America has great institutions, but America neglects God; therefore, the great institutions cannot bring human happiness.

In the early years, Harvard College was mainly for the training of ministers. Gradually Harvard became secularized and today a very small percentage of graduates are ministers. Only the Unification Church is teaching correctly about God. The first point about God is that, externally, God is great, but internally, God is suffering so much. God is suffering because His children do not follow Him.

2. The second blessing has to do with making a good family, which is the basic unit of society. Each member of the family has a unique position, and by the position that person's mission is determined. If we neglect this, then there will be unexpected bad results. For example, juvenile delinquency, homosexuality, etc. Positions include father, mother, husband, wife, brother, sister, elder child, younger child, and so forth. For example, a woman's first mission is to serve her father-in-law. Her second mission is to serve her husband, and third is to serve her children. If the children learn this at home, then when they go out into the world they will create a nice society automatically.

3. Because man has not fulfilled the first two blessings, everything we develop technologically creates problems, such as air pollution, or the danger of mass destruction. There is no dominion by love; it is only dominion by technique. This is like a high-rise building on soft ground.

### Wrong education

Because of the deficiency in the first two blessings, with rare exceptions the more education a person has, the more damage that person will do. An uneducated person may kill one other person. A highly educated person can kill or hurt millions of people, and often are lauded as heroes.

To accomplish the three blessings there is one simple method: live life for the sake of others.

Teachers must themselves be parents, especially the head-teacher. A person without children can be an assistant teacher. This is because only through having one's own children can one learn the heart necessary to be a heartistic teacher.

The main purpose of education is to

teach responsibility for the sake of developing the student's reason. Reason makes man different from the rest of the creation. Without responsibility, children become individualistic, lacking patience and self-control. In such a state they cannot overcome temptations such as drugs and sex. Responsibility is the qualification to enjoy freedom. Small children should be given a small responsibility. If they fulfill it, then they can be given a small freedom. By giving freedom prematurely, parents fail their children. Small responsibility includes jobs such as putting away one's toys. First the parent does it together with the child. The child should be hugged and praised for helping. Then gradually the child can learn to do it alone. Again, for correct practice the child should be hugged and praised enthusiastically.

If the child refuses to follow, first the



Rev. Kim (center) assisting Rev. Moon in Korea in July.

parent tries to persuade using soft words. If the child still refuses, then the parent should persuade and push using strong, loud words. If the child still refuses, then the parent must explain why the child should be spanked, and then spank the child on the posterior. Do not spank out of emotional impulse or anger. Spank in a very deliberate way so that the child understands what they did wrong and why they must be spanked.

Through responsibility, reason is developed. Reason includes the ability to foresee the implications of one's actions; also, it includes the ability to understand the meaning of directions one receives.

### By example

The best educational method is to teach by example. For example, every morning and night the parents should kyung bae, even if their children are crying. God's Word (Divine Principle), God, True Parents and the Unification Church are more important than me or my children. Children must understand this. Therefore, let the children cry, and you kyung bae and pray. Gradually the children will stop crying, and come out to bother you, but keep praying. Gradually, after several days, they will sit beside you quietly, and start praying with you. This is teaching by example.

Adults also make many mistakes which children see. Therefore, children might feel their parents are fake. Parents can confess their mistakes and sins to their children, according to the children's ability to understand. Parents can repent to their children. This is a foundation for the children to confess and repent to the parents, and determine, with their parents, to do better—not to make the same mistakes. The best way to grow is to self-criticize. It is much better to criticize oneself than to be criticized by others. If you self-criticize, then others can't criticize you.

The entire family including infants in arms should attend Pledge service. This is

the True Family standard.

### Tradition

Teach Father's internal tradition. The external tradition should follow upon this internal tradition. The internal tradition is the important part.

1. Serving others by my tears, blood and sweat.

2. Serve others as their slave or servant, with a parental, sacrificial heart.

3. Live life for the sake of others. This means that children should understand what is the source of their happiness. Children just want to enjoy happiness—this is a child's nature. But they must learn that their happiness comes as the result of their parents' sacrificial suffering.

4. Follow the hierarchical system at home. This refers to the fulfillment of the second blessing (above [1], 2).

towns as tribal messiahs often become individualized, pursuing their own economic well-being and not having any contact with the church. This is not Father's idea at all. Father's direction is that tribal messiahs in their hometowns must make an association with the State Leader and work for the public purpose.

In the ideal world, what is public occupies 95% and what is private occupies 5%. However, in the indemnity course, what is public occupies almost 100% of our concern. However, the American ethos is that "ours" is less than "mine." Americans always say, "My country," not "Our country." We should emphasize the public over the private.

### Emulate Father

During July the elders of the True Family mobilized and gave public speeches throughout Korea. It was very hot, and because of government restrictions due to the cost of oil there was no air conditioning in any of the halls. Every day the True Family was sweating profusely and giving speeches. Then Father would go in the evening and match people until the middle of the night. Father never would sit down. He is 72 years old, and his legs appeared nearly paralyzed. Everyone else wanted to take a break, but Father would not stop, because it is his mission to match people. Father suffered so much to make the matchings, but no one who received their match

thought to thank Father. Everyone only feels happy if they like their spouse, or complains if they don't. Everyone thinks of themselves first, never of Father. Truly, little children never think of their parents' suffering, only of their own happiness or unhappiness. We really need to repent.

The condition to be married is, "If I am married, I will sacrificially serve my spouse." God disapproves of most marriages because He can see their motivation. In the tradition of life for the sake of others, my spouse is the first "other".

To conclude, the method to practice the four kinds of tradition through education is:

1. Every day receive the bitter medicine of God's Word. For fallen people, God's Word is bitter medicine, because it is the standard by which we are judged.

2. Self-denial of our satanic (selfish) nature.

Without these two practices, we cannot be restored. It is very painful and difficult to cure a 6,000-year-old disease. It takes three generations, at least, to purify the human condition. If we practice Principle, fulfilling our responsibility, then we may reach the ideal by the third generation.

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# ★ UNIFICATION THEOLOGICAL SEMINARY ★

## UTS Sixteenth Commencement Address

By Reverend Sun Myung Moon

*This is an excerpt from the address.*

If you can stand in the position of God's absolute and unchangeable love, you can be where God is. You will have the right to live together with Him all the time.

If we, as human beings, resonate with God's love and enter a sphere of unified

oneness with Him, then God's love will be our love, God's life will be our life, God's lineage will be our lineage, and God's creatures will be our creatures. It is, therefore, by God's design that humans are created to live for the sake of others. By living and sacrificing for others, the ideal of love can be realized.

With this in mind, we cannot expect world peace to result from the contemporary philosophy of individualism in which each person lives for himself. It is the intention of evil to destroy the sphere in which the individual dwells as an object of God. When that occurs, what remains is the individual living only for himself. This is the fundamental cause of family breakdown, racial conflict, economic disparity, and disunity among religions.

### America's future

America was founded upon the Judeo-Christian spirit of love. Then how did it develop this culture of individualism?

While fighting communism, I have continually tried to awaken America's youth and I have repeated my warnings to the free world so they would not be affected by this degenerating pattern.

Yet, America is still suffering from a variety of social ills. Drug wars, AIDS, and increasing criminal violence still plague this great country. Even the considerable military, economic and intellectual might of America have not cured and cannot cure these diseases.

I came to America only with the desire to help save this nation. Although this country has repeatedly rejected me, I have continued my best efforts to awaken America to its providential responsibility. God loves America and its Judeo-Christian heritage and looks to this nation to assume the central role in saving the world from the collapse of traditional values.

God's absolute purpose is to save humankind, and His strategy is to absorb evil. In other words, to "take the first blow" and suffer loss. But then, over the course of time, God would regain even more than what was lost. Evil, on the other hand,

always strikes first and claims initial or temporary victory, but ultimately in the end loses all. As you know, during the World Wars I and II, and even during the Cold War, the countries that struck the first blow eventually lost.

### Persecution

If a righteous person endures persecution, his commitment to suffer for his faith plants a seed of respect and admiration in the consciences of his oppressors. Eventually, that seed will grow and transform their hearts for many generations to come. This quiet revolution of the heart is heaven's secret weapon.

I have undergone immense hardship in my efforts to pioneer the way to a true and just world peace. Whenever I founded new organizations or new publications there were very few people who comprehended my intent, let alone any who offered to help. But because I knew the winning strategy of God, I went forward. I foresaw that these projects would be instruments to save America and the world. In the next decade, our task will be more difficult than ever. We cannot relax just because the fight with communism has ended. For example, who can halt the surging wave of immorality that is sweeping the globe? This world is becoming a society that worships hedonism and seeks only to stimulate carnal desires. The war against drugs in the country has been a complete and utter failure.

The riots that occurred recently in Los Angeles confronted us with issues that cannot be solved merely with more police, more laws, more money, or more political negotiations. Without the true love of God on earth, that is, without people living and sacrificing for the sake of others, we will not be able to solve these problems.

It is important to realize that giving and sacrificing for the sake of others is the only way to establish yourself as the head of your true family and society, and to become true leaders of your nation. When your family, society, and nation follow you in practicing the great principles of true

love, then you will become the champions in the establishment of world peace.

What we need is a revolution—a moral revolution—a revolution of true love. Furthermore, this revolution is needed everywhere. Mrs. Moon and I are working to organize this now in Korea.

As you may know, I visited North Korea last November. That event shocked the world. It was considered an impossibility, due to my lifelong stand against communism. As early as 1985 I had predicted and proclaimed the fall of communism and the economic disintegration of the Soviet Union. I was known in many communist countries as a national enemy. My visit to North Korea, therefore, was a life-risking trip for my wife and me.

I went to North Korea out of love for my country and out of a fervent desire for the reunification of my homeland. I met with President Kim Il Sung and had a meaningful dialogue. Even with differences of opinion, dialogue is always useful. Isolation is always dangerous. The president of North Korea promised me that the nuclear issue will be settled to the satisfaction of the United States. The moment of truth on this issue is coming soon. All in all, I feel my visit contributed tremendously to easing the tension in Asia and the world.

In that atheistic country, I preached that God and true love must be the basis and spirit for national unification and permanent peace.

Today we are beginning another decade of service to America and God. I expect all of you who are graduating at this time, whose importance can hardly be matched in the entire providence of God, to become witnesses of the living God and of true love. There lie even greater challenges ahead of us; therefore, I pray that each one of you will become examples for all humankind and that you can educate all people through an exemplary life.

In order to meet these challenges, I need every one of you to be a champion. In the next ten years, let us build a moral America and a better world for our children. You can surely count on my support.

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**Benefits** include health insurance and opportunities and financial support for further education and training. Korean class is available free of charge to staff members.

**Other advantages** of working at the Seminary include being part of a large Church community, availability of Sunday School and worship service at our church in Red Hook, and living in the beautiful environment of the Hudson Valley. The Seminary is less than two hours from Belvedere.

**For further information,** please contact Mike Wildman at (914)758-6881 x 220. Resumes may be sent to: Unification Theological Seminary, 10 Dock Rd., Barrytown, NY 12507, Attn.: Mike Wildman. Fax: (914)758-2156.

## MSG Reunion held at UTS

By Sarah Witt

On July 1, 1992, 43 Unification Church members, comprised mainly of couples Blessed ten years ago at Madison Square Garden, met at the Red Hook Inn to enjoy a banquet subsidized held by the Unification Church of Red Hook.

Marie-France, the wife of Pastor Jim Dougherty, organized the unique event, giving herself only three days from the time it was first announced at Sunday service on June 28, to make all the arrangements, including corsages for everyone.

Before the banquet, 18 couples, including Pastor Dougherty and his wife, who have four children, and Tony Formby, city leader of Red Hook, and an elder of the Church, and his wife, Doris, and their three sons, participated in a re-enactment of the taking of vows for their Marriage Blessing at the Red Hook Unification Church Community Center at 6:00 pm., the Rev. Dr. Shawn Byrne, U.T.S. chaplain, officiating.

The couples, many in their white Blessing robes, filed in, each with their children from the room next to the main meeting hall, to the strains of "Song of the Garden," everyone joining in the singing. They took their seats, which were arranged by vertical rows of twos against each wall, left and right, while guests such as Dr. and Mrs. Ang, and others (including those who came to care for the children), occupied two rows

of seats across the back of the room, leaving the center of the room with space for retaking of the Blessed Marriage vows.

Rev. Byrne gave a sermon to fit the occasion, and then, after everyone sang "Song of the Banquet," the couples and their children lined up four abreast to remake their vows. It was a beautiful and solemn moment when the couples, in unison, affirmed their commitment to the



Marriage Blessing as Rev. Byrne asked the same questions posed to the 2075 couples, ten years ago at Madison Square Garden, by Reverend Moon.

At the close of the ceremony, Jim Dougherty led participants and guests, who had formed a circle around the room, in three cheers of the traditional "Mansei!" At that point, congratulations were in order, after which many photos were taken of each of the couples and their children.

There was a prepared dinner at the Church for the children and several sisters who had volunteered to care for them, so

that their parents could attend the banquet just two doors away from the Church. At the restaurant, Dr. Ang, who attended this special reunion with his wife, Marie, was asked to give the blessing before the meal.

After the sumptuous banquet, testimonies were shared by some of the participants. Before that started, however, Pastor Dougherty informed us that the owner of the Red Hook Inn had been one of the photographers for the MSG Blessing 10 years before. What an amazing coincidence!

Actually, the sharing of testimonies proved to be the most inspiring part of the evening. My heart was really moved when one of the brothers spoke about how he thought his wife, before he even knew they would be matched, was the most beautiful woman he had ever seen, and how happy they have been since their Blessing. They now have three lovely, lively children who were with them at the reunion.

I feel we all owe a great debt of gratitude to our Pastor and his wife for initiating and bringing to pass this most inspiring 10-year Reunion, not only for the couples themselves, but for their children, as well, as I'm sure they'll all look back with great nostalgia on this event in the future. We also want to thank the elders of the church for their part in this unforgettable event.

## ★ UNIFICATION THEOLOGICAL SEMINARY ★

## UTS 16th Commencement with 47 New Graduates

By Sarah Witt

On Sunday, June 28, the 16th Commencement at UTS took place. The chapel was filled to capacity when friends, neighbors and family members from many states and 11 foreign countries came to attend and witness the Commencement ceremony to see 47 graduates receive the M.R.E. and M.Div. degrees. The Reverend Sun Myung Moon, founder of the seminary, could not attend, but his address was read by the president of UTS, Dr. David S.C. Kim. In his speech, the Reverend Moon challenged the graduates to be champions, and sacrifice themselves for the sake of other, in order to bring about a nation of God, and a world of true love, centered upon God.

"Give yourself to others and forget your giving. Then give again. This is the nature of true love." [See accompanying article for an excerpt of the text.]

Mr. David Hanna, a UTS student from the Junior class, played an organ prelude to begin the processional march as the faculty and graduates entered the chapel. Then the strains of "The Star-Spangled Banner," sung by the choir and congregation, accompanied by the organ, filled the audience with a patriotic fervor, creating a high spiritual atmosphere that permeated every corner of the chapel.

Mr. W. Farley Jones, member of the Board of Trustees, gave the welcoming address, after which the invocation was given by the Reverend Dr. Shawn Byrne, UTS chaplain.

The congregation then sang "Be Thou My Vision" accompanied by the organ and choir. The conferring of diplomas was done by Pres. David Kim.

Dr. Richard L. Rubenstein, Robert O. Lawton Distinguished Professor of Religion at Florida State University, gave the congratulatory remarks. He spoke very forcefully to the graduates to pursue the ideal of family values, saying that he did not trust the motivation of politicians when they spoke about family values. He said

that if there was to be a revolution in morals, they would have to help bring it about.

"If a revolution in family values comes about, a religious transformation—not a political transformation—is needed." I am skeptical about all the politicians' talk about family values—politicians want to

C.I.S. presents an even greater challenge.

The graduates will be heading for at least forty days to serve in the Commonwealth of Independent States (the former Soviet Union).

Dr. Michael Mickler, assistant professor of church history and communications, and graduate of the class of '77, was the M.C.

ward a stone engraving to replace the wooden Seminary sign at the UTS entrance, and \$150 toward the large photo of the audience Mother addressed during her April 1992 tour of Korean cities.

Greeting from the faculty were given by Dr. Anthony Guerra, a professor at Bard College, and a graduate of the class of '78.

In the evening, after a delicious buffet dinner, the traditional musical play was presented. Directed by Jerry Chesnut and produced by Patrick Eiger, the 30-minute Broadway version of *Joseph and the Amazing Technicolor Dreamcoat* thoroughly delighted the audience. Michael Balcomb played Joseph, Heather Schinwald sang as the Narrator, and many other students and staff members lent their time and talents for the success of the show. Vincent Savage was hilarious as Potiphar's wife, but when the two chubby Ishmaelites (a special appearance by Lloyd Anderson and Frank LaGrotteria) came onstage, the laughter brought down the house.

All in all, the entire production came together so well that at the grand finale, the applause was thunderous.

Then, on that spiritual high note, President Kim came on stage and presented a farewell gift to each graduate. After the last gift had been given, Dr. Kim called the entire cast back on stage to lead the standing audience in singing the theme song from the musical—"Make Your Dream Come True." This brought to a close a perfect day.



Dr. &amp; Mrs. Kim with the UTS staff and graduates.

change the subject from their failures. ... If there is to be a revolution in morals, you are part of the community that will help bring that about."

The final offering of the UTS choir, under the superb direction of Dean Kerry Williams, was a beautiful rendition of "Spirit Now Live In Me."

M.Div. graduate C. Thomas Phillips offered the graduate response. He compared the commencement exercise to the termination phase in counseling, calling for a reflection on past experiences and how they might be used to prepare for future challenges. Remarking that just as each class feels there is something special about the makeup of their class, the class of '92 was one of the first classes to assume the financial responsibilities of tuition together with their other responsibilities as students, spouses and parents. And just as students were initially challenged with their new role as students while bearing many other responsibilities, their future mission in the

for the luncheon banquet at which Dr. Richard Arthur, assistant professor of New Testament, played the introductory music on the piano. A varied and lively program of entertainment was presented, interspersed by the traditional presentations of the plaque and class gift. This year's graduating classes contributed \$2,000 to-

## The UTS Graduates

The graduates hail from eight different nations, having studied many religions, philosophies and theological approaches to prepare for future service in the mission field.

Twenty degree recipients came from Japan; 12 from the United States; five from England; four from Korea; three from Australia; and one each from Sri Lanka, Egypt and Italy.

**Master of Religious Education**

Rumiko Arahira, Kagoshima, Japan  
Ikutaro Asakura, Tokyo, Japan  
Makato Atarashi, Tottori, Japan  
Matthew Cohn, Birmingham, England  
Meepe Dhammaloka, Galle, Sri Lanka  
Michio Fujii, Machida, Japan  
Masafumi Fujita, Imabari, Japan  
Kazunori Furuichi, Higashimochida, Japan  
Sabry N. Gheberial, Cairo, Egypt  
Shinji Gyoten, Ishi-cho, Japan  
Nobuyuki Iioka, Mitsukaido, Japan  
Nicholas G. Kernan, Washington, D.C.  
Mitch Lawrie, Alexandra Headlands, Australia  
Jae-II Lee, Choongchungnamdo, Korea  
Graham Lester, Streatham, England  
Pietro Marchitelli, Porto Empedocle, Italy  
Makiko Maruyama, Edogawa-ku, Japan  
Hideyasu Masuzawa, Suwa, Japan

Katashi Matsuura, Okayama, Japan  
Jinho Moon, Seoul, Korea  
Atsushi Murakami, Yamagata, Japan  
Haeng Ho Myung, Kangjin, Korea  
Junko Nakajima, Kawasaki, Japan  
Toshiyuki Nakamura, Kitakyushi, Japan  
Gregg S. Noll, Syracuse, New York  
Koichi Ono, Kagoshima, Japan  
Cabot W. Peterson, Bloomington, MN  
Hitoshi Sasaki, Misaki-machi, Japan  
Hiroshi Suzuki, Amagasaki, Japan  
Janine Takahashi, Berwick, Australia  
Kyung-Jeon Yoon, Seoul, Korea  
Toshihiro Yoshida, Tokyo, Japan

**Diploma of Religious Education**

Fiona Haines, Birmingham, England

**Master of Divinity Degrees**

Donna J. Boudreau, Louisburg, Kansas  
Dennis O. Delaney, Cresskill, New Jersey  
Misa Fukui, Oiso-machi, Japan  
Lawrence Haft, Queens, New York  
William S.H. Haines, London, England  
Gregg Jones, Westminster, Maryland  
Shoichi Kimura, Kyoto, Japan  
Enrique Ledesma, New York, New York  
William George Peat, Derby, England  
C. Thomas Phillips, Little Rock, Arkansas  
Marco A. Rodriguez, New York, New York  
Paul G. Saver, Eildon, Australia  
William S. Stoertz, Washington, D.C.  
Eric Sylte, Coos Bay, Oregon



*There is one thing that is common in the universe and that is the need for "thought, ideology, ideas ... the foundation of all thinking."*

--Father's talk to the UTS candidates, July 12, 1984

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## ★ THE 12TH ANNUAL BLESSED CHILDREN'S WORKSHOP ★

## Inheriting True Parents' Tradition

By In Ho Pak

Preparing for this summer's blessed children's workshop was both challenging and frightening. Although the twenty elder brothers and sisters who organized this workshop had plenty of experience handling a workshop from an external sense, tension always resided within us because we realized that it is a tremendous responsibility educating the second generation.

During this workshop, our goal was to promote an awareness of individual and collective responsibility as second generation in relationship to God, True Parents, True Family, and our families. We wanted to create an environment where the participants are exposed to "positive peer pressure" in order to create a foundation where

barbecue on the Fourth of July, a Divine Principle lecture contest, Big Brother/Big Sister days where an older brother or sister spent a day getting to know a younger brother or sister, Il Jeung prayer from 12 midnight to 4am, a campfire with plenty of s'mores, Ginseng Up, songs, ghost stories, and evening games including all 135 participants, which made it a semi-chaotic but definitely enjoyable and memorable experience.

Camp Sunrise, however, was not the only setting for this workshop. Three field trips add an extra dimension to our learning. First, on the Declaration Day of God's Eternal Blessing—July 1—the workshop spent the day at the New Yorker. After listening to Dr. Tyler Hendricks' speech, we had an exciting game of Yoot which shook up all of New York, went for dinner to a Korean restaurant, and rounded out the

try to imagine 130 young children in the street talking about God, True Parents, and true love. Definitely, for many, it was a liberating experience for them to proclaim their beliefs and to be able to stand together with dignity as God's children. Even though they were not eloquent or flowery, it definitely came from their heart. Many of them were crying as they were speaking to the pedestrians of New York.

A blessed child from California named Chris Nojima really inspired me. He honestly spoke about how this workshop helped him realize the meaning and purpose of his life. It is ironic because he said initially that he did not even want to come to this workshop. Yet in tears, with force and determination, he spoke to the complacent New Yorkers about his genuine feelings for his 130 brothers and sisters. He testified that there is nothing in the world

financially, they all gave substantial donations for the workshop. Businesses such as Go Tours, O.W.P., Saeilo, Il Hwa, Washington Times Corporation (Mr. Joo), Happy World (Mr. Chai), and WACOM (Mr. Yamada) and others all gave substantial contributions to our workshop.

Cases to highlight, on top of its generous business donation, the brothers and sisters of WACOM gave personal donations as well which really moved all of us. Also, the members of Manhattan Center, Washington D.C. church, New York church (Mrs. Kate Hirata), and the New Hope Academy supported us tremendously.

In addition, the director of Camp Sunrise, Mr. Bruce Grodner, and his staff worked tirelessly to assist this workshop. Furthermore, even with their busy schedule, many of the elder first generation took time to present either Divine Principle lectures



The BCs at the Washington Monument.

they can support each other and stand together as true brothers and sisters. We hoped for them to realize that they are the inheritors of True Parents' tradition and future leaders of a transforming world.

From June 29 to July 12 at splendid Camp Sunrise in upstate New York, 135 second generation ranging from 11 to 24 years old representing Japan, Korea, Europe, Canada and the United States participated in the 12th Annual Blessed Children's Workshop. This workshop for blessed children was the largest of its kind held to date in America. The daily activities were challenging and full. The schedule generally consisted of waking up at 6:30am, morning prayer, breakfast, lectures, group discussions, sports, Korean study, testimonies, and evening activities, which usually ended around 11pm.

### Unique workshop

This workshop was unique in more ways than its size. To begin with, most of the Divine Principle lectures and special-topical lectures such as "Proper Attitude and Order," "Family Value," "World Religions," "Unification Church History," and "Bible and Christianity" were given by older second-generation brothers and sisters. The young participants were enthusiastic and receptive to this change. To quote from a letter that Lenissa Strait (age 14, Maryland) had written to me after the workshop: "I think that the lectures given by the second generation were easier to follow and understand than the ones given by the first generation."

Furthermore, coinciding with the general schedule, we arranged for each day to have a different activity in order to alleviate repetition. Some of the activities included group skits and entertainment—which were either modern adaptations of Bible stories or comical satires of lecturers, a

night by attending the evening entertainment at the Manhattan Center, in which some of the elder second generation performed.

### Washington, DC

Second, we embarked on an educational trip to Washington, D.C. to get a first-hand glimpse of the substantial foundations which True Parents have established. In one day, we visited the Universal Ballet Academy, Washington Times, World & I, and the New Hope Academy. In addition to this, we were able to squeeze in a visit to the National Air & Space Museum, Washington Monument, and Lincoln Memorial.

Finally, on the last day of the workshop, we received a surprise invitation by Hyo Jin Nim to the Manhattan Center. After a brief tour of the recording facilities, he spoke to us about the purpose of the Manhattan Center and the responsibility of the second generation.

There were three activities which stood out during the workshop: Il Jeung prayer, street-preaching, and the candle prayer vigil. First, even though some of the participants were 11 years old, they all attended the Il Jeung prayer (all-night vigil from 12 midnight to 4am).

For many, this was their first experience but yet most were enthusiastic about the challenge. This condition, due to its difficulty, was an optional one, but surprisingly no one backed out. Furthermore, although the four-hour prayer was only scheduled for one night, some of them—such as Jesse Berndt (13 years old)—did it more than once, stating, "I want to continue until I experience God."

### Street preaching

Another thing that really inspired the participants was the street-preaching. Just

that could replace them.

And finally, the candlelight prayer vigil performed at the last day of the workshop was an unforgettable and powerful experience which helped bring everyone closer. With each person earnestly holding a holy candle in their hands, everyone prayed to God in repentful tears. Because I helped in making the diplomas for the workshop graduation, I was unable to experience this first-hand, but even though I was almost 40 yards away in another building, I could hear their tearful prayer loud and clear. I am confident that the spirit world was definitely moved by their dedication and sincerity that night.

I have come to realize how eager these children are to be closer to God. I become frustrated because this feeling is easily lost, distorted or diluted when they are left to stand alone against a fallen environment. I can not stress enough how important it is to support and guide our second generation under these circumstances.

### First and second

Another aspect about the whole workshop experience that really inspired all of us was the dedication and love that the first generation displayed towards the second generation. As a treasurer, I was in charge of the financial aspect of the workshop. In order to run a quality workshop for the participants, we needed substantial financial assistance. Furthermore, we did not want to ask for a large workshop fee from the blessed children, because we realized that many of their parents, due to their dedication for the church, did not have much money as well. There was no place for us to turn.

Not knowing what to expect, we finally decided to ask some businesses for help. And the response was overwhelming. Even though they themselves were struggling

(Rev. Wayne Miller, Rev. Henri Schaffler, Dr. Frank Kaufmann) or personal testimonies (Mr. Joe Coyne, Rev. Ralph Oppenheimer, Dr. Tom Ward, Dr. Tyler Hendricks, Rev. Kathy Winings, Rev. Amy Cuhel-Schuckers and Mr. Kevin Pickard).

As you can see, this was the spirit and the love that the first generation exemplified to us, making this a successful workshop.

### Investment of heart

Hyo Jin Nim and the True Family have invested so much of their heart, sweat and time with the second generation in the New York City area, ceaselessly giving us guidance and support either at Sunday service or Sunday school at Belvedere.

With this workshop, I realize more clearly how fortunate we are to inherit True Parents' tradition directly from True Family, and it's our duty to pass this tradition on to our younger brothers and sisters. Then they can pass their experience on to others who follow. Through this, in terms of the number of people, we can grow "exponentially" closer to inheriting the heart of True Parents.

In retrospect, I personally have grown tremendously through this workshop. Taking responsibility for my younger brothers and sisters has given me an opportunity to experience the concerns and expectations a parent feels for a child. My concerns were not only for their physical safety during the workshop, but also for their spiritual growth and purity when they went back to their schools and surroundings.

If they learned only one thing from this workshop, I hope for them to have an appreciation for God, True Parents, True Family, their own families, and their fellow blessed children, and try to live their lives accordingly with a humble heart. As Hyun Jin Nim stated best, by unifying the blessed children, Heavenly Father can truly "reap the fruit" of the foundation which True Parents have set.

UNIVERSAL BALLET ACADEMY

# UBA Holds Spring Dance Concert

By Wendy Forster

The Universal Ballet Academy was pleased to present its Spring Dance Concert on May 22 and May 23, 1992. The Founder of the Academy, Rev. Sun Myung Moon, attended opening night. Performing as guest artists were Olga Chenchikova, Alexander Kurkov and Makhar Vaziev—all principal dancers with The Kirov Ballet—and Julia Moon, prima ballerina of the Universal Ballet Company in Seoul, Korea. For the four guests, these concerts represented their debut at Universal Ballet Academy.

Dancing to a full house on both days, UBA students delivered impressive performances after only two years of training in the Russian system of ballet education. Instruction at the Academy is based on the Vaganova method and the Kirov style.

Dancers from The Kirov Ballet in St. Petersburg, Russia, perform with UBA students once a year in joint concerts, to provide the developing dancers with role models. The process of handing down ballet aesthetics has been primarily an oral tradition.

Besides the significant input of the ballet faculty, most of them citizens of the former Soviet Union, the influence of current Kirov dancers helps to mold and motivate the international student body. The standards they all aspire to—the Kirov, UBA faculty, and students—are those which have evolved in Russia over the past two hundred and fifty years.

Classical repertory in the

Spring Dance Concert program included excerpts from "Swan Lake," "Le Corsaire," "La Esmeralda," "Don Quixote" and "Paquita". Students who performed ranged in age from eleven to twenty-one. The Acad-

emy is quickly becoming recognized as a primary ballet training center in the United States, specializing in the Russian classical tradition.

For further information on enrollment

and scholarships, please contact:

Office of Admissions, UBA  
4301 Harewood Rd., NE  
Washington, DC 20017  
Tele: (202) 832-1087



Founder Reverend Moon, Artistic Director Oleg Vinogradov, and UBA students. (below) Julia Moon and Alexander Kurkov taking bows at the conclusion of their performance.

(c) Jim Tetra, 1992



# Korean Art Welcomed in Brazil

By Ivan Reboucas

Korean artist Kim Kyu Tae held an exhibition of his paintings at the city hall for the Brazilian National Congress in Brasilia, capital of Brazil, this April 22-30.

Present at the inauguration ceremony were: the former minister of justice, Senator Jarbas Passarinho; the Korean ambassador to Brazil, H.E. Han Chul Soo, accompanied by his wife; Ambassador J. O. de Meira Penna; the former minister of state, Deputy Roberto Cardoso Alves, president of the Brazilian Parliamentary Commission of Culture in Korea; Mr. Ivan Reboucas, executive director of the Summit Council for World Peace in Brazil; and Rev. Hee Sun Jyi, international missionary to the Unification Church in Brazil.

Another striking presence at the exhibition was that of the former president of Brazil, Senator Jose Sarney.

Born in South Korea in 1952, Kim Kyu

Tae is one of the main Korean artists of today, with exhibitions of his paintings in his country since 1984, when he received the First Prize for Oriental Paintings in Seoul, Korea.



Mr. Kim presenting his work to Ambassador Han of Korea and his wife accompanied by Ivan Reboucas.

Mr. Kim came to Brazil in 1984 and since then has been exhibiting his paintings in our country, especially in Sao Paulo, and has received several awards for his art. In

1988 he was invited to participate in the First Korean Cultural Festival in New York, and in the Commemorative Exhibition of the Dong Yang Art Gallery, also in that American city. At present, he is the

proprietor of the Sun Hwa Art Studio and president of the Korean Artists' Association.

What is particularly interesting about

this artist is his attempt to adapt our country's landscapes and motives to the traditional technique of Korean painting. The materials used are traditional rice paper and water colors.

Some of his pictures demonstrate modern abstract characteristics and reproduce Brazilian landscapes such as that of Rio de Janeiro, while still adhering to the standards of oriental impressionistic art. The idealized landscapes of the traditional style are adapted to a varied reality that is more concrete, as can be seen in his latest creations. We wish to see, in the near future, the original talent and deep inspiration of this Korean artist, settled in Brazil, contributing to the advancement of Brazilian art.

This exhibition signifies not only personal success, but also an opportunity for cultural and artistic interchange between Korea and Brazil, and a strengthening of the friendship between the two countries.

Ivan Reboucas is the executive director of the Summit Council for World Peace in Brazil.

★ CHURCH NEWS ★ REGION 10 ★

# Community Leader Awards and Youth Speech Contest

By Mark Alexander

Any doubt about the need for community leadership training vanished in the smoke and fires of rioting in Los Angeles. The worst civil disturbance in America's history reached a peak on April 30. It was the scheduled day of the most ambitious community leadership event in L.A. so far.

It was canceled. The location was to be the USC Hilton, almost in the epicenter of the arson and looting. Smoke covered two-thirds of Los Angeles and violence grew.

One month later, however, we had a most successful community leadership rally, directly reaching youth. 600 new guests, mostly teenagers, laughed and cried with the seven finalists of our first "Youth Speech Contest."

Previously, many adult youth leaders attended community leadership symposia, but this was a day for the young—rap music with a positive message, creative ballet-rap dance, why even some oldsters were tapping their feet.

As a lively MC, Rev. Jack Ashworth, loosened up the crowd further with a pretty good "Wolfman Jack" imitation. Noted attorney Robert Spitz gave an uplifting and inspirational talk (one of his best). Diamond awards to community service groups were presented by several

"LA Raiders."

The hope for the city is a broad coalition of churches, youth groups and community service groups focusing on the problems of immorality and society breakdown. The focus is especially on young people. The Los Angeles event was cosponsored by the

First AME Church of LA, Options for Youth, and *Noticias del Mundo*, with over 20 other groups participating.

At the heart of the event were the testimonies of the speech finalists. Summing up the crisis of youth today, as well as the incredible hope, their topic was "My

most valuable experience in a youth program." Klaudia, of the Foundation for the Junior Blind, made most of us feel as though all our problems were minor. Overcoming insecurity and shyness with the help of a loving counselor, she could compete in the Handicapped Olympics.

Several young men from church programs gained the confidence to preach and witness in an often hostile environment. One inspired youth leader at a church camp helped a young girl from a very broken family overcome extreme rebelliousness and atheism.

Special awards went to two elementary school girls who just about stole the show with their sincerity, cuteness and poise. They credited God and a good Sunday school for their talents.

The winner of the contest summed it all up. Her exemplary life had been brought to a standstill by a sexual attack. She was too devastated to even leave her home. Coached back into the mainstream, and standing before over 600 people, she spoke eloquently. The tears of many, and the bear hugs given to her by her counselor, set the tone of the afternoon.

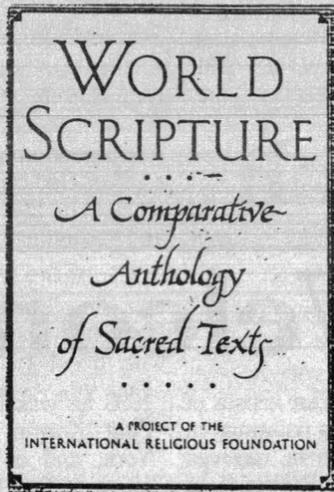
Youth helping to teach youth impressed the young and opened the hearts of the old. Reaching out to young people is probably the most rewarding and productive work one can do. Their vitality, ideals and hope are contagious.



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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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★ CHURCH NEWS ★ REGION 2 ★

# Community Leadership Training in Philadelphia

By Andre Jenkins

Community leaders do have a vision for their program—our task is to help them by finding resources for these “community diamonds” through networking.

In Philadelphia, there is a woman who works and speaks on behalf of many homeless people. Her name is Leona Smith. Ms. Smith has experienced homelessness herself, and adds much of what she has learned to an unwavering commitment to people in need. She is a diamond.

Her program, called “The Employment Project,” teaches job training skills to people who live in shelters or on the city’s streets. When she asked me to teach mathematics to students preparing for their GED exams, I said yes; and we both could see the value of community leadership training.

On June 5, 6 and 7, several such diamonds from Pennsylvania, along with leaders and citizens from five states attended a conference in the Poconos to talk about social and educational problems that have put our youth at risk. The conference inspired the participants to really invest in the process of learning from one another, of sharing the trials, failures and successes of their work, and feeling collectively responsible for the future of young men and women in the society, regardless of race or religious background.

When a specific issue was addressed, such as the quest for racial harmony, it became painfully clear to me that the hope

for a color-blind world of justice and equality would have to begin by our engaging each other on a day-to-day basis. What I mean is that two people, of unique and divine value, have to share a common commitment, a goal or a purpose, which is rooted in God, so that the goal becomes



Community leadership inspiration: Henri Schauffler, Dr. Don Sills and Rev. Van Stone.

even more important than you or me alone.

Then what can happen is that I come to discover how unique and divine you are during that process, and vice versa. I respect you for the work that you have done, and we begin to sense something of God’s love in one another.

The opening rally and awards ceremony for community leadership training (in March) demonstrated that many citizens, clergy, civic and community leaders realize that we are all engaged in a great struggle for humanity. An apathetic view of life, of values and of one another has led to

widespread confusion and, in many instances, particularly in urban America, to chaos.

Many of those whom we met at the community leadership training meeting had been meeting the challenge of poverty, homelessness, drug abuse, AIDS and cul-

tural degradation in their own communities with meager resources and waning hopes for ultimate solutions to the many problems. You see how awesome the problems are; they are so interconnected that the practitioner of good deeds is hardly encouraged by what he or she can do alone. When the drug addict’s habit leaves him homeless, or the young mother’s ignorance leaves her penniless, where do you begin helping, and where does it lead?

Rev. Henry Wells, founder and president of One Day At A Time, a community of recovering people, is fond of saying that his work is “where the rubber meets the road.” Daily, he meets people who have lived through extreme sorrow, pain and misfortune, and attempts, through a long, difficult process, to revive them spiritually, physically and mentally. He attributes his astonishing rate of success to God’s unconditional love, which he and others strive to practice, and to the fact that he knows, first-hand, the trouble they have seen.

I have spent many hours talking with Rev. Wells, an ICC alumnus, and meeting members of his program. When he is preparing a special event, he calls me to attend and to record the occasion on film. Attending and serving him is not only one of the ways in which I am addressing the needs of the community, but I am also providing a path for the growth and multiplication of Rev. Wells’ vision, with the help of community leadership training.

## Poconos Conference Kicks Off Regional Programs

By Andre Jenkins & Richard Panzer

The June 5-7 regional conference on community leadership at the Tuscorora Inn, a Christian resort in Mt. Bethel, Pennsylvania, brought over 70 participants from five states (New Jersey, New York, Pennsylvania, Ohio and Delaware). The

stated theme, “Working Together to Save Our Youth,” was highlighted by many of the speakers including Dr. Don Sills.

Dr. Sills presented the first of what is to be a series of study guides to aid and assist local leaders in focusing on particular issues that affect us all. The first topic is entitled “Solving the Crisis of Values and Youth in America,” which describes the

crisis by stating that our youth are “less healthy, less cared for...less prepared for life” than were their parents. Symptoms of the crisis include declining schools, destructive elements in the media, collapse of the two-parent family, and ineffective and often corrupt government.

The core reason for America’s moral confusion is “the rejection of traditional views of value.” Most solutions, therefore, will depend upon whether we can establish a set of God-centered values which can be applied to life situations, build character and strengthen families.

Rev. Henry Wells, founder of “One Day at a Time” in Philadelphia, gave the first Diamond Showcase presentation along with members of ODAAT. By testifying about his own recovery and with the testimonies of his members, Rev. Wells offered living proof that God has been at work, particularly in those places all but forsaken by man. The members of ODAAT are active in Philadelphia communities, speaking in schools and boarding up

abandoned crackhouses so children looking for places to play and explore won’t be injured.

The second Diamond Showcase presentation featured Mr. Mulzim Fada’I, founder of the Surrogate Father Program in the Bronx, NY, speaking on “Improving Race Relations.” Mr. Fada’I shared about his experiences as a youth growing up first in an interracial neighborhood and then in an all-Black community, and his insights on the causes of racial separation in the U.S. and how the rift can be healed. He concluded that racial alienation can only be solved when all races end their alienation from God.

The final day of the conference focused on action-oriented training in the areas of networking, teaching and promoting the basic concepts of community leadership at a grassroots level. There were also testimonials from participants who expressed how deeply they were moved by the conference and intended to bring the message home to their communities.

## NJ’s Answer to Oprah

By Richard Panzer

Tired of talkshows that parade transvestites, adulterers and mass-murderers? USA-NJ may have the answer for your

frustration—a new monthly TV talk-show called “Diamonds in our Communities,” featuring (guess what) The Diamonds in our communities—those groups and individuals whose excellence in service to others has led to their recognition and receiving the community leadership awards.



Mrs. Caroline Wallace, a “Diamond” herself, and executive director of the International Youth Organization, hosts the show. Every six weeks two shows are recorded at Gateway Television in Newark, usually with the leaders or representatives from two different organizations per show.

So far, many groups have appeared on the program including Kathy’s Cable Kids, a TV show for and by kids; the Newark DARE antidrug program; Essex County Adoptive Task Force Offender’s Aid and

Restoration, which helps prisoners and their families to get jobs after prison; North NJ Black Nurses Association; Christ-Centered Outreach—which helps the homeless and conducts after-school programs for kids in Plainfield, NJ; NJ Youth Corps,

which helps high-school dropouts to graduate and to get jobs and Florence Johnson of the Mayor’s Senior Citizen’s Commission.

The shows are currently broadcast on Mondays at 6 and 9 pm on Channel 26. Mrs. Wallace has received many comments about the show, including one from Mayor Sharpe James, who remarked that “now Newark has its own Oprah Winfrey.” Plans are currently being implemented to expand broadcasting to other cable systems in the state.

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# First Unification Seminar at University of Bridgeport

By Betty Lancaster

The International Medical Leadership Seminar held in Bridgeport, Connecticut on June 28, 1992, brought together Unificationists in the medical profession from all around the world.

Already uplifted from the international Conference on Unified Medicine held the day before in New York City, many attending at Bridgeport spoke of how satisfying it was to be together as a collective body of doctors, dentists, nurses, therapists, pharmacists, instructors, medical students, laboratory technicians and like fields. And they especially enjoyed the Bridgeport campus setting, with its nearby seashore, looking out on the Atlantic Ocean. For most, it was the first time at Bridgeport. The Technology Building was such a perfect place for this seminar, with elevated seating and good visibility for the many slide presentations.

Following registration and a continental breakfast, the program opened with greetings from Dean G. Lansing Blackshaw, provost and vice president for academic affairs, and Dr. Frank Zolli, dean of the

College of Chiropractic, who then took everyone on a tour of the Chiropractic School.

The day's program, moderated by Dr. Kyung Hee Chin, continued with a summary of the previous day's medical conference by Dr. Laela Mosimonegape Mpolokeng.

A most informative presentation of medical facilities and outreach services of Isshin Hospital in Tokyo, Japan, was given

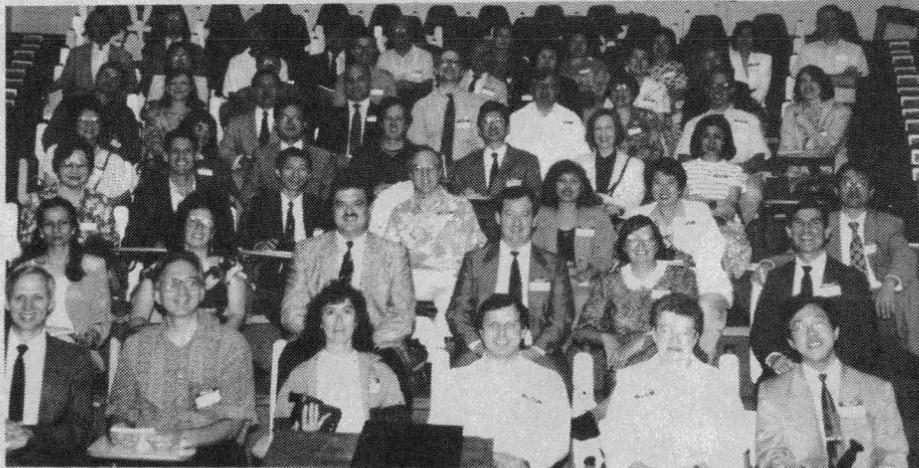
by four doctors from that hospital; the hospital director, Dr. Michiko Kozaki, and Dr. Yoshio Kawano gave the first half of the presentation of medical services, and Dr. Yasuhiro Watanabe presented cancer treatment at Isshin Hospital and Dr. Yutaka Kamikawatoko gave an overall presentation of the services there. All of this led to a very interesting and lively discussion with questions and answers that the audience did not seem to want to end.

A buffet lunch was served and everyone took their food out on the grounds to enjoy the perfect weather that day.

Dr. William Bergman shared the words of our founder and inspiration, Rev. Sun Myung Moon, given in 1987, concerning the realities of medicine and the possibilities and expectations for an ideal healthcare future.

A general discussion, led by Dr. Chin, was held to decide many future plans for the medical providence: How we are now a truly international medical association which must function as a world body; what we may expect to result from this first gathering in the way of action in the future; how committees might be formed to provide and implement strategies for future international conferences around the world and for purposes of networking; where the International Medical Leadership Seminar could be held in 1993; etc.

The day ended with a tour of the library and other facilities on the campus at the University of Bridgeport, and then a fond farewell among our members, with the promise to keep in touch and to give their best to the whole.



# 2nd Annual International Conference on Unified Medicine

By Betty Lancaster

The Second Annual International Conference on Unified Medicine was held in New York City, Saturday, June 27, 1992 in the Howard Clark Conference Center at the Columbia-Presbyterian Medical Center, Milstein Hospital. This international



conference held yearly is an interdisciplinary, intercultural, medical and health professional conference which is committed to a scientific and impartial examination of the crucial healthcare challenges facing the global community of humankind.

It was begun through the inspiration of Rev. Sun Myung Moon and is dedicated to the service of humankind and the establishment of a more excellent healthcare system. It is contributing to the establishment of a global network to improve the quality of life for all the world's people.

This second conference was well attended by health professionals in the New York area, across America, and other nations as well. A delegation of seven doctors attended from Japan, France, Germany and China were also represented. "Health Care Crisis in America: Where Do We Go From Here?" was the theme for this year's event. Participants came to hear and discuss various perspectives of the current crisis in order to create a context for possible solutions.

The format of the program included morning presentations by prominent speakers addressing areas of concern, followed by afternoon working sessions designed to encourage active discussion by all conference participants. Three separate working

sessions included "Preventive Medicine and Public Health," "International Cooperation and the Unity of Eastern and Western Medicine" and "Health Care Delivery: Surveying the Different Models." After these sessions of discussion, final reports and plenary discussion was led by rapporteurs from the groups.

## Health Care Crisis

Dr. Dale Tussing, keynote speaker, is professor of economics and former director of the Health and Society Program at the Maxwell School of Government and Public Policy, Syracuse University. Dr. Tussing spoke about "Examining the Health Care Crisis in America." On "Preventive Medicine and Public Health," speakers included Dr. Donald Gemson, assistant professor of clinical public health, Columbia University School of Public Health, and co-director of the Harlem Center for Health Promotion and Disease Prevention, and Dr. Chet Johnson, associate professor of pediatrics and director of the W. G. Klingberg Center for Child Development, West Virginia University School of Medicine.

Dr. Mitsuo Ishikawa, professor of physics, Division of Natural Sciences, International Christian University, Tokyo, Japan, and Dr. Shouhui Fan, instructor in Eastern medicine, cardiology and pharmacology at the Health Science Center of the State University of New York, spoke on "International Cooperation and the Unity of

the Japanese Medical Planning Company, and Dr. Stephen G. Post, associate professor of biomedical ethics at Case Western Reserve University School of Medicine, in speaking about "Health Care Delivery: Surveying the Different Models."

To quote one speaker who was seeking to express the difference between Eastern and Western approaches to medicine: "Western practitioners go in as 'hunters' looking for an enemy, to find 'the enemy in order to destroy it, whereas Eastern practitioners go in as 'farmers' looking for an imbalance in the body in order to bring everything back into balance."

To continue with some conclusions from discussions:

"Western practice seeks to destroy the abnormal existence in the body, and Eastern practice seeks to excrete the harmful and un-useful substance in the body. The Western approach is to diagnose and practice more by machine, and the Eastern approach is to diagnose and practice more by human hands. Western medicine is good at curing acute disease, and Eastern medicine is good at healing chronic disease by restoring balance of mind and body. Hippocrates said that sickness is a disturbance in the universal energy, so actually the origin of Western medicine is the same as that of Eastern medicine, but Western medicine has become so selective and compartmentalized.

"People need to be educated to take

must think of it fundamentally as "empowerment"; it introduces concepts of values and effectiveness."

## Group discussions

In the final assessment of group discussions, there seemed to be agreement that more education is needed for professionals and the general public and for more dialogue between professionals



around the world, and professionals and the public, in order to:

- \* give more excellent healthcare delivery
- \* unify Eastern and Western medicine
- \* prevent rather than just treat sickness.

Hence, there is a definite need for more such gatherings, which can provide the atmosphere for this kind of education and dialogue.

William Bergman, M.D., conference director, Laela Mosimonegape Mpolokeng, M.D., conference manager, Carmen Zuniga, M.D., assistant conference manager, along with the international coordinators of the conference—Kyung Hee Chin, D.D.S., Ph.D. and Yasuhiro Watanabe, M.D.—and other committee staff persons involved, all agreed that a sense of unity was felt from this conference and a great deal of satisfaction and hope was experienced through sharing knowledge and expertise, which gave everyone reason to want to get to work quickly on the next symposium, that we might move even closer to harmony and solutions for the practice of healing.

In the words of our founder, "The grand revolution of the medical world is about to come, that age of dawning of real medicine, and you will accomplish!"



Above, Drs Laela Mpolokeng and Bergman addressing the conference.

Eastern and Western Medicine."

Dr. Bernard Challenor, associate professor of clinical public health at the Division of Health Policy and Administration of the Columbia University School of Public Health, joined Dr. Teruo Hirose, former clinical professor of surgery at New York Medical College, and special editor of

responsibility for maintaining their wellness. Symptoms themselves can be an educative tool to prevent the disease before it occurs. Healing and prevention can occur through bringing spiritual values into family life and into the medical profession. Attitudes must change. Preventive medicine must be viewed in a positive way; we

# IRFF Activities in Africa

By the IRFF staff

Under the banner of IRFF, many humanitarian projects are going on around the world. Some of the projects in Africa, like the ongoing vaccination and health education program in Cote d'Ivoire and the vocational training project in Senegal, have

school that can teach crop, vegetable and fruit farming, as well as animal husbandry, in both theory and practice.

The project takes place on a 100-acre piece of land located twenty miles from Accra, the capital city. A small oil palm plantation has already been planted as well as a fruit orchard, consisting of citrus, cashew, coconut, mango, papaya, avocado

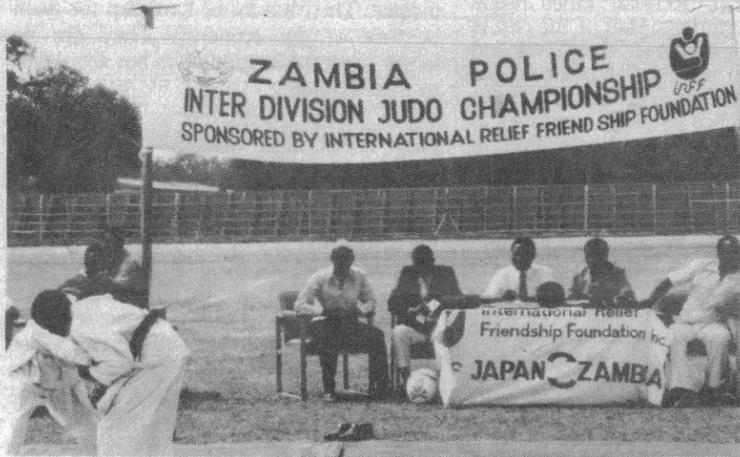
and almond trees. IRFF Ghana has already been growing seasonal crops such as maize, cassava, peanuts, sweet potatoes and tomatoes for several years. There are also a pig-house and a temporary farm-house.

## IRFF Japan Sponsors Judo Tournament in Zambia

## Education in Uganda

Construction on the Bugerere Primary School in Uganda was completed in 1988. As well as giving basic education to several hundred children, the school also provides the local community with its only supply of fresh drinking water.

## Fighting Cholera in Burkina Faso



already been featured in former issues of Unification News, while others are relatively unknown.

Many of these activities are currently planned and financed exclusively from within the project countries. If you would like to assist any of these programs, please contact the national IRFF office at 2 Penn Plaza, Suite 1500, New York, New York 10121.

## Farm Project in Ghana

IRFF representatives in Ghana, Jim and Kathy Stinard, have already been active in drought relief efforts and small-scale direct aid projects. They are now planning an ambitious farm project. Their eventual goal is to create a model farm and agricultural



Judo in Zambia—Mopete Nsimba with his students in Equatorial Guinea—the IRFF school in Uganda—Donation ceremony in Burkina Faso

The martial arts were first developed by Chinese monks to cultivate unity of mind and body, both as a means for developing higher awareness and for self-protection. The most famous of the "soft" styles of martial arts is judo, of which the acknowledged masters are the Japanese. IRFF Japan has been continuing the martial arts tradition of passing on these skills to the forces responsible for upholding righteousness by sponsoring a judo tournament in cooperation with the Zambian police force.

## A Sewing School in Equatorial Guinea

In Equatorial Guinea, IRFF has been active for some time. A language school was formerly in operation for several years. This was replaced by a sewing school, under the directorship of Mr. Mopete Nsimba. There are presently two sewing classes (first and second level), with two teachers and twenty students. There are plans to expand the enrollment in the sewing school to forty and to reopen English classes; a long-term goal is to add a fishing training program also. The school's current needs are for twenty typewriters and twenty more sewing machines, as well as supplies for reopening the English school.

On August 8, 1991, IRFF Burkina Faso gave a medical donation to the Ministry of Health in response to an outbreak of cholera. The disease entered the country at the beginning of June and, within two months, had taken forty lives. The government urgently formed a special national committee to fight the illness, but there had not yet been any financial or material support from any international agency.

Dr. Kangoe, the director of the health ministry department responsible for epidemics, thanked IRFF in his speech at the official donation ceremony. The next day, the government newspaper, *Sipwaya* ("Nation"), carried an article about the event. The donation, which was valued at \$13,300, was funded entirely through the efforts of IRFF associates and Unification Church members within Burkina Faso itself.

## The Road Ahead

Africa has been blessed with abundant natural resources but her technological progress has been hindered, first by the continent's comparative geographical isolation, and then by the exploitative attitude of foreign powers (including political manipulation during the Cold War).

The past has left a host of obstacles to development, both internally and externally, which must now be surmounted through the cooperative efforts of all her peoples.

Active support from the more technologically advanced nations will help to speed this process.

## IRFF/RYS TESTIMONY A Chance to Help Children

By Jose Rafael Sanchez

This is a testimony from one of the participants in the IRFF/RYS project in Peru last year.

To build a medical clinic in Peru the way IRFF/RYS did is both unique and meaningful in these troubled times. Although Catholic influence has been paramount in the region for more than 400 years, other faiths have also found a place and have been expanding throughout the country. New pioneers are now treading the same paths as the early Catholic missionaries, who traversed mountains, valleys and jungles in order to reach the people in distant and inaccessible places.

The RYS participants included Catholics and Evangelicals as well as a member of the Israelites del Nuevo Pacto Universal whose membership is mostly composed of people from the Peruvian mountains. This group emphasizes a life based on the Old Testament and the need for agricultural development. They combine the old Israeli ways with the best aspects inherited from the Inca culture, especially community life and work.

Including Unificationists, there were 33 participants in all. The volunteers worked with a very enthusiastic and united spirit to build the medical clinic for the abandoned children of the Ciudad de los Ninos, symbolizing all of the large number of abandoned children in our country.

Each of the children has a sad family history. Their parents could not take care of them economically. Many of them have been living by themselves in the parks and streets. Some are children of prostitutes or alcoholic parents in very serious moral and physical danger, others are from the "emergency zone"—areas between the army and the terrorists. Some of the children have lost their families in this sad conflict and came to Ciudad with the tragic experience of having seen cruel murders committed by fanatical and brutal people who chose the wrong way to change their situation.

For a country which contains not one nation but many; for a country divided by misery, violence and corruption on every level, the RYS project was a profound example. It showed to the community, journalists, government officials, and ourselves, that any difficult situation can be solved by the power of unity which alone can overcome resentments and differences of ideology and lifestyle, enabling the power of love to flow and change a negative situation into a positive one.

During these two weeks of working together, we had no time to think of our differences—Colombians and Peruvians; Catholics, Evangelicals and Israelites; people from the east and from the mountains. We were only concerned to build this important center for the children and local community. Through unselfish work for the sake of others, the volunteers inspired both themselves and the people watching.

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## ★ THE PROVIDENCE IN RUSSIA ★

## My Visit to the Former Soviet Union

By Paul Yasutake

*This is the first of two installments.*

This was my second trip to the former Soviet Union. The first time was in January 1992, when I participated in the Black Sea Seminars sponsored by CARP. In 1990 I participated in the International Leadership Seminars, and I also had a chance to meet with students from Russia. So, this last trip was my third time to have worked with the Russian people.

I would like to share with you some of the highlights of the trip to the Ukraine and Russia. On May 12, I left for Germany and spent about one week there, visiting with my wife's relatives, then I traveled in Russia for three weeks. The trip was unusual because most Americans would travel in group tours to the former Soviet Union. But I traveled alone. Most people would fly but I took the train from Germany to CIS. The train system is very good in Europe and in Russia.

The reason that I went to Russia was to meet with and follow up on students and professors that I had met at the two previous seminars. It was a very meaningful experience for me to be able to see them again and to visit them in their cities and homes.

I was invited to their homes for dinner and many of them guided me around their cities. They are very proud of their history and their heritage. For example, Christianity has been in Russia for over a thousand years.

Traveling by train is much slower than by airplane but it's more comfortable and you can see more of the country and the people. But the distances are very far. I started in Munich which is in the south of Germany, and went to Berlin which is in the north.

**Berlin**

In Berlin I had an interesting experience. West Berlin is a very modern and beautiful city, I arrived there in the morning and I had three hours wait until the train would leave for Kiev. In Europe and in Russia, large cities have several different train stations, because they depart to different locations. I didn't know that. In America, there is usually only one main train station. Well, since I had three hours to kill, I thought it would be nice to see Berlin.

So I walked the streets, stopped at a cafe and had a nice breakfast. I thought it might be my last good meal for a while. And I enjoyed the city, taking pictures and visiting the shops. About one hour before my departure I went back to the station to get my bags which I had checked in the baggage room. I needed to know what track the train would depart from.

When I finally found someone who could speak a little English, to my surprise I realized that I was at the wrong train station! So I quickly went to get my baggage, but there was a long line of tourist checking in their bags. When I finally got my bags, I had only 30 minutes to get the train station in East Berlin! So I dragged my four bags to a taxi. Fortunately it wasn't rush hour and the traffic moved quickly, but I was very anxious because if I missed the train I would have messed up my itinerary.

So as time clicked by and I had only 10 minutes left I asked the taxi driver if I gave him 20 more marks would he help me and all my baggage to find the train to Kiev. He said, "Ya, Ya, no problem." As soon as we pulled up to the curb, he jumped out, grabbed my luggage and dashed into the train station. He found the right track and when I was aboard the train I had two minutes to spare. If it wasn't for him I probably would have missed the train. Fortunately, with this dramatic beginning I was off to Kiev.

Kiev is the capital of the Ukraine and is quite a large city, with over 2 million people. It's one of the most important industrial and cultural centers in the CIS. I had called David Steward that I was coming. He is the CARP leader there. He said, "No problem, Max will pick you up at the train station." When I got finally out at the train station with all my baggage I waited around.

There was no Max. I thought maybe he was waiting for me out in the front of the station. From the track I had to go down the stairs and up the stairs with all my bags. At that point I had to make two trips because I had so much luggage with me. Finally I got out to the front of the station. Forty minutes had passed since the train had arrived. I waited around some more. No Max. A taxi driver saw me waiting with all my baggage and asked me in broken English if I wanted a taxi. I told him No, that I was waiting for a friend. Ten minutes passed by, then the taxi driver came back and asked me again if I wanted a taxi. I said, "no, my friend was coming to pick me up, I'm going to call him on the telephone", so I moved all my baggage over to the telephones, then I realized that I didn't have any Russian kopecks.

**Money work**

The Russian money system is made up of rubles which is paper money and kopeck which are coins. When I was there, one US dollar could be exchanged for about 100 rubles, so one ruble equals to about one U.S. penny. Then there are 100 kopecks to make one ruble. So I needed a 15 kopeck coin to make a phone call, that's .15 of a U.S. penny. Anyway, I couldn't make a phone call, I tried to use a penny, it didn't work. I tried a German coin it didn't work either.

So when the same taxi driver who was watching me came up to me again I said, "Da, bring your taxi here." He loaded me up and we started to drive to the main section of Kiev. I really felt relieved, but when the taxi stalled the first time, I began to feel a little concerned. When it stalled a second time, we were behind another taxi which was also stalled. Fortunately our taxi started but the one in front of us didn't. So we had to go around the stalled taxi, as we passed him my driver yelled out in Russian something like "You stupid jerk why don't you get off the road".

I was chuckling to myself because the taxi that I was in was barely running, clanking down the road. When we finally got to the address we had to negotiate the price. Actually I learned that the price should be negotiated before you get in, not after you arrived at your destination. But he didn't cheat me, I thought I got a good deal. I paid him 2 marks, which was equivalent to about \$1.20 and gave him another mark for a tip and he helped me bring all my bags up to the fifth floor. When I rang the door bell, David and Astrid welcomed me. Then they asked, "where is Max?" I told them that I took a taxi, Max didn't meet me.

Then about a half hour later Max showed up. He was at the station but somehow he had missed me. This is an important point, when you are going to meet someone at the train station, especially in a foreign city, you must designate a specific place to meet otherwise you might miss the person like I missed Max. I learned this

lesson several times because I went through five major train stations in CIS.

**Kiev**

Kiev is a very beautiful city, perhaps the most beautiful city that I visited. Kiev has a history of about 1500 years. It is one of the most ancient of "Russian" cities. It has many trees and gardens. Half of the city is on a hill overlooking the Dnieper River and the other half in on the flat plain on the other side of the river. The first day I got there, I had a chance to take the subway to the University where David was meeting with some students.

The subways are similar to the subways in New York city, but its very clean and beautiful. The trains are very efficient and modern. About 90% of the people take the public transportation. So there wasn't so many cars on the roads. The escalators take you down very deep into the subway system. You go way down, reach a level, and then you go down even further. I think in W.W.II it was also used as bomb shelters during air raids. At the university there were about a dozen students who were coming to advanced lectures. It was good to see how they are following up on the students.

The next day I called my various contacts. We set up appointments at different parts of the day. When I met with them they were so happy to see me. I asked each one of them the same question, "Did you believe that I would come to visit you?" And their answer was always the same, "No." But here I was and they were so happy. They showed me many of the famous landmarks. We walked from place to place, and we walked and we walked and walked.

They are very athletic people and like to walk. They don't ride bicycles. In Germany, bicycles are rode everywhere. But in Russia, they don't have any. I asked them, "Why don't you ride bikes?", and they said, "No, no, we don't want to ride, we walk." Actually, my conclusion is that they can't afford bikes. They basically walk and use the public transportation. Besides the subway, there are trolley cars and busses. Even in Hawaii, in the 50's there were trolley cars with electric connections. But sometimes when you ride in a trolley car over there the connection slips off. Then the driver has to get out and hook it back on. It's like living in the 1940's in America. This is the feeling I got.

I was able to meet with many of the students and professors. I found out that even professors teaching in the universities live in similar circumstances as street sweepers. The average wage of the Russian people is about 500 rubles a month. That is equivalent to \$5.00 a month. Teachers may make around 1000 rubles a month, and doctors may make 2000 rubles a month. Most everyone seemed to live in highrise buildings. It's like being in New York city, in the Bronx or Queens. Especially when you get out to the suburbs there are all these projects, maybe 10, 15 stories high, row after row. Some are newer than others. But most everybody lives there and they commute to the city.

Even though they make so little money, they are able to survive. Their rent is equivalent 50 cents a month. They get a card for the subway for 40 cents a month. It's virtually free. If you do need to buy a

ticket it's only one Ruble, that's one penny for one ride. The problem that they are facing this year was the price increase in food and clothing. Milk before was 2 Rubles, now it's 20 Rubles. You might think, "20 cents, that's real cheap". But it's a big increase if you live on a small fixed income. There's a lot of hardship for them because of the economy. They are no longer slaves to Communism but are slaves to their economy.

**New freedoms**

There is relative freedom now, there is no KGB any more. They don't live under the threat that if you say something wrong you will be carted away to Siberia. That's passed. There were demonstrations, for example, there was one in Moscow where people protested against the army. Ten percent of the sons and daughters who join the army are missing. They die or just disappear. For peace time that's a very high percentage. There are accidents or somehow they are dying, and the people were protesting that. They wanted their sons to come back home.

There seemed to be more freedom of speech and of the press. Before the changes that took place people were very interested in the news, listening to BBC and Voice of America. They wanted to know what was going on because they didn't get the truth from their own media. Now they are not so interested in listening to foreign news because they say that they can get a pretty fair view of the news. But there is still the sentiment that they are isolated. They have been isolated for centuries and they still are because of the limitations in travel. They don't have the hard currency to pay for transportation.

They also don't have easy access to western newspapers and magazines. A western newspaper is not available on the street newsstands. You have to go to a western hotel to find one. But they can't go in unless they have a special pass or walk in with a westerner. The reason is that in the western hotels you have to pay with "hard currency" and they don't have much hard currency. They don't have dollars or marks. A "USA Today" newspaper costs \$2 dollars, that's half a month's paycheck. So they don't realistically have access to foreign papers. I gave an old issue of the Wall Street Journal to a student and she was so happy!

On Thursday night there was a group of students and a few Americans who planned to go to Moscow for a workshop. I thought that I should go with them. To travel with a group would be much easier than traveling by oneself. But some of my friends that I had there said I couldn't leave so early, I had to spend more time in Kiev. They invited me for dinner, etc. So I was persuaded to stay until Saturday. I was glad I did because I was able to see a few more people and on Saturday there was the Kiev Fair. Several long streets were blocked off from traffic for this craft fair and festival. CARP had a book table there. They have a new book called "God and Us" which is a Russian version of D.P. Apparently, they had pretty good success selling this book for 30 Rubles each. It's only about 30 cents, but over there it's almost a one-month rent or a one month pass on the train.

Saturday night I left for Moscow.

*The second installment of this testimony will appear next month.*



# Eastern European Providence: Heart Of Reunion

By Ginger Nicholls

While U.C. members from America have been mobilizing their efforts in Russia, West European U.C. members have had their focus on Eastern Europe. In Great Britain, there has been a push to mobilize members to our sister nation of Bulgaria. Despite this connection, as an American working with the British U.C., I couldn't help but feel the providential and heartistic pull to join my brothers and sisters in Russia.

Thus, despite physical limitations which usually prevent me from long-distance traveling and working a normal schedule, my prayers were answered. Rev. Abe decided to send nine members of the British U.C. to participate in the great Pentecost taking place in Russia. I was able to make the long journey from Moscow to the Black Sea thanks to the accommodating compartments on the train.

By attending such a providential seminar (seminar held mainly for high school students and teachers at the end of March), I experienced once again the care and concern God has for each one of us as an individual. It was clear to see his omniscient power manifested by the situation I found myself in, and the people who were brought together in the same camp.

Six years ago at U.T.S., I spent one year writing a thesis on "The Role of Women in Islam" and worked together with a fellow-seminarian on several Muslim conferences. However, this information was not known by the seminar coordinating staff.

Due to the fact that my visa was delayed for several days, I arrived (with one other brother) after the orientation finished and after the first seminar had begun. The two

of us were separated and whisked off to different camps. After I arrived at my destination, my spiritual sense told me that I was in the wrong place. It was one of the 19 CARP/ILS camps, the staff welcomed me, and the students were from St. Petersburg. But somehow I felt out of place. Shortly afterward, a telephone call gave directions to send me to another camp.

When I arrived at the second camp, I was greeted by Mr. Choi, a fellow-seminarian. He was a missionary in Kirghizia and had brought a group with him to the seminar—many of them of Koran heritage. They had also arrived late, on the same train I had come on. The next day, another group arrived from the neighboring republic of Tajikistan—all Muslim. They were the first group ever to attend an ILS seminar from their republic, and were university students and teachers brought by their Minister of Education. It seemed as if the pieces were falling into place and my original mind felt at home.

Since our group arrived between seminars, Mr. Choi and I had three days to keep them occupied (110 people) without staff, materials or any organized schedule. We managed to give introductory talks and testimonies in the morning, letting them entertain us with their music, before taking them sightseeing in the afternoons.

## Camp Russia

On the evening of the third day, we were all moved to a final destination—Camp Russia—which was the CARP head-

quarters office, beautifully located amidst pine trees, mountains and the seaside below us. Here we were joined by other staff and prepared to begin a five-day seminar. I was asked to help as the mother figure for our camp; our coordinator was a fellow-seminarian who resembled my spiritual father (later I discovered he had worked *under* my spiritual father!) and the lecturer was none other than my fellow



Ginger with high school students in Yalta.

seminarian with whom I had worked together in the past at Muslim conferences.

For me, the days that followed can best be described by the essence of True Father's speech, "The Heart of Reunion." My relationships with these people from the former Soviet Union were one of a providential destiny. Father says that when people are drawn together from opposite extremes for a providential purpose, the meeting is climactic. America and Russia, opposite extremes in ideology and lifestyle,

brought together by Providence, and yet both representing the archangelic position—can you feel the "heart of reunion"?

They were desperate to understand and we were desperate to teach. I went there to give, but it was I who received. The Muslim participants were especially open to receive Divine Principle. Their concerns were unique compared to other participants. As non-fundamentalist Muslims, they were searching for an ideology different from communism, but also different from fundamentalist Islam. Tajikistan's future seemed to be divided between former communist leadership and the possibility of an Islamic state government.

Unfortunately, as yet there is no U.C. missionary living in Tajikistan to follow up. With such an open response by the participants, including the Minister of Education, and the fact that most Tajik people are Persian-related (cousins of the Iranians), I hope and pray that some U.C. member can be mobilized there soon. Open roads in Tajikistan could help in making inroads into Iran.

In conclusion, I want to say that the fruits of the victory which True Parents have brought, within both Russia and the Muslim world, should be fully given to them and experienced by them. But by helping out at this seminar, we could share in these fruits, and for me it was like a great wave of love which almost drowned me, it was so overwhelming.

Now we must try to bring the same victory in Bulgaria.

## NEWS FROM EASTERN EUROPE

# Lecturing Lecturers: 'They Started to Speak in Tongues'

By Laurent LaDouce

Laurent LaDouce was the French guest lecturer at the "Training Seminar for the East European Leaders," CSFR, Feb. 16-22, 1992.

The scene takes place in a conference-room of a hotel in the countryside of Czechoslovakia: an Austrian is trying to translate an Hungarian lecture into English for a French participant, who thinks: "Why do the Hungarians call God 'Isten'?" Poor cartesian French!

But this is not the end of the story. If you happen to go into the next room (but you are not obliged to do so), you will find that an Italian—who now has an Austrian passport, but lives in Germany—is listening to the translation into English from a Romanian conversation. By the way, the interpreter happens to be Italian, also. Well, I told you, you were not obliged to go into the other room. Anyway, there is a lesson in all this: all Italian people do not speak Italian. But this is another story.

What's going on, then? Has the Unification Church become a Tower of Babel? A critical observer—you know what I mean—might think so, whereas a very, very positive insider might try to convince you that they, too, have "started to speak in tongues," just like the apostles after the descent of the Holy Spirit at the Pentecost.

The reality, as usual, is in between. As long as the Unification Church members have not all become fluent in the Korean language, they have to speak in tongues, even approximately, and not all under the somewhat magic influence of the Holy Spirit, if they want to avoid the hell of Babel. Peter Zoehrer, deputy secretary general of the European Headquarters, explains: "On God's Day, True Father

asked President Won Pil Kim to organize the production of videotapes in all the different languages of Eastern Europe. We have already started to accomplish Father's desire, thanks to the excellent job of our Austrian brother Manfred Schenkermayer."

Peter Zoehrer has now been working for two years in Eastern Europe, running many seven-day and 21-day workshops. This time, however, he was asked to organize a special workshop, the goal of which was not to teach Principle, but *the way* to teach it. And then around 60 participants from Poland, Czechoslovakia, Hungary, Romania, Bulgaria, Croatia and Slovenia gathered together in the small village of Dobrichovice, near Prague. They came there to learn how to teach. Of course, many of them already had the experience of teaching the Principle during two-day and seven-day workshops, but Pres. Kim's utmost concern is for all of them to inherit the right tradition of teaching the Principle.

Pres. Kim himself badly wanted to come to this workshop and address the participants. But because of his health, he could not attend, and so he sent Mr. Hashimoto, general secretary of the European Headquarters, to represent him. "I am very moved by the heart of Pres. Kim," commented Antoinette Koynova, a Bulgarian sister. "Even when his health is so bad, he always thinks of us. This time again, he sent to us the best lecturers of Europe, so that in one week we can inherit the fruit of their 15-years-plus investment in the study and teaching of the Principle. I feel that we are really like spoiled children, and I don't know how to express my gratitude when I see so much generosity."

The daily schedule of the seminar was entirely focused on the practice of teaching the Principle. During the morning service a senior lecturer would give some guidance about specific points such as the attitude of the lecturer towards God and towards

others, or the spiritual warfare which is involved in teaching the Principle.

Then at 9am the different teams would gather in the main hall for a plenary session where Ulrich Tuente would indicate not so much the content but rather the logical structure and the string of thought of the main chapters of the Principle. The use of the overhead projector made his presentations very lively and educational. Furthermore, all the participants received a written copy of his presentation. After Ulrich's lecture, the participants were given a few hours to study one or two sections of a chapter.

In the afternoon the lecture contest started, the lecturers having to present their topic in their native languages within a given time. Others would not just listen passively, but were invited to participate actively and then present an evaluation of what they heard. The spiritual power of the lecturer, the content of the teaching, the way to present it, the logical structure, the rapport with the audience and finally the code of dress and the posture of the lecturer were the points to be evaluated as objectively as possible.

Senior lecturers would go from team to team in order to share their own reflection and give advice to the participants. "During the lectures, I suffered," confessed Marcella Lancosova, a Slovak sister, "because I knew that we have a bigger potential. But we are not yet able to express it because we are still immature and limited. Sometimes I felt like crying. I realized that if I am given only ten minutes to give the truth of God, I must be so serious. Recently I was lecturing every day in Prague in the video center, but somehow I did not appreciate enough. My view of things has changed a lot through this workshop, and I have a much clearer view of education."

In the evening the teams would gather

again for another plenary session, and they could hear special lectures about the presentation of a lecture, the content, the responsibilities of a lecturer, his relationship with the whole educational process, and also about internal guidance and how to run a workshop. "This is what I liked the most," said Grzegorz Hermanocicz, a Polish brother. "I was so impressed by the preparation and the investment of all the senior lecturers. Their personalities are so different, and yet they convey the same universal message. Some of them are so precise and logical, others can express much emotion, and others also have an amazing spiritual power. For us it was so precious to have some of the best European lecturers gathered in one place just to educate us. I could realize the emergency of this time."

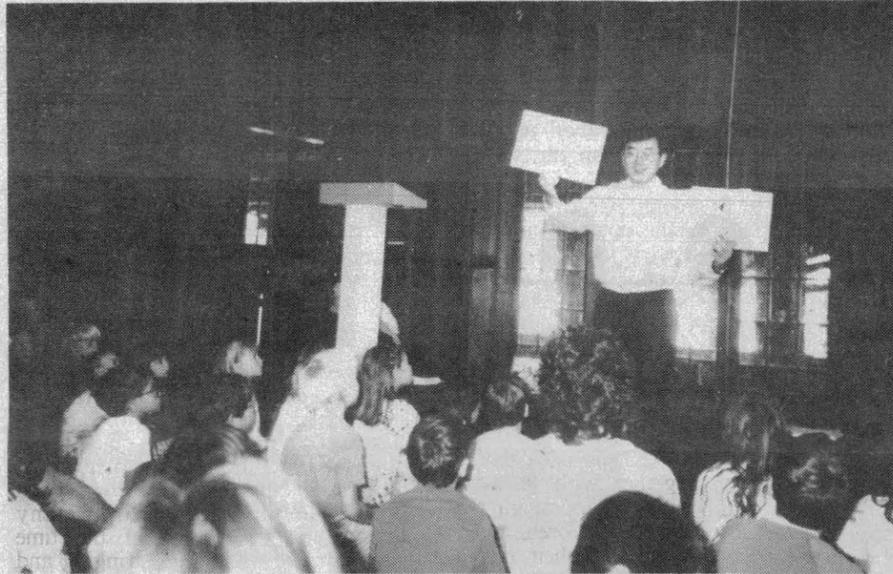
All of the participants had a very clear understanding, during the workshop, that the Divine Principle is not just any kind of teaching. It is a most holy teaching which should be presented with seriousness and with a pure and selfless attitude. This means that a good lecturer is not only an eloquent orator. He should mainly convince through his lifestyle, deep love of the truth and of True Parents—in one word, because he is seeking God's Kingdom and his righteousness first of all.

This last point was very strongly emphasized during the last two days by Mr. Shibanuma, who is now the leader of Hungary, and by Mr. Hashimoto. "What is our deepest motivation to be in the Unification Church?" they asked. "Is it just to find our own happiness? No, we joined this Church to liberate the suffering heart of God. It is with this motivation that you should teach the Principle."

Reprinted from the European Newsletter of the Unification Church.

## ★ CHURCH NEWS ★ REGION 10 ★

# Building the Shimjung Community



Swimming in the Aetna Springs lake and Rev. Takoshi Hosoye giving morning service in the Social Hall.

By Kristina M. Seher

**W**e in Region 10 would like to acknowledge gratefully the strong leadership provided by our regional director, Rev. Sung San Lee, in encouraging all blessed families to attend the children's summer camps being conducted at the historic Aetna Springs Resort in Northern California.

A tent city suddenly flourished on the green lawns of the Aetna Springs Resort as 40-plus families gathered June 23-28 for the Sixth Annual Northern California Family Camp Shimjung. Activities began each morning with exercise and a morning service at 8am in the gracious Social Hall designed by Bernard Maybeck.

Each service began with Holy Songs, three full bows to Heavenly Father and our True Parents, a greeting, a short sermonette, and a closing prayer. On Wednesday, Poppy Richie had older campers perform a skit about the purpose of the animals at Aetna Springs—to bring joy to the Blessed Children at the camp.

On Thursday, Margaret Jessen read a touching picture book and concluded that God is the best friend we will ever have and can go with us everywhere. On Friday, Rev. Takashi Hosoye, our state leader, showed colored pictures of Abonim's youth in Korea and explained how much Abonim loves the people of the world. On Saturday, I discussed the Shimjung Community as

one in which everyone feels secure because each knows his position and fulfills his responsibility. Children practiced addressing one another as *hyung* or *nuna* (for boys) and *oppa* or *onni* (for girls).

Several skits depicting ways of fulfilling responsibility by serving elders and taking care of younger children were enacted. On Sunday, David Mahardy shared that Heavenly Father expresses His personal love for each of us through the beauty of nature, but most directly through the love we give and receive from one another.

After breakfast and clean-up, morning camp activities began. Infants and toddlers (with a parent) enjoyed a daily puppet show, songs, games, stories, nature walks, art activities, sand and water play, and pony rides under the enthusiastic and energetic supervision of Daniela Wooton and Cathy Mahardy.

#### Activity Groups

Children ages 4-9 met in more formal groups which rotated through three activity periods from 9:30am to 12:30pm. Each group had 45-minute sessions on Divine Principle and its application (led by the various group leaders and assistants), science (led by Poppy Richie) and art (led by Nancy Hewitt), with 15-minute breaks between sessions. The curriculum for Divine Principle followed the Level 4 Principle of Creation, with one of each of the five sections being taught in age-appropriate ways each day. Art and science activities coordinated as much as possible with the Divine Principle curriculum each day.

After lunch we all enjoyed family free time. Swimming was the most popular. The spa, with natural mineral water coming out of the earth at 97 degrees F., was popular with the younger children. The lake was refreshing for older campers. After a mid-afternoon snack, optional sports, pony rides and a sing-along were held. All were enthusiastically attended.

After dinner we had heavenly evening programs. The first night all campers cooperated in mixed-age relay race teams, concluding with a water-balloon toss in which *everyone* got soaked (accompanied by shrieks of delight). After popsicles, we sang 20 or 30 verses of Kumbaya, with campers making up the verses, and closed the evening with prayer at 8pm. General camp quiet time began at 9pm.

On Thursday, we were treated to a mini-concert of singalong songs by Francis Buckingham and Casey Cox, both of whom had driven from Southern California with their families for the camp. Then we all whooped and hollered and danced our hearts out doing the Virginia Reel. To the staff's astonishment, even the preschoolers were able to lead the line flawlessly after a few rounds.

We concluded with closing prayer and an ice cream treat donated by Project Volunteer (thank you, Bill Bechtel!). On Friday we had a hilarious treasure hunt. Four teams of mixed-age campers had to race around the resort finding and deciphering riddles which explained where their next clue would be found. Red-faced teams dashed here and there as fast as their little legs could carry them. Everyone shared the treasure (ice cream) and we sang another 20 or 30 verses of Kumbaya (all invented by the children) and concluded with prayer.

On Saturday we were treated to a hilarious evening program—family obstacle races—designed by Casey and Robin Cox. Each family, including pregnant mommies, babes in arms, toddlers, etc., had to carry golf balls on spoons, run blind all covered by a sheet, jump through boxes, put together a three-dimensional puzzle, and pull a wagon blindfolded across the finish line while everyone else guffawed from the sidelines. We enjoyed cake as our special treat before the closing prayer.

The staff, all parents with their own children to care for, were the backbone of the successful family camp experience. Linda Kampitch planned the menu, shopped and directed all the other kitchen volunteers.

Our thanks to Johannah Wooton and her friend Sophia who were Linda's full-time assistants. Roy Hewitt from the Aetna Springs staff was invaluable in helping us to have a safe and happy experience, and also served as the camp photographer. Nancy Hewitt taught art, Poppy Richie taught science, and Randy Davis, Mary Govey and Bill Bechtel organized the group of second- and third-grade graduates. Casey Cox and Katrine McCarthy taught the first-grade graduates group, Annie Steinbronn taught the group of kindergarten graduates, and Margaret Jessen, Robin Cox and Carla Venti organized

the preschool group. Cathy Mahardy and Daniela Wooton planned very creative and absorbing activities for the toddlers. I served as director and song leader.

#### Testimonies

During our final lunch together, several brothers and sisters shared brief testimonies about what the Camp Shimjung experience had meant to them and their families. One brave sister, Angela Brooks, attended the camp with her five sons, one of whom was only two months old. I asked her how she had the courage to try managing such a demanding tribe. Her reply was heartening: "I knew that there would be public-spirited brothers and sisters here who would help out." And everyone did.

Casey Cox expressed a common sentiment: "This was one of the best vacations our family has ever had! It was good for the families to be together. The children grew a lot and made new friends—all blessed children." Ray Martin testified: "It was easy to drive 1000 miles for the camp. I'm going to do it again next year, because the relationships that my children are making here among their peer group of other blessed children may save their lives in the future." Cathy Mahardy noted: "Our church is maturing. Families in this setting are dependent upon each other. People are willing to take care of each other's children. I also got to know *my* children better."

My observation as the director was that the campers were easier to manage this year. Many of the older campers had five years' experience of Camp Shimjung and how to conduct themselves.

Having a large group of 7-9 year-olds this year who were at the front of every morning service, who were first to exercise, first to gather for activities and evening programs, provided an invaluable role model for the younger children.

Over and over, these older campers took the time to include and take care of younger children in very touching ways.

Our collective goal for the Seventh Annual Camp Shimjung, scheduled for June 22-27, 1993, is to have one of the True Children and/or True Grandchildren attend to teach us more about True Parents and the tradition they want to pass on to us.

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★ CHURCH NEWS ★ REGION 4 ★

# Second Regional 'Top Garden' Summer Camp

By Barbara tenWolde

**W**e have such a desire for our blessed children to spend time together: developing a group experience, memories, and a longing for each other that is more meaningful than the peer experiences they have for the major part of the year. Our hope is that in the brief week of the camp, "True Love, True Life, True Lineage" (our motto) could grow in the hearts of all the children.

From last year's experience, we also had some expectations about the problems we might see. What amazed us all was how absolutely smoothly the week went. Was there magic at work? It seemed that only the best in each child shone. Rev. Park had urged us to join him in a lot of fasting and praying, which I'm sure was of great influence. It was hot, the facilities were crowded, but as the week passed, we stood in awe of prayer made flesh!

This year, 104 children participated. For the most part, our camp continued to be a day-camp. After last year, however, the teenagers begged for a full-time experience. So this year, the 13 teens went to our beautiful Birmingham center for the week.

Yoon Sun and Yoon Myung Park were in charge, with Izelda Withers and Grace Davin cooking and tending. They had six hours of lectures and animated discussions daily, plus fun and games. They returned completely excited and raring to go on to bigger things!

The remaining participants met in Bayou La Batre. Those who traveled again stayed in the "host homes" of the local members (contributing \$35 each). The host home provided a place to stay, meals—including a packed lunch and snack for the camp day—and good company during the hours not spent at camp: time when children played and deepened friendships and adults shared ideas and counsel.

### Groups

The day-camp split into four groups. There were 34 pre-schoolers who met mornings only. Christine Rezsnyak was in charge, Laura Lea presented Divine Principle, and five moms helped. After the first day, Christine divided the group into clans of five each with a mom assigned. This proved much easier to handle and more comfortable for the youngsters. There was much shyness on the first day, and some

tears and thumbsucking. A few boldly participated, under the watchful eyes of all. The second day more joined in, and by Wednesday, all tears were forgotten!

Laura's 20-minute presentations of Principle enraptured the children! Each lecture was full of pictures and something wonderful (like huge dinosaur slippers flop-flop-flopping around the room), plus a surprise for each child (like a pineapple cut up and shared). The lectures were followed by a 15-minute practical life application (how to pray, receive a gift, bow, etc.). The rest of the morning was arts and crafts, wading-pool swimming, and lots of songs and games.

The primaries (5-6 years), juniors (7-8) and seniors (9-10) met at Top Garden School from 8:30am to 2:30pm each day. All groups began together with Joshua Cotter leading a morning service: singing, Heung Jin Nim's pledge for children, and greetings. Then they went to their own classrooms for Divine Principle lectures.

Katharina Zambon, a mom and a junior counselor worked with the Shining Rainbows (primaries). Katharina and Marjorie Hill presented the Divine Principle, mostly on flannel board and sometimes involving enthusiastic role-playing. They also had a DP coloring book used throughout the day which enhanced the lectures.

Barbara tenWolde, a mom, and a junior counselor, also joined by Marjorie for some of the lectures, worked with the Golden Crowns (juniors). Our lectures were pretty straightforward, emphasizing the formula course and to what extent each providential family succeeded or failed. There were many illustrations and a good bit of lively

discussion.

Barbara Sapp took on the Flaming Swords (seniors), and Joshua Cotter presented the Divine Principle to them directly—often (to his pleasant surprise) having *them* teach *him*. Barbara inspired them to put their lessons into practice through the week.

Our days were filled with guitar-accompanied singing, games, swimming, eating, stories, and—for all—a daily highlight: the arts and crafts program. Christine has professional training in this and was in charge of setting up the program for the entire camp. With three weeks' notice, she raced over to the local craft warehouse where she found a huge display of vacation Bible school craft ideas. She quickly put together a daily program for each group, purchased the supplies on a very good budget, and—together with many volunteers—spent the rest of the time counting, cutting, stamping, stringing and preparing all the projects.

Summer camp concluded with a Grand Finale where parents and attendees met at the pool for a presentation of songs, certificates, games, contests, horse-riding and dinner. A special end to a very special week. God was good to us and watched over us tenderly.

We would like to encourage each region which has not yet done so to have a summer camp. All it takes is plenty of prayers and conditions, someone with a strong phone ear and good sense of organization to pull it together, and some powerhouses who are called to work with our children. It's great to watch their lives lean toward each other and God.



Singing with Joshua—pooltime!—Flaming Swords' girls at study

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# Blessed Children's Olympics 1992

By Charles Patterson

**O**n July 5, 1992, Belvedere was filled with the laughter and shouts of approximately two hundred blessed children, from grades 1 through 5. The 3rd annual Blessed Children's Olympics had begun.

Originally scheduled for Saturday, July 4 (to coincide with America's Independence Day), the events had been postponed until Sunday because of rain on Saturday. Many families arrived early to attend the 6am Sunday Service given by Hyo Jin Nim.

By 9am everyone was assembled on Belvedere's front lawn. Hyo Jin Nim's wife, Nan Sook Nim and three of their children, Shin Jung Nim, Shin Young Nim and Shin Gil Nim, came to participate and help to brighten the day for everyone.

The opening ceremony began with a singing of Tong Il, prayer, and a few words of inspiration given by our church elder, Mr. Joo Chang Chai. The Blessed Children's Olympic Pledge (created especially for this event) was read by Shin Jung Nim and her friend, Mamina Turegano, and recited by all of the children in unison.

### Teams

The children were divided into two main teams, the red and the blue, and each team was divided again into smaller groups for a variety of games in the morning. Many of the smaller groups were led by older blessed children who had come for the day from their two-week workshop at Camp Sunrise.

Leap frog, obstacle courses, and bobbing for apples were some of the games they enjoyed. A simpler treasure hunt was held for preschoolers and toddlers. After lunch the two main teams gathered together on the field for the Tug-of-Love (formerly, tug-of-war), and the mass bean-bag toss.

Ribbons were given as awards to each child as each game was completed. At the closing ceremony, Nan Sook Nim handed a final gift and award-pendant with a photo of True Parents in it to each child.

### Olympic Pledge

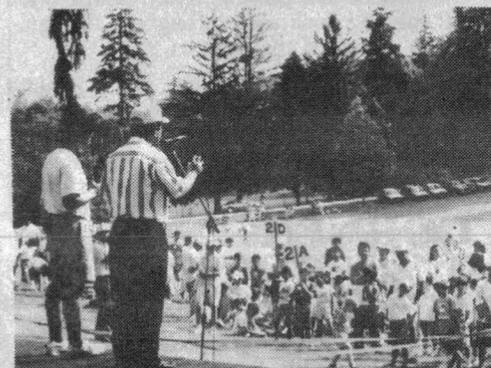
The children all recited the Blessed Children's Olympic Pledge:

1. We lead our lives for God, True Parents, True Family and humanity. We pledge to become the pioneers of true love.
2. We are the fruits of True Parents' true love. We pledge to unite and help one another to become people of true love.
3. We build our self-confidence through making our mind and body strong and healthy. We pledge to become the leaders of the future.

This wonderful event was originally conceived by Mrs. Moon in 1990 and guided by church elder Mrs. Mal Sook Lee. The purpose was to help our blessed children to learn to work and play together in joyful competition and to learn to develop healthy mind-body unity.

The event was organized by the Region 11 Women's Association headed by Mrs. Yoho Kobayashi, Mrs. Kyung Hee Chin and Mrs. Debbie Gullery. It was open to New York area and upper New Jersey area members. As the numbers of blessed children continue to grow, we hope that this event can be duplicated in many other areas around the country.

If you are interested in having a similar event in your area, or if you would like to have a good memory of a wonderful day spent with some of the True Family, a video of the highlights of this event is available. The cost is \$20 per copy including shipping charges. Order by contacting: Charles Patterson, 723 S. Broadway, Tarrytown, NY 10591.



Shin Jung Nim running in the ball race—Tug of Love—Mr. Chai addressing the participants—prayer before the competition.

Photos: Charles Patterson and Ken Owens

**FOR KIDS**  
by Françoise

**Find the seven differences between these two drawings of the Children's Olympics**

**Find the way to win the race**

## ★ EMERGING UNIFICATION CULTURE ★

## Children's Department starts at Manhattan Center

By Steve Honig

July 1, as we know, was the Day of God's Eternal Blessing and also the tenth anniversary of the Blessing at Madison Square Garden. But July 1 also marked the beginning of a new department at Manhattan Center.

Under the direction of Hyo Jin Nim, Manhattan Center has begun a Children's Department to create principled culture for the younger members of the second generation. The plan is to produce books, audio tapes and videos which can offer alternatives to the stories and music which are now available to our children from the existing culture.

Hyo Jin Nim has already pioneered the way for the rock culture by producing 11 albums (number 12 will be ready soon) and *Ancestors* is challenging the commercial music world. Through these efforts we will affect the lives of young adults and people of any age who love rock music.

With the Children's Department we hope to create new Fairy Tales and stories to teach a deeper morality and new heroes for our children to look up to. Through this, we can begin to develop the culture which can expand and maintain the Kingdom we are striving to build now. In a sense, we are creating a culture for the new Canaan. We can also use children's culture as a way to reach out to the world with an alternate

ideology, without being "preachy".

As we write or receive stories from other

members, we will review them for possible publication and consider developing some

for performance or video production. This

was done for the July 1 entertainment with a production of "The Prince," which developed from a story to a script and finally into a children's musical.

Other projects we hope to develop in the future are: Divine Principle for children, Father's Life for children, stories from abroad, and Bible stories.

Please contact us if you would like to be involved in any way. We need writers, illustrators and marketing people. We also need music and lyrics for children's songs. We hope to connect resources within our movement. If you have some great ideas but can't write well, or if you've written a great story but can't do the illustrations, maybe we can help put some pieces together.

Contact us at: Manhattan Center, 311 W. 34 St., NY, NY 10001. Phone: (212)279-7740, fax: (212)465-2367, attn: Steve Honig.



The Manhattan Center Players performing "The Prince" on July 1.

By Bruce Biddle

Haiku is a special kind of poetry that started in Japan long ago. It doesn't rhyme. It is usually about simple and beautiful things in God's creation. The rhythm is always the same. The first line can be only five syllables. There are seven syllables in the second and five again in the third line. Here's a sample:

Well! Hello down there

friend snail! When did you arrive  
in such a hurry?

## THE CLOVER CLUB CORNER Haiku...Let's try it!

That's by a poet named Issa, from a book called *Cricket Songs* (Harcourt Brace Jovanovich 1964). And you can find other books too. Ask your librarian. If you would like to try your hand at creating haiku, that's the best way to start. Read lots of them.

Do you have a favorite animal or insect or flower? Maybe you could write about

that. A good haiku can make a beauty tiny picture in the mind of the reader. And as you learn to write them, they will also take your mind to wonderful places. It's hard to write a really graceful one, but keep trying. If you say a little prayer each time you read and write them, I'm sure Heavenly Father will help you create a very special one that will inspire your friends and family. Or you



can write one just for yourself. Good luck and have fun!

The Clover Club is a group of Unification children, writers and artists of all ages. Send in your poetry, etc., to share in our quarterly magazine of fun and heavenly inspiration. For more information: 1857 Wilton Rd., Cleveland Heights, Ohio 44118

# Unexpected Bad Results: Society Without God

By Dr. Tyler O. Hendricks

The *New York Times* Editorial Notebook essay "The Television Time Bomb," reports that a Seattle psychiatrist, Brandon Centerwall, has presented evidence in the *Journal of the American Medical Association* that the doubling of the homicide rate in America between the 1950s and 1975 was due not to urbanization, economic conditions, alcohol consumption or the availability of firearms, but rather to violence on television.

His conclusion is that "long-term childhood exposure to television is a causal factor behind half of the homicides committed in the United States, or about 10,000 homicides annually."

His recommendations for solving this problem avoid the topic of simply removing violent programming from television. He calls for education. He calls for a rating system for television programs, coordinated with a new "time-lock" technology to obstruct minors' viewing habits. (The problem is that only the kids are savvy enough with technology to know how the time-lock works.) The final suggestion is "more day care and after-school programs which would allow working parents to make less use of TV as a baby sitter."

Meanwhile, *Newsweek* informs us that the rate of AIDS contraction in the United States among young people is skyrocketing. In 1990, a sampling found one in 500 college students to have the HIV virus; a 1991 study of Job Corps applicants (the nice kids, right?) found the ratio to be to one in 300. *Newsweek's* editorial position was firmly that more condoms are the solution to this problem, that "discussions of abstinence seem beside the point."

It might be of interest, by the way, to investigate the involvement of condom manufacturers in the sex-ed lobbies. More adultery? More promiscuity? More AIDS? Hmmm, business sure is good.

The fact is that only abstinence based sex-ed has any success in cutting AIDS and teen pregnancy rates. In one California high school where a strong abstinence based sex education program was put into effect, within one year teen pregnancy rates at the school was cut by two-thirds. It is a proven scientific fact that educational or "public health" programs centered on the use of condoms serve to increase the rates of pregnancy and AIDS.

### Unexpected bad results

This is what we call "unexpected bad results." Without God, there is no self-control and no standard to judge between good and evil. The proposal that the

American community of people might be able to determine standards for media products raises an hysterical reaction among organizations such as the ACLU. They have won the battle so completely that censorship seems a greater sin in America than murder or adultery, not to mention rejecting one's parents or worshipping false gods.

The conventional presupposition concerning combating AIDS is that teenagers have no self-control. In the name of protecting them from themselves and each other, liberals offer condoms. This is like offering education not against using drugs but against using drugs incorrectly. The logical step, according to the condom theory, is to provide detailed films on the proper way to inject drugs, and to distribute clean needles.

To make the analogy more correct, they would distribute mostly clean needles, and then lobby Congress for billions of dollars to build drug-rehab centers and more prisons.

The logic of a selfish and individualistic society is that children raised on a educational diet of violence, rape, destruction and encouragement of sexual immorality can build a world of no violence, no rape and no destruction, with happy families and lots of baby seals and ozone.

One candidate recently announced some sort of "new covenant." Given that this candidate's party tends to oppose any sort of censorship and to support homosexual causes, one wonders with whom this covenant is being made.

There was a Hollywood-produced song which supposedly would help to end starvation, called "We Are the World." In it was the line, "As God has shown us, by turning stones to bread..." Oh yes, the society of adultery has religion in its back pocket! "As God has shown us!" Ironically, it was not God but Satan who tempted Jesus to turn stones to bread.

Rock musicians thought that through money and sound-bite humanitarianism, involving no self-sacrifice or self-criticism, they could help solve the problem of starvation. It was satanic all the way. Stones don't change to bread—the problem is worse now than it was then. Condom distribution doesn't stop AIDS—it spreads AIDS. Violent entertainment does not help children—it makes them worse.

Our society, unless we reverse these trends, will continue to slide into starvation, disease and increasing violence. Without God, without Divine Principle, all mankind's efforts bring unexpected bad results.

# Hak Ja Han; Wife, Mother, Spiritual Leader

By Dr. David A. Carlson

This is the first in a series of excerpts from a paper presented to the "Korean Religions Group" at the American Academy of Religion meeting, November 23-26, 1991, Kansas City, Missouri.

The theme of this year's meeting of the Korean Religions Group is "Women and Korean Religions." I find myself responding to this theme with considerable enthusiasm.

I have an almost twenty-year interest in Korea, its language, culture and religions, and I have an abiding interest in world religions as such. But the real attraction of this theme for me is its focus on women. Considering the general rise in the stature and importance of women's studies at the present time, this is a very timely theme, but more important for me is the fact that this theme is a genuine opportunity.

This paper will feature a woman, a Korean woman, who is coming more and more into national and international religious prominence. This woman's name is Hak Ja Han. Her name may not be recognized so readily by many people. But her "married name" is unmistakable: Hak Ja Han Moon, the wife of the Reverend Sun Myung Moon.

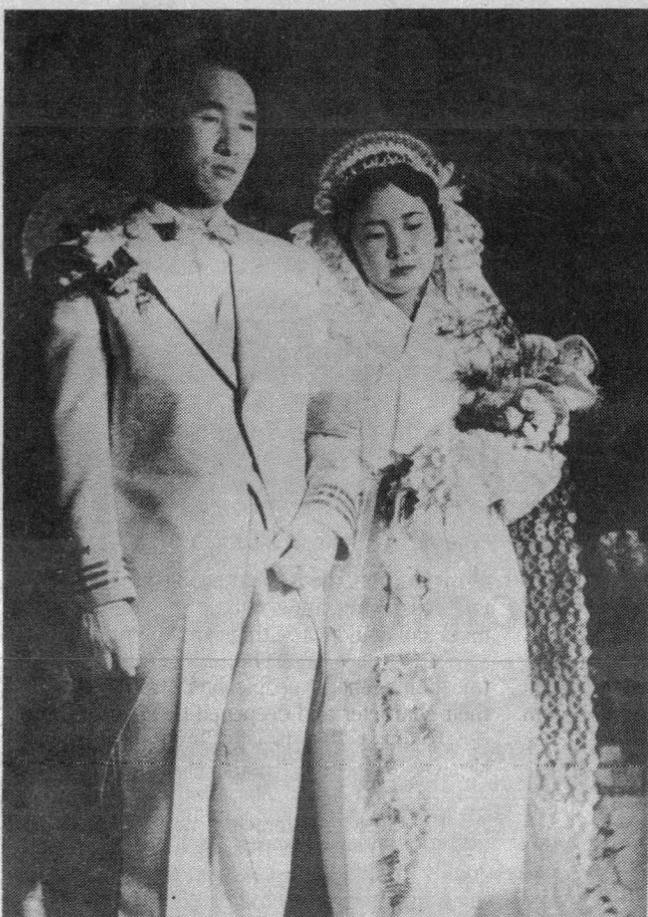
Hak Ja Han stands today at the very center of one of the most interesting, not to mention controversial, religious/spiritual movements of our time: the Holy Spirit Association for the Unification of World Christianity (more popularly known as the Unification movement). Much attention has been focused on her husband, but this paper seeks to focus on her. Her life, her spiritual qualities, her character, and her accomplishments will be briefly examined. In view of our theme, "Women and Korean Religions," I find Hak Ja

Han an especially appropriate subject.

It might have been of interest, especially of academic interest, to focus on a woman from Korea's past history, for there have been many Korean women of great stature. But a contemporary woman is, I think, of greater interest and importance, for the simple reason that she is still among us, still vibrant, spontaneous and creative. Hak Ja Han is a contemporary woman. As a wife, as a mother, and as a spiritual leader, she merits our attention. Let me first, however, offer a brief sketch of some of the highlights of her life.

## Life of Dedication to God

Hak Ja Han was born on Jan. 6, 1943 (lunar) in Pyongyang Nam Do province



The Holy Wedding of Sun Myung Moon and Hak Ja Han in 1960.

(Sinli village) of what is currently North Korea. Her mother, Soon Ae ("obedient love") Hong, was a deeply religious woman, continually seeking for spiritual truth. Her quest led her not only to the various mainline Korean Christian churches, but to certain more peripheral spiritual groups as well. These more peripheral groups included the "Holy Lord Order" under the leadership of a Mrs. Sung Do Kim, and the Bok Joong Gyo (or "Inside Womb Church") under the leadership of a Mrs. Ho Bin Ho. These groups were more mystically oriented denominations than the mainline churches.

When Hak Ja Han was six years old, she and her mother were arrested by the communist authorities in the North and spent several days in jail. Upon their "escape" they fled to the South. Arriving in Seoul they lived for a short time in the home of Hak Ha Han's uncle, during which time she attended primary school.

With the outbreak of the Korean War, Hak Ja Han and her mother moved to Taegu and remained there until Hak Ha Han entered the sixth grade. Because her mother was deeply religious, Hak Ja Han was given a very strict upbringing in order to keep her pure and unsullied by worldly influences. She was virtually separated from the "world" of boys and did not live the normal life of a young girl.

In order to be completely isolated from the rest of society and its corrupting influences, mother and daughter went to live on Cheju-Do Island. Her mother had her read the biographies of male and female saints. Eventually they moved to Chun Chon where Hak Ja Han graduated from primary school.

During this period of time, Hak Ja Han's mother learned about and studied the doctrines of the Tong Il Church, which she decided to join. Mother and daughter

both attended frequently. Hak Ja Han was first introduced to her future husband in Seoul in 1956 when she was thirteen years of age. She had just completed sixth grade and was attending junior high school.

An excellent student, Hak Ja Han later described her character at this time in her life: "I had a reputation for being rather on the quiet side. I enjoyed tranquillity and quietness, reading and music. I was known also as a rather intellectual young lady. I was not too emotional, not excitable. In a way I was slightly chilly and cold toward newcomers who met me. My basic character was such that I was not outgoing. I always withheld myself and isolated myself from the outside world. I enjoyed my own world and was almost scornful of the world of men." (HSA-UWC, *The Heart of True Mother*, New York, 1991, p. 40)

## Meeting her husband

Hak Ja Han again met her future husband in 1968 when she was seventeen years of age, and she was married in Seoul, Korea on (lunar) March 16, 1960.

The following seven years, from 1960 until 1967, were a difficult time for Hak Ja Han inasmuch as it was necessary for her to embark on the strict spiritual discipline requisite for her to stand as one of the central figures in the Unification movement, having a practical knowledge of its teachings and traditions. As the obedient wife of a dynamic religious leader, her responsibilities were destined to become wide-ranging.

Her spiritual responsibilities soon took her abroad. In 1967 she visited Japan with her husband in order to assist with a series of extensive training programs. In 1972 she arrived with her husband in order to assist with a series of extensive training programs. In 1972 she arrived with her husband in the United States to begin what was to become a national and international evangelical effort.

During the last twenty years her scope of activities and responsibilities have expanded significantly as has her spiritual stature. In fact, they are so diverse that it is impossible to treat them adequately in

see MOTHER on page 30

# Marriage and the Family: the Unification Blessing

By Jonathan Wells

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

In 1960, after his first wife had turned against him and divorced him, Rev. Moon married Hak Ja Han, the present Mrs. Moon. As a spiritual teacher in the Asian context, he was respectfully called Master; but when he came to the West in the mid-1960s, his American followers bestowed on him the title of Reverend. Although there may be members of the Unification Church who do not believe Reverend Moon to be the second coming of Christ, I think it is fair to say that such people must be a small minority; indeed, it is difficult to imagine anyone persevering in the rigorous life of a Unificationist without believing that Sun Myung Moon is to our generation what Jesus was to his.

Although Divine Principle laid the theological groundwork for Unificationism by emphasizing marriage as the fulfillment of part of God's original ideal, Reverend Moon now emphasizes marriage as restoration. Since evil entered the world through the perversion of marriage, so it must now be

eliminated by somehow retracing the steps which led to its introduction.

The route which Reverend Moon has prescribed is this: a person must first practice the strictest celibacy for a period of time, usually amounting to several years; during this period, the person should study Divine Principle, sincerely attempt to center his or her prayers and activities on God's will, and at some point (if physically able) undergo a seven-day fast. Note that practicing celibacy and conforming one's thoughts and actions to God would have been required even if the fall had not occurred, in order to fulfill the First Blessing. Only the seven-day fast distinguishes this prescription from the prelapsarian one.

## Distance from Satan

The result, however, is completely different. Before the fall, a sinless person following such a course could have fulfilled the First Blessing by reaching individual perfection; after the fall, a person following such a course cannot even return to the state of original sinlessness, much less achieve individual perfection. (Like Christianity, Unificationism considers fallen people incapable of ridding themselves of sin.) What the prescribed course does, instead, is to distance the person from Satan's dominion, and to lay a conditional foundation upon which God can act.

Therefore, even though marriage in the

Unification Church is called "The Blessing," it is usually qualitatively different from the Second Blessing described in *Divine Principle*. Most people who get married in the Unification Church are not perfected individuals receiving the Second Blessing, but fallen people entering into a partnership with God for the purpose of restoration.

At some point, the suitably prepared person is invited to be matched. Although some writers have attributed the practice of matching couples in the Unification Church to long-standing Asian tradition, there is a theological reason for it. Since the fall fragmented the human family, one task of restoration is to knit these fragments together again.

When two people marry and raise children, their relatives (including departed ancestors) become part of one family. As a result, candidates for marriage in the Unification Church are encouraged to accept mates recommended by Reverend Moon on the grounds that the match will promote restoration. Personal happiness, though essential in the long run, is not the first priority. The fact that such matches usually survive (despite inevitable marital tensions) is a testimony to the strong religious faith of the members. The need for reuniting the human family also accounts for the high proportion of interracial

and intercultural marriages among Unificationists.

Once a match is accepted by both parties, a ceremony is performed in which the man and woman drink a small amount of holy wine. The effect of the wine ceremony has been explained by Reverend Moon in terms of the biblical metaphor of "grafting": a candidate for marriage is sacramentally stripped of (and forgiven for) his or her fallen past, just as a plant is cut above its root in preparation for grafting.

## Grafted root

The result of the ensuing marriage ceremony is analogous to grafting a new shoot to the old root: the fruit of the mature plant will have the characteristics of the shoot instead of the root. (For a discussion of the wine ceremony and the grafting metaphor, see Takeru Kamiyama, "The Grafting Process," in *Blessing Quarterly* [Summer 1986], 24-33.)

In this metaphor, the fruit symbolizes the children of the "blessed couples." According to Unification theology, such children are born sinless, like Adam and Eve before the fall; and like Adam and Eve before the fall, they have the potential to fulfill the First Blessing. But sinlessness is no guarantee of perfection; like Adam and Eve, "blessed children" also have the

see FAMILY on next page

DIVINE PRINCIPLE STUDY

How, Where and When Christ is to Return

Volume Six • Part 8

Divine Principle suggests that the Korean War of 1950-53 was an event of special providential significance.

In this first major confrontation between communism and democracy, nations not concerned with the immediate issue thus participated in a conflict against a satanic, goddess regime.

Divine Principle advances a third reason for the chosen role of Korea. Ever since the fall of man, God has grieved over His broken creation.

Because of humankind's continual rebellion, the servants of God historically have been persecuted and have suffered with Him.

Korean nation

Korea is a nation which, like ancient Israel, has been tried through unmerited

persecution and foreign oppression, most recently by Japan. For forty years, from 1905 to 1945, Japanese imperialists oppressed and persecuted the people they had subjugated.



Villagers escaping from advancing communist troops in the Korean War.

and slaughtered.

Christians, who by and large refused to pledge their loyalty to the Japanese emperor, were particularly persecuted.

Although Korea has been warred against many times, let us note that the reverse has not happened. Since the chosen nation is to serve as a kingdom of priests, it should be innocent of aggression throughout its

history. In fact, this is the case with Korea: it has never initiated an attack itself.

Fourth, beyond the indemnity Korea has paid, it has special and unique spiritual traditions which help qualify it as the central object of God's concern. For exam-

ple, just as the Israelites knew through the prophets that the Messiah was to come to save the, so also have the Korean people believed for centuries that one day a king of righteousness would come to Korea.

In addition, the Korean people are known for possessing inner qualities which we must say could serve them well in their role as a chosen people.

ture. In the view of Divine Principle, when God sent Christianity to Korea, He made His final preparation for the Lord of the Second Coming.

Mysterious ways

Despite all these understandings, the assertion that Korea is the new chosen nation of God will nevertheless strike many as quite surprising.

In the same vein, how likely would it have seemed that the son of a humble carpenter, rather than a high priest or distinguished rabbi, would be called by God as the long-awaited Messiah?

In any event, let us keep the role of the chosen nation in perspective. All people are God's children and all are loved by Him.

With such a principle being the guiding ethic of one's anointment, the task of a chosen people is, at least initially, neither glorious nor easy.

DP on TV
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.]
AZ Phoenix .....32 .....Fri 7:00p
CA SF AREA: Concord .....19 .....Thurs 7:30p
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
Santa Fe Springs .....Cont. 51 .....Wed 8:00p
Santa Monica .....Century 3 .....Fri 8:00p
El Monte .....Liberty 3 .....Tues 8:00p
El Monte .....Liberty 3 .....Thurs 8:00p
South Whittier .....Chan. 53 .....Wed 6:00p

Table listing TV stations and schedules for various regions including CA LA AREA, CA SF AREA, FL, HI, IL, LA, NC, ND, NJ, NY, TX, and VA.

FAMILY from previous page
potential to deviate from God's commandment and fall into sin. They are, however, better situated than the youthful Adam and Eve in one respect: they have parents who understand God's commandment and will protect them from temptation.

Eve had not fallen, they would have been the True Parents; if Jesus had married instead of being crucified, he and his bride would have been the True Parents; now, according to Unification theology, Reverend and Mrs. Moon fulfill that role.

rounded off to what are regarded as biblically significant figures, and only approximately reflect the actual number of couples in the ceremonies.

those participating in it. Of course, like other weddings it will be a major crossroads in their own lives. More significantly, it will represent the opportunity for salvation for themselves, their ancestors and descendants.

# The Neutrino and the Blessing Ring

By Richard L. Lewis

I had been thinking for some time that I should write an article celebrating an aspect of the Blessing being held in Korea this month. And, as it's all I ever write about, I wanted it to have a science angle. But I was stumped as to just what to write about.

Then, just the other day, by chance or design I cannot say, I was discoursing with an encyclopedic academic about this weird and exotic subatomic particle called the neutrino. I had just finished telling him that, while the sun was pouring trillions of them down into his body at that very moment, he need not worry about it as they were so indifferent to him that they would all pass on through and, as the earth itself was as nothing to them—a trillion miles of lead would not faze them—they would pour on out the other side unchecked. Same thing happens at night, of course, except this time they pour in at the feet and out of the head.

At that point I would have recited the poem "Cosmic Gall" by John Updike if I had been able to remember it:

*Neutrinos they are very small  
They have no charge and have no mass  
And do not interact at all.  
The earth is just a silly ball  
To them through which they  
simply pass...  
At night they enter at Nepal  
And pierce the lover and his lass  
From underneath the bed—you  
call  
It wonderful; I call it crass.*

My erudite friend thought about this curiosity, for a moment. Then, being well versed in the Principle, knowing that God created all things with a purpose, he quite naturally asked, "What's the purpose of the neutrino?"

I paused for a Buddha-moment of illumination as I realized he had revealed the topic of my article for me. "The purpose of the neutrino," I pronounced, "is the Blessing Ring."

More correctly, if less intriguingly, at least one purpose of the neutrino is the creation of all the elements heavier than iron, including the much sought-after gold.

## The Big Bang

You see, when God created the Universe, He didn't make everything at once. In fact, just a few seconds after the moment of creation—what scientists with understatement call The Big Bang—all the matter in the universe was in the form of electrons, protons and neutrons. While the protons were stable and could wait around until things cooled down a bit to form hydrogen atoms with the electrons, the neutrons would fall apart into protons if left to themselves for longer than about eleven minutes.

In the ensuing few minutes, however, some of the neutrons hooked up with protons, forming helium nuclei, and escaped this fate. So, the calculations of nuclear physicists tell us, when our universe was about an hour old, the matter it contained was about 80% free protons and the rest was helium nuclei.

Then, about a million years later, the universe had cooled enough and the separation period ended; the electrons embraced them and hydrogen and helium atoms formed. This was the first regular matter to appear and the universe still has, basically, the same composition today as it did back then—everything else is still just a minor constituent.

While this was a Good Beginning—it could hardly be otherwise—there was much to be done if the Plan was to progress, as it is difficult to build anything interesting—let alone the sons and daughters of God—out of just hydrogen and helium. Helium, in fact, is the "neutrino" of

the atomic world—it is so indifferent to interaction that no one on earth even noticed it until its signature, so to speak, was noticed in the light coming from the sun. It took a little while longer to realize that almost a quarter of the universe is made of the stuff.

Hydrogen has a little more passion for give-and-take but, left to itself, about the most it can do is pair off into hydrogen molecules. Clearly, the work of creation had only just started.

## The sun

Next step in the Plan was for the matter in the Universe, which at this point was pretty much a diffuse gas, to start clumping together under the influence of gravity. Just how this clumping occurred is currently a "hot topic" in the science world but, somehow, it happened.

Now you might have noticed when you were a kid that when you pump up a bicycle tire, the pump gets hot—compressing a gas heats it up. On a slightly larger scale, when trillions of tons of gas gravitationally fall together they also heat up. As things progress, the gas gets very hot and, when the temperature gets high enough, a miracle occurs: a star is born. No, not the Judy Garland kind! That came much, much later.

This ignition occurs because the combin-



ation of a proton and a neutron has a little less energy than two free protons, so when two protons get close enough to each other they have a tendency, though small, to shake off that extra energy so that one of the protons transforms into a neutron and the two unite together, creating a heavy-hydrogen nucleus, a little bit of free energy, and a neutrino.

The energy that is shaken off in this union is called the "packing fraction" to remind us that, as you pack protons and neutrons together into more complex nuclei, a fraction of their mass is given off as energy.

What happens to the gas falling into the proto-star is that, at a temperature of a few thousands of degrees, the heat breaks up the atoms of hydrogen back into free electrons and protons. The proton-proton interaction, however, needs tens-of-millions since positive charges repel each other. It is only when protons are moving at very high speed (which is what we call hot) that they can overcome this repulsion and get close enough together to have at least a chance to pair up.

It is exactly this process that fuels the sun today—that energy we soak up when sunbathing (or used to before its dark side was revealed) was shaken off by such a fusion of protons. It's just as well that the tendency to fuse is slight, for if it were not, all the protons in the sun would pair off quickly and all the energy that the sun was planning to dribble out over the next five billion years or so would be released all at once—a hydrogen bomb to dwarf all man-made hydrogen bombs (which use the energy of an atomic bomb to overcome the reluctance of the hydrogen to fuse).

Just as hydrogen burns to form heavy-hydrogen, so heavy-hydrogen fuses to form

helium—overall, our sun is burning its hydrogen to helium.

Big deal, you might say; there's plenty of helium in the universe already!

## The light elements

This is where God gets really clever. You see, gravity, as anyone falling off a bed will tell you, is inexorable: it will keep on pulling you down unless something stops it. While the gas that originally fell together to form the sun would like to continue falling in to the center, the massive release of fusion energy at the center of the sun heats things up so much that its outward pressure prevents it. The sun is stable: the massive inwards pull of gravity is exactly matched by the equally massive outwards pressure of the high temperature at the center.

This phase is expected to last, as mentioned, about five billion more years. One of these distant days, however, our sun will run out of hydrogen. All the fuel in the center will be gone and the fire will go out. Gravity will seize its chance to continue what it was doing ten billion years ago, and the sun will recommence collapsing. This will increase the pressure and temperatures will rise and rise until they reach the hundreds of millions and helium burning will start.

I'll spare you the fascinating details but, in essence, helium nuclei, along with the occasional free proton or neutron, fuse together to create all the crucial elements that are needed for the construction of life: carbon, oxygen, calcium, etc., etc. All these light elements have positive packing fractions, so the helium burning releases energy. This release of energy halts the gravitational collapse, and the star reaches a new equilibrium.

This new equilibrium, however, is quite different from the old. The star becomes hugely bloated—our sun will engulf the earth—and massive amounts of material are ejected from the surface of the star into the interstellar space. Some of these Red Giants, as they are called, are called carbon stars precisely because they are pumping trillions of tons of carbon a day into outer space. All stars in their old age pump the heavier elements—carbon, oxygen, calcium, chlorine, etc., etc.—into outer space; they are the factories in which all the elements that living things are built out of are created.

Now, when new stars form out of the interstellar gas, there are small amounts of these materials present. In the process of the formation of our sun, some of the infalling gas didn't make it all the way into the center and remained in orbit. When the sun ignited, it blew off most of the light hydrogen and helium leaving behind the heavier stuff in orbit, an aggregation we call the earth. On this, the Plan—at least its physical aspect—was completed and life and the Children of God developed.

We, and the world about us are, literally, made of star stuff!

## Heavy elements

This scenario, however, does not account for the gold and the Blessing Rings. You see, while the packing fraction of the lighter elements is positive—energy is given off when they are formed out of lighter elements—the packing fraction for all the elements heavier than iron is negative—energy has to be put into their creation. And gold is a lot heavier than iron.

We have gravity to thank, as it turns out. For our sun, the phase of helium burning will continue until that, too, runs out and the core of the sun becomes mostly iron surrounded by onion rings of the lighter elements that never got hot enough to fuse. The fire will go out and gravity will seek a new, and final, equilibrium. The pressure that halts this final collapse is the

reluctance of electrons to be too close to each other: the gravitational pressure is resisted by this electron pressure, and the shrunken sun, still immensely hot, will enter into a long senescence as a white dwarf until, as it slowly cools—the carbon layer, incidentally, turning into a huge diamond which will be useful for engagement rings if we ever figure out how to get at it—to the chill of outer space, it will enter eternity as a black dwarf.

There is a limit to what the electron pressure can take, however. For stars somewhat bigger than our sun at the time of their final collapse, the crushing inward pull of gravity overcomes this electron pressure. The electrons have nowhere to go but into the protons, giving out, in the process, a neutrino (we're close to the gold now). All the matter at the center of the star converts into neutrons in a very short period of time, creating a never-yet-seen form of matter called neutronium and the core of the star transforms into a neutron star.

This sudden loss of the electron pressure causes the whole star to collapse rapidly inwards, releasing a vast amount of energy in the process which appears in the neutrinos. In regular matter, such neutrinos would escape carrying all their energy away, such as in the neutrinos created by the fusion in the sun which sail away perchance to pierce a lover and his lass. But neutronium, and the other exotic forms of matter created in the rapid collapse of the star, is not regular matter at all—it weighs in at a trillion tons a spoonful—and even neutrinos cannot pass through it with ease.

Much of the burst of neutrinos from the collapsing core is absorbed by these outer layers and dumps there a vast amount of energy. This causes these layers to blow asunder—the star explodes as a supernova and, for a while, it will outshine the whole galaxy of a million, billion suns. Some of the neutrinos do escape and six of them were detected when a star went supernova in 1987—six might not seem a lot but, for neutrinos and their reluctance to stop in the detector, it marked a massive flux of them passing through the earth from the dying star, even though it was trillions of miles away from us.

In the apocalypse of a supernova there is energy and more to spare—and iron, along with the other light elements, are slammed together with enough extra energy to create all the elements heavier than iron—including gold—which are then scattered throughout the heavens by the force of the explosion.

Gathered up with the lighter elements in the accretion of the planet earth, some of this gold, forged in the death throes of some ancient star, was lucky enough to end up on the finger of a child of God getting married.

So there you have it; neutrinos have their place in the Plan—for without neutrinos there would be no gold and, somehow, Blessing Rings of iron would not be quite the same. Congratulations all!



# Bad PR

By Frank Kaufmann

I have had two experiences lately which caused me to reflect on our matchings and blessings. The first was in the context of my mission. While dining with a "long-time friend and advisor" of the church, I was surprised by the following remarks:

"You know, for all the wonderful good that Reverend Moon does, do you think he really has to persist with these mass weddings? Do you think you could convince him to give up on this? This kind of thing can never be accepted in the West. It is such bad PR for the movement. Until you guys change this, you're not going to gain acceptance in the West. Now, I don't know about Japan and Korea, but it's just not going to make it here."

"Mmm." I thought, trying with all my might to imagine a moment in which I would strive to explain to Rev. Moon that mass marriages are a bad idea—"Thank you, Frank, I'm glad you've brought this to our attention. You know, Mother and I never really gave much thought to this mass wedding business."

The second experience occurred as I pursued tribal messiahship. I spent a weekend camping with the intimate circle of college friends whom I abruptly abandoned to join the Unification Church, about 20 years ago. There were about fifty people who have made their way through ages 20 - 40 in some fashion or other, and who were naturally curious to know "whatever happened to Frank, who joined a cult." One thing about our group back then and now, is that there exists real love and care for one another. The inner circle of these 50 (say, about 10), really do love and care for me even to this day.

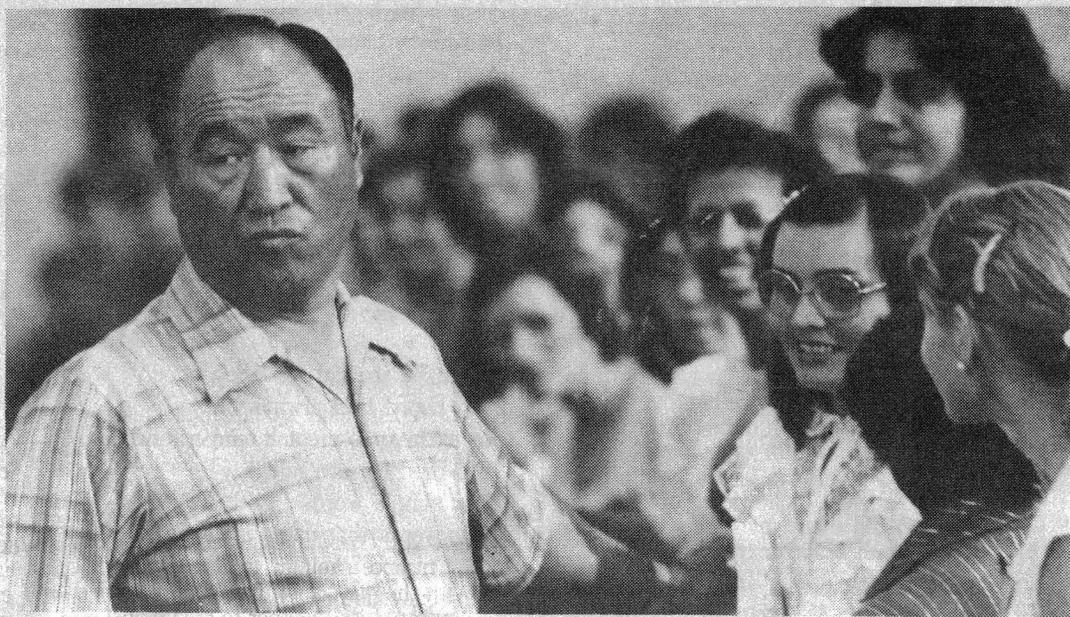
As the weekend drew on, the inevitable moment arose when the old Unification question-and-answer session happened. Most questions were benign, simply for information or curiosity. It became clear that these people had trusted my decision despite what they had read or heard over the years. One question, however, was different from the others. It came from deep within the heart of a person who knew me well. She looked into my eyes and said:

"Frank, I became a bit worried when I heard about this mass wedding thing."

"Hmm," I thought, "this is interesting. Of

all the things this person may ever have read or heard about Father, or the church, the *only* thing that caused her to worry was this 'mass wedding' thing."

Through these experiences I discovered that over the years I have grown quite accustomed to mass weddings, even thinking they are a wonderful idea. But I was rudely awakened by these two encounters.



Rev. Moon matching in New York, June 1982.

Johan Grahn

One person, who has worked virtually full time for Father for years, thinks these mass weddings are SO problematic that he thinks they should be stopped, and another close friend trusted my judgment completely until she heard that I was matched and attended a mass wedding. How far I had traversed from the thinking patterns of your average American. What for me is a wonderful idea, for others suggests mind control.

I looked across the picnic table and began with this dear friend, "Our matching and weddings are not easy to understand without some background, but since you have asked so sincerely, I will try to

explain. "We do not have mass weddings because Reverend Moon doesn't know any better, doesn't know how Americans react to things, or stubbornly adheres to some odd Korean habit. Our matchings and weddings are a direct and perfect manifestation of a profound theology and worldview. You see, Unificationists believe that all the problems

on earth, from the Gulf War, to child abuse, to the crumbling school system (you name it), are fruits of the fact that self-interest crept in to the family, the love between husband and wife, reproductive affairs, and parent-child relationships; thus since the beginning there has never been even one family not tormented by an ongoing struggle against self-interest.

"Because Unification people believe that this is the core cause that underlies and generates all other problems, our first act of service to help the world is at this starting point. Each Unification person who agrees to be matched, thinks of him or herself as re-beginning human history by inaugurat-

ing marriage and family life free from self-interest. The matching begins families which are not plagued, even before they start, by conditional love (I'll love you IF...) and self-interest (MY spouse must be at least...). From this beginning of two people committed to eternal love unconditionally, we strive to expand this liberation to create peace on earth.

"Then, as an ongoing expression of the selfless birth of our families, comes the wedding itself. By celebrating, and making, our vows all together, we are refusing to privatize our marriage ceremony (making it a celebration for ourselves, or *at best* for the couple of families involved). A mass wedding is simply all of us saying to all of you, these marriages and the families they produce are for you. Come celebrate this with us."

My friend quietly listened, perhaps thought about her own family and children for a moment, and with a tearful smile acknowledged that there was no reason to worry about Frank after all.

Of course Rev. Moon, as always, says things better and more clearly:

"Why do we hold mass weddings?" he asked a group in Tokyo, "Don't you want to know?"

"If the Blessing had taken place in the Garden of Eden, that would have been the biggest event in the cosmos. In the case of Jesus, as well, he should have had a wedding celebrated by the entire nation of Israel.

We have mass weddings in order to indemnify according to the Principle what could not be achieved on the cosmic level in the Garden of Eden." ("The Ideal Spouse," Tokyo, 1974)

Later, to a group in New York, Rev. Moon explained, "The most significant aspect of the Blessing is not that you are going to gain a husband or wife; you will gain God and the universe. The hope of husband and wife in this should be that they become the light of the universe conquering the darkness." ("The Blessing," New York, 1977)

Now, can *that* be hidden under a bushel?

By Paul Carlson

## MATCHING ADVANTAGES

With the August 1992 Blessing in Korea, Unification marriage traditions are destined to be a big subject of discussion. Especially in Japan, where the two famous women are participating. I'd like to "get a few things out in the open," topics much discussed, but seldom written about—except badly, by our critics or by superficial commentators. These are serious issues, which bring out our deepest feelings. I'll try to go easy, in any event.

Rev. Moon has long spoken of "God's Three Big Headaches"—roughly: communism, racism and the weakness of established religion. We've worked for many years to overcome these three. And the first one has been disappearing, rather spectacularly, all over the world! We continue our efforts with the other two. Including the results of the third one: immorality, family breakdown, promiscuity, and the disastrous problems that arise from these.

What prompted me to write this article was *not* the gloomy statistics on teenage unwed mothers, the rapid spread of AIDS and a dozen other diseases, or even the millions of "convenience" abortions performed every year. It was something I read in one of our own Unificationist publications. There was a series of interviews with our older Blessed Children, mainly the teenage girls (children of those Blessed in marriage by Rev. and Mrs. Moon). They shared a lot about their relationships with their more secular friends and schoolmates.

One of them spoke of *pretending to have lost her virginity*—presumably to "fit in," to avoid being teased or rejected by them. That *really* caught my attention, and I readily sympathize with her. It wasn't too long ago that I was a teenager. Though I

was part of a rebellious "back to the land" counterculture, I now see that we had our own "peer pressure" and unspoken conformities.

I'd like to take a quick look at today's society, one which could put such terrible pressure on God's special sons and daughters. Actually, I'll have to tone it down, as I could fill many pages with criticism of American (and other) societies.

### Romantic love

We're all aware of the popular versions of love and romance. In popular songs, boy meets girl, they hop right into bed, and then vow to love each other forever. Country-western songs are sadder, but often more realistic! I won't even bother to quote any perverted, violence-laden rap songs. In Hollywood—TV, movies *and* in their real lives—about 90% of the sex is between unmarried people.

But on the screen, they don't catch any nasty diseases. And virginity is depicted as "a problem to be solved," and *never* as honorable. Except for the occasional honest priest or nun.

Both shows and advertising project a "perfect image" for men and women, one which changes every decade or so. With considerable expense, many try to match those images. For women, the "slim leg and waist, large bust" image could be achieved—with the aid of implant surgery. You've all been hearing *too* much about that lately, I suppose.

God's people have different standards for themselves, and for their relationships. One's "self-image" need not emanate from

either Hollywood or Madison Avenue. Expensive fashions and surgery are not needed to reach God's Ideal! Women have always wanted to appear beautiful, and that's good and natural. And "true hearts" bring out the greatest beauty, which any "fallen world" fad or fashion could never hope to match. Mrs. Moon is a shining example of this.

To our Blessed Children, and to any concerned person, I ask you to take a fresh look at your lifestyle. We Unificationists can be fiercely proud of our traditions, and our moral standards. And we have much to offer, and we can save our friends from a lot of heartache and trouble.

Most people are looking for "romantic love," as they've learned it from society. Yet the problems arising from this can, and have, filled whole books.

Recently we've heard a lot about "date rape," which often follows drinking parties. We've heard about casual promiscuity. And that 25% (in some places 60%) of children are now born to unwed mothers. Despite the millions of abortions done yearly. Only promiscuity can spread AIDS and other diseases, so rapidly.

### Broken hearts

People learn "romantic ideals" from secular society. But how often do they end up with broken hearts? Right now, the figures for "contemplated," "planned," "attempted", not to mention *successful* teen suicides, are unbelievably high.

One old song talked of "looking for love in all the wrong places." I work in the seafood business, so I have daily dealings

with some pretty rough types. Guys with "one thing on their minds"—and it isn't fish! A word to you women: as you may know, the "raunchiest" comments are made *after* you pass by. And to you feminists: most of the women seem to *enjoy* the attention. In fact, they try very hard to get it. Some jog their feet right off. Many end up with anorexia and bulimia. Not to mention the boom in "self", "shape" and "image" magazines. An amazing level of self-absorption. Nothing to be envied, it seems to me...

At this time, Unification lifestyle is becoming better known. Matching, Blessing, strict faithfulness and self-discipline. At the same time, the problems of immorality and promiscuity are becoming more acute and obvious. People will see, more and more, a clear choice between these values and lifestyles.

One is more difficult at first, but takes a completely different road—God's way. The other says "Anything for fun," but we all see where it leads.

I know what it's like, to be teased and persecuted. Most all Unificationists have experienced it. We must get out from under that shadow! We can be *proud* of our unconventional marriages. If teens want to "rebel", they can rebel against the fallen world! Many people will be looking to us for an alternative, and we've got to be ready to provide it! To be living it, to be able to teach it, and to be tribal messiahs to our family and friends, old and new. I don't say it's easy, but I think that it will be well worth it.

## ★ FAMILY LIFE EDUCATION ★

## Heartwing: The Shimjung Way Of The Family

By Victoria Clevenger

**T**hank you very much to those of you have taken the time to share your inspiration. HOWEVER, there are many MANY more of you who I hope will write soon! Please find a moment to give to your larger world family; also note my address change at the end of this section. You can use *HeartWing* to reach out to your friends, neighbors and relatives. Encourage them to share their insight, too.

I hope this summer is being a time of recreation and especially of re-creation for you and your family. This month I want to share a kind of smorgasbord of items from past and future *HeartWings* that I hope you will find delicious and nourishing.

You may remember the excerpts from Robert A. Johnson's book *Femininity Lost and Regained* that I shared in the May and June issues of the *Unification News* (and in the Spring '92 *HeartWing*). In response, Walter Gottesman sent me some amazing passages from another of Johnson's books, *He*. For this issue I'll only print an excerpt from the Foreword, which in itself is very thought-provoking.—VC

## HE

The foreword to the book, *He*, by Robert A. Johnson, is written by Ruth Tiffany Barnhouse, M.D., Th.M. and at that time (1974) assistant in psychiatry at Harvard University. She is now a Christian minister who actively participates in our Assembly of the World's Religions. She is a good and wise woman, and I had the privilege of being in the same discussion group with

her at the last AWR in San Francisco.

"Women do not really know as much about men as they think they do. They have developed, over the centuries, considerable expertise in the techniques of adapting to men, but that is not the same as truly understanding them. Women often labor under the delusion that life is really pretty easy for men, at least compared to their own lot, and have no idea what a complicated struggle is really involved in the transition from male childhood to real manhood. They have no idea of the long and arduous road that must be traveled by the male child who must separate himself from the original, indispensable, nurturing mother and venture forth into a way of experiencing himself that is not her way and that he cannot learn from her either by example or instruction. Considered in these terms, it is easy to see that a girl must learn to be like her mother, while a boy must learn to be different from her without this difference deteriorating into either antagonism or fear. Unfortunately, the current conditions of Western culture all too often favor this deplorable outcome, with unfortunate social results....

"In short, let me say that I recommend this book highly. It is entertaining, informative, thought-provoking, mysterious, poetic. Men who read it will surely learn much about themselves, and women—particularly those who are unfortunately misled into thinking of men as 'the enemy'—will find it a real eye-opener."

—Ruth Tiffany Barnhouse

Contributed by Walter Gottesman, Cairo,

Egypt

*In light of the above excerpt, the following poem makes it even clearer how important it is for moms to help their sons' dads be in there for them.—VC*

## A BOY TO HIS DAD

To get his goodnight kiss he stood  
Beside my chair one night  
And raised an eager face to me,  
A face with love alight.  
And as I gathered in my arms  
The son God gave to me,

His voice was filled with glee;  
His father very bluntly asked,  
"Why did you not get three?"  
"I've mowed the grass," the tall boy said,  
"And put the mower away."  
His father asked him with a shrug,  
"Did you clean off the clay?"  
The children in the house next door  
Seem happy and content.  
The same things happen over there,  
But this is how it went.  
"I've got two A's," the small boy cried,  
His voice was filled with glee;

His father very proudly  
said,

"That's great! I'm glad  
you live with me!"

"Mom, I've got the dis-  
hes done,"

*HeartWing*   
"Bringing out the best  
in our daily lives!"

I thanked the lad for being good,  
And hoped he'd always be.  
His little arms crept 'round my neck,  
And then I heard him say  
Four simple words I can't forget,  
Four words that made me pray.  
They turned a mirror on my soul,  
On secrets no one knew.  
They startled me, I hear them yet;  
He said, "I'll be like you."

Contributed by Kaye Allen, New York

## POWER OF CHILDREN

*This was published in the Spring '92 HeartWing, and many people have told me they were deeply moved by it. In fact, Claire Brossman said she related this story to when she received a Diamond Award at a USA function for her work with her preschool. Thank you, Tamara, for sharing this experience with us, and for sharing your child with a troubled person.—VC*

When our first born, Emma, was 7 months old, she traveled with me by plane back from Denver, where we had been visiting my mother, to New York, about a 4-hour ride.

A woman in the seat ahead of us kept turning around and admiring Emma. Then she asked me to let her hold her. I hesitated because the woman didn't look well. She was sneezing and coughing, looked deathly pale, and she had big dark circles under her eyes. I refused her, but she asked again and then again. I thought, "Our children should be an offering. True Parents would want me to do this." I handed Emma over to her.

In spite of the woman's appearance, Emma cooed and smiled and touched her face and gave her a lot of "baby love." After ten minutes the woman gave her back, thanking me profusely. Then she got up and disappeared for a while.

When she came back, she shared with me while tears streamed down her face that she had determined to take her life on this flight by an overdose of medication. She had just gone through a horrible marriage and divorce, and at nearly forty, her future didn't look so good. While holding Emma, however, she said she felt God telling her that life is beautiful and precious after all. She had flushed away the pills she was going to swallow.

During the rest of the flight, she held Emma some more and kept telling her what a special baby she was, saying, "You saved my life!" She thanked me for caring enough to share my baby with her and asked for a photo of Emma. I gave her one, and we parted at the airport. I never heard from her again, but I hope life has turned out better for her.

Contributed by Tamara Grapek, West Orange, NJ

## BUILDING SELF-ESTEEM

"I've got two A's," the small boy cried,

The girl called from the door.  
Her mother smiled and softly said,  
"Each day I love you more."  
"I've mowed the grass," the tall boy said,  
"And put the mower away."  
His father answered with much joy,  
"You've made my happy day."  
Children need encouragement  
For tasks they're asked to do.  
If they're to lead a happy life,  
So much depends on you.

—Unknown author

Contributed by Kristi Anderson  
Kirkland, WA

## PARENTAL LOVE

Peter Brown has written an excellent book, *Striving for Parental Love*, that I highly recommend to anyone who is trying to formulate a vision of what true or mature parenthood is and then practice it in the moment. Peter's desire was to write something for his United to Serve (USA) work with all kinds of parents and guardians. In 90 enjoyably readable pages, Peter warmly chats with us about parental love and how we can best "create a wonderful school of love in our own household." As he notes, "in the hustle and bustle of a society that is growing increasingly frantic and fast-paced, we sometimes lose track of what we are trying to do in our parental role. It's valuable to review our goals as parents, and gain a fresh enthusiasm for our responsibility." The book, which I've now read three or four times, has certainly helped me do that, and I can already see a difference in my children!

Actually, I want to review it more fully for you and include some thoughts from other books related to this same very important topic—mature parental love—in future issues, but for now I encourage you to get a copy and share with us your own response to the ideas Peter discusses.

To order a copy for yourself, or many copies for your tribal messiah and USA work, call Future World Publishing at (804)320-6349 or Peter at (804)320-6890. Volume discounts are available.—VC

## PLEASE LET US HEAR FROM YOU!

Send your items to Victoria Clevenger, 12715 NE 7th Place, Vancouver, WA 98684. Tel. (206)944-7278. Indicate if I may print your name and address (city only in the *UNews*) and if it may be printed in the *Unification News*, or *HeartWing*, or both. Please also send pictures!

If you would like to receive a copy of *HeartWing*, send a self-addressed, stamped (52 cents) envelope (SASE) and, if possible, some item I can publish. 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. I look forward to hearing from you and thank you for your giving.

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### NEWS FROM THE CHURCH IN EUROPE

# Ecumenical Healing Seminar and Service in London

By Ginger Nicholls

Inspired by the three top Christian leaders united to serve America, I determined to gather the support of three ministers in south London with the planning of an ecumenical event. The topic of healing surfaced as a popular subject of interest as I had recently attended a healing seminar sponsored by Ziggy and Christine Pracher of the Inner Mind Foundation.

Mr. Pracher gave a presentations on the history and process of healing. He refers to the healing of both our spiritual and

physical bodies by resolving negative experiences we've stored in our memories throughout our lives. He also uses video footage (some of which he and his wife have filmed) to show the healing practices among different cultures and religions.

Therefore, I felt his presentations would be appropriate at an ecumenical healing seminar. With the help of Rev. Graham (United Reform), Rev. Dr. Afirifa (Christian Faith Mission), and Bishop Ajibode (Pentecostal Revival Church of Christ), a seminar was organized which included two presentations and lunch over discussions, and concluded with a healing service. The event was held April 25 at the United Reform

Church in Clapham.

The first presentation was entitled "The History of Spiritual Healing and its Appearance in Different Religious Cultures." Through this presentation and the video that followed, participants could understand that history is evolving to the point where each person can discover his own God-given healing abilities regardless of religion or culture. Another point was illustrated through the use of different rituals and methods employed for healing among various denominations. Clearly, the most important aspect of healing was the internal preparation and spiritual power to bring healing about.

After lunch, "Various Manifestations of Illness and Their Causes" was discussed. This presentation showed the connections among our negative experiences, thoughts and habits which affect our daily life. Briefly, Mr. Pracher explained how we can

strengthen our positive images and erase the negative ones which eventually create illness, whether it be physical, mental or emotional. Bible verses were quoted, also, to give support to such statements.

The concluding healing service was led by Rev. Graham, and involved the clergy working as a team to perform a simple "laying on of hands" prayer for each person requesting healing prayers. Of the 30 participants, 18 were non-U.C. members, and among them were six clergy.

The presentations were well received and the overall spirit of the day brought a deep feeling of unity between people of different denominations. For some members of the United Reform Church, it brought about a positive feeling toward members of the Unification Church. Finally, I felt that this event could be continued or planned again in another church or in other regions.

## Radio Broadcast by the Unification Movement in CSFR

By Milos & Barbara Klas

Lately, several newspapers in Czechoslovakia have published articles on our movement, using negative sources from Western Europe. Bad news travels fast! Our press department decided to send contact letters to all the main papers to form a base of communication.

The brother of our sister, Magdalena, who was witnessed to in Germany, is working at the state radio station in Prague. Magdalena introduced our movement to him. He agreed to cooperate with us, making a broadcast about our movement's activities.

Milos and Barbara Klas, the head of the Czechoslovak press department, went to Prague and found the journalist very openminded. There was also a Catholic activist present, who pointedly put some negative questions to us. But the journalist insisted to keep the presentation on fair terms and beyond theological controversies. Both were quite shocked when they heard that the goal of our movement is "to end the suffering of God and mankind." The journalist kindly gave us the opportunity to present our movement's music groups. He also agreed to print the full interview—without editing.

On March 26 at 6:30 pm the broadcast was aired on the Central Czech Radio. The topic was "Churches, Religious Movements and Sects," whereby the speaker introduced our movement as a "Church"—not as a sect.

The broadcast lasted half an hour. The

main interest was to present an overview of our movement's activities. Milos Klas could introduce the activities of the "International Religious Foundation," sponsoring such events as the "Conferences on God" or publishing the "World Scripture." Also we presented PWPA, ICUS, the Universal Ballet Company and the American Leadership Seminar. We stressed that we try to cooperate with leaders and professionals from all fields and creeds for the betterment of the world in order to establish the Kingdom of God on earth. Our economical enterprises serve to support all these activities. We also were able to clarify the rumors concerning allegations of arms factories in Korea.

Also a short report was given on how the movement came to Czechoslovakia in 1968 and that about 20 members were sentenced to prison terms in the early '70s.

Altogether there were four songs played. First two songs by Hyo Jin Nim, who was introduced as "eldest son of the couple Moon," were played full length. We were very proud of that, because this was surely the first time in Europe that a large audience could hear Hyo Jin Nim's works. There was also a song by the *New Vision* band called "Fight", and one by *Ancestors* called "Holy Spirit." The speaker noted that these bands were part of the movement. Surely this music is in strong contrast to the conventional religious music!

We received a tape of the program and are playing this for our member parents and also for good contacts. It may be valuable also for public relations activities.

Reprinted from the *European Newsletter of the Unification Church*.

**Be A Reporter for the Unification News**  
 This is your local newspaper—it's just that our community is spread out all over the place. If you think that there is something that should be in the paper, you're probably right. So write!! We welcome all contributions that fall into the rather broad category "of interest to Unificationists." What's stopping you? Call Richard Lewis at (212) 997-0050 xt 208 for assistance.

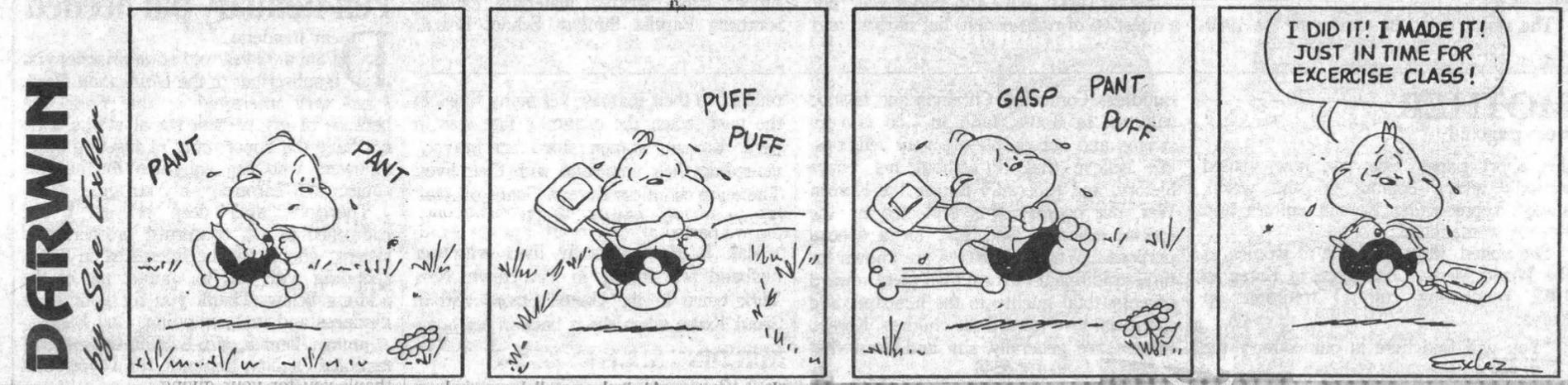
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# Unificationism and the End of Racism

By Edric Dubos

In a recent P.B.S. documentary on race issues, Shelby Steele made the observation that here in the '90s we have reached an "equality of pejoratives" where calling a white person a racist has a similar emotional impact to calling a black person a nigger. Certainly he's stretching things a bit, but the point he makes is relevant. Labels, stereotypes, and a spirit of antagonism dominate most conversations on race.

To talk about racism or to attempt a definition of what is or isn't racist is to tread sensitive ground. There is a great deal of misunderstanding and miscommunication on all sides. Communication can take place only when two people or groups are willing to meet each other in the same place, at the same time. How do you create the environment that will allow meaningful dialogue?

Politicians cannot bring about a solution. They are prohibited by pragmatic economic concerns. Politicians and pragmatists were the ones who designed slavery and the institutions and ideologies which maintained it. Governmental policies like affirmative action, entitlement programs, and civil rights legislation were not created to repair the damage done by slavery or to end racism. These programs were created to pacify violent reaction to violent injustice. Who is talking about the *end* of racism?

## What is racism?

In order to talk about racism we have first of all to understand what it is and then how it operates. Most people don't even have a clear idea of the difference between individual prejudice and institutional racism. In an essay entitled *Healing Racism: Education's Role*, Brian Aull and Barbara Hacker offer a useful distinction:

"Prejudice is an emotional commitment to ignorance, whereas racism is institutionalized race prejudice linked with the establishment and maintenance of political,

social, and economic power. For example, racism is developed when a government encourages or sanctions a prevailing prejudice toward a particular people in order to dominate, control, and gain something from them (such as cheap labor)."

Racism is not a disease, it is a mistake. It is rooted in wrong assumptions and supported by bad logic. Racism takes on

will seek healing (and believe me, we're all quite sick). To be sick does not mean that one is evil; it simply means that health must be pursued. Again I must ask, who is talking about the *end* of racism?

## White guilt, black resentment

To speak in Unificationist terms, we have all inherited the sins and collective legacy of racism. White people as well as

our concern for the problem that made us feel guilt in the first place."

When the focus becomes escaping guilt instead of solving problems Steele believes that this can result in "escapist racial policies that favor black entitlement over black development because of a preoccupation with their own innocence." On the black side, when the focus becomes finding a scapegoat to justify ineffectiveness or even outright failure, the central issue again is lost.

White people have good reason to feel guilty, they are largely responsible for "the black problem" (or is it "the white problem"?), and Black people have good reason to feel resentment *BUT*, liberation from that which prevents evolution to a higher state is the central issue. Who is talking about an *end* to racism?

## You and me

It must begin with religious people, spiritual people, and people of good conscience. People who understand the connection between the spiritual and physical consequences of racism—the riots and rebellion in L.A., civil war in what was Yugoslavia, the increasing worldwide gap between the rich and the poor.

Solutions require that people understand the need to sacrifice and put forth effort for future good. People who are not "color-blind" because it *does* matter what color you are and what your historical experience has been as a result. People who understand that reconciliation has less to do with impractical idealism than with realistic steps to peace, stability, and economic prosperity. The more that "you people" get together with "my people" and reach out to include "them" and "those people," with a heart of earnest concern, without the confusion that selfishness (fallen nature) invites, then the more God and Parents can feel that their efforts to raise their children have not been wasted. Isn't that the bottom line?

• MEMBERS ONLY •

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the character of a mental disease, however, because humans are *primarily* emotional creatures and only *secondarily* rational. Racist thinking does arise out of very real "needs". The need to have and to protect what one has; also the need to explain or give justification to one's actions.

The kind of psychological "protection" implied in justification is where we see the emotional and "diseased" aspects of racist thought. Only those who recognize that they are "sick" and desire to become well

Black people must be liberated from the negative impact of racism which inhibits our ability to evolve towards perfection as spiritual entities. We have to move quickly beyond the narrow-minded matrix of the guilty white oppressor vs. the angry black victim.

In an article entitled *Why White Guilt Doesn't Help*, Shelby Steele connects, "The fear for the self that is buried in all guilt is a pressure toward selfishness. It can lead us to put our own need for innocence above

## Will 'Dream Ticket' win Baptist support?

By Darrell Turner

**N**EW YORK (RNS)—Theoretically a presidential ticket headed by two active Southern Baptists, an apparent first in American history, could translate into a huge block of votes from the 15-million-member denomination.

But in the case of Gov. Bill Clinton and Sen. Albert Gore, Jr., such an outcome cannot be taken for granted. The abortion-rights views of both men put them at odds with resolutions adopted by the Southern Baptist Convention, which offered a rousing welcome to President Bush and Vice President Quayle at its last two annual meetings.

The result could be similar to the 1980

elections, when President Jimmy Carter, an active Southern Baptist, lost the support of leaders of his denomination, who found Ronald Reagan's political ideology more to their liking.

When Clinton announced the selection of Gore as his running mate, the Rev. Richard Land, executive director of the Southern Baptist Christian Life Commission in Nashville, Tenn., said an all-Southern Baptist presidential ticket "is a prospect that will clearly have significant appeal."

But just a few weeks earlier, Clinton clashed with Land. Land rebuked the governor after he denounced President Bush's veto of a bill aimed at providing federal funding for medical research using tissue from surgical abortions. Clinton called the president's action "an ugly bow to the far right," but Land said it was "not a question of right or left, but of right and

wrong."

Despite the tensions, both Clinton and Gore have unquestionably been influenced by their participation in Southern Baptist churches.

Clinton's former pastor at Immanuel Baptist Church in Little Rock, Ark., where Clinton is a member and occasionally sings in the choir, had a significant impact on his views. The pastor, the late Rev. W.O. Vaught, helped Clinton to formulate his opinions on legalized abortion and capital punishment, both of which he says he would support as U.S. president.

Vaught, who died in 1989, has been described as a father figure to the Arkansas governor, whose own father died in an auto accident before Clinton was born.

Both Albert Gore, Jr. and his wife, Tipper, have written materials for the Southern Baptist Sunday School Board.

The Tennessee senator wrote a piece on environmental issues for the Spring issue of the board's quarterly and the introduction to a book on the subject published by the Southern Baptist Woman's Missionary Union. Tipper Gore wrote an item on youth and mass media that will be part of youth training materials to be released by the board later this year. She is noted for her efforts to have rating labels put on music albums and videos similar to those used by the motion picture industry.

The Gores are members of Mt. Vernon Baptist Church in Arlington, Va., where they were baptized in 1980 and where Tipper Gore has served a term as a deaconess.

## LETTER

### Pen-itiary pal needed

**D**ear Readers;  
I am a 32-year-old state prisoner and a subscriber to the *Unification News*. I am very interested in this Faith but because of my present social status, I do not have the opportunity of meeting other followers who can enlighten me on this subject and encourage my struggle.

Therefore, after deep prayer, I feel compelled to ask concerned brothers and sisters, who would be interested in corresponding with me, to contact me at the address below. Thank you for your time, kindness and understanding. God Bless.

Jimmy Zientek, #76-B-1899, Collins Correctional Facility, Helms, NY 14079-0200.

## MOTHER from page 24

this short paper. She has now visited virtually every country in the world, always representing Korean culture and Korean womanhood.

She stated, in an address to women at the World Media Conference in Korea in 1982, concerning cultural traditions in Korea:

"You will find here in our country, the

Buddhist, Confucian, Christian and Islamic cultures. In Korea, faith in God is very strong, and our people are very religious. We believe that throughout her entire history, and especially during the Korean War, our country was protected by the special grace of God, and for a special purpose.... Women in Korea are known for three traditional virtues: filial piety toward parents, total fidelity to the husband, and sacrificial love toward the children. Korean women are generally shy and somewhat

reticent in their manner; yet many times in the past, when the country's fate was in peril, Korean women stood up bravely, defending their homeland with their lives. There are countless Korean "Joans of Arc." (*Heart of True Mother*, p. 42)

Hak Ja Han currently lives with her husband and family in Tarrytown, New York when in the United States, and in Seoul, Korea when she is back in her home country.

## SOUL OF RUSSIA

## Being in at the Moscow Spring

By Erin Bouma

The months of April and May were periods of holidays, travel and triumph. The Unification Church of Russia has finally been officially registered and this should open the door for many new possibilities here. This makes us an officially recognized organization, eligible to grant our own visas and hold title to property. We are also moving closer to putting a moral education program in the high schools of Russia. Already, in some cities, Unification missionaries and recently-trained Russian schoolteachers are giving Principle slide presentations in public schools. They are pioneering this unprecedented opportunity to teach truth to the young people of the nation.

In April, Russians celebrate Orthodox Easter, the most devout having observed a forty-day Lenten fast of dairy products, meat and sweets. I was invited to Zagorsk for Easter weekend by a wonderful schoolteacher I had met at workshop in the Crimea in March. On Saturday afternoon we took the two-hour train-ride north to (w: Sergevsky Posad). I met Lena's nusband and mother, who had been cooking traditional Russian Eastern foods for the weekend. I rested and then we took a walking tour of the city and monastery.

In the city church we met a middle-aged woman who was cleaning the altar area before the big midnight mass (Divine Liturgy). She urged us to pray at Christ's casket and went on to give some of her personal testimony, how she came to believe in God through nature and defied her own father to become a believer.

We returned home, ate and made our way back to the monastery at 11:30 when the major celebration in Russia is held every year. The services were being held in three separate chapels on the grounds and a large crowd of 800 was gathered outside to view the annual procession which, led by priests, icons, candles and incense, encircles the church in symbolic search of the risen Lord. Unfortunately, most of those who gathered in the early morning hours were not believers but rather young people in search of any excitement in a provincial city.

A deeper experience was returning to the church on Sunday morning where a more spiritual atmosphere dominated and the patriarch's message was being read to the

people, advising them to have patience during this difficult time of transition. Sunday afternoon, Lena and family and guests ate a traditional Eastern meal, including *kulich* (sweet cake) and a sweet cream cheese with nuts and raisins, called *paskha*.

That night I enjoyed a personal slideshow of the family's travels and activities and enjoyed the embracing family atmosphere in which I had an opportunity to testify about our movement and True Parents.

## July Postscript

I phoned Lena two weeks ago and she



Erin with her English student Lilly at the House of Artists, Moscow.

visited my apartment in Moscow. On July 19, she, her husband Yura and two colleagues left home at 8 a.m. to come to Sunday service in Moscow and register together to attend a week-long Baltic seminar. They were all moved by Tom Wojcik's sermon on "Hardships", where he explained that Russians can know and comfort God through their daily difficulties. He proposed that our Church be called the "Don't Worry About Me, God" Church, as we take responsibility for ourselves and others.)

The following weekend was the traditional May Day holiday, to honor workers in the socialist tradition. Russians are used to a three-day vacation over May 1 and, even though there was nothing appropriate to commemorate, they insisted that they still get three days off of work. Over holidays, the practice here is that all the shops close except the bread stores and

a few food stores. Many people are accustomed to going to the countryside to work in their dacha garden planting potatoes, etc.

I had been wanting to return to St. Petersburg to visit friends and since it was appropriate to suspend my English classes for a few days, I took a long weekend to the north. I took the train on Wednesday night along with one of my students (whose wife lives with her parents in St. Petersburg while she finishes her Institute studies) arriving in the morning. I went home with Tanya, a bright engineering student, who lives with her mother and her 80-year-old babushka. I met the very religious grand-

mother for the first time (she lives in a village in Belarus most of the year).

Tanya took me to meet the family of her English tutor and we spent a very pleasant evening with Irena's parents, Irena and her five-year-old, very active daughter. On Saturday, we joined the swells of people at the commuter train station headed out of St. Petersburg to visit a home church sister and her family one hour outside the city. We couldn't even get on the first train because of the crush of people (many with pet cats and dogs), but in mid-afternoon we were able to reach Kuzmolovo and find Vera and Volodya. I met their 13-year-old son Nick for the first time and his new baby sister Anastasia (Stacey). Vera's father joined us for a short walk in the countryside and we talked about the difficult winter they had just been through and the growing activities of our church in Russia. As I left them, we arranged for

Volodya to bring two of Vera's handmade ceramic folk-dolls to me at the train to see if I could sell them in Moscow.

## Seven-day workshop

Vera and family attended a seven-day workshop in the Baltics and her wonderful crafted dolls are a booming success here in Moscow with tourists. She donates \$2 from every doll to the Church and is saving the rest to build a house so her family of four can move from their small one-room apartment.)

I also had a chance to go and see a home-church sister who met the family in America a couple of years ago. She was near tears when I arrived because her family is experiencing a very serious crisis. While she is being promoted at work, with an increase in salary, her own home struggles call on all her faith and inner resources to keep going. Ironically, May 1 was her birthday, but she had no heart to celebrate it. I was very glad to meet her husband and spend an afternoon with her. I assured her that, if her family could unite with God through this difficulty, their victory could help bring the entire Russian nation through its own "family trauma."

Finally, I took Tanya to the St. Petersburg Sunday service and, to my surprise and delight, my spiritual daughter, Jacinta Krefft, gave the sermon. During the same weekend, Bob Beebe was holding a large teachers' seminar out of town. After the service, the St. Petersburg family sold literature (I bought Tanya a CARP songbook) and I discovered they had just started a Sunday school for younger children. Tanya and I were able to visit with Jacinta in the afternoon and spend more time with her delightful daughters. That night I caught the return train to Moscow after a fulfilling four days of visiting.

And, late in May, Lady Dr. Kim arrived in Moscow to assist in clearing the spiritual atmosphere, liberating members' and Russia's spiritual ancestors and generally giving a deeper vision of the historical providential role of Russia. I had the fortunate blessing of living in the same building in Moscow and had many opportunities to assist Dr. Kim, visit her and understand more completely how significant the Russian Providence really is. She extended her original stay here from several weeks to over two months and now has plans to return in September and travel more to our various pioneer cities opening up.

## Ukraine's Filaret may split from Russian Orthodox

By William Bole

KIEV (RNS)—Ukraine's top church figure, after months of fending off serious charges about his political past and personal life, is emerging as the unlikely champion of a movement that seems headed for a historic split from the dominant Russian Orthodox Church.

For Metropolitan Filaret of Kiev, the dawn of democracy and religious freedom in the former Soviet Union has brought little of the exuberance and joy experienced in other quarters. Filaret, the now-disputed head of the Russian Orthodox Church here, has been busy trying to deflect charges that he actively collaborated with the former Soviet regime and violated his monastic vow of celibacy. In a curious twist on his story—as well as a curious twist in his point of view—Filaret has re-emerged

despite his troubles and his now leading his church toward a break with Russian Orthodoxy, even though he no longer officially holds any church office.

Last month, his fellow bishops in Ukraine voted to oust him as metropolitan of Kiev and the primate of the Ukrainian church. But he remains the church's leader here.

In an interview at the metropolitan's residence, Filaret vowed to stay and fight, even though he knew that within days church leaders in Moscow would take a further step and strip him of all clerical duties. That vote took place June 12.

"The metropolitan is elected for life," Filaret said through a translator, "and since I am alive, I am fulfilling my duties."

Orthodox Christians in Ukraine have always looked to the Russian Orthodox Church. In fact, Kiev is the birthplace of Russian Orthodoxy, founded here 1,000

years ago.

Now, however, Kiev is also the capital of an independent Ukraine. And the stirrings of national identity that brought on the country's political independence have triggered a similar movement of religious independence.

Filaret has tapped this well of nationalism in his campaign for a separate church. In doing so, he has enjoyed the support of President Leonid M. Kravchuk, a former Communist Party official and, like Filaret, a born-again nationalist.

Until recently, Filaret opposed the independence of Ukrainian Orthodoxy and use of the Ukrainian language in church. He was known widely in the past for his deference not only to the Moscow patriarchate, headquarters of the Russian church, but to the former Soviet state.

Russian newspapers have identified Filaret as the "Agent Antonov" described in

recently uncovered KGB files. Antonov is the code name of a church leader who served as an agent of the former Soviet Union's secret police. The files, released by Russian parliament investigators, refer to other KGB operatives in the Russian Orthodox leadership.

On top of questions about his political past, Filaret's critics also charge that the 62-year-old churchman has a common-law wife and children. As a monk, Filaret must hold to a vow of celibacy. Only monks can ascend to the church's hierarchy.

The various allegations have produced a backlash against Filaret. In many parts of Ukraine, priests have dropped part of the Orthodox liturgy in which congregants pray for the metropolitan. In Kiev, the 900-year-old Caves monastery, with 40 monks and several hundred seminarians, has become a breeding ground of resistance to Filaret.

# Recent Happenings in the World of Religion

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

## Small Lutheran group gets new president

OSCEOLA, Wis. (RNS)—A small Lutheran denomination whose members were stunned recently to learn that their president had tested positive for the AIDS virus has elected his successor, the Rev. Robert L. Lee of Newark, Ill. Lee, 49, replaces the Rev. Richard Snipstead as president of the denomination, the Minneapolis-based Association of Free Lutheran Congregations. Lee, who formerly served as the association's vice president and as pastor of a church in Newark, was named president at a conference which ended June 20 at a retreat center near here.

## Reformed Church in America elects woman

ALBANY, NY (RNS)—Beth Marcus of Holland, Mich., has become the first woman president of the Reformed Church in America in that denomination's 364-year history. She was elected to the post here June 18 at the denomination's week-long synod. While welcoming her election, Marcus noted that the membership of the church is 66 percent female, but only 34 percent of the synod delegates were women.

## Vogue apologizes to Muslims for fashion spread

NEW YORK (RNS)—The publisher of Vogue magazine has apologized to an American Muslim leader for displaying models wearing bathing suits against a backdrop of verses from the Koran and the Mosque of Mecca. The two-page display, appearing in the magazine's May issue, drew a letter of protest from Mohammad T. Mehdi, secretary general of the National Council on Islamic Affairs in New York. In response, Vogue publisher Anne Sutherland Fuchs told Mehdi that the photographer and fashion editor had been unaware of the religious significance of the mural that served as a backdrop for the display.

## Writer gives Catholic colleges 'F' in religion

OWATONNA, Minn. (RNS)—Roman Catholic colleges and universities, rated on their performance during the past generation, are getting a bad report card from *Newsweek's* religion writer. Kenneth Woodward, a senior writer for *Newsweek* specializing in religion, rates the Catholic schools poor to failing in religious formation, faith history and Catholic intellectual tradition, and suggested that some programs, including business and journalism, are out of place and should be scratched. Woodward, a graduate of the University of Notre Dame in South Bend, Ind., told a recent gathering of college-level Catholic educators meeting here that he is thinking of writing a book called, "College: Is it worth it?"

## Booklet teaches Jews about Muslims

NEW YORK (RNS)—A Jewish group has issued a new booklet designed to educate American Jews about the diversity among Muslims both in the United States and around the world. "While Islamic fundamentalism is a reality, the vast majority of Muslims are not fundamentalist nor are they radicals, revolutionaries or extremists," says the 32-page booklet issued by the American Jewish Committee, an advocacy group based here. The booklet, titled "Islam in America," was written by Rabbi Aryeh Meir, the committee's program specialist in interreligious affairs, and Reuven Firestone, research fellow in Jewish and Islamic Studies at the Hebrew University in Jerusalem.

## Civil war reduces pilgrimages to Medjugorje

(RNS)—The Bosnian village of Medjugorje, where visions of the Virgin Mary have been reported since 1981, was a bustling place of pilgrimage for thousands of villagers during the past decade. Today, a civil war in what was once Yugoslavia has turned Medjugorje into a virtual ghost town. June 25 marked the 11th anniversary of the event in which six young Catholics, all Croatians, reported that the Virgin Mary was appearing to them on a rocky hill as a beautiful young woman speaking their language.

## Study examines why Baby Boomers leave church

(RNS)—Baby Boomers who left mainline Protestant churches did so mostly because of confusion over their religious beliefs, three researchers say.

A preliminary version of a study of Baby Boomers who were raised in the Presbyterian Church (U.S.A.) found that most of those who are unchurched today believe no one church or religion has a corner on the truth market and prefer to develop their own beliefs. And it says the Presbyterian Church itself is partly responsible for this by taking a liberal approach toward ecumenism and freedom of conscience.

"Today, Presbyterians (and other mainliners) should not bemoan the lack of faith and church commitment exhibited by their youth, since they have no one to blame but themselves," the study says. It says that for the past few decades leaders of the 2.9 million-member denomination

"repeatedly chose openness and cosmopolitanism, and in doing so weakened their religious plausibility structure."

The study was conducted by Dean Hoge of Catholic University in Washington, Benton Johnson of the University of Oregon in Eugene, and Donald Luidens of Hope College in Holland, Mich. The final report of their work, financed by a grant from the Lilly Endowment, will be published in 1993.

Although the research involved people raised in one denomination, the sociologists said they believe the results might apply to people raised in several mainline Protestant churches. For convenience, the sample was limited to five states—Pennsylvania, North Carolina, Michigan, Oregon and California.

## Bishops' no-win letter on women may hit dead end

(RNS)—An attempt by the country's Roman Catholic bishops to write a pastoral about women, an effort many labeled a "no-win" undertaking when work began nine years ago, appears headed for a dead end.

Although the bishops agreed June 18 that they would vote on the third draft of the document during their annual meeting in November, the head of the committee working on the letter held little hope for its approval. About 250 bishops gathered for the June 18-20 meeting at Notre Dame University in South Bend, Ind.

"We're going to give it a try," said Bishop Joseph L. Imsch Joliet, Ill., "but that's going to be a miracle." The latest version of the pastoral condemns sexism and upholds full equality of women in society, but it repeats the Vatican ban against ordination of women to the Catholic priesthood. It also excludes large sections, contained in the earliest version, devoted to quotes taken during the many consultations with women held nationwide.

Imsch, who has guided the pastoral through three drafts, has experienced the deep divisions over the effort. He has been criticized by liberals and conservatives within the bishops' conference and by liberal and conservative women. His committee has been forced to drop some of the language of the original version of the letter, including a call for discussion of the women's ordination issue, because of Vatican discontent.

In arguing for approval of the document, Imsch acknowledged to his fellow bishops that the letter had prompted a "unique alliance" among liberal and conservative bishops against the proposal. He also said the letter disappointed women on both sides of the issue. Even so, he said, "Do we dare say we have nothing to tell Catholic women?"

## American Baptists neutral on homosexuality

(RNS)—Concerned about a perception that it supports homosexual lifestyles, the American Baptist Churches has issued a statement clarifying the denomination's neutral position. In a letter mailed June 26 to the denomination's 35 regional offices, the church's General Executive Council said the board's failure to pass a resolution condemning homosexuality was "not a denominational affirmation of an active homosexual lifestyle." The statement referred to a recent decision by the denomination's General Board to reject a resolution condemning homosexuality.

## British Methodists endorse female images of God

NEWCASTLE-UPON-TYNE, England (RNS)—Female images should be used for God to give a more balanced understanding of the deity and to avoid marginalizing women, according to a report adopted here June 29 by the British Methodist Conference. "If the use of female imagery is disallowed, we are in effect saying that God may in principle be imaged in terms of every aspect of creation except the human female," the report said. "This position we believe to be intolerable."

## Survey shows how Americans define family

(RNS)—Roman Catholics are slightly more liberal than mainline Protestants in accepting unmarried couples—whether heterosexual or homosexual—as a family, according to a survey conducted by the Barna Research Group in Glendale, Calif. The national survey of a random sample of 1,009 adults asked respondents whether they considered each of four categories to be a family—households with a single parent, unmarried couples with no children, unmarried couples with children, and homosexual couples with no distinction as to whether children lived with them. Results found significant majorities accepting single-parent homes and unmarried heterosexual couples with children as families, 85 percent and 73 percent respectively.

## McDonald's boycotted over 'Batman' campaign

WASHINGTON, D.C. (RNS)—If there's one corporation that tries to promote a family image, it's McDonald's. But the Christian Defense Coalition, based in Washington, says the fast-food chain is betraying parents' trust by its promotional campaign tied in with the new film, "Batman Returns." The Rev. Patrick Mahony, director of the coalition, is calling for a boycott of McDonald's on the

ground that it is promoting a film that he says features grotesque violence and sadomasochistic sexual overtones.

## Missionary group born at Wall Street Journal

WASHINGTON, D.C. (RNS)—The Wall Street Journal is hardly considered fertile training ground for Christian missionaries. But in the early 1970s its national sales manager, Ted Fletcher, found it to be exactly that.

Through Fletcher's travels for the Journal, he met people from all over the world. Those encounters fed his desire to share his faith with people from other cultures. At the age of 42, Fletcher turned in a letter of resignation to the newspaper, forfeiting a six-figure income to pursue his dream of full-time missionary work.

"I loved my job at the Journal, but when you consider the eternal destinies of peoples, all else became of no consequence to me," Fletcher said in a recent interview at his office in Sterling, Va. "There's no comparison. I'm now doing something worth dying for."

Fletcher, 60, and his wife Peggy applied for work with numerous mission agencies, but each time they were turned down for lack of formal theological training. So the Fletchers launched their own mission agency in 1978 and called it Pioneers. Ironically, Ted Fletcher was later awarded an honorary doctorate degree from a leading seminary for his agency's missionary work.

More than 300 missionaries are now with the agency—255 Americans and 65 nationals (persons serving in their own countries). Among the more than 70 members of the Interdenominational Foreign Mission Association, Pioneers is the fastest-growing organization.

## Billy Graham afflicted with Parkinson's disease

(RNS)—The Rev. Billy Graham, the world's best-known evangelist, has Parkinson's disease, a progressive disorder of the central nervous system, but is continuing his normal crusade activities, according to the Billy Graham Evangelistic Association. In a statement released July 2, the Minneapolis-based association said the 73-year-old evangelist was diagnosed with the disease about three years ago during a routine checkup at the Mayo Clinic in Rochester, Minn. The association said Graham has had mild tremors that make it difficult for him to write and that he has had some difficulty walking and descending steps without a rail.

## Church of Brethren enacts code on sexual abuse

RICHMOND, Va. (RNS)—The Church of the Brethren has approved a wide-ranging code of ethics for clergy and lay professionals aimed at ridding the church of sexual abuse of members by clergy. Overwhelming approval of the code came July 1 on the opening day of the tiny denomination's five-day annual conference. Under the code, penalties for sexual abuse can be as little as probational supervision by peers and as severe as defrocking.

## Pope's surgery reveals benign tumor

VATICAN CITY (RNS)—Pope John Paul II underwent a four-hour operation July 15 during which doctors removed a benign tumor from his lower intestine and his gall bladder. "The Holy Father bore the operation well...his return to consciousness was rapid," said the official medical bulletin, adding that the operation at Rome's Gemelli hospital lasted from 6:25 to 10:15 a.m. The official medical bulletin termed the operation a "radical and curative" procedure to remove the benign but "voluminous" tumor.

## Lutherans report second membership increase

CHICAGO (RNS)—For the second year in a row, the Evangelical Lutheran Church in America has reported a slight membership increase. According to a report from the church, baptized membership in 1991 grew to 5,245,177, a net increase of 4,438 over the 1990 figure. In 1990 the church reported its first-ever annual membership gain of 1,959.

## Falwell's school downplays religious identity

LYNCHBURG, Va. (RNS)—The Rev. Jerry Falwell's financially troubled Liberty University is embroiled in a new battle for state aid that raises questions about its religious identity.

At a public hearing in Ashland, Va., July 14, university representatives argued that Liberty is no longer pervasively religious but is primarily a liberal arts school with a Christian environment. For this reason, they said, Virginia residents attending the school should continue to be eligible to receive tuition assistance grants.

However, critics charge that the school continues to be an exclusive institution for evangelical Christians and that state aid to its students would violate both the United States and Virginia constitutions.

In January 1991, the Virginia Supreme Court ruled that Liberty was ineligible to receive a \$60 million tax-exempt bond issue because of its overwhelmingly religious nature.

## ★ EMERGING UNIFICATION CULTURE ★

## Today's Architecture Reflects Tensions in Society

By Anthony J. Ferrantello, RA, PP

This is the third in a series of articles dealing with the impact of architecture on society.

Beverly Russell, in her recent book, *Architecture and Design, 1970-1990*, categorizes four mainstreams in design and theory: historical recall, cybernetic influence, process design, and deconstructionism. Historical recall deals with the use of historical icons, and language which is facilitated by the use of ornamentation.

Cybernetic influence is simply the impact of the computer revolution in our homes and offices. Process design is concerned about participatory architecture, where great works of architecture are the result of interfacing with the users themselves, and not a result of the creative architect concocting his masterpiece in an isolated corner. In my opinion, the most intriguing among the four mainstreams (as a frog is intriguing to dissect) is deconstructionism.

This concept is a disturbing graphic display of destruction and dislocation, which in theory, reflects the prevailing chaos of the world as it is, as well as what to expect after the next inevitable nuclear holocaust. One can recognize this hope-less architecture as depicted in walls that are purposely peeling or torn apart, by design, as if hit by a cannonball. On the interiors, walls are bare concrete blocks, with "garage finished" floors.

**Anar-chitecture**

Another name used to identify this sort of thing is "anar-chitecture", whose aim is to dissolve established architectural discipline and laws, or "post-blast", whose aim in turn is to interpret architecture as doomed (due to nuclear wars). It is a "boom-ed" architecture. I call it bombed-out. In essence, deconstructionism is a

statement of anarchy.

An example of anarchy is the Best Products showroom with its tumbling walls in Houston, Texas, done by SITE in 1975. This is seen as a sociological narrative of the state of nuclear decay. However, Best Products have had a lot of hope and joy due to its rising sales and profits.

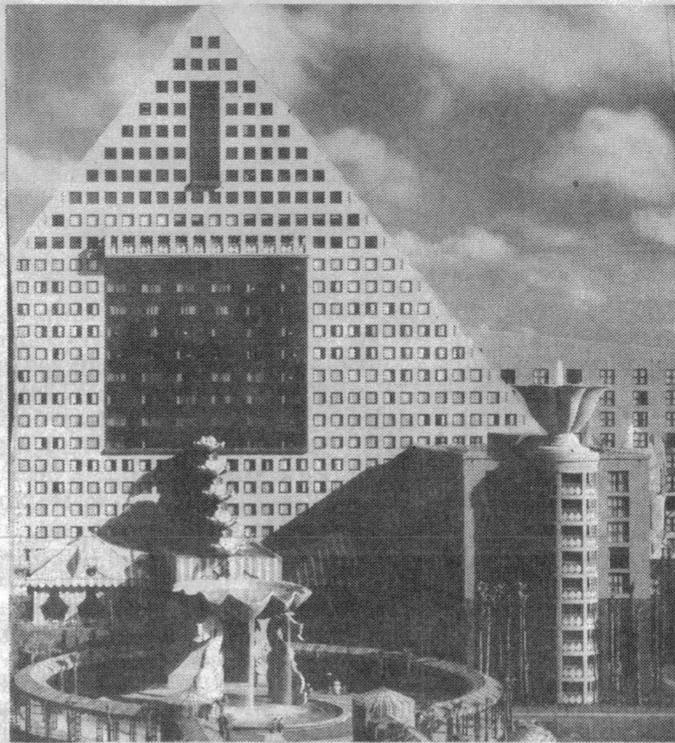
There is something incongruent about all this. It has a dark humor. Intellectually, it represents hopelessness and the anarchy of ghetto living; it is satirical, and is used more as sculpture. The effect is that of a narrative that speaks volumes to the passerby: volumes of hopelessness. And at the same time, it is a most lucrative business venture. Is this the economic profit motive gone awry?

Lamenting our rootlessness, architect Stanley Tigerman states that "allusions to the past are a search for identity in contemporary American society. We lost the war in Vietnam and in Korea; we need to look back to former glory." He goes on to say that "We are a nation striving to verify its roots and foundation."

Having failed to find our foundation, we as a nation turn inward, ostrich-style, to enter a world of make-believe in such places as Disneyland so that we can play once again with our childhood fantasies. Architect Michael Graves (who teaches at the School of Architecture in Princeton University) was chosen by the Disney Corporation to design Hotel and Convention Center next to the Orlando Theme Park in which he used monumental forms of dolphins and swans to cater to our

fantasies.

Likewise, we have Frank Gehry who uses raw materials (plywood, chainlink-fencing, and corrugated metal, much like those used by less developed countries) so as to convey a "tune-in, turn-on, drop-out" architecture, which in essence is disorderly, anti-architecture, and anti-establishment—



Dolphin Hotel: regression to a world of make believe.

that seems very popular with the silver-screen jet-set. And, of course, we have Gordon Matta-Clark, who chooses to destroy structures with chainsaw and rifle so as to make statements of anti-architecture and anarchy. Ironically, his "contributions" have earned him recognition as a "major cultural contributor."

**Disruptive goal**

Peter Eisenman, in his book, *House of Cards*, posits that "institutions with established conventions need to be disrupted." Therefore, so as to make life a bit more difficult than it is, he places a column purposely next to a dining room table so as to prevent easy movement, or comfort. In this way, he hopes to convey emphasis on dislocation, which in turn reflects the imperfections and collapse of culture itself.

Where did we lose our vision? Perhaps at the juncture where we embraced concepts which explained the universe (and life itself) as one in disorder rather than rationality. In the "science of chaos," contradictions lead to struggles, and ultimately to a "new" quality. In essence, what we are really talking about is Hegel's idealistic dialectics turned upside-down by Karl Marx—which have greatly influenced artists, and architects.

This newly found fascination with "chaos" is reminiscent of Lenin's *Philosophical Notes*, in which he maintains that development must go through a "law of the unity and struggle of opposites," which is dependent on Hegel's dialectics of thesis, antithesis and synthesis (the emergence of the new quality).

Of course Hegel's dialectics were idealistic and accepted the self-realization of Absolute Spirit, where Marx's dialectics were completely materialistic. So as to justify violent revolution, Marx would not admit the possibility of harmony or mediation.

## To Travel the Great Spirit Road

By Gertrud Yasutake

I just finished reading *Buffalo Woman* by Dorothy M. Johnson (author of *A Man Called Horse*). The book was published in 1977 and is a moving document of Native American life in the form of a novel.

The book tells the story of Whirlwind, a child born in a village of the Oglala Lakotas, part of the nation of the Sioux. We learn of many customs and traditions as we follow her life from 1820 to 1877. She is not a strong baby, and her father pledges a sun-gazing dance if she lives for seven days. The village crier announces the pledge to all the people. There are many gifts given at the baby-naming feast. Now that she has a live baby, the mother allows her husband to bring a second wife into the lodge. She herself will always remain the sits-beside-him wife.

Whirlwind's 15-year-old cousin goes out to cry to the spirits for a vision and comes back a young man. The council hears his story and interprets it for him. Another proud strong warrior gets a vision and after interpretation he becomes a "heyoka"—a holy clown, who will always do everything in an opposite way and live in poverty. In a special ceremony he enters the Thunder Dreamers Society, the most powerful among The People, although the members are humble and poor and foolish-acting.

We learn about funerals and mourning. The women hack off some of their hair to show their sorrow.

Whirlwind's family prepares a buffalo singing ceremony when she enters the age of womanhood. From now on she will sit not like a child but like a woman and wear her hair braided like a woman. She will learn from her mother how to fight temptation to do things which would make her ashamed. She will be industrious and generous to the poor.

There is only one social dance a year where men and women may dance together. Young unmarried women are always chaperoned, wherever they go. They do not look others in the eye thus showing respect. Whirlwind experiences courtship and marriage. The dowry dealings are done by the men, but she is the one to choose.

**Challenge**

Her people are confronted with the trading posts and the blue-coated soldiers. Some of their own men and women fall to drinking and other improper behavior. Every summer more people come from the east on the Oregon Trail. "The Medicine Road stank of death. Worn-out oxen died. The white men shot buffalo, often just for the excitement of it, and the dead buffalo stank. Broken, deserted wagons and furniture and boxes littered the Medicine Road."

Whirlwind experiences the time of Red

Cloud and Sitting Bull. Crazy Horse foresees the Battle on the Little Big Horn in a dream. Some of the families decide to move north to Canada. Even in such terrible times of war, sickness and hunger, the custom of helping and encouraging each other prevails. The families share the little they have with each other.

Now a grandmother and widow, Whirlwind fasts secretly to let the others have more. "At last they knew what she was doing. She was a warrior woman, giving them her food, giving her life because she did not need it any more. Nobody made a fuss. They honored her with their visits and their silence."

She takes her baby granddaughter, who is too weak to live, into the folds of her clothes to travel her last journey. Her daughter says, "Our mother did great things. I can do only small things. I am not going to hack off my hair for her. The people have their own grief without seeing mine."

"You are a true daughter of Whirlwind," said her husband, and rode back to his place in the moving camp."

The life and attitude of this woman and her people combined with Dorothy Johnson's simple writing style impressed me very strongly. These people have found in their own way the willingness to suffer and to put spiritual things first.

I am longing for future days when

heavenly traditions will be rooted deeply into the daily fabric of our lives. To connect our own spiritual life with the approval of a central figure will be natural to us. The roles of men and women will be more clearly and gracefully defined. Children will grow up knowing the many stories of brave ancestors and of our Great Heavenly Father. They will grow up in an extended family and tribe of international flavor. Nobody will hit the children. Spirituality and festivities connected with spiritual holidays will enrich the life of everyone. Marriages will be arranged, but the young couple will have much say in it. Respect for others, expressed in behavior and clothing, will be a tradition which secures a safe spot in social life for everyone. We may hopefully never have to cut off nose tips as a punishment for adultery. There will be much more public life than "private" life. We will not need sun-gazing dances any more, but a sacrificial life out of love will always be a virtue.

Man and nature will be closely interwoven. Herbal medicine and natural healing methods will prevail. Living space will be fully integrated with surrounding nature. Our young people may not go on vision quests, but on mission quests to serve mankind. And we old ones will be in council and heads of clans and tribes. We will gratefully say, "Life is good." And above all we will be proud to belong to "The People," the love race of our True Parents.



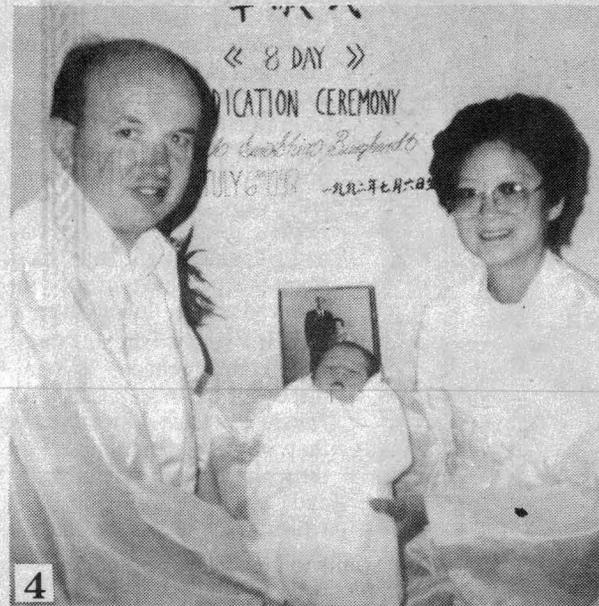
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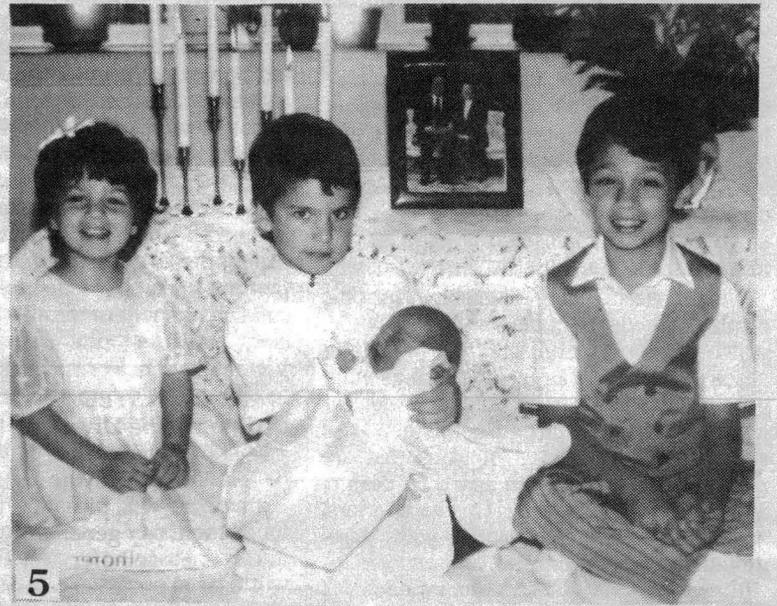


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### New Arrivals

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

- 1. Robert & Theresia Kittle (Barrytown, NY) with Un Shin Rosia (5/25/92)
- 2. James & Chitomi Stevenson (Alhambra, CA) with Jatomis Sung Jin (1/13/92)
- 3. Tony & Mimi Dempsey (Arlington, VA) with Anna Rose (7/18/92)
- 4. Edward & Soo-Eng Burghardt (Baltimore, MD) with Sarah Eun-Shin (7/6/92)
- 5. Mehdard & Anna Mizami's (Silver Spring, MD) Mehran, Arman, Anya and Arian (6/18/92).



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